

THE SAINTS' HERALD.

Ficra Scott

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TEA AND COFFEE DRUNKARDS.

WE have quoted several extracts recently illustrating the conclusion that many medical men are fast reaching regarding tea and coffee, which is well expressed by *Modern Medicine* when it asserts that "tea and coffee are medicines, not foods, and, if used at all, should be used as drugs in definite and carefully prescribed doses, and not as common beverages." We quote from an article in the magazine just mentioned some facts that go far to uphold this view:—

"An eminent Chicago physician recently remarked to the writer, 'Thousands of persons are unconsciously suffering from the pernicious effects of the use of tea and coffee.' The investigations made by Morton, of Brooklyn, and a number of other neurologists have clearly shown that the use of tea and coffee often develops a special form of neurasthenic symptoms which are evidently the result of chronic poisoning. Dr. Arlinge, an English physician, reported, a number of years ago, that there were thousands of tea drinkers in the British Islands. An Australian physician has made the same observation with reference to the people of Australia. Dr. Kimball, an intelligent practitioner of New Hampshire, reported an epidemic of a strange neurosis among the factory girls employed in a large factory of which he had the medical supervision, which upon thorough investigation was shown to be due to tea chewing, which had become almost universal among the girls. Many of them were disabled from duty by strange mental and choreic symptoms but they had

become so addicted to tea chewing that it was found necessary to subject them to a most careful examination each day, when they entered the factory, to prevent their continuing the habit. Two young women were arrested in Boston, a few years ago, for being drunk and disorderly. On investigation it was proven that they had taken no alcoholic liquors of any sort, but were addicted to tea chewing.

'Professor Virchow, of Berlin, is credited with saying: 'We have at last arrived at the truth that caffeine (the active principle of tea and coffee) is nothing more nor less than a strong stimulant, and, taken in large quantities, a poison, like brandy.' Roberts, of England, has shown the pernicious effect of tea and coffee upon both starch digestion and the digestion of proteids."

The latest study of the subject, and a most careful one, has been made by two French physicians, Drs. Gasne and Gilles de Tourette, whose report on the subject to the Society of the Hospitals of Paris describe at great length and in detail the symptoms of what they term "chronic intoxication" by coffee. We quote a few paragraphs from a translation in *The Medical Week*:—

"Caffeic dyspepsia resembles closely alcoholic gastritis, being characterized by phlegm in the morning, pain in the epigastric region, with radiation toward the back, coated tongue, distaste for solid food, etc. . . .

"The most important symptoms, however, involve the nervous system; there is insomnia, or sleep is accompanied by frightful dreams; when the patient stands upright he suffers from a sensation of emptiness of the head, and frequently from vertigo. . . .

"In addition the muscles of the calf and thigh are affected by painful attacks of cramp, especially at night, which contribute toward making sleep impossible."

The authors add that with cessation of the use of coffee the symptoms subside, being much less persistent than those of alcohol poisoning.—*Literary Digest*.

THOUGHT IN PRACTICAL LIFE.

It is a very crude and mistaken classification which separates men into thinkers on the one hand and practical men of action on the other. No one can be practical in any effective way without much thought, and for want of it many excellent enterprises break down and come to naught. People full of enthusiasm and eagerness in some object, set to work at once to carry out hastily formed and ill-considered plans. Soon they meet with difficulties that they had never foreseen—obstacles which they know not how to surmount. Those upon whom they had counted for assistance do not share their enthusiasm or believe in their methods; everything seems to go wrong and they become discouraged, lose perhaps both patience and hope, and end by giving up all effort and throwing the blame upon others which rightfully belonged to themselves. Had they been thinkers, as well as actors, a very different result would have ensued. Had they pondered over their plans and their lines of proceeding, had they reflected on the probable impediments and the best way of overcoming them, had they weighed their own powers and estimated their own strength, much valuable time and energy would have been saved, and success instead of failure might have ensued.

One common result of lack of thought is the loose and vague way in which *directions* are frequently given. A man may be very clear in his own mind about what he wants done, yet seemingly incapable of conveying this knowledge to another. Instead of patiently explaining the various steps and accurately stating the details of the process, he gives his orders in a general and condensed form, which often leaves a vague sense of confusion in the mind of the listener. Ashamed or afraid to admit this cloudy condition, the subordinate professes to understand, and promises to do what is required. Eventually it is seen that he grossly misunderstood, and has, therefore, signally failed. Then ensues a displeasure, wholly out

of proportion to the offence. The employer will descant upon the stupidity, or carelessness, or insubordination thus evinced, when in very truth the fault has been in his own want of insight and his failure to explain clearly what he desired to have done. He has lacked the thought and imagination which would have fathomed to some degree the mind of the other, and would have enabled him successfully to communicate what was in his own.

Every mother in her nursery, every housekeeper in her kitchen, every teacher in her class, every tradesman in his shop, every business man in his office, everyone, in fact, who is called upon to give directions to another, should cultivate the art of being so clear, definite, and explicit that he or she cannot be misunderstood. He should take nothing for granted, but make himself certain that his instructions are fully comprehended; for only then has he any reason to expect or right to require that they will be carried out.—*Philadelphia Ledger*.

FRUIT AS MEDICINE.

WHY for ages have people eaten apple sauce with their roast goose and sucking pig? Simply because the acids and pectones in the fruit assist in digesting the fats so abundant in this kind of food. For the same reason at the end of a heavy dinner we eat our cooked fruits and when we want their digestive action even more developed we take them after dinner in their natural, uncooked state as dessert. In the past ages instinct has taught men to do this; to-day, science tells them why they did it, and this same science tells us that fruit should be eaten as an aid to digestion of other foods much more than it is now. Cultivated fruits, such as apples, pears, cherries, strawberries, grapes, etc., contain on analysis very similar proportions of the same ingredients, which are about 1 per cent of malic and other acids, and 1 per cent of flesh-forming albuminoids, with over 80 per cent of water.

Digestion depends upon the action of pepsin in the stomach upon the food, which is greatly aided by the acids of the stomach. Fats are digested by these acids and the bile from the liver. Now, the acids and pectones in fruit peculiarly assist the acids of the stomach. Only lately even royalty has been taking lemon juice in tea instead of sugar, and lemon juice has been prescribed largely by physicians to help weak digestion, simply because these acids exist very abundantly in the lemon.—*Popular Science Monthly*.

CHURCH RECORDER'S NOTICE.

TO BRANCH AND DISTRICT CLERKS.

Nearly all clerks of branches and districts have done well during the past year in making and forwarding statistical reports, and in answering inquiries about differences and errors in records.

But from some districts no statistical reports of branches have been received since those for March, 1895, or for the previous September or December. They are as follows: Nova Scotia, Central California, Southern California, Idaho, Florida, Fremont (Iowa), Pottawattamie (Iowa), Spring River (Kansas), Northern Michigan, Central Nebraska, and the Ohio.

Perhaps a portion of these have been mailed, but, through loss of mails, or by reason of insufficient postage stamps, the packages have failed to arrive. At times packages come through that have on them only the stamps that pay for printed matter only, and it may be that others are thrown away by postal clerks because not stamped as first-class matter by the senders.

Aberaman, Cardiff, and Llanelly in Wales, and Lydney in England, are the only branches in those countries from which reports have arrived within the time named.

Quite a number of branches in America have not reported to their conferences, even in districts where the majority of them have done so. But every branch in the world ought to make a report to the winter conference of its district, so that the general Church Record may contain an exact account of all gains and losses prior to the making out of the Annual Report of the total church membership on March 20. Let this be especially borne in mind by branch and district officers.

In connection with this will say that I would like to receive reports direct from the branches which have no district conferences to report to, such as from Drew County, Ingleside, Shady Grove, and Silver Hill, in Arkansas; Cedar, Coal Creek, Denver, Fairview, and Rocky Mountain, in Colorado; Gallatin and Deer Lodge, in Montana; and from the branches in Oregon, South Dakota, Utah, Virginia, and Washington.

Also will district clerks kindly forward the December, February, and March reports as soon after their conferences as possible, as soon as they can write out their minutes and hasten to copy the reports upon their district record, wherever such copies of names and items are kept upon the district books. And, without doubt, that is the best method of keeping trace of district membership.

H. A. STEBBINS,
General Church Recorder.

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We fill orders for other books and publications, and solicit general patronage.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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The Saints' Herald.

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LAMONI, IOWA, JAN. 1, 1896.

LENGTH AND DEGREE OF PUNISHMENT.

I FIND there is a difference of opinion among the priesthood of our church respecting the future state of the wicked who die out of Christ, at least so far as their final destiny is concerned. Some believe all will finally be redeemed; others that a portion will be consigned to an eternal punishment; others believe we are judged according to the deeds done, and punished accordingly. We are charged by our enemies with teaching Universalism, while it seems to me the Scriptures are plain on the subject, hence I don't understand this divergence of opinion.

Revelation 20:12, 13 says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Now it seems clear that God will judge according to the deeds done, and the punishment must be graded according to the amount of sin committed; but as to the length of time or degree of punishment inflicted we are left to conjecture.

Now if a man die without having embraced the gospel and suffers out his measure of punishment, can he ever enjoy the celestial state without complying with the gospel provisions? In Matthew 25: 30-46 Jesus says: "When the Son of man shall come" and all nations shall be gathered before him, and he will divide the wicked from the good, and the righteous will inherit the kingdom prepared for them, and he will say to the wicked, "Depart from me, ye cursed, into everlasting fire." This is after the resurrection of the wicked, and after the millennial reign, is it not? Does Jesus here refer to those who here and hereafter reject the gospel after hearing it? What is meant by everlasting fire, as spoken of in Matthew 20: 41? Then among the finally impenitent we may include those who have once tasted of the good word of God, and the power of the world to come; and have made shipwreck of their faith. Does this class include all who have once professed faith in Christ and have backslidden?

The difficulty lies just where the brother suggests it—"the length of

time and the degree of punishment inflicted we are left to conjecture."

Job in refuting the persuasions and answering the arguments of his quasi counselors and comforters uses language indicative of strong conviction regarding the wicked:—

Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.—Job 21: 29, 30.

David was of the opinion that a similar fate was in store for the wicked; for he says:—

The wicked shall be turned into hell, and all the nations that forget God.—Ps. 9: 17.

The preacher stated years ago that God shall judge the righteous and the wicked.—Ecl. 3: 17.

Jesus in likening the kingdom of heaven unto a net, concludes:

So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Math. 13: 49, 50.

The same authority is given for the following:—

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.—Math. 25: 31-33.

From these passages of Holy Writ it is easy to conclude that at sometime in the future a divine court will sit, and a judgment be instituted to determine the merit and demerit of those who have been dwellers on the earth; and that in that judgment time those who are found by the Judge to be worthy shall receive the reward of the righteous; those who are unworthy of such reward shall receive a condition of punishment which the Book of Mormon designates as the torment like unto a lake that burneth with fire and brimstone.

Those judged are to be so judged out of the records made in the books, whether they have done good or have done evil. Those who have done good shall enter into a condition of life eternal in happiness and peace; those

who have done evil shall enter into a condition of unrest, unhappiness and torment. The reward must, in the nature of the condition differ, from the bare enjoyment of a being freed from a state of subjection to loss, pain, and distress, with a possible failure to reach unto life, to the condition of wondrous exaltation in which there is a sense of the completest enjoyment of life, contentment, satisfaction, peace, and all the bliss of the most exquisite pleasure possible to a perfected being in a perfected state of existence—words absolutely fail to express the sense of promised joy in this highest condition promised to the faithful just.

As the condition of the most worthy in the world to come cannot be expressed, so the absolute condition of the finally unregenerated wicked cannot be told.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—Paul, 1 Cor. 2: 9.

They shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof they understand not, neither any man except them who are ordained unto this condemnation.—The Vision.—D. C. Sec. 76; Par. 4.

To us these facts, that the heart of man (his understanding) fails to comprehend the good things in store for the righteous, and the place prepared for them that love God and obey his commandments unto life eternal; and that no man knows, nor has it been revealed unto any to remain in their knowledge, the nature of the punishment inflicted on the wicked and the place where it occurs, are sufficient in themselves to explain why it is that there are different opinions regarding the final state of the wicked, upon the

hypothesis that "whatever is revealed belongs to man, but that which is not revealed belongs to God."

There is in reality not so much difference between the ministry on the point inquired after as seems to be suggested. On the main points the judgment, the rewards of life in degree; the punishment, also in degree, to be meted for deeds done in the body, all agree. As to the time when this judgment occurs, as applied to individuals, and to the final condition of the supremely blest, and the extremely unhappy, there is not an agreement further than this, all must say, we do not understand. He who says he does understand contradicts the word as found in the Bible and other written law. For instance, as to the time of his coming, in his glory or power:—

Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.—Jesus, Acts 1: 6, 7.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Jesus, Math. 24: 36.

And in Mark 13: 32, it is stated that neither man, nor the angels, nor the Son, knoweth that day and hour; and that it is known only to the Father.

If, then, neither men, angels, nor the Son are informed in regard to that important day when this august Son of God shall come, and as a consequence that great judgment day be set; and the ultimate condition of the extremely good and the extremely wicked is also kept from the knowledge of man, purposely, by God, is it to be wondered at that men attempting to discover what has been so purposely kept from their power to know, should be left to imagine, speculate, and differ?

It is said, "Where ignorance is bliss it is folly to be wise." In this case, however, it may be justly said that it is not bliss to be thus ignorant. The fact remains, however, that for a purpose known to himself God has set the limit to which man may go in this direction; hence, it must be concluded that the purpose was a wise one, and such condition of ignorance in regard to the things treated of herein was and is to the best interests of man, and he should be content to remain in such condition until it pleases God to perm it him to know.

So far as we are concerned, if the

punishment of the finally wicked, and the place thereof, are not to be known only to those who are to be partakers thereof, we never want to know. If the wonderful blessings and glories of God to be enjoyed by the finally faithful lovers of God, have not entered into the heart of man, and are only to be fully known to them who enter into the possession of them, we can, by the grace of God afford to wait for them; assured, as we are that God "is a rewarder of them that diligently seek him."

We conclude:—

1. We are universalist, in that we believe that all will be saved from the effects of the temporal death consequent upon the fall of man and the entering in of death as a result of disobedience, through the atonement of Jesus, which will bring to pass the resurrection of all.

2. That the highest and best salvation will come to man through his obedience to the command of God in the gospel of Jesus Christ, the Son of God.

3. That no man will attain to this salvation who does not hear and hearing obey this gospel.

4. That all will have an opportunity to hear and obey it; in this life or the life to come.

5. That those who hear it, either here or hereafter, and refuse to accept and obey it will not be entitled to receive the salvation offered by Christ in the gospel. Whether there will be any of these finally disobedient, is a matter of conjecture on the part of man, of knowledge on the part of God.

6. That in the world to come there will be differences in degrees of peace, contentment, happiness, blessing, honor, and glory, to be enjoyed by those respectively entitled thereto by degrees of obedience and works in Christ.

7. That the condition of the highest is not fully known.

8. That there will be differences in degrees in the condition of those who fail to obey the gospel unto salvation, in the world to come; a sense of loss, unrest, distress, punishment, degradation, misery, woe unspeakable as men may merit for works of evil done in the body. Whether any will fail of final reprieve from unhaply condi-

tions, is not known to man but remains in the knowledge of God.

9. That there will be any who will so continue in rebellion against God and resist his clemency unto a final loss of opportunity for relief unto a condition of peace and happiness, comparative or real, remains unknown to man.

10. What the condition of punishment of those finally and fatally impenitent will be is not known, nor will be known only to those who shall merit and receive it, being known only to God.

11. That the passing of the verdict upon those to be judged and the ascertaining of their merit unto the best, or their demerit unto the worst conditions of future life will occur in a day and at a time unknown to man, set and known unto God alone.

12. That man's duty under such conditions of imperfect knowledge, purposely designed of God, is to be obedient unto the heavenly mandate, and being ready by obedience and good works be prepared for that day, come when in the wisdom of God it is decreed.

OUR COLORED BROTHER.

WHAT SHALL BE DONE WITH HIM?

THERE is a puzzling question pending in the politics of the country, in the North and in the South as to what shall be done with the Negro, or as some put it, even among the race itself, the "Afro-American" citizen.

As the Negro was left by the Emancipation Proclamation he was nominally a free man, entitled to the exercise of all the rights with which citizenship could endow him. But, in certain quarters of the public domain the dominant race would not in practice concede the theoretical right; nor has it been enforced, as the race and friends of human freedom would like to have it. It is possible, however, that the rapid passing of human events, the onward march of principles indigenous to American soil will in time bring about a settlement of the status of the Negro, in the domain of political citizenship more nearly in accord with human freedom; let us so hope.

There is, however, a question of equal import to many among the Negro race, itself; and equally worrying

to many of the white race, for reasons, and that is the status and privileges of the Negro in the church. Apropos of this subject, the following from the *Freeman*, a paper published by the Negro people at Indianapolis, Indiana, of the issue for Saturday, February 23, 1895, sent us not long since by some one who takes an interest in the moving and burning questions of the hour, will be read with interest:—

THE COLORED BROTHER IN THE M. E. CHURCH.

Prof. William Lewis Bulkley, Ph. D., of the M. E. Church, professor of Latin and German, Claflin University, Orangeburg, South Carolina, has addressed a circular letter to numerous of his brethren in the church, the import of which can be gleaned from the following excerpts:—

"There has been evidently growing for many years an uneasiness among the 250,000 Negro members of the Methodist Episcopal Church. That restlessness has, to say the least, not been quieted by the appearance of Bishop Foster's book on 'The Union of Episcopal Methodism.' It is apparent to many that some steps must be taken to adjust more satisfactorily our relation to the Mother Church.

"Great embarrassment meets us at every step. Our sister churches (wholly Negro) reproach us with charges that militate against our success in nearly every part of our field. The charge with which they chiefly cripple us is, say they, we dare not hope for any but subordinate positions in our church; that there is among us no chance for capable men to reach positions to which their talents may entitle them. Naturally similar statements made by Bishop Foster are used by them as a means against us.

"With him we do not believe that the church is ready to have colored superintendents over white conferences. In the nature of things that is too much to expect. But we do believe that colored bishops could be elected without the addition of any restrictive clause; that they could meet with the board of bishops and be assigned each time to preside over colored conferences. When a man is consecrated to the work of the ministry, not a word is said as to his serving white or colored congregations, but it is tacitly understood, and he neither aspires to nor is appointed over any but the charge for which circumstances best fit him. The same thing is true of presiding elders. Cannot the like rule hold with regard to bishops? If not, why not?"

Nothing that is said by "sister churches, wholly Negro" in criticism of the limitations placed upon the Negro's growth in the M. E. Church can be nearly so embarrassing as the fact, the charges are true, have been true, and bid fair to be true if not *ad infinitum* for many years at least. To a man up a tree, or a resident of Protestant Europe, where the hateful, cussed American prejudice is unknown, the very natural query would be, why

not a colored bishop be assigned to preside over a "white conference," if he possessed the right stripe of piety, and the necessary qualifications? We, to the manor born, residents of this "cesspool of unfairness," are not troubled by such interrogation as What does all this mean? etc. We know, and when pressed, can offer some excuse and palliation, but all the excuses and explanations this side of hades, cannot remove the fact that the great Mother Church has yet to attain to that breadth and charity of view, that will enable her to treat all her children out of one spirit—regardless of color, past or present condition, and thus prove her sincerity in the chant—"For of such is the kingdom of heaven."

The animus of the foregoing may be a little warm; but the provocation is grave, as the editor who wrote it sees the situation.

At the late great meeting of the M. E. clerical clans at Omaha, Nebraska, there was a decided movement on the part of the African M. E. brethren to ask that a man be chosen from among them, and be made a bishop. This movement was for some reasons characteristic of the white man, engineered out; possibly because the convention did not care to be forced to an issue too closely on the point.

There would seem to be a sentiment among some of the clergy to concede the bishopric, as the church holds it, to the Negro; *provided*—ah, there's the rub—*provided*—that it shall be the understanding, positively agreed to by the black man, that his being installed in the bishop's office shall not be construed to mean that he may, or shall preside over charges of white people as parishioners. This is the poison in the arrow of refusal on the part of the ruling elders to grant the demand for a bishop; notwithstanding the utility of such an officer to look after charges of colored element in the church is tacitly conceded.

"If," and the argument seems to be valid, "if the demand is granted and a Negro is ordained a bishop, why burden such ordination by any restriction? What is the necessity to say anything about where, or over what congregations, whether white or colored, such bishop should preside? Why not leave the matter to be determined by personal merit, and the passing of time which brings about the succession of worth to place, the determining of place and work, according to the eternal fitness of things?"

This argument is potent. Who is prepared to answer it?

The offer of life in the gospel is universal. "Whosoever believeth."

The color of the skin, the place where one was born, or whence his parentage, the nation, or government in which he lives, his condition socially, whether rich or poor, learned or unlearned, wise or foolish, master or servant, are not provided for in the promise, nor excepted to in the command. Whence then the distinction?

It is confessedly left to the divine judgment of God to make the decision of worth at the final determination of all things earthly; and we know of no warrant given by him to draw lines of demarcation and ostracism where he has made none.

There is no thought or claim to impropriety in the act of a white bishop taking charge of and presiding over a charge where the congregations are either mixed, or wholly made up of the colored race; provided; the bishop be otherwise qualified. Why should there not be the same impropriety in a white man ministering to and presiding over a congregation of Negro men and women, as there is in a black man having such charge of congregations made up of men and women of the white race, qualifications other than color being equal.

Politically the emancipation of the Negro from the condition of slavery which the greed and custom of the white man of America had fastened upon him, was an experiment, a "necessity" in the military conduct of the war of secession on the part of the government.

In the conditions of the proclamation no disabilities of citizenship were imposed, or provided for; the issue was joined and the slaves were made free; but exasperated white men assumed the right to declare that other white men who might dare to take charge of and command Negro men as soldiers, would be killed without mercy if taken prisoners, or found in such command. This made the massacre at Fort Pillow possible. Is the determination to prevent the rising of the Negro to places of eminent position and trust in religion and the church, born of the same prejudice against equal rights as that which inflicted the penalty of death at Fort

Pillow, because white men were found willing, as well as able to command Negro soldiers? Is there anything more wrong, or disgraceful in commanding Negroes as soldiers in arms, than in ministering to them in the rites of religion, and presiding in charge of them as soldiers of the cross? If so, where is it?

The Book of books has it by the authority of one chosen and sent that "there is neither male nor female, bond nor free, but all are one in the Lord." To this the Book of Mormon may add, "There is neither black, nor white."

What will the M. E. Church finally do with the colored brother? And as a matter of inquiry to be settled in time, What will other religious bodies do with him, including the Latter Day Saints?

AGE OF CONSENT.

THERE will be an effort made at the opening of the Legislature of Iowa in January, to secure the enactment of a law raising the age of consent of girls from thirteen years, where the statute now fixes it to eighteen years, the period at which the law determines the legal age.

The bill to be introduced will provide protection for both boys and girls, though it is pithily said in the letter from the White Cross of Iowa, elsewhere found in our columns, that under our present law injury does not result to one boy where one hundred girls are ruined.

Those of the *Herald* readers interested in the work being done in advancing the cause of social purity, about which so much is being said and written, will find in this effort to secure legislation of the requisite sort a field worthy of their attention. We commend the letter to those who believe that public opinion should be crystallized into law when the people are sufficiently educated on any given needed reform of existing inadequate or vicious legislation to demand it.

We believe that people should be educated up to the point that our boys and girls shall be safe from evil, by the dissemination of the gospel of light; but while so many keep themselves outside of the influence of the gospel, the restraint of law, the deliberate expressing of the will of the

sovereign powers, should be declared and enforced.

It is a pity there is need for the law asked for, but while the social fabric is of such a texture that the scoundrel who robs woman of her virtue, thereby dishonoring her among men and degrading her in the esteem of her own sex, is left free from legal condemnation, and is upheld and countenanced in society while his victim is despised and ostracised, there is necessity for such a law. And if there is a necessity to protect woman in her property interests by preventing her from becoming the legal custodian and active agent of her own affairs, before she is properly matured, there is the same necessity to protect her in the possession and safe enjoyment of her best and dearest treasures, her virtue and her womanly honor. We say, let the bill pass and become a law.

TIDAL waves—the sea heaving itself beyond its bounds—occasionally give striking evidence that they too bear witness to the declarations of the word in latter days.

CARTHAGENA, Dec. 23.—News has arrived here from Santa Marta to the effect that a tidal wave has destroyed a great part of the town. Many lives were lost. Santa Marta is in the Department of Magdalena, and is the capital of the province. A tidal wave inundated the same region in December last.

BRO. R. M. ELVIN was called to Grant City, Missouri, to preach the funeral sermon of a young woman not a member of the church. His effort was followed by others on gospel topics, in the Christian church. The *Worth County Times* of November 28 gives Bro. Elvin this excellent notice, which shows the friendly spirit in which he was received by the people of Grant City:—

Elder R. M. Elvin came down from Lamoni, Iowa, last Thursday and conducted the funeral exercises over the remains of Miss Addie Barber. His sermon was so well thought of that by special request of a number of our citizens he remained in our city and preached in the Christian church Thursday, Friday, and Saturday nights, and also Sunday at eleven in the morning and at night. It is a pleasure to listen to Elder Elvin. He is a strong, argumentative speaker, talks slowly and deliberately, apparently weighing every word as carefully as the assayer weighs gold, draws rich comparisons that are readily understood, and then applies them with masterly logic. We admire his method, whatever we may think of his creed. He says "I be-

lieve," but disdains to say "I know." We do not believe it lies in the mouth of any man to say "I know" when speaking of futurity. To believe is the fulfillment of the highest obligation imposed upon man by the divine law. That at least is our belief. No man knoweth, because "at such an hour as ye think not the Son of man cometh."

EXTRACTS FROM LETTERS.

BRO. JOSEPH CHESTER, Los Angeles, California, writes us that because some have been exercised concerning the present condition of litigation in the Temple Lot suit he would commend a careful reading of *Doctrine and Covenants* 98:11-13. Following the quotation of a large portion of the passages cited he says:—

Saints, give heed and understand, lest some of us also be found among those who kick against the purposes of God. In my opinion it will be by also conforming to what the Lord directs in thus bringing our cause before the judges, chief magistrates, and general earthly authorities that the work will be brought out of the wilderness and placed prominently before the people. Saints, it means not only to see what the Lord will do, but also action by the Saints, that they do their part; then the Lord will do his. May the Lord help us to see and understand.

Bro. Richard Ellis, Sydney, New South Wales, November 25.

I am pleased to say that our branch is still increasing in number, four more being baptized. This gives us seventy-five members, and every prospect of more being added. Splendid attention is paid to the preaching every Sunday to a fair-sized congregation of very respectable people. I believe that Brn. Kaler and Wells will be the means of doing a good work in this country; but they are greatly in want of assistance because this field of labor is very large. There are hundreds of miles of country in New South Wales where the word has never been preached; and the Colony of South Australia, of which the city of Adelaide is the capital, is much larger than New South Wales in area, where no preaching has ever been done by elders of the Reorganized Church. The Utah Church had a branch in Adelaide about thirty years ago, when they left and went to Utah. There are also Queensland, Western Australia, Tasmania, and New Zealand where no preaching has ever been done. It is impossible for Brn. Wells and Kaler to be in these places. I hope the next Annual Conference will be able to see its way clear to send more laborers into this field.

Bro. William Thompson, Pekay, Iowa, December 24:—

I thought I should not be able to leave home this winter, but my companion suddenly made a change for the better, and being out of danger I started for my field on the 17th. Am holding meetings at Lott's Creek, a new mining camp near Eddyville, to small but attentive congregations. I feel en-

couraged; am enjoying good liberty. There are a few Saints here. We have organized a Sunday school and hold prayer from house to house Sundays and Thursdays.

Bro. W. S. Taylor, Sherwin Junction, Kansas, December 25:—

We are endeavoring to hold the fort. We have a united branch; have had some preaching by Brn. Pender and Baker, which did us good and helped to remove much prejudice.

Bro. T. W. Chatburn, Kingston, Missouri, December 21:—

I am in the heat of debate again, the Book of Mormon the subject. Remember us, please.

Bro. T. W. Williams, Council Bluffs, Iowa, the 27th inst.:—

Everything moving nicely here. Our entertainment was a success. Saints generally well. Have been holding meetings in the Berean Baptist church, in the west end of the city, with fair interest. I started a mission Sunday school and the second Sunday we had sixty scholars. Prospects are good.

Bro. Charles Derry, Woodbine, Iowa, writes December 26, to "Bro. Joseph":—

I was sorry to find Bro. David Chambers suffering greatly from neuralgia and other causes, yesterday, and I learned that in consequence he had resigned the presidency of the Little Sioux district, which he has faithfully held for a number of years; and I fear from present appearances, that his valuable services in the active ministry are nearing their close. He has long labored under conditions too trying to his physical frame, but while I regret the necessity of losing his labors as president of the district, I am thankful the conference at its late session selected Elder James Crabb for that office. He also has been tried and found worthy. Elder Donaldson baptized Mr. Clark Marsh of this town, to the great joy of Sr. Marsh and the whole branch. I have been trying to hold up the standard of eternal truth in this vicinity for several weeks on the Sabbath day. The Saints seem to be aware of the necessity of a more earnest and intelligent zeal, which may God inspire in every heart. The fact that as a church we were ignored by the so-called evangelical churches, may result in good to the cause. Many people, not with us have noticed it and condemn the course.

We regret the failing health of Bro. Chambers. He has filled many important positions of trust in the church, in the discharge of the duties of which he has commended himself to the people for his fearless sense of right and loyalty to truth.

EDITORIAL ITEMS.

BRO. J. R. LAMBERT, by our request, has furnished the HERALD a report of the first proposition—an outline of the points discussed—of the late Lambert-Glendenning debate, held at Al-

lendale, Missouri, in December. Elder Glendenning has shifted his position considerably since Bro. Lambert's book, "What is man?" was written, and had to be met on some new points or differing lines of argument from those formerly used by "mortal soul-ists." Bro. Lambert's report will show the general points and enable those who would keep posted to note the efforts made by believers in the soul-sleeping doctrine to meet the evidences by which it is disproved. We also expect a report of the second proposition from Bro. Lambert.

Bro. G. H. Godby, writing from Louisa, Kentucky, the 10th ult., reports good results following the efforts of Bro. Albert Haws in the late discussion reported in this issue. Public sympathy was with Bro. Haws, who manifested a Christian spirit notwithstanding the abusive methods of his opponent. Friends to the cause were made among all classes of people.

A brother writes a lengthy letter, announcing the merits of an article invented by him—a mole trap, and asking space to set forth its advantages to the farmer, etc. We must refer this brother and other advertisers to our advertising columns where such articles can be presented as business matters and on their merits. Our correspondence columns are already taxed to publish news concerning the church.

Sr. Mary A. Carter, of Bancroft, Nebraska, offers a home with her family to elders of that field who can labor there.

Mrs. John Jack, of Bryon, Illinois, asks that Saints living near that place will call on or correspond with her. Brethren of the ministry would be made welcome by her family while preaching the word. We find no "Bryon" in the post office list. Perhaps Byron is the place meant.

Bro. J. W. Wight left home for his field in Western Iowa on the 27th ult.

Bro. J. W. Gillen returned, some time ago, to his field, Colorado, New Mexico, etc.

Bro. F. M. Weld, laboring in the Nauvoo district in company with Bro. J. R. Evans, arrived in of late. He reports progress, also hard work necessary to meet all demands.

We acknowledge receipt of a letter from Mr. Adolphus Hendrickson, of

Moorhead, Iowa, who though not a member of the church, evidently notes its progress with interest. His letter with others is crowded out by the demand for more communicated articles and a condensation of passing items in brief letters or extracts.

Bro. I. N. Roberts left Lamoni December 29, for Minnesota and the Dakotas, ready to enter promptly on the New Year's campaign.

Mothers' Home Column.

EDITED BY FRANCES.

"Take kindly all that is kindly meant;
Be first to thank, be last to resent;
Give smiles to all who give smiles to thee,
And those who come frowning feign not to see.
And O! believe me, this is the plan
To lighten, to brighten the lot of man."

A WORD TO MOTHERS.

TO OUR enterprising Business Manager, Bro. Frank Criley, but especially to the sisters, we owe an apology that we have not sooner called their attention to the little volume, "Footsteps of Jesus," issued by the Board of Publication and now on sale at the Herald Office. This little volume has an interesting history connected with it, which we have not time to give, but will simply say that it was written by the direction or command of the Holy Spirit. This command, like the call to the child Samuel, was thrice repeated. It is the third of the Birth Offering series and we hope there is not a mother in the church who will not send for this volume for her children. Perhaps it is the only book among the thousands written for children which was written by the command of the Spirit. We are growing old, but before we depart it is the earnest desire of our soul to see many volumes for the children published by the church. Send in your orders, mothers, for this little volume and so help to roll on the good work. Price twenty cents. Address all orders to Frank Criley, Business Manager, Lamoni, Iowa.

BOSTON, Mass., Dec. 9.

Dear Sister Walker:—It has often come to my mind to write to you; and this morning finding myself alone thought I would "heed the lesson" of the day, and pen a few lines.

After being freed from the responsibilities and care of several years (that had been mine) I left Lamoni to visit my kindred, (some of my sisters in the flesh;) also as a recreation and change. After leaving Ohio I came to Boston. I am now near scenes of my early childhood, Fairhaven, Massachusetts, my birthplace.

This morning while musing and thinking of Lamoni and loved ones there; the three dear, sweet little faces that have been with me so long, and their little voices that I love so well, the memory of these is almost constantly with me. Who but a kind Father has implanted this love in my heart for these dear little ones whom we so tenderly cared

for when they needed a mother's care? What a grand and noble work is intrusted to those who have the rearing and training of the young, whether it be in the home life or the Sunday school! Great responsibilities rest upon those who have this work in charge.

Let not the sisters think they are not helpers in the great latter-day work. To them is intrusted a work of *love* that they alone can do; and if they seek help from their heavenly Father their way will be made plain, and the burdens of life will be lightened.

I often think of Lamoni, the quiet, peaceful home of so many of the Saints. I remember her broad expanse of sky. Nothing breaks the beautiful vision of the clouds and sunshine as each in its turn comes to the view. The Saints there have *many* privileges (more than they realize), and should treasure them in such a way that they may be benefited thereby.

I have had the pleasure of meeting with the Saints here. They seem to be alive in their duties, and we find the same good Spirit leading them as we find with all who are living after the "perfect law of liberty" in the gospel. We had Bro. Sheehy preach for us yesterday. Those who are familiar with his methods will understand his lines of argument, which are convincing and forceful in their nature, and can only accomplish good. May the kind Father bless his ministry in their labors; that they may in wisdom and humility declare the words of life and salvation.

My sister, Mrs. French, invited the Mite Society and Prayer Union to meet here last Thursday. On account of the snowstorm only Sr. Sheehy and Sr. Whitten came. The Lord's promise (where two or three meet in his name) was with us and we were blessed with his Spirit. In our prayer we were led to pray for Sr. Hattie Griffiths, having heard a few days before of her being very low. The Spirit came upon us, assuring us the Lord heard our prayer, and that he was holding her in remembrance. May the good Father comfort them all by his Spirit, and help them to lean upon him continually.

We go from here to New York to visit with our sister, Mrs. Wm. O. Dwyn. She too is not in the fold. I have been trying by my faith and example, to show forth the truth of the gospel. Each day as the opportunities come to us, we can do good. There are many avenues open to us for work, and the sisters of the church can and will accomplish much good if they make the effort.

Trusting I may be the means of encouraging some one to higher aims and nobler purposes in life, I am,

Your sister in gospel bonds,
M. E. S.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.—Doc. and Cov. 16:4.

Thursday, Jan. 2.—The church, its ministers and membership. That righteousness,

love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—2 Cor. 8:9-12.

Thursday, Jan. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Colossians 3:12-17.

Thursday, Jan. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—Hebrews 13:20, 21.

Thursday, Jan. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 61:10, 11.

Thursday, Jan. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 51:3-8.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. E. Hightower, of Beattie, Kansas, requests your prayers that she may be healed of long-standing illness, also that her family may accept and adhere to the gospel.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

WE regret that the "Suggestions for Christmas entertainment" by Sr. Louise Palfrey was so late in appearing in our column. The time taken for mail to reach us and then to reach the Herald Office must always be taken into consideration. We think the article worthy and trust that it may be preserved for future use.

We hope that many may lend their thoughts to our column. We do not believe it is beneath the consideration of any Saint to lend a thought to the Sunday school work.

We read many notices of Sunday school conventions but are not able to learn the address of the secretaries, so are unable to remind them that we are in need of items. Would it not be well for each secretary to name his address in full when sending such notice?

MUCH of the success of the Sunday school hour depends upon the preparation made by the teacher. Little good may be expected if the teacher has not thought of the lesson until Sunday morning, then hurriedly reads over the lesson in order to ask the questions and put in the time. Such course is often pursued by those who claim a devotion to their work. One of my teachers once said to me, "I hope you will excuse me for not being better prepared. My time for studying my lesson is Sunday morning, but to-day I had company, so could not." What could I, as

superintendent, do but excuse her, since I knew that she was not the only one who made so ample preparation.

The true teacher loves the work to that extent that she meditates upon it night and day, in search of more light, of better plans, and closer application. She feels the weight of the responsibility; that she is a member of the church—the body of Christ—and is trying to fit others for the same; that she is building for time and eternity; that a false impression given now may influence a whole life; and that she must present truth in the way that she will be willing to meet it. She is not one who does great things, but one who has an eye to the small things that make up the sum of life. She needs to know her class individually; to know them in their homes; and to know their home influences whether helpful or hurtful.

In the preparation of the lesson, she studies it as a whole to determine its objective points and its connection with the other lessons of the quarter. An analysis of its parts will then enable her to divide the word severally according to the needs of each member. She will then question herself, Do I know this lesson myself? Have I absorbed it until it will tell upon my life? What application can I make of this to the needs of that heedless boy whose home training is wanting, or to that wayward girl who is the pride of an indulgent mother's heart, or to that meek child whose very soul delights in heavenly truth?

She, whose heart is thus filled with a love of her work, will be an ideal teacher, though she lacks what the world calls education. We would not underrate the advantages of an education, for we have neither talent nor accomplishment that may not be turned to use in this great work. But no one who loves the work need fear to undertake teaching, for there is a help to which all may turn. The true teacher will seek this help often. She will not think it an idle thing to present her needs and those of her class, and ask for guidance.

Teachers, are we alive to this work? It is a part of the great latter-day work, and we need to let whole-souled work be our daily watchword.

Jets of air discharged from flexible hose are made to do the work of brooms, whisks, and cloths in removing dust and cinders in passenger cars. The hose may readily be carried to any part of a car, and is used in the same manner as an ordinary hose carrying water.

Edison is now at work with a plan to grease the sides of ships so that they will slip through the water more readily. He says the friction of salt water and its constituents is much more than is generally believed, and if he can only do what he is trying to do the Campania can go from New York to Liverpool in four days.

A very successful artificial larynx for a man who had lost his voice is credited Prof. Anderson Stuart, of the University of Sydney. The changing of certain reeds makes the voice soprano, tenor, contralto or bass, at will.

Letter Department.

ALLENDALE, Mo., Dec. 21.

Editors Herald:—When I wrote you on the 13th regarding the Glendenning-Lambert debate there was one session to be held to finish the first proposition which was done on the 14th, after which a vote of the congregation was taken. Elder Glendenning received sixty-two votes and Elder Lambert ninety-eight. Elder Glendenning and his friends were evidently dissatisfied with the result, for he stated to the congregation, after the vote was taken, that he knew he had been an eyesore to our people around this country, "and," said he, "I suppose you will now be satisfied; but if you can outvote me, you cannot outtalk me." Elder Lambert and his friends were pleased with the outcome; and indeed they could easily afford to be, even with a less victory over the soul-sleeping theory.

The second proposition was commenced on the afternoon of the 16th, Elder Lambert having to affirm it. He presented the faith of the Latter Day Saints in doctrine and church organization in his usual forcible and clean-cut manner, taking the position that the kingdom of God was set up and in its incipency, and that though unobserved, yet it would grow and be prepared to receive Jesus when he comes with the kingdom triumphant in the glory of his Father and with his holy angels. Elder Glendenning took the position that the kingdom of God was not set up, neither would be until the end of the world, when Jesus comes; then it would spring up in its completeness. Considerable scripture evidence was presented by both disputants to sustain their positions. Elder Glendenning did not seem to be satisfied with the way he had left the first proposition before the people, for he kept on defending it, claiming that it was a part of the second. At the close of the last proposition, as in the first one, a vote was taken. Elder Lambert received eighty-three votes and Elder Glendenning ninety. We have reason to know that the Adventists for many miles around this country came to vote and I believe that if we had made the same effort to rally our people for that purpose that they (the Adventists) would not have been in it.

I was disappointed in Elder Glendenning's last speech, for I expected that he would try to make our faith and church organization look ridiculous after the usual fashion of our opponents; but, imagine my surprise when he treated us to a sound Advent sermon on the soul-sleeping dogma. He is a man of ability, worthy a better cause.

I never saw the deceptiveness of Adventism as I did during this debate, yet it is gathering in many bright, intelligent young people. A debate is a fine school of experience, for one can otherwise see how men can and do misinterpret and misapply scripture to gain their points. It may be that tradition and religious education are responsible for this condition of men's minds. It is more pleasant to think so, than to believe that they are willfully dishonest, although it sometimes requires a stretch of faith to do it.

Elder Lambert in his first speech on the last day of the debate gave evidence of his apostleship, for he spoke as one having authority. I am satisfied that the Saints were not the only ones present that felt the inspiration by which he spoke, for when he said with uplifted hand that God knew that he knew that this work was divine and that he would be willing to meet this people before the great God and answer for what he had taught them, I can but faintly describe the feelings felt or the solemnity that rested upon the congregation while he uttered those words under the divine influence, and how the writer felt the importance of the Saints living daily in harmony with the teachings that the elders are giving to the people of the world as the faith and doctrine of the Latter Day Saints. I could see that while conviction may come to the minds of the people how natural it is for them to turn and compare the lives of the Saints with the things taught by the elders, and then comes the trial, for it is not always that they are found to harmonize; but, thank the good Lord, wherever I find the Saints there are some noble men and women among them trying to live and make honorable the name of Latter Day Saint; and while they are sadly in need of an active, live minister here to lead the little band of Saints, there are some noble souls that are doing all they can. The battle is over and the church is still left intact in faith, doctrine, and organization, as the Master intended it should be; and to the writer it never appeared so grand as it does now.

The following were the propositions discussed:—

1. Does the Bible teach that man is wholly mortal and unconscious between death and the resurrection, and that the final destiny of the wicked is the cessation of their conscious being? T. E. Glendenning affirms. J. R. Lambert denies.

2. Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of God in fact, and is it in harmony with the New Testament Scriptures in doctrine and Church organization? J. R. Lambert affirms. T. E. Glendenning denies.

In gospel bonds,
WILLIAM ANDERSON.

TULARE, Cal., Dec. 9.

Editors Herald:—Elders D. L. Harris and Walter Scott came here about October 20, and after making us a short visit, went to Tipton, a small town ten miles south. Bro. John Clark succeeded in getting the Congregational church for them to preach in, the minister giving up his pulpit to them, treating them kindly, and indorsing their words. The congregations were large and attentive, but alas! after awhile there was too much sound doctrine and the minister was afraid his flock would be scattered, so he had the church doors closed; but the way was opened and a comfortable hall given to the elders to use free of charge as long as they wanted it. They continued the meetings, baptized two, and left several investigating.

They were assisted some by E. S. Burton,

Joseph Burton's brother, who to my mind will make one of the ablest ministers in the church if he has the opportunity. He has a large family to support. I long to see the day when he may be free to go out in the ministry, having faith that he will accomplish a good work.

After the meetings were closed at Tipton the elders visited the Saints at Tulare and vicinity, giving us strength by their counsel and cheering words. They preached a few times ten miles west of Tulare, starting for home December 2, being called on business. We are expecting them back again. They will receive a hearty welcome from the Saints.

In bonds,
MARY A. TWADDLE.

INDEPENDENCE, MO., Dec. 19.

Editors Herald:—I thought that a few lines in answer to those inquiring after the price of lands in this part of the country, or in the regions round about, would not be amiss. I am glad to see so many turn their attention towards this part of the country. Many families of the Saints have moved into this district of late, and I am glad to see it, as this is a great help in spreading the good work, and the traveling ministers can find better opportunities to open up the work. I believe the time has come when the Saints should take more interest in buying farm lands and making a living for themselves and families, rather than crowding into large cities to drag out an existence and be in poverty all the days of their lives. The man who lives in a city depending on days' work, and in dull times is out of employment, is a poor man indeed but, I believe that when Saints make a move it should be as the Lord has directed—by the counsel of the Bishop.

The price of land near Independence and Lee's Summit, Missouri, is rather high. Highly improved land is worth from forty to seventy dollars per acre. Unimproved land can be bought from fifteen to thirty dollars per acre. In Johnson county good farm land can be bought at very reasonable prices—from fifteen to thirty and thirty-five dollars per acre, and well improved and reasonably near large towns and cities such as Pleasant Hill, Holden, Warrensburg, and Knobnoster, Missouri; and people who would be willing to go out in the country, perhaps ten to twelve and fifteen miles, can purchase land cheap; and it is just as good land, and some of it a great deal better than near some of those places mentioned.

I am very anxious to see the church built up in this part of the land, but I would not like to see any come in here to suffer by making an unwise move. It would be well for the Saints who expect to move into the regions round about, to have all things prepared before them. I understand that to mean that we should be so prepared that we should not be a burden to our brethren or any other people. I have seen Saints who have moved to Independence because they thought that was the place they ought to live to receive the blessings of God, and who sold out the few things they had at a sacrifice, and arrived here without one cent of money to buy

bread for themselves, and perhaps have large families; and the first man they wanted to see on arrival would be the Bishop's agent, of course. I do not wonder at the Lord giving us instructions in reference to those things as well as in other things, and when we heed his counsel then we are blessed, and we will make no mistakes.

I am pleased to say that the work in this district is in a very good condition spiritually. We are advancing in numbers and in prestige; and, taking a retrospective view of the condition of the church in those parts, I believe we have reached a higher standard than ever before. Our aim and object is to go still higher and higher, until we become a light to our neighbors. The prospects are good for organizing more branches in the district, and I hope the day is not far off when we shall have branches in every city and town in this district.

The Saints at Holden expect to build a church soon. At their meeting the other evening I advised them not to go in debt, and the intention is to have the means in hand before they begin the building. I wish them success.

Yours in bonds,
RODERICK MAY.

BURLINGTON, Iowa, Dec. 21.

Editors Herald:—Permit us to call the attention of your readers to the present situation regarding "Age of Consent" legislation. Up to 1886, the age of consent of girls was fixed by our law at TEN YEARS. In 1886, a bill was presented to raise it to eighteen; but it met with such opposition that all that could be done was to raise the age to thirteen, at which it now stands.

At the last session of the Legislature, a bill was again introduced to fix the age at eighteen; and numerous petitions from every part of the State in its favor were sent in to both Houses. The Senate committee to which it was referred promptly reported, recommending that it be indefinitely postponed; but through the efforts of its friends, it was again referred, and finally, after being amended to fifteen, it passed the Senate unanimously; but even this bill was not allowed to come to a vote in the House.

The only objection to the bill worthy of notice was that it provided no protection for boys; and, while this omission would not work injury to one boy where the present law injures a hundred girls, it seemed a sufficient argument with many of the members to defeat the bill, notwithstanding an amendment covering this point was submitted.

A bill to raise the age to eighteen, and limiting its application to boys over eighteen, thus giving equal protection to both sexes, will be presented at the earliest possible day after the Legislature convenes in January. From replies received from over four fifths of the members, to an inquiry sent out by us, we are certain that the bill will become a law at the coming session, provided the people of the State will satisfy the Legislature that they desire it to be done. Of the replies received, nearly a majority of both Houses have given assurances of support for the bill;

while the indications from many more are that they will also support it, if they have reason to believe that their constituents are on that side.

There can be only one side to this question among the good people of Iowa, and there are very few people of any other kind among us. There has been a great awakening of public sentiment upon this question during the past two years; a number of members who opposed the bill two years ago have promised their support for this bill, while others say that they will carry out the wishes of their constituents. Strong resolutions favoring the passage of the bill have been passed by the State conventions of many of the leading religious denominations and of the Young People's Society of Christian Endeavor and the Epworth League. But this should be supplemented by active, personal work in each locality. Such of the members as may be halting between two opinions, and those who are waiting for their constituents to take action, cannot be expected to champion this cause unless they are satisfied that their constituents really desire it; therefore circulate petitions, and, what is of equal importance, write personal letters to both your senator and representative *now*, urging them to give this matter their especial attention during the first week of the session, so that it can be passed and gotten out of the way before the regular business comes on. Write your letters and forward your petitions *at once* that your members will know your wishes before they go to Des Moines, and will be ready to act as soon as action can be taken.

If each person who reads this will act as if the success of the bill depended upon him alone, it will be passed within a week after the Legislature gets down to work; and the people of Iowa will no longer have reason to be ashamed of their present barbarous law; for their State will then stand in the front rank, along with New York, Kansas, Colorado, Wyoming, Idaho, and Arizona, in the matter of suitably protecting its daughters.

The White Cross Society of Iowa,
CHAS. E. SHELTON, Pres.
H. E. JARVIS, Sec.

FONTANELLE, Iowa, Dec. 18.

Editors Herald:—I have just closed a series of meetings here, being assisted by Bro. S. Butler, who has been laboring in this part of the district for some time. The attendance has not been large, but the attention by those who did come to hear has been very good. A few not of the faith showed their appreciation by being promptly at each service, and we trust the word spoken will find lodgment in their hearts for their conversion to Christ. The few Saints here are striving amidst prejudice and various obstacles to keep up regular meetings and Sunday school, having procured the use of the Seventh-day Adventist church for Sundays, at a reasonable remuneration.

Bro. Butler has labored faithfully here and in the surrounding country for over two years, resulting in a few additions to the church and in a better understanding of our doctrine by those who cared to know. His

efforts have been materially aided by his noble companion, and together they have gained the respect of the people. I believe that by a continued effort by the missionary force the work here can be established more fully. Bro. T. W. Williams, who made a flying visit here last spring, is remembered by some, and they would like to hear him again.

The work throughout the district is in fair condition, yet not moving with as much speed as we would like to see. At the present rate it will take a long time to bring the gospel to all nations and people. But, thank God for the testimony that the work is his. With that assurance we can afford to leave it all in his care, knowing all will be well provided if we be found occupying as he has intrusted to us.

In bonds,
H. N. HANSEN.

PILOT OAK, Ky., Dec. 12.

Editors Herald:—The way seems to be opening in the South for preaching. I find the people anxious to hear, except in old places where the people have heard the elders until they have got tired and want to freeze us out. I have been feeding them out of the same spoon this year and have been in new fields most all the time. This of course is my duty as a missionary to labor in new fields.

I can see some improvements in this district this year. Most all the labor that has been done for the last twenty years has been done in four or five places and this accounts for the freezeouts I guess; but under the wise counsel of Bro. T. C. Kelley and a little aid from the writer we have been induced to push out.

I don't want to be accused of faultfinding, but when I read the *Herald* and see those under conference appointment, some of them always telling us about the kindness of the Saints to them, how they minister to their wants, what Bro. B. did and Sr. C. said when he put in his appearance, and what lovely times, and he expects to go thence to such a branch, thence to the reunion, thence to the district conference, thence to the General Conference, thence home to stay a few weeks with loved ones, then back on the old track again, and all the time enjoying the hospitality of the Saints and telling what good things the Saints have done for them, I begin to think the branch officers have nothing to do only to make fires and invite the people out to hear the big guns, as some call them. If they will get out among strangers awhile then give their experience as a missionary it won't look so much like courting favor from the Saints.

Now I have known elders to whom the church has given missions and supported their families, who get to their fields of labor and make it a point to get into the old branches and probably travel through one whole State in order to get to some old branch. Now, do you think that if you were farming and were to lay off your field and planted the corn in but one little corner—do you think it would grow all over the field? Abraham went out, not knowing where he was going, but some of the elders have to

know that some of the Saints live in the country before they can venture.

Some local elders are standing idle forgetting that it is their duty to labor as circumstances permit. I am sorry to say that in this district only a few observe the law of tithing. Let us remember that obeying the gospel means keeping the whole law. Now if some one don't jump on this with both feet I may write again.

Yours in the faith,

C. L. SNOW.

EUCLID, Ark., Dec. 15.

Editors Herald:—I thought your readers would be pleased to hear from the Arkansas traveler and of his labors. I have not met with as much success as I desired. I have labored in eight different counties in the State. I find friends most everywhere I go with now and then an accession to the church. The Saints have been kind to me, especially those of Midway, Bearie, Ogamaw, Stockton, Story, Coal Hill, and Hunt, Arkansas.

I am now at home, reading the Book of Mormon and Doctrine and Covenants, also "The Antiquities of America" and "Discoveries in the West," the author's name torn out of book. Can some one give me the name? I now have a call to go to Stockton to baptize some. I have not been able to fill all calls received. Hope those I have not responded to will be met yet in due time.

In bonds,

J. W. JACKSON.

WILLIAMSDALE, Nova Scotia, Dec. 12.

Editors Herald:—We are not dead in Nova Scotia by any means. The weather has been somewhat against us, nevertheless we have succeeded in holding a number of meetings in several places. Have baptized two since last writing and expect to baptize a few more next week. Those united with us were Srs. Mary A. Taylor and Isee J. Johnson, known among the traveling ministry for their hospitality and kindness; a feature of all the Williamsdale people.

The church is progressing finely, paying as we go. Bro. Hazen Johnson, the chief carpenter, had the misfortune to have his hand badly cut on the planer a few days ago, but is now doing well. Hope to see him at work again in a few weeks. Bro. Robley has proven a valuable helper to me in this field and has done splendid work for the cause in this country. We will all be sorry to have him leave for home, but am thankful the Saints have responded to my request in last letter and have provided him with the necessary means. The Lord will reward them. We were together at Amherst, where we came in contact with a zealous people who are having miracles and revelations galore; plenty of power, but denying the gospel form thereof; howbeit the two powers met, much to the confirmation of the Saints and the opening of the eyes of some that are investigating our claims. I tell you this is a beautiful gospel to defend; it comes out ahead every time.

Bro. Robley and I then separated, he going to Fort Laurence, a new opening made

by Sr. Lois Graham. He writes me to-day that the war is on with him.

I went to Spring Hill, a town of five thousand population, also a new place, where I succeeded in getting one newspaper and three ecclesiastical guns leveled at our position, with the promise of more upon the evening of the 19th inst. from the Presbyterian stand. However, I had two good meetings besides the two that Bro. Robley and I held the Sunday previous, also got a good article in the paper with epitome of the faith, and am billed to reply to Mr. Wright, the Presbyterian, on the 20th. So goes the battle.

More anon,

H. J. DAVISON.

Original Articles.

CHRIST'S SECOND COMING.—NO. 1.

BY W. W. BLAIR.

YE men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

Mr. Henry Varley, the noted English Evangelist, a minister who has traveled and preached and lectured in many parts of the Christian world, states for a fact that "there never was such deep conviction in regard to the immanence of the Lord's second coming as that which exists in 1895." He further says:—

There is literally a consensus of testimony amongst the students of the Prophetic Scriptures such as never has existed before that the time is fulfilled, and that the Lord's descent into the air in the near future is as certain as the fixed stars.

Mr. Varley seems to associate the second advent of our Lord with the end of "the times of the Gentiles," for he says:—

Many of us have long known that we are in the very latest years of the times of the Gentiles, but from lack of heavenly data we knew not actually how very near the time is. Mr. Dimpleby has proved alike from scriptural and astronomic data that these times run out in April, 1899.

The late Prophetic Conference held in Pittsburg, Pennsylvania, almost to a man were sure the second advent was nigh at hand; but there was, nevertheless, much diversity of sentiment amongst them upon many points connected with that august event and revealed clearly that they, too, lacked "heavenly data" to guide them unerringly along the pathway of investigation. They wisely fixed no time, near or remote, for the Lord's coming, and claimed to be guided *alone* by their respective interpretations of Script-

ures assumed to relate to that event.

Mr. Charles T. Russell, author of the *Millennial Dawn*, on page 99 of Vol. 2, claims to have sufficient "heavenly data" to warrant him in the following important conclusion:—

We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God will be accomplished by the end of A. D. 1914.

Speculation, theorizing, and fixing dates for the second advent have increased rapidly since "Millerism," in 1832 and after, located 1843 as the certain time ordained of God when the Lord Jesus would appear in glory; and it is probably within the lines of truth to say that, by the Adventists many scores of times have been fixed when Christ would come in fulfillment of recorded prophecies, and all have failed.

From the foregoing it is painfully evident that, though there is general unity in the belief that the second advent of Christ is near, there is, nevertheless, with some a great lack of essential understanding and divine light on this momentous subject.

The Holy Scriptures assure us that the Lord's people, in the time of the second advent, will be equally as well enlightened on that event as were his people who lived in the time of the first advent in respect to that event. The words of Paul are very clear and comforting on that point and apply directly to his "brethren" living in the time of the advent:—

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thess. 4: 13-18.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they

shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.—1 Thess. 5: 1-6.

When we consider that the Lord, at all times in the past, when great events were to occur with which his people were to be connected, revealed to them directly the coming of such events, not only "the times and seasons" when they would occur, but also every essential fact profitable for them to know, it is reasonable to expect that, in regard to "the great and dreadful day of the Lord," terminating in the glorious coming of Christ and all his saints, he will thoroughly enlighten and instruct his people, then living, so that that day shall not overtake them unawares, but that they shall be well prepared for it and for all the important matters connected with it.

When the Lord would dismantle the world with the flood, he revealed his will to Noah and his house during one hundred and twenty years, and when the supreme moment for closing the ark arrived, immediate revelation made known that fact and secured Noah and his family against the destruction that overwhelmed the wicked.

When the Lord would destroy Sodom and Gomorrah, he revealed that fact to faithful Abraham and family, and in due time made the same fact known to righteous Lot and his house by immediate revelation and instructed them *when* and *how* to escape the impending doom.

When the time came for Israel to be delivered from Egyptian bondage, the Lord revealed that fact and gave needed instruction from time to time to his people until they passed over into Canaan.

When the seventy years' captivity in Babylon was nearly ended, the Lord made it known to Daniel and other faithful Hebrews, and raised up Ezra, Nehemiah, and others, to whom were revealed directly the will of the Lord in respect to the return of the Jews to Jerusalem, their organization under the law of Moses, and the rebuilding of Jerusalem.

When the time drew near for the first advent of Christ, whose coming then was to be in the character of "the perfect teacher of perfect truth," the

"man of sorrows, and acquainted with grief," to offer himself a sacrifice for sin; to bring to pass the resurrection of the dead, ascend on high and give to faithful men divine assurance of immortality and eternal life, the Lord revealed his will to faithful men and women, identifying the *time*, the *means*, and all the essential items pertaining to that advent, and this he did by angel ministration to Zacharias the priest, to Mary the mother of Jesus, and to Joseph to whom she was espoused, to the shepherds who watched their flocks by night on the plains of Bethlehem, and by the spirit of prophecy and revelation the Lord made it known to Simeon and Anna and to John the Baptist, and by the luminous "star" he identified Christ in his first advent to the "wise men" from the far-off "east"; and may we not expect that the times of the second advent, and the principal events preceding and leading up to it will be revealed of God to the Saints then living, that they may be prepared in all things needful, so as to be ready, waiting, and able to abide the awful conditions preceding and attending "the great day of the Lord"?

The written, recorded word of the Lord relating to the deliverance of God's people from Egypt and from Babylon was then of high value to his people and to others, but there was added to that the direct revelation of God's will to the people living when such deliverance was at hand, to instruct, assure, and confirm. The recorded words of prophets, seers, and wise men were of great worth at the time of Christ's first advent; but more light, more direct and particular information, more instruction in detail were needed, and the Lord graciously added angel ministrations and direct revelation in many other ways for the guidance, edification, and comfort of his people. And will not the Lord, in and just preceding the times of the second advent, give direct and special light on all essential matters pertaining to that event? Will not angels minister in those times to the Lord's faithful people? And will not the Holy Spirit teach of "things to come" and "guide into all truth"? Will not the Lord make sure and certain to his faithful people "the times and the seasons" of Christ's second

advent? the important events preceding and connected therewith? and will he not fully and specially prepare and point out to his people the way of the Lord when he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"? Yes; the Holy Scriptures prove with great fullness that he will, as we shall now see.

The Lord has made known through the Prophet Malachi the following facts in regard to the second and glorious appearing of Christ; and one of the most important items is the promise that "Elijah the prophet" (doubtless in the capacity of an angel), shall be sent to the Lord's people for their enlightenment "before the coming of the great and dreadful day of the Lord." Here is the full text:—

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4: 1-6.

The above scripture reveals clearly that, prior to the second advent, the Lord will graciously instruct his people through the administration of the translated prophet Elijah, who will "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I [the Lord] come and smite the earth with a curse."

It is no more strange that the Prophet Elijah shall be a ministering angel just before Christ's second coming, than that one of the apostle John's "brethren" ministered to him as an angel on the isle of Patmos, when he said,

I am thy fellow servant, and of thy brethren that have the testimony of Jesus.

Chief among the early Methodists was Charles Wesley, a great Bible

student and the poet of that band of reformers, who put their faith and doctrine into songs and spiritual hymns and sang thus of Elijah's latter-day mission:—

Once he in the Baptist came,
And virtue's path restored;
Pointed sinners to the Lamb—
Forerunner of his Lord.

Sent again from paradise,
Elijah shall the tidings bring;
Jesus comes; ye saints arise
And meet your heavenly King.

Previous to the dreadful day
Which shall thy foes consume,
Jesus, prepare thy way,
Let the last prophet come.

When the seventh trumpet's sound
Proclaims the grand Sabbatic year;
Come thyself with glory crowned,
And reign triumphant here.

Our Savior, in Matthew 24: 31, informs us that his angels will minister just prior to the second advent in gathering the saints, saying:—

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

To the above may be added his further promise, in Matthew 13: 41, concerning the ministering of angels among his people in the latter days:—

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

Turning now to the Revelation of St. John we find many unmistakable proofs that the angels of heaven will minister to men on earth in the latter days preparatory to the second coming of our Lord, and I now offer of the many directly bearing on the point under consideration a few of the most important:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their

torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for the to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. —Revelation 14: 6-20.

Here, then, are no less than three angels mentioned who minister prior to the appearance of "the Son of Man" on the "white cloud;" one of whom restores "the everlasting gospel" that it may be preached

unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come.*

Surely this is preparatory to the advent, for the gospel in its fullness cannot be preached and leave out the glorious appearing of Christ, the resurrection of the righteous dead, and the separation of the righteous and the wicked, which involves the idea of judgment and rewards.

Let the reader reflect fully and calmly on the importance and the magnitude of the work involved in the restoration of the gospel as *preparatory* to the coming and kingly reign of our Lord on earth. Let due thought be given the angel's mission, of verse 8, in authoritatively proclaiming the impending downfall of latter-day Babylon with all its attendant tribulations and horrors. And, let all reflect well and wisely on the high responsibility

laid on all men in verses 9 and 10 to shun fellowship with the errors and evils of Babylon. This done, and it will be readily seen how important that the Lord shall send his angels to instruct his people in regard to their environments, coming events, special duty and privilege, and thus protect, comfort, and confirm them in the ways and doings of the Lord, inspiring the souls of his "saints" with needed "patience" to "keep the commandments of God and the faith of Jesus" as they move up nearer and nearer to the supreme moment when the opening heavens will reveal the coming King of kings in power and great glory and all the holy angels with him.

Another Bible proof that God will send his angels in the latter days, preceding the coming of Christ, to prepare his people then living for all things that await them, and also that he will send them his word by revelation from heaven giving timely instruction how, when, and what to do, is seen in the following:—

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—Revelation 18: 1-5.

And are we indeed living in the last days? in the days of the coming of the Son of man? If so, to whom has the angel committed "the everlasting gospel"? To whom has the angel declared the downfall of Babylon? To whom has Elijah appeared and ministered in a work to "turn the heart of the fathers to the children, and the heart of the children to their fathers"? To whom have the angels come and ministered in the great work of gathering the Lord's people? To whom have the angels come in the work of separating the wicked from among the righteous? To whom have the angels announced the speedy coming of our Lord and the

great events preceding and attendant upon that coming? Certainly to none who either reject or ignore angel ministrations and direct revelation from God in these last days.

In another number I will seek to give incontestable proof that the Lord has sent his angels to minister to his people and has given direct revelation to them to prepare them in these days for "the great day of the Lord" and for the second coming of Christ our Savior.

(To be continued.)

GLENDENNING AND LAMBERT DEBATE.

HAVING been authoritatively requested to furnish some additional items for publication, I herewith present my summaries with a statement of the leading positions on the other side. I would be pleased to have Elder Glendenning's summaries published with mine; but as he presented no recapitulation in manuscript, nor from notes, we did not ask him to supply them according to his own notion after the debate was all over.

The first proposition debated reads as follows:—

Does the Bible teach that man is wholly mortal and unconscious between death and the resurrection, and that the final destiny of the wicked is the cessation of their conscious being?

Elder Glendenning claimed that man, the whole man, was made from the dust, (Genesis 2: 7,) and that anything which he received additional to this dust man, was and is no part of man proper.

This dust man goes down into the grave.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?—Psalms 6: 5.

At the time of death man's "thoughts perish."

The living know that they shall die; but the dead know not any thing.—Ecc. 9: 5, 6. (See also Psalms 146: 4.)

Elder Glendenning touched the question so lightly, and especially unconsciousness after death and the final destiny of the wicked, that I felt it to be necessary to set up a counter claim in order to bring the question into proper examination before the people. So I at once set up the claim that man is a duality; that spirit (sometimes called soul) lives on after death, and that the final destiny of the wicked is not the cessation of their conscious

being. The following is my summary, but does not, of course, contain anything near all the positions held, nor the scriptures used:—

1. Man was created in the image of God, and was called man before there was a man on the face of the earth. (Gen. 1: 26, 27; 2: 1-9.)

2. This spirit-man, who was created in the image of the immortal God, must necessarily partake of the character of the Creator, hence is immortal. (Gen. 5: 1; 9: 6; Eph. 4: 22-24; Col. 3: 9, 10; Acts 17: 29.)

3. Man was made only a little lower than the angels, who are glorified and immortal beings. The fall did not take away his immortality any more than the transgression of the angels who kept not their first estate caused them to lose their immortality. They are now demons, but they are immortal; so, likewise, in the fall, man's character was greatly changed, but he did not lose his immortality. (Psalms 8: 4, 5; Job 7: 17, 18; Luke 20: 34-36.)

4. God formed the spirit within man. It possesses volition, or will power. It is the active, conscious, thinking part of man, and all the passions and qualities which belong to the human mind are ascribed to it. (Zech. 12: 1; Job 32: 8; 1 Cor. 2: 11; Ex. 35: 21; Math. 26: 41; 2 Cor. 7: 1; Romans 1: 9; 1 Cor. 7: 34; 6: 20, with about thirty-eight other passages of scripture as found in "What is Man?" page 66.) These passages show that spirit is a noun, not an adjective, and the adjectives and verbs show the character of the spirit, and what it can do.

5. This spirit is an important part of man. It was called man before the body was created; God gave it to man, or formed it within him.

The personal pronouns used to denote the spirit, are frequently found in the possessive case, as, "my spirit," "his spirit," "your spirit," "his own spirit," "thy spirit," etc.

The spirit of "the man Christ Jesus" "perceived," "rejoiced," and "sorrowed;" and at death he committed it into the hands of his Father. This was the spirit for which a body had been prepared, the one which dwelt in glory with the Father before the world was made.

The spirit is the subject of regeneration and salvation.

God requires us to purify both body

and spirit, and serve him with both.

The spirit is called *man*; or the "inner" or "inward man." (Ecc. 12: 7; Zech. 12: 1; Psalms 77: 6; Daniel 2: 1; 1 Cor. 6: 20; Prov. 25: 28; 1 Kings 21: 5; Mark 2: 8; Luke 10: 21; Jno. 11: 33; Luke 23: 46; Heb. 10: 5; Jno. 17: 5; 3: 6; 1 Jno. 3: 9; 5: 18; 1 Cor. 5: 5; 2 Cor. 7: 1; 12: 1-4; 4: 16; Romans 7: 22; 1 Peter: 3: 4; Eph. 3: 15, 16.)

6. Spirit and soul, spirits and souls, are sometimes used synonymously and interchangeably. They are so used when reference is had to the "inner man." (John 4: 24; 2 Cor. 3: 17; Isa. 1: 14; Jer. 6: 8; Acts 17: 16; Luke 23: 46; Job 14: 22; Matt. 10: 28; Luke 8: 54, 55; Daniel 7: 15; 3 John 2; 1 Kings 17: 21, 22; Isa. 26: 9; Job 7: 11; 1 Peter 3: 19.)

In the last scripture cited we learn that Christ preached to the spirits in prison; and in the Peshito-Syriac Version we read that he "preached to those souls which were detained in hades," etc.

7. This vast amount of excellent proof, with another argument which my opponent has been unable to meet, proves that the spirit of man is a conscious entity, whether in or out of the body. If it were only an element, as our opponents contend, then it would have no plural form; but it is used both in the singular and plural forms; that is, we read of "a spirit," "the spirit," and we read of "spirits." (Job 32: 8; Numbers 16: 22; 27: 15, 16; Heb. 12: 9.)

8. Scripture already cited shows that the spirit which God formed within man is called "man," and the "inward man." (Rom. 7: 22-25; 2 Cor. 4: 16; 1 Peter 3: 4; 2 Cor. 12: 1-4.)

When this spirit, or soul, is transformed by the power of the gospel, it is always called the "new man," agreeing with John 3: 6,

That which is born of the Spirit is spirit.

The regenerated or converted person is never called the inner, or inward man, as falsely claimed by my opponent. (Col. 2: 11, 12; Eph. 4: 22-24; 2 Cor. 5: 17.)

The last quotation says,

If any man be in Christ, he is a new creature, etc.

9. The wicked enemies of Christ could kill the bodies of the disciples, but they could not kill their souls. Therefore, the soul is immortal—deathless.

(Matt. 10: 28; Luke 12: 4, 5; 3 John 1, 2.)

10. Death does not imply unconsciousness, or the annihilation of conscious being—but, rather, separation, departure, or a great change in the conditions of conscious existence. (1 Tim. 5:6; Rev. 3:1; Jude 12; Rom. 6: 18-20; Eph. 2:1-6; Rom. 8:6, 7.)

Paul called his death a departure. (2 Tim. 4:6; Phil. 1:21-24.)

11. "The man Christ Jesus," was the true type of all other men, in life and in death. He lived in glory with God, the father, before the world was. All things were made by him. His life was a union of body and spirit, and his death was a separation of body and spirit. (Gen. 1:26; Col. 1:16; Jno. 1:10; Eph. 3:9; Heb. 1:1-6; Jno. 1:1-5; 14:6; 17:5; Heb. 10:5; Rom. 8:3; Phil. 2:7, 8; Jno. 12:23, 24; 10:17, 18; 16:27, 28; 17:11; Luke 23:46.)

12. We begin to receive eternal life when we obey the gospel, and it continues with us till the resurrection if we remain faithful to God. (Jno. 5:24; Eph. 2:1-6; 1 Jno. 5:11, 12; Rom. 8:35-39; 1 Jno. 3:14, 15; Jno. 11:26; 8:51.)

13. Christ after having been put to death in the flesh, went and preached to the spirits in prison. That these spirits lived in the days of Noah, while the ark was being prepared. (1 Peter 3:18-20; 4:6.)

That Christ did this preaching in fulfillment of prophecy. (Isa. 42:6, 7; 49:8, 10; 61:1, 2; Zech. 9:11, 12.)

14. When Paul died, he expected to "be with Christ," which he thought to be far better than to remain in the flesh, or to live. He was in a "straight *betwixt two*;" and such a thing as translation that he should not see death, does not enter into the account at all, except as it is put in by our opponents as a necessary support to their theory. (Phil. 1:21-24.)

15. Paul believed that a man is conscious out of the body. Was Paul right? Can his theology be depended upon? (2 Cor. 12:1-4.)

16. Moses and John the Baptist, the Elias which was to come, appeared unto Christ in the holy mount, *after their death and before their resurrection*. (Matt. 17:1-9; Deut. 34:5, 6; Joshua 1:1, 2; 1 Cor. 15:20; Acts 26:23; Rev. 1:5.)

17. Part of the family of God was in heaven in the days of Paul; the

other part, of course, was on the earth. (Eph. 3:14, 15.)

18. "Destroy," "perish," and such like words, do not imply a destruction of consciousness when applied to man. (Gen. 7:4, 23; Luke 17:29, 30; Jude 7; 2 Thess. 1:7-9; 1 Peter 3:18-20; Jno. 2:19, 21; Job 19, 10; Hosea 4:6; 13:9; Jer. 51:8; Daniel 2:18; Luke 15:17; Eccles. 7:15; Job 34:14; Matt. 10:6; John 17:12; 2 Peter 3:6, 7; Heb. 1:11, 12.)

19. The souls under the altar, after their death and before their resurrection, were conscious. (Rev. 6:9-11; 8:3; 9:13.)

Elder Glendenning did not reply to numbers 11, 17, and 19 at all while we were debating the first proposition; but near the close of the second proposition he made a faint attack on the preëxistence of Christ, the souls under the altar, and part of the family of God being in heaven; but his attacks simply served to bring out the strength and consistency of our positions.

Christ knew no sin, therefore was not conscious of sin! Souls under the altar. It is a vision. A representation of something future. No present reality about it. Elder Glendenning was informed that Christ knew no sin in the sense of giving way to temptation and *sinning*; but that he was exceedingly sensitive concerning sin, and highly conscious of the sinfulness of all sin. That, comparatively, the same is true of all who are "dead to sin," that is, separated from it. That while John "saw the dead, small and great, stand before God," yet the angel which showed him those things was an actual, living angel—a present reality.

A vote was taken, resulting in sixty-two for the affirmative, and ninety-eight for the negative. No preparation had been made for a vote by our people, for it was not known till the close of the debate on this proposition that a vote would be taken. More than one half—perhaps two thirds—of the vote on our side, was made up of outsiders. I think it is perfectly safe to say that there were more Adventists present than Latter Day Saints. Thus it will be seen that on this proposition we had a majority vote thirty-six. Elder Glendenning felt sore over the matter, made a little speech in which

he raised a whine, and reflected seriously on the judgment of the people.

J. R. LAMBERT.

LAMONI, IOWA, Dec. 26, 1895.

Miscellaneous Department.

HAWS-SHORT DEBATE.

Sometime last summer one Silas J. Short of the "Church of Christ," after defeating the Rev. Potter of the United Baptist Church, was asked by Potter why he did not debate with Elder G. V. Moore of the Latter Day Saints, to which he replied that he would debate with him or any other man they would produce which brought about the following discussion.

Propositions were agreed upon. The Rev. Short would not agree to discuss any other subjects but the ones agreed upon, as follows: Resolved that the church I represent and stand identified with is the Church of Christ. S. J. Short affirms; A. Haws denies. Resolved that the church I represent and stand identified with is the Church of Christ. A. Haws affirms; S. J. Short denies.

The debate began December 3, in the Christian Church, in the town of Blaine, Kentucky. Both disputants were promptly on hand. Elder Short opened by saying he did not court controversy but did not wish to be henpecked around, and if he was not right he wanted to be set right and if wrong in any particular he wanted to be righted. He said he knew there was a diversity of beliefs in the world; he was going to take his stand on the primitive church and stand or fall thereon. This church was founded because of unbelief. The law of Moses was only the shadow of things to come. The Christian dispensation has its peculiarities and must be rightly divided. Things "spoken unto us by his Son" in these last days; we must notice that they belong exclusively to this age. Anything commanded under the Jewish dispensation is not binding on us unless spoken especially for the people in the last days and subsequent to the day of Pentecost and the setting up of the church or kingdom of God, the one that should never fall away, because he says he would be with his Apostles always, even unto the end of the world. The kingdom of Christ commenced when he was crowned king, after his crucifixion. John the Baptist was not a member of the Church of Christ. If a man is in the kingdom he *must* know it. Give me a church that you may know by its works.

Elder Haws opened by stating that we were called Mormons, but this was a mistake, as we had done more to put down polygamy than all other churches combined. He claimed we had the same right to establish a church as anyone else. The brother has failed to identify himself with any church. Matthew 16; 1 Corinthians 12:28. Quoted Christ's commission, Mark 16:16. Christ did establish his church before his crucifixion. (Matthew 16; Luke 10:1, 2; Acts 2:47.) Christ came to establish *his* church. Now let my brother establish his so I may have something to reply to.

Elder Short said he had a right to go his own way. Denied Jesus establishing his kingdom while on earth. Jesus' kingdom not of this world. Questioned Bro. Haws' honesty: denied Christ calling his apostles before the kingdom was established. The gospel of Christ and the gospel of the kingdom different. The twelve only to preach repentance and remission of sins until after Christ's death and to tell no man that he was the Christ. The kingdom of Christ only existed in prophecy until after his death. Christ kept the law of Moses until his death; no other saving law until his death. Christ's commission given, Matthew 28; Mark 16: 15, 16. John did not baptize in the name of the Father, Son, and Holy Ghost. Jesus said they should be baptized not many days hence with the Holy Ghost.

Elder Haws read the proposition and showed conclusively that Rev. Short had failed to set up a church or show any connection whatever with the "Church of Christ;" therefore he had nothing to say until his church was set up. He gave his time until this was done.

Elder Short said we had met to prove his identity to the "Church of Christ." We have no human name. No man has a right to establish a church. God has a right to damn a man for establishing a church, Jesus established a church. The law of life was given through the Apostles. (Galatians 1:8.) The same gospel extends to us. This gospel was to fall away after the death of the Apostles, in the adoption of creeds by men uninspired. We believe and teach the same as the apostles, and expect it to produce the same effect. Has the gospel been continued since the Apostles? I belong to the Church of Christ, not reorganized, but the old original. The only thing now is to show that we are practicing the same ordinances as the apostles. We want no Seventies, as they were only necessary prior to the organization of the church. In regard to the falling away, I claim the church went into the wilderness and emerged into the Roman Catholic Church, but there was a succession of good men until now.

Elder Haws.—My brother has laid some foundation at last, in his succession of good men. These good men spoken of by my opponent he has not identified with the church that went into the wilderness, neither has he shown that they had authority to administer in the ordinances of the Church of Christ. A man cannot become a member of Christ's Church without obeying the initiatory ordinances thereof; and these ordinances can only be administered by legally qualified officers of the Church of Christ. We deny that the Bible alone gives this authority; therefore these good men could not receive any authority whatever from the New Testament—by the reading thereof, or by taking the Bible for their only rule of action, as claimed by my opponent. In regard to the church emerging into the Catholic Church, I deny. (Revelation, chapters 12 and 17.) For if the Catholic Church is the wilderness, or the place prepared of God for the woman (the Church) to remain a "thousand two hundred

and three-score days," then the Catholic Church is the Church of Christ until that time shall expire, and out of which we must expect the church to emerge. These good men having denounced and repudiated the Catholic Church and all other churches said, Let us take the Bible and go back to the Jerusalem Church. Now I claim that in doing this they lost all authority, either from the Catholic Church or from the Bible; for if the Catholic Church had authority to give, she had authority to take away; and she most assuredly excommunicated all heretics.

Elder Short.—An intelligent man would not ask how a man got into the church, for in Revelation 22: 17 we read, "Let him that heareth say Come;" and also, "as many as the Lord our God shall call." (Acts 2: 39.) This has reference to the call of the ministry. My opponent wants to know who has the right to preach and baptize. Anyone who has obeyed the gospel—man, woman, or child, has this right. (Acts 11: 19; also 18: 24-28; Hebrews 5: 11-13; 2 Tim. 2: 15.) I might die and go to hell waiting to find who had authority.

Elder Haws said that Revelation 22: 17 says "come" instead of "go," which could not have had reference to the sending of the ministry. (Romans 10: 15-17; Hebrews 5: 4.) The ministry were called for four thousand one hundred years either by direct revelation or by visitation of angels, without an exception. I now demand to know where Alexander Campbell, or anyone else, gets their authority to preach if not as Aaron? Was it from the following quotations: Mathew 28: 18-20; Mark 16: 15, 16? Now if these give any person authority, it is by reading them. Therefore, God being no respecter of persons, this gives all who read these quotations equal authority one with the other; men, women, and children. And when reading of Apostles, Seventies, or elders, they receive the same authority they are reading about; and everyone that reads of these officers would come in possession of the offices read of. These quotations, therefore, could only be applicable to the eleven apostles. My opponent says he recognizes no human agency in the setting up of his church. In answer to this read Ephesians 4: 11-14.

Elder Short.—There can only be one high priest at a time, but we are all kings and priests. (Rev. 1: 6; 5: 10; 1 Peter 2: 5-9.) The only sure foundation is on the revelations of God. Our apostles are found only in the New Testament Scriptures. We need none now. The divine authority is extended through them to us. Christ is our head; we have no creed, no articles of faith.

Elder Haws.—If all are kings and priests, where are the subjects? Why lay on hands to ordain the ministry if the authority extends through the apostles? My opponent accuses me of adding to the Bible. Which is the greater sin, to add to or take from? He has taken from until he has only elders, overseers and deacons left. On apostasy read Isaiah 24: 29; 60: 2; Matthew 11: 12; 2 Thesalonians 2: 3-7; Rev. 12: 1-6; 13: 5-8. I want my opponent to show what officers his church is composed of.

Elder Short.—My opponent wants to know who took the apostles out of the church. They died like the little pig on the clover. He wants to know what officers are in our church. We have overseers, elders, evangelists, and deacons. We have the right to select some of the officers, but apostles we do not need. On apostasy, I claim the church went into the wilderness, but it came out again through the Reformers. All denominations have some good in them. I believe there could be a unity of the faith brought about if it were not for the preachers. Alexander Campbell said the Reformers never got in gunshot of the truth and only built cob pens and said, "Let us throw them down and go back to the Jerusalem Church." I have now sustained my position that I am in harmony with the Church of Christ, and shall now close my affirmative.

Elder Haws closed his denial by quoting 2 John 1: 9; John 7: 16, 17, showing that the Church of Christ as represented by his opponent has transgressed the laws, changed the ordinance, and broken the everlasting covenant. My opponent says that laying on hands for the gift of the Holy Ghost was only conferred on the apostles to give them power to perform miracles, which could not be performed by any but an apostle. Read Hebrews 6: 2; Acts 8: 15-19; 19: 6; 9: 17. Concerning spiritual gifts. My opponent says these are not for us and quotes, "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." In answer to this read 1 Corinthians 12. My opponent says signs were only to follow the believer in the apostles' day. Read Mark 16: 17, 18.

Elder Short said he had no Holy Ghost but can testify that Jesus is the Christ. Said he believed all the Bible, even the fish story.

Elder Haws opens his affirmative by reading the Epitome of Faith of the Church of Jesus Christ of Latter Day Saints, and asked if Joseph Smith and co-laborers did not have the same right to organize a church that any man or set of men had. Said he upheld all that the Reformers did that was right and thinks much good was accomplished by them. Now I propose to show that the church I represent is identical with the apostolic church, in organization, doctrine, and practice, and shall defy the world to show a discrepancy. I only ask that you follow us closely in our scripture quotations. On the setting up of the kingdom in the last days read Daniel 2: 34-42; Rev. 14: 6; Matt. 24: 14; 13: 41. Elder Haws showed that the gospel was not in word only but in power, and in the Holy Ghost.

Elder Short denied that any man or set of men had a right to set up a church. Christ's kingdom was set up in the days of the ten Caesars and was to stand forever. God reveals himself only by word, and that is all fulfilled in the New Testament. Disputes the right of the signs following the believer. Calls the gospel we preach a pet; thinks it needs nurturing. Here we are standing waiting for a revelation. What kind will you have? Called the "Instructor" that ly-

ing little book, and thought it ought to be burned, and that at once. Bro. Haws complains of me calling him names. Jesus called people hard names.

Elder Haws.—My opponent accuses me of being ignorant and parades it before the people. Is this Christian? On authority Elder Haws quoted Matt. 28:18-20; Acts 13:1-4; Mark 16:15, 16; Rev. 22. Every man must receive authority from God to preach his gospel. All Protestants came from the Catholic Church. (Rev. 14:6, 7.) The covenant given by Moses not the everlasting covenant. On apostasy he quoted Isaiah 24:5 and said this applied nicely to Elder Short's church.

Elder Short.—Nearly this entire thirty minutes was taken up in abuse of Elder Haws, Joseph Smith, and the Latter Day Saints in general. Reads a letter from Joseph Smith in a book entitled "Religious Denominations." Said he would not believe one of the latter-day apostles on oath; said the gospel was to be hid in men's hearts, which is the new covenant. (Heb. 8:7.)

Elder Haws.—Gave notice to Short that he would not discuss any outside issue, but would confine himself to the question at issue. Showed that all the Reformers believed in an apostasy. Quoted the following scripture: Rev. 12; 2 Thess. 2:3-7, 2 Tim. 4:3, 4; 2 Tim. 3:1-5. Referred to the apostasy in the days of Noah, also in the days of Moses, and showed that the gospel was restored each time by an angel. Read Malachi 3.

Elder Short.—We cannot have the Spirit without the word. I deny that my opponent has the Holy Ghost. We are going to question Joe Smith's honesty and show it to be bad, for on this hangs the whole fabric of my opponent's doctrine. God used to reveal himself to man, but not now. I deny that the man child spoken of in Revelation was the power or authority. Speaking in tongues in these last days are signs of the Devil. Signs were not given to the believer but to the unbeliever. My opponent will have to go to the jungles of Africa to perform his signs, not on this enlightened people.

Elder Haws.—God set in the church first, apostles, secondarily, prophets; thirdly, teachers; after that helps, gifts, etc. (1 Cor. 12:28; Eph. 4:11.) On God revealing himself to man in these last days read (Zach. 2:3, 4; Rev. 11:3; Joel 2:28-32.) This could not possibly refer to John the Baptist nor Jesus Christ. We believe in the visitation of angels. (Mathew 24:31; Rev. 14:6) My opponent asks for a sign to make him believe Jesus Christ. Read Romans 10—that faith comes by hearing, and not by signs. He told him that the Devil was the first sign seeker, and that a wicked and adulterous generation seeketh after a sign.

Elder Short.—John the Baptist was the messenger spoken of in Malachi 3:1. My opponent says the two witnesses spoken of in Revelation 11:3 were to come in these last days. Here Elder Short misrepresented Elder Haws by saying that he claimed that the two witnesses were Joseph and Hyrum Smith. He here read from Beadle's novel to show that Joseph Smith was a bad man. Brigham

Young said Joe Smith was tricky and dishonest. The Aaronic priesthood set aside eighteen hundred years ago. O the absurdity of present revelation! It reminds me of the tale of the sheep butting the maul.

Elder Haws.—We should never take the evidence of our enemies to impeach them. Showed that the diversities of churches was making more infidels than all other things combined. All officers of the original church to be retained. (2 John 1:9; Eph. 4:8-12.) We now want to see if we are in harmony with the Scriptures in ordinances. We believe in faith, repentance, baptism by immersion for the remission of sins, laying on hands for the gift of the Holy Ghost, and all the gifts and blessings enjoyed by the Apostolic Church. I now demand that you give us a sign to show your right to leave out the apostles and prophets from your church, as you have demanded one of me.

Elder Short.—He here made quite a lengthy speech to show that apostles of these last days could only be false ones, as they must be men who had seen the Savior. (1 Cor. 9:1; Acts 22:14; Acts 26:16.) Now concerning signs following the believer, if my opponent will drink a dose of strychnine and it does not kill him, I will believe. All the healing ever done by the Latter Day Saints has been on some timid person anointed with dog oil or some other kind of oil. He here assailed the character of Joseph Smith and the Book of Mormon, and was presented with a challenge to debate the same, but refused to accept it.

Elder Haws.—On more apostles than twelve quotes the following: Acts 1:23-26; 14:14; Gal. 1:18, 19; 1 Thess. 1:1; 2 Thess. 2:5, 6; 1 Cor. 4:6-9; Rom. 16:7. How shall we know the true church of to-day? by showing its similarity to the primitive church. He showed that Apollos was not called of God to preach, so his baptism was not valid, and Paul had to rebaptize them. (Acts 19:1-6.) On laying on of hands, We believe it is for the gift of the Holy Ghost for ordaining the ministry, for the healing of the sick, and the blessing of children.

Elder Short.—I deny that anyone has the right to put apostles in the church, and any put in in any way would be false ones. Said the Bible did not say the signs should follow all that believe. As well try to prove this by an almanac as by the Bible. Signs given now are nothing but witchcraft. We have all come to a unity of the faith because all believe in Christ. Laying on of hands for the gift of the Holy Ghost could only be done by an apostle. (Acts 8.)

Elder Haws.—I am glad that I am worthy to bear reproach, (Luke 6:22, 23; Math. 5:10-12,) for my Master promised this blessing. We believe and practice the washing of feet as commanded by Jesus Christ. (John 13:4-15.) My opponent has brought in trash and filth not fit to go into a political speech, which I shall not attempt to answer. On the body of Christ he showed that the more excellent way was charity, for without it man was as sounding brass and a tinkling cymbal. (1 Cor. 12:13, 14.) Showed that the gifts of the Spirit were not of man, but of God.

Elder Short.—On speaking in tongues he

said that a lady belonging to his opponent's church had spoken in tongues, and a boy interpreted it to say things that were all of the Devil. These signs only given in the apostles' days for the work of the ministry and to show who had authority to preach. He read 1 Cor. 13:8-13 to prove that prophecies and tongues had ceased. The church my opponent represents is the worst counterfeit I ever saw. No danger of any sensible person being deceived by its teachings. I would not believe my opponent nor any witness he has produced on oath if they were to testify that the signs do follow the believer. Feet washing not a tenet of the church, nor never commanded to be practiced by the Savior; blessing children not to be done in this day and age.

Elder Haws.—On Mark 16:17, 18, says these are our inalienable rights, and are not to make believers, but to confirm those that do believe. We know we have the gospel by obedience thereto as promised in the divine word.

Elder Short.—Says his opponent is a false prophet because the signs did not follow him to this place. Miracles only given to make people believe on the apostles and were not to continue. The Holy Ghost received by Paul was not through the laying on of hands. (Acts 9:17.) If I am not right I want God through my opponent to strike me blind. I dare him to make the attempt. No man that believes your doctrine has sense enough to go to heaven in a baby wagon. I know I am a child of God by reading the words of God. Your whole fabric hinges on the testimony of Joe Smith, as his three witnesses denied him and died drunkards.

Elder Haws.—Compares the human body to the body or Church of Christ (1 Cor. 12). My opponent says he is going to whistle, and if I do not get out of the way he will run over me, comparing me to a donkey, polecat, skunk, etc. Will say he reminds me more of a buzzard than anything I know of.

Elder Short.—Says if my opponent had spent more time reading the Bible instead of reading Joe Smith he would have been better posted. We have no discipline in our church; will give my horse for a copy of one. I know I have a dirty job on my hands and have to wash my hands with soap every time I eat. Reads from Beadle's novel that Joseph Smith sanctioned polygamy.

Elder Haws.—My opponent denies their establishing a church but that Campbell and others got together and said, Let us go back to the Jerusalem Church. Has he showed any similarity between his church and the Jerusalem Church? Shows that we must become as little children by obedience to law before we can enter the kingdom of heaven.

Elder Short.—This speech was nothing but a mess of slang and abuse of Elder Haws, Joseph Smith, the three witnesses, and Bro. Moore. He finally took a vote of his members to show they had no discipline and wound up by saying that Paul said the signs would cease to follow the believer.

Elder Haws.—The moderators being called upon to decide whether or not the revelation to Joseph Smith as to the founding of the church which I represent should be brought

into this discussion, was left to a vote of the house, and resulted in a majority of two in favor of same. On authority I again quote Luke 10: 2; Matt. 9: 37, 38; John 5: 41-44; Hebrews 5: 4; 2 Chron. 26: 16-19.

Elder Short.—I hope we shall have a decent debate from now on as the moderators have so decided. God set the apostles in the church first, and they are still teaching us. Paul said no matter who preaches just so they preach Christ. Judas was a thief but his works were accepted of God. Bob Ingersol could go and preach, and baptize, and it would be valid. We are all kings and priests and have a right to preach and administer in the ordinances of the gospel. No matter who plants the seed, if it is the Devil, if we are honest we will be saved. Anybody with three ideas above a last year's bird's nest knows this, and knows my opponent is mistaken when he tells you different from this.

Elder Haws.—No scripture given only by inspiration. (2 Timothy 3: 16.) My opponent says there is no Aaronic priesthood. Now and then he says we are all kings and priests. Where, then, I say are the subjects? (2 Tim. 3: 14, 15.)

Elder Short.—On baptism, I will say I never questioned the man who baptized me to know whether he had authority or not. It had nothing to do with the case. In regard to the kingdom over which we should rule—that is, ourselves, we are the subjects, and are all kings and priests. We should never question a man's authority to preach and administer in the ordinances of God's house. Told of the man being called to preach by the ass; said that was the only way men were called now. The law governing the call of Aaron does not refer to the calling of the ministry.

Elder Haws.—On more prophets to come in the last days, read Revelation 11. The two prophets here spoken of, my opponent says, are the old and New Testament Scriptures. In regard to the signs and wonders spoken of, read Isaiah 40, also 11. Here now is what my opponent believes: Faith, repentance, and baptism—good that far; but is that the Jerusalem church?

Elder Short.—In regard to setting men in the church, God never chose a bad man; he never set Judas in the church. My opponent says that greater miracles than Jesus had done were yet to be done. No one could do greater miracles than were done by the Savior. I have shown that the church I represent is identical with the Jerusalem church; in fact, it is the Jerusalem church arisen. My opponent says Christ will come and reign on the earth. Christ never said so.

Elder Haws.—Read the first revelation to Joseph Smith; also evidence in support of same; also Zechariah 2: 1-4; Revelation 14: 6. Read from the Book of Mormon of the twelve witnesses, and referred to other sworn testimony at Kirtland, Ohio.

Elder Short.—God never sends dead men to reveal things to others. Is Joe Smith the only young man that could be spoken of in Zechariah 2: 1-4? Joe Smith kept his revelation a secret for a long time and then tried to run away without giving it, but was captured and brought back and made tell it. I

now pray for my opponent and ask that God may forgive him.

Elder Haws closed by giving a brief summary of the evidence adduced, bringing the three decisions of courts to show we were not polygamists, and bore his testimony to the signs following the believer, and stated that he could bring thousands of others to testify to the same thing.

There were four ministers of other denominations present who expressed themselves to the effect that we had the best of the argument. I hereby tender my thanks to the people for their kindness and hospitality, their presence and patience in hearing us through.

Note.—This report is not *verbatim*, but from notes taken at the time and is as near correct as could be given in that way. I have endeavored to give the essential points, so the reader could draw his conclusions therefrom. If there are mistakes, they are of the head, not the heart. We were forced by a decision of the moderators from the question under debate to a discussion of the revelations and prophetic mission of Joseph Smith contrary to all parliamentary rules, but this only made friends for us. W. R. ODELL.

HERALD PUBLISHING HOUSE.

The *Herald* readers will doubtless be glad to learn further about the work and condition of the publishing department of the church, especially since this is a matter in which all are, or should be, at least, financially and personally interested.

At this time I propose to call up some of the adverse things that hedge up the way to success, that the Saints may consider them first, which if they do and remedy, the chief obstacles to the department will be removed.

First and foremost among these is the enormous delinquent list, reaching the sum of TWENTY-FIVE THOUSAND DOLLARS IN SUBSCRIPTIONS. What to do in this is apparent to all without multiplying words. Let us pay the amount we owe and at once. If you find upon looking at the label on your paper that you are already paid up, just take a glance at your neighbor's *Herald* wrapper and see if he is paying attention to the necessity of prompt action in the matter; and, if he is not, stir up his mind, and if he does not have the money, help him raise it and forward and see that the debt is cancelled. It may be asked, Why should each member thus take a personal interest in such a matter? The answer is this: The interest of the Publishing House is yours, if you are a member of the church. You are blessed in its success and lose with its failure. Why, then, should not each one personally interest him or herself in the work and insure the lifting of this burden at once?

Second of importance in hindering the work are the arrearages on book accounts amounting to nearly four thousand dollars. Now there are no true Saints who will stop and cavil over the drawbacks to the Herald Publishing House and dispute as to what is the cause of its cramped condition when they learn these facts. There is no institution that could run and live with such enormous sums taken out of its earnings as these lists

show. The wonder is that the office has thrived as long as it has under such a burden.

The remedy, if not a strictly cash system, is a strictly honorable and prompt payment of dues. No Latter Day Saint can hope in any event to discharge his or her duty and do less than this.

Third, Another misunderstanding on the part of many, both among the ministry and members, if we may judge by the letters received, is as to the *Herald* being sent free to the ministry.

The action of the Board of Publication in making the paper free lies in the fact of the minister or missionary acting as agent for the *Herald* as missionaries have been so authorized to act; and when they so fully act and discharge their duty, then they should have a copy of the paper. Are there any so receiving the paper who do not labor for its success as a part of the general church work? Inquiries come to us saying: "Am I not entitled to the *Herald* free? I am a missionary." The last part of the statement is not a sufficient reason. It should be, "I am a missionary and working diligently for the interest of the *Herald* as other church work."

All will be able to see that in this way the *Herald* can be sent free to such and the HOUSE succeed; but not the former.

The subscriptions of the *Herald* and *Hope* to the ministry and poor who are not able to pay would amount to ELEVEN HUNDRED DOLLARS A YEAR, and all must readily see that this loss must be recovered in one of two ways; first, by the missionaries pushing the work as agents, collecting and extending subscriptions; or, second, by cutting off the free list and extending it to none but the poor.

Now, brethren, after carefully considering the matter, can there be any difference of opinion between us as to what should be done?

Many of the ministry and the poor ask that we send them the *Herald*, *Autumn Leaves*, and the *Hope*—all three publications—free. To send the *Herald* and *Hope* alone free to such would take ten per cent of our profits from those two publications. It will therefore be apparent at a glance that to send the three publications free is an impossibility; that no business enterprise could live with such a drain upon it. We shall send the *Herald* free to the ministry and the poor, but must have the help of all in pushing the interests of the publishing department, as stated heretofore.

The letters heretofore sent out by me have met with various criticisms and commendations according to the knowledge I have found had by those writing of the circumstances and conditions of the office; and I have thought that if I let the people know the true state of things we would have little difficulty in seeing eye to eye touching the work to be done to move the church publishing interests ahead where they should be.

I am glad to be able to state that the *Hymnal* is out and on sale, gotten up in the manner outlined by the committee at the last General Conference. The only trouble is that the character and cost of the work as recommended by the committee are all too good for to be sold at fifty cents a copy. It will require the sale of 2,000 copies at these prices to bring anything into the office. But the work is in hand and all should have one. To have your order filled soon, send at once, inclosing the price. See price list for gilt and morocco binding.

We especially request the traveling ministry to help us in subscriptions and sales of books, and are thankful to say that some of them are helping us very much.

Ever laboring for the welfare of Zion, I remain,
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LAMONT, Iowa, Dec. 21, 1895.

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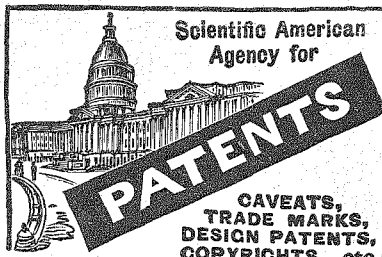
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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Addresses communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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The late decision of the Temple Lot Suit case on appeal has been published and is on sale at the Herald Office in pamphlet form; 15 pages, stapled, bound in paper covers; price 25 cents, cash in advance. Orders promptly filled.

SPECIAL NOTICE.

According to rules agreed upon and published by the Herald Office, all whose subscriptions are one year overdue will be dropped from the mailing lists at the end of the year—December 31, 1895—provided, that if those who desire their papers continued and who will pay in a reasonable time, will so notify the office, their publications will be continued.

This applies to the *Herald*, *Autumn Leaves*, *Hope*, and *Gospel Quarterlies*.

It is desired that all will continue and so notify us, and make an effort to pay subscriptions as soon as possible.

It is our wish to increase, not to diminish the circulation of the church papers among the membership. All should read them.

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The same energy that has been put forth to make the magazine a source of good to our young people will be continued by the editor.

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A fine engraving of Nauvoo, the Beautiful City, taken during the late Montrose reunion and engraved by the Electric Light Engraving Company.

Other features too numerous to mention will make the magazine a companion and counselor to our young people and continue to furnish them opportunities for literary and general development.

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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, January 8, 1896.

No. 2.

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THE NEW STATE—UTAH.

THE Territorial census taken this year credits Utah with a population of 247,321 persons, being an increase of more than 14 per cent over the number as ascertained from the Federal census taken in 1890. The males outnumber the females by 6,000, and nearly four fifths of the population is American born. The valuation of the State is \$98,000,000, of which nearly half is land, \$17,000,000 personal property, and \$11,000,000 railroads. The total value of property assessed is stated separately as \$99,500,000, against nearly \$124,000,000 four years earlier, and 6,387,000 acres of public lands have been disposed of by the land office in the last quarter of a century. The number of acres under cultivation last year was a little less than 500,000, about nine tenths of which was under irrigation. These lands were irrigated during the season from three to twelve times, the duration of each wetting ranging from an hour and a half to twenty-four hours. The area of unimproved farm lands is stated at less than 1,000,000 acres, and the area capable of irrigation with profit to the cultivator is about 3,500,000. The number of farms last year was about 21,000. The census of four years earlier showed only 11,884 families living on farms, of which 85 per cent

were owned free of incumbrance, 5 per cent owned subject to incumbrance and 10 per cent hired. The 3,000,000 bushels of wheat grown last year averaged 21½ bushels to the acre. There are in the soon-to-be-State nearly 2,500,000 sheep valued at more than \$12,000,000, though wool was worth only 6 to 8 cents per pound last year. Manufacturers are credited with the use of \$5,500,000 of capital and more than 11,000 horse power. They employ 5,000 hands. There are nearly 2,000 stores, with more than \$14,000,000 of capital and annual sales of \$33,000,000. The bank capital is \$5,000,000 and the deposits more than \$9,000,000. The silver production decreased from more than 8,000,000 ounces in 1890 and 1892 to 6,660,000 ounces last year, while the gold production has increased from 5,000 ounces in 1884 to 56,427 ounces in 1894.—*Chicago Tribune.*

STRIKES IN THE UNITED STATES AND EUROPE.

WE have before us the first number of the Bulletin of the Department of Labor, which is to be issued bi-monthly in accordance with the law of March 2, 1895. In the preface the editor, Commissioner Carroll D. Wright, sets forth the aim and scope of this publication, as compared with the already existing Annual and Special Reports. It will contain "such matters as cannot in the nature of things find a place in the Annual or Special Reports; but it is confidently expected that, through the Bulletin, the department will be able to bring much of its work closer home to the people." Its aim will be "to furnish to the public" current "facts and information relating to industrial affairs which cannot readily be secured in any other way."

The first number, among other topics, deals statistically with the question of strikes and lockouts in the United States and in certain European countries.

These statistics cover a period of thirteen and one half years, from 1881 to 1894. During this time there oc-

curred 14,390 strikes, involving 69,167 establishments, and throwing out of employment no less than 3,714,406 employes. The quietest year was 1884, when there were 443 strikes affecting 2,367 establishments and 147,054 employes; the most disturbed year was 1886 when 10,053 establishments were involved and 508,044 employes thrown out of work as the result of 1,432 strikes.

The greatest number of strikes, 18,787, occurred in New York State; then come Illinois, with 12,828, and Pennsylvania, with 10,661.

Out of 69,167 establishments affected, about 90 per cent were in the following industries: Building trades, 26,860; coal and coke, 8,018; tobacco, 5,465; clothing, 4,769; food preparations, 3,817; metals, 3,454; transportation, 2,805; stone quarrying and cutting, 2,461; and five others in proportions under 1,000.

During these thirteen and one half years, 32 per cent of the whole number of people thrown out of employment by strikes succeeded in gaining what they asked; 12.46 per cent only partly succeeded; and 55.50 failed altogether.

From the table marked "Leading causes of strikes" we learn that 42.32 per cent struck for increase of wages; 19.48 per cent for reduction of hours; 7.77 against reduction of wages; 7.59 for increase of wages and reduction of hours; the remaining 22 per cent of the strikes occurring for minor and very varied causes.

The tables from which the above figures are taken are very startling, and they will come as a revelation to many. But the most sensational figures are those which deal with the actual losses incurred during these thirteen and one half years of strikes and lockouts. The actual wage loss of employes was \$163,807,866. It cost the various labor organizations to assist the strikers \$10,914,406. The loss to employers was \$32,590,386. The corresponding losses due to lockouts were: Employes, \$26,685,516; assistance by labor organizations, \$2,524,298; employers, \$12,235,451.

Summing up these figures, we find that the various labor disputes of the past thirteen and one half years have cost the country no less than \$298,757,923!

Statistics may be dry reading; but they are often as in this case very eloquent.

It is pretty well understood, both by capital and labor, that strikes and lockouts are a crude and costly means for the adjustment of employer's profit and employe's wage—but just how costly can only be realized when we look at the appalling loss that is spelled out by the nine figures given above.

The statistics for Great Britain and Ireland cover the five years from 1889 to 1893 inclusive. Of the 4,526 strikes which occurred, 3,428 were reported in detail. They affected 1,852,193 persons. The successful strikes affected 44.5 per cent of this total number; the partially successful 32.9 per cent and the unsuccessful 20.7 per cent. These figures would seem to indicate either that labor is less under the control of capital or that its organization is stronger in those countries than it is in the United States. This would seem to be further proved by the fact that in the three years 1891 to 1893 there were only 35 lockouts, as against 4,526 strikes in the five years 1889 to 1893.

In France during the years 1890 to 1894 there were 1,866 strikes, affecting 7,698 establishments and 500,475 employes. The average of successful strikes was 25.24 per cent; of partly successful, 29.26; and of failures, 44.64 per cent.

In Italy from 1878 to 1891 there were 1,075 strikes, affecting 254,668 employes. Of these, 24 per cent were successful; 47 per cent partly successful, and 29 per cent failed.

In Austria, during the year 1891 there were 104 strikes, affecting 1,916 establishments and 40,486 employes. Of the 104 strikes, 23 succeeded; 26 succeeded partly; and 51 failed.—*Scientific American*.

Suppurating wounds, ulcers, lupous and tuberculous sores, have been treated by Dr. G. Stoker with remarkable results by surrounding them with an atmosphere of pure oxygen, by means of rubber bags. Not only were old sores rapidly healed, but pain was almost immediately alleviated.

HERALD PUBLISHING HOUSE.

The *Herald* readers will doubtless be glad to learn further about the work and condition of the publishing department of the church, especially since this is a matter in which all are, or should be, at least, financially and personally interested.

At this time I propose to call up some of the adverse things that hedge up the way to success, that the Saints may consider them first, which if they do and remedy, the chief obstacles to the department will be removed.

First and foremost among these is the enormous delinquent list, reaching the sum of TWENTY-FIVE THOUSAND DOLLARS IN SUBSCRIPTIONS. What to do in this is apparent to all without multiplying words. Let us pay the amount we owe and at once. If you find upon looking at the label on your paper that you are already paid up, just take a glance at your neighbor's *Herald* wrapper and see if he is paying attention to the necessity of prompt action in the matter; and, if he is not, stir up his mind, and if he does not have the money, help him raise it and forward and see that the debt is cancelled. It may be asked, Why should each member thus take a personal interest in such a matter? The answer is this: The interest of the Publishing House is yours, if you are a member of the church. You are blessed in its success and lose with its failure. Why, then, should not each one personally interest him or herself in the work and insure the lifting of this burden at once?

Second of importance in hindering the work are the arrearages on book accounts amounting to nearly four thousand dollars. Now there are no true Saints who will stop and cavil over the drawbacks to the Herald Publishing House and dispute as to what is the cause of its cramped condition when they learn these facts. There is no institution that could run and live with such enormous sums taken out of its earnings as these lists show. The wonder is that the office has thrived as long as it has under such a burden.

The remedy, if not a strictly cash system, is a strictly honorable and prompt payment of dues. No Latter Day Saint can hope in any event to discharge his or her duty and do less than this.

Third, Another misunderstanding on the part of many, both among the ministry and members, if we may judge by the letters received, is as to the *Herald* being sent free to the ministry.

The action of the Board of Publication in making the paper free lies in the fact of the minister or missionary acting as agent for the *Herald* as missionaries have been so authorized to act; and when they so fully act and discharge their duty, then they should have a copy of the paper. Are there any so receiving the paper who do not labor for its success as a part of the general church work? Inquiries come to us saying: "Am I not entitled to the *Herald* free? I am a missionary." The last part of the statement is not a sufficient reason. It should be, "I am a missionary and working diligently for the interest of the *Herald* as other church work."

All will be able to see that in this way the *Herald* can be sent free to such and the HOUSE succeed; but not the former.

The subscriptions of the *Herald* and *Hope* to the ministry and poor who are not able to pay would amount to ELEVEN HUNDRED DOLLARS A YEAR, and all must readily see that this loss must be recovered in one of two ways; first, by the missionaries pushing the work as agents, collecting and extending subscriptions; or, second, by cutting off the free list and extending it to none but the poor.

Now, brethren, after carefully considering the matter, can there be any difference of opinion between us as to what should be done?

Many of the ministry and the poor ask that we send them the *Herald*, *Autumn Leaves*, and the *Hope*—all three publications—free. To send the *Herald* and *Hope* alone free to such would take ten per cent of our profits from those two publications. It will therefore be apparent at a glance that to send the three publications free is an impossibility; that no business enterprise could live with such a drain upon it. We shall send the *Herald* free to the ministry and the poor, but must have the help of all in pushing the interests of the publishing department, as stated heretofore.

The letters heretofore sent out by me have met with various criticisms and commendations according to the knowledge I have found had by those writing of the circumstances and conditions of the office; and I have thought that if I let the people know the true state of things we would have little difficulty in seeing eye to eye touching the work to be done to move the church publishing interests ahead where they should be.

I am glad to be able to state that the *Hymnal* is out and on sale, gotten up in the manner outlined by the committee at the last General Conference. The only trouble is that the character and cost of the work as recommended by the committee are all too good for to be sold at fifty cents a copy. It will require the sale of 2,000 copies at these prices to bring anything into the office. But the work is in hand and all should have one. To have your order filled soon, send at once, inclosing the price. See price list for gilt and morocco binding.

We especially request the traveling ministry to help us in subscriptions and sales of books, and are thankful to say that some of them are helping us very much.

Ever laboring for the welfare of Zion, I remain,

FRANK CRILEY,
Business Manager, Herald Office.

LAMONT, Iowa, Dec. 21, 1895.

The investigations of Mr. Robert E. Lewis, College Secretary of the Young Men's Christian Associations, to determine whether the Christian ministry deserves to rank as the "distinctly learned profession," show that in eleven representative theological seminaries the proportion of college graduates to the whole number of students is 66.8 per cent; and in nine leading law schools the proportion is 34.6 per cent, while in nine of the principal medical schools the proportion is 23.9 per cent.

The 124 largest cities in the country show a steady, uniform decrease in the average size of the family.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, January 8, 1896.

No. 2.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 8, 1896.

WHO WAS THE PROPHET?

ON Saturday, January 16, 1886, Apostle Lorenzo Snow, after having been convicted of "unlawful cohabitation" on three indictments, was arraigned before the United States Court, Judge Powers presiding, and asked:—

Have you anything to say now why the sentence of the law should not now be passed in each case?

He said in reply among other things:—

The prosecuting attorney was quite mistaken in saying, "The defendant Mr. Snow, was the most scholarly and the brightest light of the apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he would predict that a new revelation would soon follow, changing the divine law of celestial marriage. Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by a revelation changing a divine law, obedience to which brought imprisonment or martyrdom. Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.

We agree that God does not change his law because of opposition, or other cause; but from Apostle Snow's standpoint is not Mr. Bierbower's inspiration superior to his own? (See Biographical Supplement to Tullidge's History of Northern Utah and Southern Idaho, p. 21.)

QUESTIONS AND ANSWERS.

QUES.—Has an elder, being a conference appointee, the right to go into the limits of a branch, the president being present, appoint meetings and baptize, without advising or consulting with such president, or even inviting him to assist in the services?

Ans.—As a rule no. There might be conditions under which such an act would be justifiable, or excusable.

Q.—Is it in harmony with the law governing branch organization for the members of a

branch to choose a member who is a priest to preside over them, in the absence of the branch president, this priest not being a member of said branch, and refusing to become one?

A.—Yes; providing the conditions of the branch were such that such choice was either necessary, or proper; otherwise, no.

ELDERS, ATTENTION!

WE have received the following letter from the Chairman of the Western Passenger Association, which will explain itself. We call the attention of the ministry to it.

CHICAGO, Dec. 30, 1895.

Mr. Joseph Smith, President,
Mr. H. A. Stebbins, Gen'l Church Sec.,
Lamoni, Iowa.

Gentlemen:—Your favor of December 10, inclosing list of those of your denomination who will probably apply for half-fare permits for 1896, duly received and for which we beg to thank you.

In this connection would say, that the question raised by you as to the granting of permits to that class of your ministers known as "self-supporting," and who, while acting as local pastors, also engage in secular work, has had the careful consideration of the Clergy Committee, but it has not been deemed that it will be proper under the rules to issue permits in their favor.

Respectfully,
B. D. CALDWELL, Chairman.

HAWAII'S ORIGINAL INHABITANTS FROM AMERICA.

CAPTAIN H. G. MORSE, late of the steamer Alameda, has developed into a lecturer since his retirement. His first appearance will be in San Francisco on November 22.

Captain Morse commenced his long and eventful career back in 1844 on a thirty ton schooner, which was engaged in the fishing trade on the Eastern coast, says the San Francisco *Chronicle*. Since then he has sailed the Mediterranean, spent four years in the pepper trade on the west coast of Sumatra, has been engaged in the fur trade on the east coast of Siberia, and has made many trips to the coral islands of the Pacific, besides innumerable visits to every inhabitable spot in the broad Pacific Ocean.

During his long career at sea Captain Morse has had an opportunity for observing and studying the queer people who inhabit the many groups of small islands with which the broad Pacific is flecked, and at his lecture he will develop an interesting idea in respect to their origin. Captain Morse disputes the theory advanced by most writers, that the

inhabitants of the Society Islands, the Hawaiian Islands, and the other island groups in the tropics came originally from Asia. He has satisfied himself that they came from America, and he is full of intelligent arguments in support of his theory.

"In the first place," said Captain Morse, in speaking of the matter, "we have every reason to believe that the natives of the Sandwich Islands came originally from the Society Islands. They have a tradition, which has been handed down by the forefathers, that the progenitors of their race came in canoes from the southward. Now, in my estimation, it would have been impossible for the natives of the Society Islands to have made their way eastward from the coast of Asia in small canoes, when the winds and currents are all against them.

I do not believe that the important question of winds and currents was considered by the historians who have attempted to settle this matter. The trade winds in the tropics blow from the east and strike the equator at an angle of forty-five degrees. To be more specific, the trade winds north of the equator blow from the northeast. Below the equator they blow from the southeast. The currents in the tropics follow the direction of the trade winds—that is, from east to west. Now all the islands referred to are in the tropics, and it stands to reason that the slight canoes in which these ancient navigators traveled must have gone with the winds and currents.

That the inhabitants of the islands off the east coast of Asia came from Asia, there is no doubt. We find on the Marshall and Solomon islands an entirely different race of people from those who inhabit the islands further east. They are as black as jet, and their hair is short and curly. The natives of the Society and Sandwich Islands are light complexioned and their hair is long and straight.

"These are not the only facts in support of the theory that the people in question are the descendants of the native Americans. There is a lot of old stone work in the Hawaiian Islands which bears a striking resemblance to similar work found in Mexico. In the big Mexican Museum are many relics of the Aztecs which have a striking resemblance to relics of past generations of Hawaiians. It seems to me very plausible that at some remote time, ages ago, the Islands I have referred to were a part of the American continent, for I cannot conceive how any canoe, built of the largest trees then growing, could survive the storms and rough weather such as are encountered on the Pacific. However, in whatever way the natives of the Pacific islands might have reached those isolated places, I am satisfied that they came from the coast of America, and not from the coast of Asia."—*Honolulu Advertiser, December 6.*

The foregoing is from the Honolulu,

Hawaii, *Advertiser*, of December 6, sent us by Bro. G. J. Waller. Captain Morse seems to have traveled extensively among the Pacific islanders and to have studied their manners, customs, and traditions, from which he concludes, as stated, that the inhabitants of the Hawaiian, Society, and other islands of the central and south-western portions of the Pacific are descended from the ancient Americans—the Indians. This seems to confirm the opinion of brethren who have labored in those islands, that they are descendents of colonies from America—those referred to in the Book of Mormon, (Alma 30:3, 4,) Hagoth's migrating companies. Captain Morse's statements are interesting in that connection.

TWO GENEALOGIES OF JESUS.

THE whole subject of the genealogy of Jesus is treated with carefulness in Andrews' new edition of "The Life of our Lord," as published by Charles Scribners' Sons, New York. In view of all that is known on the subject, there is good reason for supposing Mary and Joseph were first cousins," and that they were both descendants of David. Hence Dr. Andrews says: "We conclude that the two tables given by Matthew and Luke are to be regarded as those of Joseph and Mary, and are in beautiful harmony with the scope of their respective Gospels. Through that of Matthew, Jesus is shown to be the heir of David as the legal son of Joseph; through that of Luke, to be of David's seed according to the flesh by his birth of Mary. The former, beginning with Abraham, the father of the chosen people, descends through David the king to Christ the royal heir, in whom all the national covenants should be fulfilled; the latter, beginning with the second Adam, the eternally begotten Son of God, ascends to the first Adam, the Son of God by creation. Each evangelist gives his genealogy in that aspect which best suits his special purpose: to the one he is the Messiah of the Jews; to the other, the Savior of the world."

We publish the foregoing, an answer to a query in the *Sunday School Times* of December 28, because of some late references, in the *HERALD*, to the two genealogies of Christ. It may prove helpful.

CHURCH unity quite often comes to the front of late. Here is a brief reference to it in the "church and clergy" column of a late issue of the *Chicago Tribune*:—

It ought to be as clear as day by this time, remarks the *Central Christian Advocate* [Methodist], of St. Louis, that there can be no unity in the right sense between the great

Christian bodies without mutual recognition. The Presbyterian, Congregationalist, and Methodist denominations, for example, are just as genuine churches of the New Testament pattern (with an apostolic ministry, and with divine sanctions for their existence, and with divine blessings on their work) as are to be found on earth. Whenever the Protestant Episcopal Church and the Anglican communion come to recognize these facts, the way may be opened for closer relations between all the churches of Christendom.

EXTRACTS FROM LETTERS.

BRO. R. E. GRANT, Grand Rapids, Michigan, December 28:—

Although the weather is rainy and wet here, the crowds are on the increase. Last night the hall was so full there was not seating room for all. Some nights there are three and four preachers to hear me. Some shake hands and bid me God-speed, others speed out of the hall without shaking hands, while one old fellow with his head white as wool told me, "Once in hell always in hell;" "Where their worm dieth not and their fire is not quenched." I let the old sword cut where it chooses for about an hour each evening, and then tell them if there is anyone got hit to come to the light and we will examine the wound. No one has come thus far. Some are talking of baptism. The Saints are rejoicing and all seems well.

Sr. D. A. Hutchings writes from Little Sioux, Iowa:—

Mother and I are living alone this winter, my husband being in Missouri preaching. We are lonely, although the Lord blesses us. We can go to church every Sunday, and to prayer meetings Wednesday evenings; and I can say that I know that this work is of God, and my faith grows stronger as the days pass away, and my desires are to be able to keep the commandments and be saved at last with a great salvation.

Bro. H. S. Tibbels, Elliott, Iowa, December 28:—

I would like an elder to come to Elliott, Iowa, to do some preaching. Will furnish a home and place to preach. There never has been any of our elders here, and I am certain the labor will be well repaid, as a great many are disgusted with the denominations here and will attend our meetings. I am doing all I can to spread the truth. Am located twelve miles south of Red Oak, Montgomery County. There are several interested in this cause and anxious to hear the word in its purity.

EDITORIAL ITEMS.

SR. ANNIE E. HILL writes from Mount Sidney, Virginia, the 25th ult. She was baptized by Bro. James Moler and received light and satisfaction as a result of her obedience. Looking over the past she regrets not having done more for the work of God, but is determined to be diligent in future. Bro. Parsons had also

labored there, and acceptably; prejudice runs high. She asks prayer that she may do good.

Bro. J. M. Hooper, Hiteman, Iowa, writes a description of a very comforting manifestation to him of the atonement and light of Christ. He rejoices in the fulfillment to him of the promise: "These signs shall follow them that believe."

Bro. G. H. Brush sends us a portion of "Washington's Vision" for publication. We published the vision entire some years ago. Should we republish, it will be the entire document—when there seems to be a demand for it. Bro. Brush narrates a comforting manifestation to him—of the building of the "holy city."

Bro. J. M. Smith, of Cato, Arkansas, writes a good letter of his faith in the work and the confirmation of its truth given him by obedience. He reports well of the labors of Brn. J. D. Erwin and Joseph Ward in that field.

The transcript of the records in the Temple Lot case in the United States Circuit Court and in the Court of Appeals has been duly prepared and printed and is ready for use in the Supreme Court of the United States. The printing has been done at the Herald Office, occupying all day and much of the night for two weeks. The transcript makes a book of seven hundred and six pages of printed matter, the petition for certiorari sixty two pages, the brief and argument of counsel for petitioner seventy pages. As soon as the petition is passed upon by the Supreme Court the readers of the *HERALD* will be duly notified.

Bro. James Thomson reports the Nebraska City branch as alive and in general good condition as a result of the labors of Bro. Forscutt and the local brethren. The branch has been divided into four districts, and each district placed in charge of a priest, teacher, and deacon, who, doing their work regularly and attentively, have accomplished much good. They hoped to continue the good work. Bro. Forscutt had been called elsewhere.

Bro. M. T. Short was at Standley, Indian Territory, January 1, preaching while visiting his aged mother, brother, and other relatives. He left Bro. Pitt's domain—Northern Illinois

—on a working furlough, visiting St. Louis enroute, meeting with brethren there in district conference, of whom he reports well.

Bro. M. H. Forscutt arrived at Lamoni on Saturday, the 4th inst. to labor for a time on some special work in the Bishop's office.

Bro. A. J. Vickrey, Alaga, Alabama, asks that ministers in that part of the South will make him a call. He is isolated and desires the ministrations of some of the eldership there.

Bro. M. R. Scott secured the insertion of a good defensive article—a column in length—in the Versailles, Indiana, *Republican* of December 25. He exposed the false positions of some who challenged him to discussion of onesided propositions. The article is designed to do good by enlightening the people concerning the faith and the peculiar methods made use of by its opponents.

In the article, "Christ's second coming," in last issue, in second paragraph read *imminence* for "immanence."

Bro. M. R. Scott, Jr., sends us a clipping from the Versailles, Indiana, *Republican* of November 20, in which a writer, under a nom de plume, urges that Bro. Scott or others of our representatives should agree to discuss the prophetic calling of Joseph Smith, notwithstanding they refuse to affirm the correctness of the Christian or Campbellite faith, on the ground that "if" Joseph Smith's prophetic calling is not successfully defended, that ends the matter. We notice several points about such pseudo representatives of Christianity: They are willing to attack the faith of the Saints—when they can secure agreement to propositions by which they are permitted to slur and resort to questionable methods of attack, while themselves free from any responsibility to advocate and defend their own religious systems in discussion before the public. They are morally bound to affirm their faiths and submit them to examination. The people are interested in knowing the character of and evidences upon which all religious bodies stand. Our ministers are not under obligation to meet the challenges of irresponsible parties; nor are they obliged to affirm the truth of their

own faith unless opponents do the same of theirs. Bro. Scott expected to reply to "Veritas," the no-name writer of the article. It is not strange that a man asking agreement to discuss an unfair proposition and himself advocating a faith based upon the doubtful, unsubstantial fabric of an "if"—"If we have authority to preach we have authority to baptize" (Campbellism)—it is not surprising that he refrained from signing such a communication. Unfairness, unjustness, has its peculiar methods of action. Truth is open and fair.

Original Poetry.

I ASKED HIM ONE FLOWER.

BY ELBERT A. SMITH.

I asked him one flower to bloom,
In my garden plot barren and chilly;
But his patient hand findeth room
For the rose and the beautiful lily.
He warmeth the wind from the plain
To the strength of the violet tender,
Nor sendeth too heavy the rain
On the poppy stalks graceful and slender.
He gives me so much when I seek,
And so much when I ask him he bringeth;
My spirit is humbled and meek,
But my heart in its gratitude singeth.

GOING WITH OR AGAINST THE CURRENT.

It is easy to do as everybody else does: it requires character to act by oneself against the current of popular opinion and practice. This is true in little matters and in great, in dress or diet, in occupations or amusements, in political or religious beliefs. An advantage that some of the European watering places have over American, is not so much in the springs themselves as in the enforced regimen and discipline in connection with them. At Carlsbad, for instance, everybody inclines to regular habits, for all are regular. Bands of music begin to play at the springs at six in the morning, and cease at eight. Meanwhile the health-seekers form in procession and get their morning draught. A visitor who comes to the springs at a later hour finds himself quite alone, and feels himself singular. Evening concerts begin at seven and close at nine. Early hours are the order of the day and night. The burgomaster of the city directs the cooking at the hotels, in accordance with the counsel of the physicians. It is easy to live regularly at Carlsbad, because everybody lives regularly. That counts for more than the salts in the springs. The same principle is operative in other spheres. In war time a deserter from the Confederate ranks came into the Federal lines before Petersburg. He was asked the question, "What did you go into secession for?" His natural answer was, "Cos all of 'em did." And that reason would account for many a man's action, North as well as South, in time of war or peace. The real question ought to be, with every man, "What is right and best?" not "What do others think or do?"—*Trumbull.*

Mothers' Home Column.

EDITED BY FRANCES.

"Seem blind when the faults of a friend appear;
Seem deaf when the slanderer's voice you hear;
Seem dumb when the curious crowd you meet,
And they bid you the slanderous tale repeat.
And O, believe me, this is the plan,
To lighten and brighten the lot of man."

FROM THE MISSION FIELD.—NO. 4.

AFTER viewing the prune works we hastened to prepare to resume our journey toward Lower Lake. Bro. and Sr. Butterfield drove up in a two-seated buggy to take us to the stage office. At quarter before twelve o'clock the stage driver gathered up his long lines, cracked his whip, and our team of six horses started off with the heavily laden coach, fourteen passengers, besides numerous parcels and valises. Among the interesting features of the journey over the mountain were, that the driver's "box" contained as much silver coin as one man could carry from the stage office across the sidewalk to the coach, and that the United States Marshal was one of the six outside passengers with his gun loaded all ready for highwaymen. The coach had been robbed about a month previous and they thought this precaution necessary with such valuable freight. The day was very warm, and the long mountain grade—Calistoga Mountain—became quite tedious. Occasionally a pretty view opened up before us, but for the most part mountain peaks and dark, scrubby looking trees were all that could be seen by those within the coach, except on either side of the road for a short distance the manzanita and madrona trees vied with each other in their glossy beauty; the manzanita being a dark maroon, while the madrona was a light buff color but equally as smooth and glossy, with larger leaves of lighter green.

At length the summit was reached. The panting horses were let stand and rest awhile and refreshed with a drink of good cool water, and then we began the descent. A small and perhaps nervous man who sat on the outside of the same seat on which I sat, settled his hat a little tighter on his head and grasped the iron stanchion at his elbow. I do not suppose he was really afraid, but like Mark Twain, he "held on because he wanted to." I found myself wondering if stage drivers here wend down mountains on the round run, as they did in Australia, but soon found that there was no need for anxiety: we were being driven very cautiously.

We passed the highwaymen's lurking place without molestation, and arrived in Middletown about three p. m., warm, tired, and dusty. We were met there by Brn. Graulich and Cobb, who took us to Lower Lake, some sixteen or eighteen miles farther on, in a private conveyance. Bro. Cobb had his gun along too, and shot eleven squirrels while on our way in. Those eleven reports right at one's ear—he shot them while standing in the wagon—were not restful to the nerves of a tired body. It was nearly eight o'clock in the evening when we arrived at Sr. Cobb's.

The few Saints in Lower Lake who have not been visited by an elder for twelve years

—were hungering for gospel food. Others besides the five that were baptized were very much interested in the discourses, and some believed who did not obey. One week before the branch was to be organized, Mr. Burton requested the Saints to make the selection of officers an especial subject of prayer during the week; that nothing might be done except by the direction of the Spirit; for there were none of the Saints there who had been called to the Melchisedek priesthood, and it was yet unknown who should be the presiding elder. Sunday morning came, and still no indications. While the ordinance of baptism was being performed a three-seated wagon filled with strangers drove up, alighted, and came to the water's edge. As soon as the baptism was over the strangers introduced themselves as Bro. and Sr. Fisher and family from Lake Port, twenty-five miles distant, and upon further inquiry learned that he was an elder, and did not belong to any branch in California, not having been in the neighborhood of a branch since they came from the East, and we at once recognized in him the answer to our prayers. The other officers were designated and the branch organized, after which a spiritual meeting was enjoyed.

Upon one occasion while at Lower Lake Mr. Burton and I drove out a little way to see as much as we could of the big lake, a miniature ocean, thirty-five miles in length and ten miles in width in the widest places. This lake lies at the foot of a broken range of mountains, so it has its capes, bluffs, points, bays, coves, and inlets just as are found on the margin of a real ocean. It boasts of one island, several steam launches, varying in size, and numerous yachts, all on an elevation of some two hundred and fifty feet above the level of the sea.

On the Monday after the organization of the branch in Lower Lake, Bro Cobb took us by wagon to Lake Port. The road for the most of the way was over mountains, rough and rugged. On the route we had a good view of three sides of the "Uncle Sam" mountain that was formerly a volcano. It might correctly be called the glass mountain, for it has belched forth glass till miles of ground around it are literally covered with little glass pebbles that look black on the surface, but when broken are a deep bottle green. So literally covered, that after we entered them I did not see a square foot of ground on either side of the road where there was no shrubbery that was not black with these glass cinders. As we drew nearer the mountain they began to be the size of a man's head and larger till we got to great rocks of it. Of course I wanted specimens. Bro. Cobb picked one up and threw it down on another and broke it in small pieces, handing me several of them. They were pretty to look upon, unrefined, deep green glass with light gray waves all through them. We were told that the Indians made their spearheads of it. I cut my finger on one of their sharp edges. Farther on we passed through the neighborhood where the centennial cheese was made, the largest cheese in the world. Bro. Cobb told us its exact weight, but I could not venture

to reproduce the figures; I only know that they were away up somewhere among the number that makes tons. Our stay at Lake Port was more brief than at Lower Lake on account of a Baptist revival. Those were the first Latter Day Saint meetings ever held in that place. Some were interested, but there was an entertainment of some kind each night we had meetings, apparently to draw the crowd away. On the Sunday before we left there we few Saints—we two, and Bro. and Sr. Fisher and family—had a sacrament and testimony meeting in Bro. Fisher's house. A real spiritual season was enjoyed. Bro. Fisher spoke in tongues, first to Joseph, then to me, and gave the interpretation. Our meeting was in the morning. During the afternoon while Mr. Burton was looking over a pile of old *Heralds*, and I was pondering upon the words that had been spoken to me, Joseph passed me the *Herald* containing Sr. Mary Twaddle's letter in which she rehearsed some of the promises made by Elder D. S. Mills while his hands were upon my head at the Tulare reunion, being the same in purport and some sentences just the same as Bro. Fisher had said that day. Do not look for the statements here; in the Lord's own time it will come to pass, then I will rehearse it.

(To be continued.)

GARLAND, Ala., 1895.

Sister Walker:—I heartily indorse Sr. Mary E. Doss' letter concerning the "Gospel Chats." I have thought many times if they were published in book form they would be a great help to mothers in teaching their children the principles of the gospel. They are such good bedtime reading; chats on the pure, unadulterated gospel of the Son of God that was by an angel again restored to the earth in its fullness. Many times while reading them my heart was made to rejoice for such a staunch piece of literature to go in the homes of the Saints. How I wish every family of Saints would take the *Hope* for the instruction it contains for the rising generation! Yes, and the *Herald*, too; the price of them is a trifle to their worth, for through them we learn the progress of the church and it is cheering to read the many letters contained in its columns and the good instruction through the Home Column.

Your sister in the one faith,

DORA VICKREY.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.—Doc. and Cov. 16:4.

Thursday, Jan. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Colossians 3:12-17.

Thursday, Jan. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—Hebrews 13:20, 21.

Thursday, Jan. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 61:10, 11.

Thursday, Jan. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 51:3-8.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER WINNAZAL, of Warren, Ohio, requests your faith and prayers in her behalf that she may be restored to health as she is very sick. It is her desire that she may live to care for her invalid son.

Bro. and Sr. Farley, of Bisbee, Arizona, request the prayers of the Saints in behalf of their child that his life may be spared.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

In Lower Egypt lies a pentagonal piece of land bounded on the north by the Mediterranean Sea, on the east by the Suez Canal, and on the other sides by railways. This tract known as the "Menzaleh district" has long been inhabited by fishermen, who build their mud huts above high water mark that they may not be washed away by the annual floods, which, in winter, give the country the appearance of a network of lakes.

Beneath this unattractive surface lay buried, for centuries, the homes, camps, tombs, and monuments of a once important people.

In keeping with Egyptian custom this historic spot had names almost without number; but for our purpose, two will suffice—the classical name Tanis and the Bible students' Land of Zoan. The 78th Psalm and 12th verse says: "Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan;" and since these marvelous things enter into the texts of the present quarter, archaeological revelations from that region will not be uninteresting.

In Numbers 13:22 we find a mention of the founding of this city in these words: "Now Hebron was built seven years before Zoan in Egypt;" but this leaves the date unfixd. About a century ago this tract was surveyed but as the country was engaged in war, nothing was done in the way of excavation till peace prevailed and then began the raid of the relic hunters. Soon the galleries of European museums abounded with Egyptian collections, which, to the sellers, were measured by their value in dollars and cents. Soon nobler aspirations filled the minds of explorers and hither came Mariette in search of lost links of history. Ten hundred and fifty feet of the temple ruins were unearthed through his efforts, but he was not permitted to finish the work so dear to him. His discourse pleading the necessity of prosecuting the work, and known as his "archaeological will" attracted the attention of M.

Neville, who after a survey of the grounds, wrote so glowing a description of the beautiful ruins that he caused an exploration fund to be created and himself to be sent Egyptward. Having but a short time at his disposal he turned his attention to the excavation of the mound of Maskhûtah and thus gave to the world a knowledge of the "treasure city" of Pithom.

Soon Tanis delivered its hidden treasures into the hands of M. Petrie to whom we owe much for his diligent research.

We make the following brief extracts from Amelia B. Edwards:—

"It was Rameses II. who reëdified Tanis—that Rameses popularly known as 'the Great,' whom Egyptologists agree in identifying with the oppressor of the Hebrews, and whom the ancients called Sesostris. He found the place given over to the 'abomination of desolation;' he left it one of the most magnificent of Egyptian cities. . . . What he found ready to his hand he appropriated; for the rest, he laid all the quarries of Egypt under contribution, bringing red granite from Syene and black from the valley of Hammamat, sandstone from Silsilas, and limestone from Toorah. Then a new temple arose larger and more splendid than ever graced the Delta. This temple, ostensibly consecrated to the worship of Ra, Horus, and other gods, was, in truth, erected to the glory and honor of Rameses himself. His name and titles cut in gigantic hieroglyphs were everywhere conspicuous. . . . A stranger entering Egypt by the old caravan route and here for the first time seeing an Egyptian temple would have taken it for granted that Rameses was the chief deity of the national Pantheon."

She speaks of a statue of himself that is a marvel. A single figure cut from a single stone of red granite stands ninety feet in height and weighs at least nine hundred tons, "Crown, plinth, and pedestal all counted, it stands one hundred and twenty feet above the level of the pavement." . . .

"Tanis was unquestionably the city in which Manepthah was residing when Moses and Aaron went up with their demands for a free passage for their people. They must have seen all the splendor of the great temple."

Letter Department.

GRAND RAPIDS, Mich., Dec. 27.

Editors Herald:—It is simply marvelous to see the throngs of people that gather at the Gospel Hall each evening to hear the old Jerusalem doctrine presented. Yesterday we added to our already large seating capacity forty more seats, and last night there was not seating room for all. To-night our numbers were swollen beyond all expectations; and, should the audience continue to grow with such increased magnitude, by Sunday there will not be standing room.

Last night I gave a lecture on the Sabbath question and it stirred Adventism from center to circumference. There was a lot of cross firing at the close of the lecture, all of

which made more plain the ways of truth. An infidel said, "You have knocked Adventism higher than a kite." I told them if they thought I had treated the subject unfairly, to bring their minister along and I would give him half time to correct me. To-night they returned with a minister (not of their faith) who said he wanted to meet me in debate on the Sabbath question. I told him that if Adventism would give him proper indorsement and agree to stand or fall by his arguments I would meet him. Thus far no propositions have been signed.

This afternoon the young lady who has been playing the organ so ably for our meetings told me she wanted to be baptized. Several others have made up their minds to embrace the truth, so on New Year's day, the Lord willing, we will trouble the waters of Grand River, and will welcome all who are desirous of following the Master in the ways of righteousness. It would not surprise the writer to see half a hundred baptized here within the next six weeks.

A few nights after I came here I dreamed of helping my father hoist a large flag of stars and stripes, and the last I saw of it it was waving over a large grove of green timber in which all the underbrush was cut and piled up nicely. I am preaching every night and twice on Sundays with perfect ease. I expect W. J. Smith will join me here in a few days.

Hopefully yours,
R. E. GRANT.

NEW CASTLE, N. S. W., November 21.

Editors Herald:—Since writing last I visited Tuncurry, after a year and three months absence, and spent one month. Gave what assistance I could to the branch and organized a local of the Daughters of Zion. Had a smooth passage of one hundred and twenty miles back to Sydney, where I stopped over Sunday and part of week. Four were baptized and another "local" organized with about fifteen members. One encouraging feature is the work of the Sunday school. They lately opened a library of about forty volumes, mostly church literature, which can be taken out for one penny a week per book. I was given to understand that the *Herald* and *Autumn Leaves* would be on file and bound at the close of each volume. Contributions of books to this library will be thankfully received and acknowledged by Bro. J. W. Smith, No. 83 Nelson Street, Balmain, Sydney.

Leaving Elder Kaler in Sydney I came here to prepare for conference which convenes December 28. I found the new chapel nearly completed, but much small work to be done yet. The brunt of the work has fallen on Bro. Broadway (president of branch), who has done nobly. We expect to have all things in readiness to entertain the conference. In the meantime I shall labor in the vicinity, where Elder Broadway has "opened up" several places for preaching. We expect a large attendance at conference and a good meeting.

General Booth of the Army is now in the Colony, also Robert Roberts, of Birmingham, England, the leading writer, thinker, and

lecturer of the Christadelphians. Two main tenets of this body are, that man is wholly mortal, and that the kingdom of Christ was not set up at his first coming and will not be till his second advent. Roberts is exciting some interest. He is very interesting on the prophecies. GOMER WELLS.

CHICAGO, Ill., Dec. 21.

Editors Herald:—In your issue of Dec. 18, 1895, page 817, I find the minutes of a special conference, held in Birmingham, England, November 16, in which, over the signatures of Bro's. James Caffall and G. T. Griffiths, is given an account of the investigation of the case of Andrew Thompson and Lovina Shaw. At the close of said report the above-named brethren add a postscript, in which they express the opinion that their predecessors failed to execute the law (presumably in the above case,) consequently the fair fame of the church had not been fostered, and she had suffered shame.

Being one of those who preceded the above-named brethren in the European mission, and as my attention was called to this same case while there, I deem it not out of place to offer a brief statement of what took place regarding the matter, so far as I had anything to do with it. It appears from the brethren's report that the case was first investigated at Hanley, in 1869.

Together with Bro. Forscutt, I was appointed to the mission in 1872. Bro. Josiah Ells, of the Quorum of the Twelve, had preceded us and while in England had become informed of the case, and had taken such action as he thought best with all the facts before him, as he informed me in St. Louis, where the General Conference of '72 was held; and I may state here that his account of the case and my subsequent finding on my arrival in England agree substantially with the present published report of Bro. Caffall and Griffiths, so far as their report goes; but Bro. Ells informed me that after investigation of the case he came to the conclusion that he would be justified in uniting Andrew Thompson and Lovina Shaw in marriage, and that he did so privately.

I found that this was well known to the Saints in that part of England. Bro. Forscutt presided over the mission for one year, after which he returned to America, and the mission was left in my charge. On my first visits to Clay Cross, where the Thompsons then resided, and where a branch had been organized, all appeared to be in peace; but subsequently some feeling sprung up between the Thompsons and others, and I was then approached by some of the Saints whose names I do not now remember and urged to take immediate action in the Thompson case, and expel them from the church. I stated the case to them as I understood it, and they appeared to understand it as I did. I then explained to them that I, being only an elder and Bro. Ells being an apostle, I had no power to sit in judgment on his official acts; but if they wished the validity of his decision in this case tested, if they would get it put into writing over their signatures, I would forward the document to the church

in America for their investigation. I also offered to give them all the assistance I could in preparing the papers; but, up till the time of my leaving England, in the summer of 1874, I heard no more from the case.

I talked the matter over occasionally, as I recollect it, with Brn. Taylor, Caton, and others, but no request was made of me that I remember, to institute official investigation. Whatever my private opinion might have been regarding Bro. Ells' action in the case, I knew that I held no right to sit in judgment on his official acts. With the brethren who have now judged the case, it is different; they belong to the same quorum he did, and when on *foreign missions*, hold the right of judgment in such matters.

If in taking the course I have stated above, I have in any way violated or dishonored the law in such cases made and provided, those brethren will confer a favor on me by pointing it out.

Yours for the truth,

JOHN S. PATTERSON.

STEWARTSVILLE, Mo., Dec. 21.

Editors Herald.—Since our quarterly conference held at Kingston, October 6, I was called by telegram to preach the funeral sermon of Bro. J. G. Bauer, at Burlington, Iowa. Sadness was turned into joy when John, the only son of Bro. Bauer, asked me to baptize him. It seemed a burden to the old man when he was called home that John was still outside the church. I have good reason to believe that Bro. John's wife and children will follow.

The work in the district is in a fair condition. The branches are trying to let their light shine. The Alma branch is an exception. Through hard times they lost their church building and the branch is almost in a disorganized condition. Bro. Ware is trying to help them along. The branch officers live far from the branch and meetings were not regularly kept up. Some moved away and left them in rather a bad shape. They hold regular meetings again on Sunday and I hope they will "shake the coals from their garments and arise in the strength of the Lord."

The local ministry are doing what they can. Bro. C. P. Faul, also Bro. Head, and Wm. Haden are holding forth at Carrol school-house, north of Clarksdale; Bro. J. C. Anderson, lately from Wisconsin, now from Maysville, Missouri, preached at the German church last Sunday morning, and at Pleasant Grove at night. He expects to fall in line with the army of the Far West district and help to rebuild the waste places of Zion. May God bless the young soldier.

Sunday before last we dropped in on the St. Joseph folks and found Bro. Terry busy at his post. Six were added by baptism at the night meeting; so the good work goes on. Bro. Lewis, our Bishop's agent, is canvassing the district, teaching the tithing law and encouraging the Saints. Bro. William E. Summerfield, our missionary, puts in full time in the district and reports prospects good.

We understand that Bro. T. W. Chatburn has a debate on hand again. May the Lord strengthen his lungs for the occasion. So,

you see, we keep the camp fires blazing, believing that the hastening time has come; the time when the Lord said, "Ye shall find favor in the eyes of the people." Therefore, brethren, let us live humble and prayerful and work for the upbuilding of Zion; and let us arise in the strength of Israel's God till victory is ours. No furlough will be granted. We will work till Jesus comes. We are at the end of another year. May the peace of God and his Holy Spirit abide with his Saints.

Your coworker,

T. T. HINDERKS.

ROMAN, Va., Dec. 21.

Editors Herald.—Since last writing for your columns a fortnight was spent in the city of churches—Brooklyn, New York. Four additions were made to the church by baptism. Only one could be credited as the result of tent work. Brn. Potts, Cocks, Squires, and Watez rendered valuable assistance in preaching, while most of the Saints did their best to make the music interesting and attractive, with Sr. Box presiding at the organ. Bro. A. R. L. Gunn closed the series with a stereopticon lecture, which was appreciated by all present.

Conference time having arrived we hastened to Baldwin, Maryland, to be in attendance and have gospel tent in readiness for the comers thereto. Enroute I preached the funeral sermon of Sr. Hopkins, of Horners-town, New Jersey, in the Baptist church, to quite a large audience. One by one we pass over to wait the sound of the trumpet that shall awaken the dead in Christ. Conference passed off pleasantly, Brn. F. M. Sheehy and George Potts making the tabernacle resound with their eloquence in setting forth the gospel story, in clear and concise thoughts. Bro. F. M. in his logical way startled some of the good people with a map of original America, illustrating the travels of the aborigines, their cities, wars, and temples. It made one feel kin to this "branch" of the house of Joseph. Bro. Gunn gave two or three lectures using his stereopticon views, which was a treat in this village.

Farewell was said and Saints and friends returned home. We lowered the canvas tabernacle, folded it up, and laid it away for the winter; thence to the city of brotherly love; but you would not think this a proper name if there now while the strike is in vogue, as you see by the newspapers; however, we hope for better times. Sad yet true,

"The voice of the awful trumpet
Arresteth the march of time;
With terror, woe, and judgment
It soundeth through every clime."

By request of Bro. W. H. Kelley I left Bro. Smith, of Providence, Rhode Island, to look after the work in the city, and turned my face southward, stopping at Baldwin, Maryland, a fortnight, baptizing two whom I think will be numbered with the workers of that place. Brn. Smith and Stone, our old-time veteran in his seventy-third year followed up the effort on Thanksgiving, which was appreciated by those who heard. Bro. Aaron N. Watez has been at New Park, Pennsylvania for two months, doing gospel

work with some interest manifested; so he writes. Bro. George Potts is doing what he can in Brooklyn, with the assistance of the local ministry, to get the work before the people. Bro. Gunn, I hear, is rendering acceptable service with his stereopticon views and lecturing. May success attend them. Bro. Joseph Squires has been holding aloft the banner of truth at Broad River, Connecticut, since we left with tent, every two weeks. He writes that some few are ready for baptism.

Continuing my journey I arrived at Staunton, Virginia, the 29th of November. Next morning I walked out to Bro. Cleveland's, a distant relative of the president. Not finding him at home I continued my walk till I found Bro. Isaac Coffman, where I spent a few days and preached four sermons in his house to fair sized audiences, thence to this place; but ere I came I learned that in former times some of the good people of this place had given way to their lower passions and stoned our stalwart brethren, Moler and Shinn, furnishing them with a few eggs to buy candy with.

If such fare had gone on record, it is doubtful whether the Quaker would have submitted to apostolic authority. However, he is here, and as yet has received no damage.

They had a nice church building here which took fire last April and burned, hence as the doors of other public places have been closed in the past to our ministry, I consoled myself by occupying a private house. The way to do much at present seems closed; first, for lack of some one to assist in adjusting affairs; second, for lack of time, as other engagements demand my time.

One of the mysteries the ministry come in contact with occasionally is, "I want my name off of your church record; yet I want you to know I have not apostatized." Such statements always put me in mind of the Indian who was lost and said, "Indian was all right, but wigwam was lost." It is one of the failings of humanity, and to be lamented; for it is apparent without investigation that when statements are made charging everybody as being in error and not willing to follow the Scripture rule for settling difficulties there is something wrong with the one or ones making such charges, to say the least. It is natural for man to want an honorable discharge, yet the church said how they were to be admitted and submission was manifest, and the church ought to have something to say as to how its adherents shall go out. This is logical. I hear a wedding is in vogue for Christmas Day and the Parson is to be invited at Baldwin, Maryland; so the world moves on, "marrying and giving in marriage;" as it was in the days of Noah, so shall it be in the day of the "coming of the Son of Man."

"The day of the Lord, it cometh;
It comes, like a thief in the night,
It comes while the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sackcloth,
Of darkness, storm, and fire;
The day of the great avenging,
The day of his burning ire."

These poetical thoughts portray the present condition of things.

I shall close my effort here Monday eve and leave for Baldwin. I trust my stay although short may be of some benefit to those who have a desire to hold fast to the rod of iron at least. It has been hard for some to survive the trials of the past, yet I feel hopeful that the worst is over, as the darkest hour is just before day. Be encouraged, all ye who are called to be Saints in the grand old State of Virginia. In gospel bonds,

A. H. PARSONS.

IRVING, Minn., Dec. 24.

Editors Herald:—I have been preaching here about four weeks, and can begin to see the effect of the work done. The Spirit of the Lord has been with me in power, and it is having its effect upon the people. I have had a mixed congregation—Methodists, Adventists, Catholics, infidels, Episcopalians, etc., and have gained in favor with many of them.

While I have gained favor with the Adventists, yet they are going to make war upon our faith and have written to headquarters for one of their best men to try and answer the evidence I have presented in favor of our faith, as against that which they are presenting to the world. By request of some, I told them why I believed in the first day of the week as a rest day and a day of worship, and I had the best liberty I ever had upon that question. The Adventists themselves said it was the best discourse they ever heard on that subject, and that unless their people could clear it up they would drop it. Some that had been leaning that way said they were fully satisfied now, and will be lasting friends to our faith.

I think that a dream I had while laboring here last winter is in process of fulfillment. I can now hear the mutterings of the coming storm. I saw myself building a house—a nice, cozy building—and before I had it completed I left it and went away. After I had been gone a short time I came back to complete it, and while at work I saw a cyclone pass by which made quite a stir, and could see things whirled about and flying in the air. But as I looked at it, it seemed to be mostly straw that was being whirled about. I looked to see what effect it had upon my house, as it stood in line of the storm, and saw that it had not been injured at all, but stood there in good condition, finished and ready to occupy. I had thought that the opposition would come from another source, as the presiding elder of the Methodist Church lives in Minneapolis, just across the street from where I stop while in the city; but it now seems that it will be an Adventist cyclone of straw that the work will have to meet. Well, let it come. I shall continue to preach the gospel, and shall not run when the storm comes, but take shelter under the gospel and preach while the storm blows and goes by.

I rejoice in the truth and feel the best when standing in its defense. All that is grand, good, and ennobling is embraced in our faith, and, like a piece of gold, shines the brighter by rubbing. We have all the truth that others have and besides that have the fullness of the gospel as restored by angel hands.

The fire that was transmitted by the hand of the angel when he ordained Joseph and Oliver still burns in the bosoms of the servants of God, aiding them to present the gospel in burning words of eloquence, thus reaching the hearts of the people, leading them out of bondage and out of the creeds and ruts of sectarianism. My hope is in the gospel as the power of God unto salvation, as nothing else can save us in the kingdom of God. My desire is to labor to establish it among men.

Yours,

E. A. STEDMAN.

RUNNELLS, Iowa, Dec. 27.

Editors Herald:—The holiday season finds us here with a series of services just opening, and with fairly good prospects and weather before us, and calls for labor coming to hand, reminding that there is no time to loiter by the way.

On November 7-12 I was here and held several services with good interest. I left on the 13th, and went to Radcliff, Hardin County, where resides Bro. Oden Jacobs, formerly of Mission, Illinois, and well known to Ye Editor, who received me with all readiness, and who, with his excellent lady, of Lutheran religious inclinations, did his share to make my stay pleasant. Bro. George Houck, wife, and two daughters reside near, and give the elders a "home welcome" when going that way. I preached six times while there; in the ex-Christian church, which was procured by Brn. Jacobs and Houck, at fifty cents per service, and furnished the fuel and lights. Good liberty was granted the preacher, though the attendance was not large. Some were very attentive to the word. Elders should not forget these brethren when going near Radcliff; they are lonely and *worthy*. They remembered and supplied my necessities.

From Radcliffe I went to Newton, where I remained and labored till the 3d inst. Only a remnant of the branch of other days resides there. Bro. W. S. Barbee, Srs. Needham, Amos, and two or three others, including Bro. Jimmie Prosser of "pleasant memory," who try to continue branch meetings, but with the tide bearing strongly against them. Held ten services while there, with congregations numbering from eight to thirty persons. It was pulling against the stream, but I do not think we lost ground.

We celebrated Thanksgiving at Bro. Barbee's, while the social event that united himself and Mrs. Caroline Winslow as husband and wife, transpired. Sr. Barbee is not far from the door of the kingdom, and I hope she will soon enter, and walk in the full light of gospel truth. I must not omit to say that I had the pleasure of baptizing Sr. Julia A. Pence, wife of Dr. Pence, of Runnells, on Sunday, October 20, and on December 8, baptized Bro. Ab'jah Clark and wife, of Runnells, the latter being a niece of Sr. Pence. Both come from the Christian Church.

On the 10th inst. was present at the wedding of Sr. Vinnie Russell, to Mr. Elbert J. Clarke, both of Grinnell. By request took charge of the ceremonies, being assisted by

Professor Parker, of the Iowa College. The occasion was pleasant. A number of relatives of both parties were present, and all wish the happy pair joyful success while rowing over the ripples and waves of life's river.

From Grinnell I went to Olivet, Mahaska County, and while abiding at Sr. Rebeca Laughlin's, who with her two sons, one daughter, and one son-in-law, are the only Saints residing there. I preached ten times, one of the services being at the Olivet M. P. church, the others being at the Disciple church, at Leighton, where Brn. F. A. Smith and F. M. Weld had such an auspicious opening about one year ago. Our stay at Olivet was made pleasant by the kindness of the Saints and friends. What the results of the labor done at Olivet and vicinity will be, the future must reveal. A religious dearth has prevailed there to an extent, since the days when the people rejected the testimonies of Bro. I. N. White and others. I do not think the labor done there is lost, however.

A great "calm" seems to have been over the church for a season; a quietude prevails that to us seems almost portentous! What does it mean? Nothing to especially incite objectively. Are the virgins falling to sleep? Are there just a "faithful few" left with the branches, who are keeping faithful watch, while the great majority are dropping into *inactivity*? Are their family altars left to desolation? Are they nearly always absent from church services? Have they little or no interest in branch business meetings? no means to expend in the development of the kingdom? no interest in the salvation of souls? Is the church resting while it gathers strength for the accomplishment of a special work in the time just at hand? Let us hope it is this last mentioned.

I most heartily agree with the statement in the *Herald* for December 25 that a properly prepared history of the church is one of the growing, *pressing* necessities. Just think of it, a church movement of sixty-five years' duration in this age of the world, and no authentic historic statement in full ever yet given to the world! We have its history in parts, but no *successive statement* yet compiled or published. Biographies of the leading men of the church do not necessarily constitute church history; nor is a compilation of their personal sayings and teachings church history; such are only elements in church history at most. An authentic historic review of the rise and acts of the church can be made, should be made, at the earliest possible time, I think. Whether those "acts" be right or wrong, when compared with an accepted standard is not the question. An authentic history of the rise, spread, and work of the Church of Jesus Christ of Latter Day Saints, covering the years from 1805 to date of conclusion of such history, designed for the information of "the whole world," is demanded of us. It would be one of the most satisfactory means of correcting the grave errors that exist in the mind of the popular world relative to the church and faith, as well as of removing the clouds of ignorance that exist concerning the same. As it will take about four to five years to place such a work be-

fore the public, the sooner the church sets about the work, the better. Of course this is *my* opinion. It is a conviction, too.

Am glad to learn by recent utterances published in the *Herald* that the ministry, especially the seventies, begin to realize that the Sunday school cause has attained such degree of development and has such able Sunday school workers for its advancement that *they* now feel relieved of the burden of that work, and can therefore give their undivided time and energies to their divine calling—the missionary work. Glad also for the reason that the Sabbath school work gives these workers such a grand field in which to accomplish so much good, and that they are capable of doing it. We are anticipating great and good results from this army of workers in this line, great spiritual development among the young of the church, as also carrying the light of the gospel of Christ to many yet without the church.

"Wherefore, now let every man learn *his* duty, and to act IN THE OFFICE *in which he is appointed*, in all diligence."—D. C. 104: 44.

Local laborers in our district are improving the opportunities offered for labor, and are doing most of the baptizing. Bro. N. Stamm, notwithstanding his disadvantages, is battling away in the interests of the work as he is able, being deaf and growing old; he is courageous. Saints seem firm.

Anxiously,

C. SCOTT.

GRANT'S PASS, Ore., Dec. 23.

Editors Herald:—Inasmuch as many of the Saints are inquiring in regard to the letter I wrote in regard to the visit with Nephi, please allow me to say that it is a fact; it was no delusion. On the evening of November 24 he appeared to the Lamanite and told him he was Nephi. The Lamanite, not knowing who Nephi was came to our house the next day at two o'clock and was relating what had occurred, when Nephi appeared, passing behind my family, laying his hands on each of their heads in turn, saying a ceremony that we did not understand. But when he came to the Lamanite he knelt in front of him and went through a ceremony similar to the one he did with us, laying his hands on his head, and said that he was of his own flesh and blood and one of his brethren (as stated in *Herald*).

He was dressed in the Jewish high priest costume, apparently two robes, one was long, nearly sweeping the floor, while the top one came about his knees. The long one was white, the other purple. He had a girdle round his waist. His cap was after the high priest style, white, too hard to describe. On the 18th day of December he appeared at one o'clock again, in the same costume.

But while I am contemplating this letter he appears, in the same costume, but all white. He raises a sword and says, "Keep the commandments, and keep the Sabbath day holy. Read your Bible daily. Have charity for those who do not believe." He warns me to instruct my children in the right way or their blood will be required at my hands.

He has on a breastplate (if I might call it

so), for I don't know what else to call it. It is square and covers his whole breast; and it has twelve squares, all of different colors, each square is set with what seems to be diamonds, or small stones of some rich quality, of various colors. He says they represent the twelve tribes of the children of Israel.

Now Saints, this is all I can tell you, though he said much more; but probably it would not be of interest, for it was for the Lamanite. However, I will say that the Lamanite is a mixed blood, an offshoot of the Mohawk tribe. Nephi said he would come again. Your brother,

J. J. LEABO.

LUCAS, Iowa, Dec. 22.

Editors Herald:—I have been laboring in a new field in Warren County, where the Reorganized Church had never been heard of until I started meetings there two months ago; and as usual we found the crank who ran when he was not sent, howling "Mormon polygamy;" and, of course, by professed Christians. But how true it is that the angel of the Lord shall go before his servants.

I went to Cool, in Liberty Township, on Friday to secure the schoolhouse, and was informed by Mr. Black, the M. E. deacon who had charge as janitor, that the M. E.'s would hold services in the house on Sunday, and that he would see that an appointment was given out for me on Monday evening; but when I arrived Monday evening I found the house all dark, and Mr. Black could not be found; but by the kindness of Mr. Hyrum Nisong and Uncle Harry Butler, (who was acquainted with Joseph Smith while living in Nauvoo, and had sold him grain and other farm produce, and never knew anything wrong about him,) who took the matter in hand, we got the key and went to Mr. Black's, got the lamps, and filled them with oil, and by 7:30 we had a full house of the very best of people, who were anxious to hear. Many of them told me they were tired of the skimmed milk of the word, and they knew it did not accord with the teachings of the Bible.

I staid there two weeks, had a full house every night, and from one to five took down the references as I gave them. Some say they think the deacon will be a better man after this. He came to hear me one evening; and it is reported that he heard all that was said other evenings—outside of the window.

I left many good friends there desiring to know more of this latter-day gospel, which they all say is the Bible truth. Many of them say there has been more Bible reading and investigation going on in that neighborhood for the past two weeks than in five years before. I left with many requests to return. As a neighborhood a more clever or kinder-hearted people I never met. I will return after the holidays if not called to another field.

I forgot to mention that the Rev. Pond, of the Christian Union Church called his flock around the altar and prayed earnestly that they might not be deceived or led astray.

Yours in the gospel,

W. H. KEPHART.

DETROIT, Mich., Dec. 24.

Editors Herald:—I have just returned home from a trip in the Eastern and Northern Michigan districts. All along the line so far as I have been, the watchword among the Saints seems to be "Onward to victory!" And that air of confidence usually seen in the returning warrior's face seems to shine forth in the countenances of the great majority of the Saints, expressing their faith in the great and final triumph of the latter-day work.

In Bay City it was my pleasure to meet with quite a large number of Saints whose experiences are rich in faith, and who by well-ordered lives are reflecting the glorious gospel which they most assuredly believe and *know* to be the "power of God unto salvation." Bro. F. M. Cooper is in charge of the work there, and by his wise counsel and untiring energy has succeeded in establishing the work on a firm and solid basis, though not without loss of some of the members who first went to that city. The pruning knife is sometimes necessary in order to the healthy growth of the tree, and so among those of the faith recommitted to men, dead and fruitless branches should be lopped off that the work be not hindered.

From Bay City I went with Bro. Cooper to Applegate, Sanilac County, where he was to engage in debate with a Mr. William Ellerthorpe of the regular Baptist Church. They had met and discussed one proposition some three weeks before, involving the claims of the Latter Day Saints, but now the tide is changed. It was the regular Baptist Church that was to be brought before the scrutinizing gaze of the public; and by the general demeanor of Mr. Ellerthorpe we were rather inclined to the idea that he had been considering that fact. It was his business to prove that "the regular Baptist Church is in faith, doctrine, and organization in harmony with the Authorized Version of the Bible."

He started out with the statement that the Baptist Church believed in the God of the Bible; that he was a God of mercy, love, justice, etc., etc., and by his opening speech it was plainly discernible that if Bro. Cooper succeeded in getting anything before the people in which the Baptist Church should be shown up as it is, it would be by forcing his opponent to answer questions pertinent to the issue. Bro. Cooper, in replying to Mr. Ellerthorpe, held the Baptist Manual in his hand, and told the people that he purposed to show by a comparison of it with the Bible that while his opponent professed to believe in a God of love, justice, and mercy, that they endowed him with all qualifications of an incarnate devil; and that there was no more similarity between the Baptist Church and the Church of Christ as found in the Bible than between a bag of bran and a man. But without delineating further, though the disputants had agreed to debate eight sessions of two hours each, when the time for the third session rolled around Mr. Ellerthorpe had come to the conclusion that it would not be profitable to the Baptist Church to continue the debate further, and he therefore made himself conspicuously absent. Quite a large number of people had assembled to

hear the discussion, but were disappointed in that; so by the request Bro. Cooper, and others, the writer discoursed with considerable freedom on "The signs of the times."

From there I went to Port Huron, met with the Saints, and by persuasion of the members and of some who are friendly to the work, consented to stay over Sunday. It seemed quite fortunate, too, that I stayed, for a Rev. Mr. Wilson advertised on Saturday a lecture on Mormonism for Sunday at two o'clock, and all the ministers in the city were invited to be there; and, as I was in the city, I accepted the invitation, took notes, and replied to him. It resulted in the formulating of a proposition involving the claim of the divine authenticity of the Book of Mormon, to be discussed in that place, beginning the 28th of January. Mr. Wilson expects to secure the services of Mr. Musser, with Mr. Ellerthorpe as an assistant. We await further developments.

I expect to go from here the first of next week to Grand Rapids to assist Bro. R. E. Grant in opening the work. He writes me that a good interest is being developed there. I hope to see the time speedily come when the large cities may be stirred and shaken from center to circumference with this glorious work; and I believe it is a mistake to think the cities cannot be effectually worked now. Where elders adapted to city work may be permitted—without being hampered for financial aid for their families, nor circumscribed by some one else's policy—to make a persistent effort, work in the cities may be as effectually accomplished as in the rural districts or country towns.

In conclusion, permit me to say that the work here in Detroit seems to be in good condition in general, the Saints trying to do the best they can; at least there are but few exceptions. I expect to baptize a Mr. McDonald and wife here next Sunday. They are members of the Disciple Church, and are splendid people. Others are interested in the city, and will obey soon. That God may speed his work and give grace and strength to his people to endure to the end, is my humble prayer.

WILLARD J. SMITH.

SHENANDOAH, Iowa, December 28.

Editors Herald:—I preached here twice last Sunday; attended the Sunday school entertainment on Christmas eve. We had a nice tree. The exercises of the evening were good; the children did their part well. Much credit is due the superintendent and teachers of this school for services so cheerfully rendered in so noble a cause. The Saints here are striving to do the best they can, as a general thing. There are, of course, many obstacles in the way and difficulties to surmount, but with energy and constant diligence we hope to gain the victory.

Bro. O. B. Thomas has returned from the Eastern Iowa district, where called to do service for the Master and is now at home for a few days with loved ones, but will commence work in this district the first of the coming year in the places where they are anxiously awaiting his return. We hope to

push the work in this district this winter as best we can. We have quite a number of new places in which to preach, and shall, by the help afforded by him who stands at the helm, occupy as the way may open.

We believe the presidents of branches and officers are doing what they can for the advancement of the work in their immediate neighborhoods, also endeavoring to build up the Saints in the faith; but O, what a work, what a task, to discharge this all-important duty acceptably to God and to preach this gospel to those who attend their meetings! They feel their weakness and inability to perform this work, hence are more than glad to have the missionary drop in by the way once in awhile to give them a lift. And then there are times when it is impossible for the president of the district to attend to calls made upon him, in consequence of secular duties necessary to be done, then this of course falls upon the missionary, by request of district authorities; and so we labor together having no conflict or jealousy between one another, but in the love and fear of God we work harmoniously, to the end that all may be benefited and the interest of the work advanced.

Now let me say to all in this district, let us take hold with renewed courage and press forward in so great a cause. May the God of peace bless every effort put forth in the interest of the work.

Your brother and servant,
HENRY KEMP.

BONANZA, Mo., Jan. 1.

Editors Herald:—The battle is over and victory perches on our banner. God wondrously blessed me in the defense of Nephi's record. Never in all my ministerial life had I such floods of light and such liberty of thought, and while my opponent, J. H. D. Tomson, is a scholarly man and considered to be brilliant, yet he was confounded and it was apparent to many of his brethren. Not only was God's power manifest with me in light and liberty, and with him to the dulling of his brilliant mind, but it was manifest upon the people, both Saint and sinner and some Campbellites. Bro. I. N. White was my moderator, rendering valuable assistance. He also is pitted against one Rev. Carter for a debate at the same place.

I write you this short letter merely to go upon record to the world that there is a God in Israel and that he will stand by his servants in the defense of his truth when they are humble and faithful. I know I was inspired. I did receive floods of light in the very moment needed. My tongue was unloosed and in voice and lung power I was wonderfully blessed—not a break in voice in the whole four days' discussion; and herein is a fulfillment of prophecy given by Sr. W. A. Head, of Pleasant Grove branch, when my voice was despaired of.

I lift up my voice and heart this morning to my heavenly Father and thank him for the green spots in memory made so by his power made manifest. Binding these together make a bundle that cannot be broken, and cheers our heart oftentimes when on the bleak plains of winter's despondency; and I

bear my testimony that Jesus lives and there is a power in this latter-day glory; and that if his servants will live pure and humble, watchful and prayerful, there is "no weapon" that can prevail against Zion. God bless you, dear *Herald*, with a happy and prosperous new year.

T. W. CHATBURN.

SARGENT, Mo., Dec. 30.

Editors Herald:—My work for the past two months has been principally among the Saints in different parts of the district. I have been preaching regularly and have been enjoying good liberty, and with the Lord's help have been able to leave the Saints feeling renewed in the work. My experience is that it is very needful to "feed" the "sheep." If they are not fed and kept nicely nourished, they get in a stupor and become indifferent, especially those who have not cut their teeth sufficiently to properly handle stronger food than milk.

I find so many who think they have done enough when they were baptized. If we become men in Christ, it will take more than "milk" to make us such; and it seems to me that every Saint should be able to tell when they are cutting or have "cut" their teeth. The time is here for us, as Saints of God, to "wake up" and "let him that thinketh he standeth take heed lest he fall."

I am here with Bro. Sparling, from Willow Springs. He returns home, and on to assist Bro. Ward in a debate, in Arkansas to commence about January 8. I go from here to Zonker, the 4th, and to Vera Cruz the 11th. There I will meet our district president, Bro. C. M. Bootman. I will travel with him for awhile. We go from Vera Cruz to John's Mill for the 17th, from there to Blue Springs, where I baptized several in October last.

Dear Saints, Let us do all we can to be faithful in this work, and as 1 Peter 2:1 says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Also 2 Peter 1:5-8: "... giving all diligence, add to your faith virtue; to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

These are qualities that to keep in possession of we are constantly in war with our common foe, the Devil, who rages in us as well as without. Let mad ignorance and vain superstition give way for the truth of God, and let the inspiration of his Holy Spirit fill the earth, and his knowledge so be in us, that when the angel cries, "Behold the bridegroom cometh, go ye out to meet him," we may be up, wideawake, and go.

Your coworker,
W. C. CATHER.

The statistics of life insurance show that in the last 25 years the average of man's life has increased five per cent, or two years, from 41.9 to 43.9 years

Original Articles.

WHO IS AWRY?

SOME wise sage or poet of renown is credited with saying, "Comparisons are odious." Perhaps that is true, but comparisons are both forceful and convenient to exhibit a superior utility or truthfulness of one statement over another, and thereby discover the greater truth which should be the primary and zealous desire of every lover of gospel truth. With malice toward none and good will toward all I put the following in contrast:—

GEORGE DERRY.

I admit that it is a good thing to heal the sick and afflicted in body, but what shall it profit to heal and restore to health for a time the outer man, if the inner man is by that means blinded, perverted, and deceived; and however charitable I may wish to appear, I cannot close my eyes and say that I believe that those persons that are so zealous and persevering in imitating some of the sins that were to follow true believers,—I am not ready to believe or admit the good there is with them comes from God.—*Herald*, vol. 42, p. 831.

MORONI.

Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.—*Book of Mormon*, p. 536.

Of late there has been a wave of admonition in the *Herald* to the effect that we should be sure of the tenableness of our statements or positions taken upon gospel topics. Christ said:—

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Matt.* 7: 16-18.

Bro. Derry says:—

I am not ready to believe or admit that the good there is with them comes from God.—*Herald*, p. 831.

Moroni said:—

All things which are good cometh of God.—*Book of Mormon*, p. 536.

A wonderful good criterion in self-examination as well as the examination of others is,

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.—*Matt.* 7: 2.

Whoever attains unto the acumen of perfection that they can give an absolute definition of what is good and what is evil in the superlative sense may with a degree of safety pass judgment upon the acts and words of his fellow being.

There must come inspirational comfort unto all who have trust in the promise that our final hearing shall be before Him who was made of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.—*Isaiah* 11: 3, 4.

In religion as in food; one man's meat is another man's poison. What to one is of vital importance to another is nonessential. Even we of the same faith see things in a different light. Blessed are those who dwell in unity,

Endeavoring to keep the unity of the Spirit in the bond of peace.—*Eph.* 4: 3.

So mote it be. Amen.

ROBT. M. ELVIN.

GLEN DENNING AND LAMBERT DEBATE.

SECOND proposition:—

Is the Reorganized Church of Jesus Christ of Latter Day Saints the church of God in fact? And is it in harmony with the New Testament Scriptures in doctrine and church organization? J. R. Lambert affirms.

To my definition of the terms of the proposition, my opponent offered no objection. Hence it does not make any difference how many other churches may call themselves Latter Day Saints. We might call a thistle a rose; but would that make it one? I defined what I meant by being in harmony with the New Testament, and no objection was offered to it; hence that which is *additional* makes no conflict, unless it is condemned by what is written in the New Testament. The Bible contains additional revelation from Genesis to Revelation, but it is not in conflict with itself.

The following points were established in the discussion, and my opponent has not been able to remove them:—

1. Phrases used in describing the New Testament church: "Church of God" (*Acts* 20: 28); "body of Christ" (*Col.* 1: 18); "kingdom of heaven," and "kingdom of God" (*Luke* 16: 16; *Matt.* 11: 12; *Acts* 20: 28, 29).

"The Church of Jesus Christ" is eminently a suitable and proper name. (*Eph.* 3: 14, 15; *Matt.* 16: 18.) The people of which the church is composed are called saints. (*Rom.* 1: 7; *1 Cor.* 1: 2; *2 Cor.* 13: 13); with about fifty-nine other passages in the New Testament as proof.

2. But one true church. Local organizations, such as "the churches of Macedonia," "churches of God," "churches of Christ," "churches of the saints," "churches of Galatia," are but integral parts of the one church. All these believed the same gospel and lived under the same divine law. Under this law they had the same sympathy for one another that the different members of the human body have for one another. (*Eph.* 5: 25-27; *4:* 4-6; *1 Cor.* 12: 4-20.)

3. The church is a divine institution; and, through the gospel, men and women are placed in it in order that they may be saved. (*Eph.* 5: 25-27; *Matt.* 16, 18; *Acts* 2: 37-41; *Rom.* 1: 16; *2 Cor.* 4: 3, 4; *John* 8: 31, 32; *Acts* 8: 5, 16; also scripture found in *Acts* chapters 9 and 22.

4. But one true gospel. It is called "the doctrine of Christ," "perfect law of liberty," "the truth," and "the word of God." (*John* 7: 16; *James* 1: 25; *Eph.* 1: 13; *1 Peter* 1: 22-25; *2 Cor.* 11: 4; *Gal.* 1: 6-8; *2 John* 9-11.)

5. But one true Spirit, which we receive through obedience to the gospel. (*Eph.* 4: 3, 4; *2 Cor.* 11: 4; *1 Cor.* 12: 13.) This one Spirit is the light and power of the gospel. It represents God and the gospel fully and correctly. When we are in harmony with it, we are right; when in conflict, wrong.

6. Importance of the gospel, or the doctrine of Christ. It is the only means of salvation. The true ministers of Christ always teach it, and all who are willing to hear the voice of the Good Shepherd, obey it, when they have proper opportunity. It is, therefore, a divine test by which we may know who are the people of God, hence who are his church. (*John* 7: 16, 17; *1 Tim.* 4: 16; *2 Tim.* 3: 16, 17; *2 John* 9-11; *John* 3: 34; *Rom.* 10: 14-17; *Matt.* 28: 19, 20; *John* 8: 45-47; *Deut.* 18: 18, 19; *Isa.* 55: 4; *John* 18: 37; *John* 12: 46-50.)

7. First principles of the gospel. Their importance and relation to other principles of the divine plan. Their binding character in all ages. (*Heb.* 5: 12; *6:* 1-3; *John* 7: 16; *2 John* 9; *Matt.* 28: 19, 20; *4:* 4.)

8. Examination of the principles. Faith. True and living faith required. A traditional faith in the God who once lived and blessed his people, will

not save us. A true and genuine faith will lead us to teach and obey the truth, and to truly believe in all the provisions and promises of the gospel. (Heb. 11: 6; John 14: 1; Eph. 6: 16; Matt. 15: 9; 28: 18-20; Rom. 10: 14, 15; Matt. 7: 21-27; Luke 8: 19-21; James 2: 17, 20, 26.)

9. Repentance. Reformation of character. It requires us to turn away from sin. God will save us *from* our sins, but not *in* our sins. Our part is to obey; God will remit our sins and send the promised blessings. (Matt. 4: 17; Mark 1: 14, 15; Luke 13: 3; 24: 45-47; Acts 2: 38; 2 Cor. 7: 10; Luke 3: 7-14.)

10. Baptism. It is an important part of the gospel, and essential to salvation. (Mark 1: 1-5; Luke 16: 16; 7: 29, 30; Matt. 3: 13-17.)

For the remission of sins. (Mark 1: 4; Luke 3: 3; Acts 22: 16; Gal. 3: 26-28; Acts 2: 38.)

Immersion the proper mode. Both Jesus and the eunuch went down into the water to be baptized. John baptized where there was "much water." Those who received John's baptism were baptized of him "in the river Jordan." It is called a *birth*. (Jno. 3: 5.) It is also called a *burial*. (Rom. 6: 3, 4; Col. 2: 12.)

11. Laying on of hands. It is one of the principles of the gospel which originated with God. (Heb. 6: 1, 2; Jno. 7: 16; 2 Jno. 9; Matt. 4: 4.)

It was practiced, first, for the giving of the Holy Ghost (Acts 8: 14-17; 19: 1-6); second, for ordination into the ministry (Num. 27: 18-20; Deut. 34: 9; Acts 6: 6; 13: 1-4; 1 Tim. 4: 14; 2 Tim. 1: 6); third, for the healing of the sick (Mark 16: 15-20; James 5: 14, 15; Mark 6: 5, 13); fourth, for the blessing of little children (Matt. 19: 13-15; Mark 10: 13-16. Compare with Doctrine and Covenants 17: 19.)

12. Resurrection of the dead. Through the redemptive work of Christ all will be raised from the dead. If their personality and individuality are preserved, conscious existence between death and the resurrection is a necessity. Christ was the "firstfruits of them that slept." He was the true type. His resurrection was the reunion of body and spirit, and so will ours be. (John 5: 25-29; 1 Cor. 15: 21-23.)

Two resurrections, first and second.

(1 Cor. 15: 23; Jno. 5: 28, 29; 1 Thess. 4: 16; Rev. 20: 1-15.)

13. Eternal judgment. It is the judgment of God, who is an eternal Being, hence eternal judgment. All will be judged, rewarded, or punished, according to their works. (Matt. 16: 27; Rev. 22: 12; 2 Cor. 5: 10; Eccl. 12: 13, 14.)

Degrees of reward and punishment. (1 Cor. 15: 40-42; Matt. 10: 41, 42; Jno. 3: 19; Acts 17: 30, 31; Matt. 11: 20-24; James 4: 17; Luke 12: 47, 48.)

14. The Holy Spirit. The promise and office work of the Spirit. All the true children of God are entitled to it. Different phrases of the New Testament applying to the promise, which are all used interchangeably and synonymously. (Jno. 14: 15-17; 14: 26; 15: 26; Luke 24: 49; Acts 1: 4, 5; 2: 1-4, 32, 33, 37-39; 10: 44, 45; 11: 15-17.)

It is a gospel promise. (Jno. 14: 21-24; Acts 5: 32; Matt. 3: 11; Mark 1: 1-5; Luke 16: 16; Acts 2: 37, 38; Acts 4: 4, 31; 8: 14-17; 19: 1-6.)

This promise vouchsafes to us every promise, gift, and blessing resulting from the operation of the Spirit upon the different members of the church, as God may choose to dispense them. (Eph. 1: 13, 14; 2 Cor. 5: 5; Gal. 5: 22, 23; 1 Cor. 12: 1-12; Eph. 1: 15-20; Jno. 7: 16, 17; Mark 16: 15-20; Rom. 12: 4-8.)

15. Moral conduct, or good works. We attach special importance to good works, as enjoined in the New Testament, and in all the sacred books of the church. The Book of Mormon and the Doctrine and Covenants are more pointed in the condemnation of sin than are some parts of the Bible. We are taught to live in obedience to the laws of the government under which we live. "He that keepeth the law of God hath no need to break the laws of the land." (Gal. 5: 22, 23; Rom. 12: 1-3, 9-21; Phil. 4: 8; 2 Peter 1: 4-12; Book of Mormon pp. 115, 116, 99, 249; D. and C. Secs. 41, 42; 49: 3; 59: 1-3; 58: 5; 95: 2.)

16. Organization of the church, authority to administer, etc. Beginning of the kingdom of God on the earth. Divine law must be administered by divine authority. Organization results from obedience to law, and partakes of the character of the law which produces it. The perfect and unchangeable law of the gospel

requires and produces a perfect and unchangeable organization for the church. The work of organization is gradual and progressive, but must always be done in harmony with the pattern. (Luke 16: 16; Matt. 11: 12; Mark 1: 1-5; Luke 17: 20, 21.)

General form of the organization of the church. Officers placed therein. What for? How long to continue? (1 Cor. 1: 1, 2; 12: 27, 28; Eph. 4: 7-15.)

Authority needed in order to administer in the things of God. (Deut. 18: 18, 19; Acts 3: 22, 23; Luke 4: 18; Heb. 5: 4, 5, 6, 10; Luke 6: 12, 13; John 15: 16; Luke 10: 1, 2; John 13: 20; Acts 13: 1-4; 20: 28; D. C. 17: 5; 1 Cor. 7: 17; Titus 1: 5.)

17. Restoration of the gospel. Restoration implies that apostasy has preceded it. Such an apostasy is plainly indicated in the following scriptures. (Rom. 11: 20-22; Acts 20: 28-30; Matt. 11: 12; 2 Thess. 2: 1-3, 7; 2 Tim. 4: 1-3; John 12: 35; 2 Peter 2: 1-3; Daniel 7: 21-24; Rev. 12: 1-6; 13: 7; Isa. 24: 5, 6.)

The gospel to be restored and the church and kingdom of God to be built up among men just previous to the Second Advent of Christ, to reign in glory. (Matt. 24: 14; 4: 23; 9: 35; Mark 1: 14, 15; Gal. 1: 6-8; 2 Cor. 11: 4; Rom. 1: 16.)

The restoration will take place just before the "end of the world," or the destruction of the wicked. (Matt. 24: 3; 13: 24-30, 37-50; Acts 3: 19-21; Eph. 1: 8-10; Rev. 14: 6-8; Psalms 102: 16.)

The great restoration has begun. The gospel has been again committed unto men. Contemporaneous events described in prophecy have been and are being fulfilled in such an unmistakable manner as to definitely locate the restoration of the gospel as a past event. (Isa. 29: 11-24; 32: 13-18; Psalms 85.) Evidence was adduced to show that the restoration of Palestine and the Jews has fairly commenced.

Elder Glendenning made no objection to our claim that there is but one true church, one gospel, and one Spirit; nor did he object to the claim that the church is a divine institution. All the principles of the gospel were allowed to pass without any opposition, including the laying on of hands. When talking on baptism, I made the

claim that there can be no gospel baptism except it is administered by one having proper authority. To this no objection was offered. Even the restoration was allowed to pass without a word of opposition!

Concerning the gifts and powers of the gospel, Elder Glendenning claimed that this was no proof for us, because other factions of the Latter Day Saints Church, and some other churches, such as the Seventh-day Adventists, enjoy them; and that there are persons in all churches which enjoy them. We replied that if the true and faithful of all churches enjoy these gifts of the Spirit; and if they are believed in and taught by some other churches, that does not prove that we are in conflict with the New Testament, and are not the Church of God in fact, inasmuch as we teach *all* the gifts of the Spirit, and enjoy them in proportion to our faith and diligence in keeping the commandments of God. The truth is, we have met with general and strong opposition on this point, from the ministers and members of other churches from 1830 till now. If some have become converted on this part of our faith, we are glad to know it. We do not claim that this alone proves that we are "the Church of God in fact," but we could not be that church did we not teach and practice in harmony with the New Testament Scriptures.

The strong fight was on the time when the kingdom of God has its beginning, on the earth. I claimed that when God has an authorized minister on the earth, there is the kingdom of God in its incipiency. Its growth is gradual like that of the mustard tree, or the good seed sown in the field. But Elder Glendenning claimed that the kingdom will not be here before the second advent of Christ and then it will be let down from heaven *all at once*. Many texts were quoted on both sides, his texts referring to the establishment of the kingdom in its completeness, mine showing that the kingdom in its incipiency was on the earth in the days of Jesus and the apostles. Our position stood the test and stood it well; but his was always in conflict with a large number of scriptures applying to the kingdom, such as Matthew 20: 1-8; 21: 43; Luke 17: 20, 21; Matthew 23: 13; 16: 19; 12:

28; 13: 47-50; Colossians 1: 12, 13.

Elder Glendenning spent one half of his time, or more, on the first proposition, endeavoring to show that we are not "the Church of God in fact," nor "in harmony with the New Testament Scriptures in doctrine," *because* we believe in and teach the immortality of the soul; and yet he was so forgetful of the principles of consistency and right as to claim (near the close of the debate) that no one religious denomination is the Church of God in fact. They are but integral parts of the "one body." "Every person who is honestly seeking the truth is a part of the Church of God." This gave us a good opportunity to show what he had been doing while spending more than one half of his time in an effort to prove that we are not in harmony with the New Testament in doctrine, and are not therefore the Church of God, because we believe and teach that the soul is immortal; and that man is conscious between death and the resurrection; and that the final punishment of the wicked is conscious suffering! What about these other churches that believe and teach the same things? To this he made no reply, but the people evidently began to see that he was fishing after votes.

On church organization he urged the following objections: First, he read the expressed opinions of David Whitmer, contained in his address, in order to show that it is contrary to the Book of Mormon, the early revelations of the church, and the New Testament to have apostles and high priests in the church. "He will not dare to go back on David Whitmer, for he is their leading witness for the book of Mormon." Elder Glendenning failed to see that if my acceptance of David Whitmer's testimony to the truth of the angel's message, delivered more than sixty years ago, bound me to accept, as correct, all his subsequent testimonies and opinions, that by the same rule he was bound by all that David Whitmer has previously said or testified to just as soon as he placed him on the stand to testify. But when he tried to scare me out by a strong appeal to popular feeling, without a proof text either from himself or David Whitmer, he made a mistake.

His next objection was that the apostles, prophets, teachers, etc., of 1 Corinthians 12: 27, 28, are not officers, but "spiritual gifts. He read first part of the chapter, and Whitmer's testimony to prove it.

The outcome of the contest was gratifying indeed. The Lord did not forget his cause nor the needs of his people. When the vote was taken it stood eighty-three for the affirmative and ninety for the negative. More than one half of those voting on our side, however, were not Latter Day Saints, and four of them were Adventists, or at least so we have been told by Saints and those not Saints, and I am not aware that it has been contradicted. There were a number of our people not present on the last day.

The vote stands thus: On the first proposition thirty-six of a majority for us; on the second proposition, seven of a majority for the Adventists. Combining the two, which is perfectly fair, we subtract seven from thirty-six which leaves us a majority of twenty-nine.

The results of this struggle can best be appreciated by those who were present and able to discern the true situation at the beginning and the close.

In conversation with Elders Bailey and Snively, Elder Williams, Elder Glendenning's moderator said: "Lambert is not so able as O. B. Thomas; but I would rather debate with Thomas, because he is not so particular." (I give the sentiment—perhaps not the exact words.)

The above being true, and I have neither purpose nor disposition to deny it, we have what, to us, is good evidence that they suffered defeat at the hands of Bro. Thomas. However, it is quite evident that Bro. J. W. W. is not the only one who has proper regard for the writer "*outside of controversy*." Clark Braden, the Adventists, and others are of the same opinion.

Job and his three friends did nothing for Elder Glendenning on the first proposition. He would not allow me to present him as a witness for them. So we heard nothing about the Bible declaring that man is mortal, in so many words, but nowhere affirming that he is immortal. Is this just an experiment? Or has it been

decided to relegate Job to the retired list now after such a long and faithful service for mortal soulists?

1 Timothy 6: 16, "who only hath immortality," etc., was not quoted. Indeed these are not the only changes witnessed in their use of proof texts, and in their manner of defense. Let the shifting processes go on, here as elsewhere, that the wise and good may see the truth.

J. R. LAMBERT.

LAMONI, Iowa, December 28, 1895.

FURTHER JUSTICE.

AFTER reading Bro. C. Derry's article entitled, "Tardy justice," it reminded me of another case of historical justice that is done the Reorganization in a history entitled "Our own country," by Hamilton W. Mabie, LL. B., and published by the Monarch Book Company, Chicago, Illinois.

The author, while giving a condensed history of the different denominations, on page 412 gives a short sketch of the Reorganization as follows:—

The Reorganized Church of Jesus Christ of Latter Day Saints, which had its first conference in 1852, and now has headquarters, with a large publishing house, at Lamoni, Iowa, which at that conference disowned the leadership of the Mormon officials in Utah, must also help towards this issue [the doing away with polygamy]. In 1890 it had a total membership in the United States of 21,773, in thirty-six States and three Territories, including that of Utah. It accepts three books as of divine origin: First, the Bible; second, the Book of Mormon; third, the Book of Covenants. The latter consists of the revelations given to the church in the present century as a guide in church government.

The Book of Mormon is accepted as a history of the ancient inhabitants of America and the revelation given them by God; beginning at a period two thousand years before Christ, and continuing until four hundred years after Christ. In doctrine they adhere to the Trinity, to the atonement by Jesus Christ, to the resurrection of the dead, to the second coming of Christ, and to the eternal judgment; believing that each individual will receive reward or punishment, in strict measure, according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sin, and by the laying on of hands. They believe that revelations of God are still given by the Holy Spirit for the guidance of the church, and that the gifts, blessings and powers of the Holy Spirit in Bible times are continual. Their order of church government is such as they find authority for in the New Testament, and such as they understand

that the apostolic church observed. . . .

As to marriage, they believe that it is ordained of God, and that there should be but one companion for man or woman in wedlock, until the contract is broken by death or transgression. They characterize the doctrine of polygamy, or plural wives, as an abomination.

If you consider this of sufficient importance to publish, please do so. The writer thinks it is simply giving honor where honor is due.

HENRY HART.

BROUGHTON, Kansas, December 24, 1895.

Conference Minutes.

CLINTON.

Conference convened at Eldorado Springs, Missouri, October 5; President A. White in the chair, E. W. Lloyd clerk, F. L. Sawley assistant. The chair appointed Brn. G. W. Beebe, S. Swensen, and J. B. Gouldsmith committee on credentials. Visiting brethren and sisters were invited to participate. Minutes of previous conference corrected and accepted. The clerk read reports from each branch in the district. Rich Hill report sent back for correction. Bishop's agent reported: total received \$238.59, paid out \$676.40, balance due agent \$437.81; report adopted; A. W. White, Bishop's agent. Bro. A. White resigned as president for the reason that he was elected without his consent and was so situated he could not attend to his duties. Resignation accepted. Bro. J. B. Gouldsmith was elected. Elders J. R. Anderson, R. T. Walters, A. White, T. R. White, W. H. Lowe, F. L. Sawley, L. H. Ezzell, D. C. White, Joseph Sterling, J. B. Gouldsmith, F. C. Keck, G. W. Beebe, and A. Lloyd reported; priests, Lee Quick, Willie Mannering, A. M. Baker, P. Pement; G. M. Shearer, teacher, reported. Adjourned to Rich Hill, Missouri, the second Saturday in February at 10 a. m. Bro. G. W. Beebe, Jun., was ordained to the office of priest.

LONDON.

Conference convened at Cedar Valley, October 19, 20, 21; J. H. Lake, president of mission, assisted by R. C. Longhurst and Wm. Corbett, presidency of district, presided; Maggie Campbell secretary. The following branches reported: St. Thomas 90; 1 baptized, 1 died. London 250; 12 baptized, 5 received, 1 expelled, 1 died. Stratford 19; 1 baptized, 3 removed. Windham 50. Toronto 32; 4 baptized, 2 received. Cedar Valley 30. Garafraxa 93; 4 baptized. Masonville 118; 12 baptized, 1 died. Proton 94; 9 baptized. St. Mary's 49; 5 baptized, 6 received, 2 removed. Selkirk 12; 3 baptized, 1 died. Egremont 77; 5 baptized, 5 removed. McKillop 35; 8 baptized. Low Banks 26; 26 baptized. Niagara Falls 35; 4 baptized, 1 died. London district report from October, 1893, to October, 1894: Last report 1,232; present 1,304; 81 baptized, 12 received, 4 removed, 4 expelled, 13 died. Bishop's agent's report: Receipts \$1,102.47;

disbursements \$1,069.17; on hand \$33.30. Ministry reporting: Elders S. Tomlinson, G. C. Tomlinson, T. A. Phillips, D. McGregor, W. Corbett, T. Hatty, J. L. Mortimer, R. C. Longhurst, R. C. Evans, J. Shields; Priests H. Dickhout, W. H. Gray, R. D. Addison, A. Sinclair, W. Place; Teacher W. A. Sinclair. R. C. Evans was appointed delegate to General Conference. The following resolutions were passed: "Whereas Bro. R. C. Evans is in great demand in the district and mission, both by branches and outsiders, and whereas he is called often to defend the work against the attack of ministers of other churches, and whereas others who became highly prized by us have in years past been sent or have gone from the mission, thereby injuring the work in this mission, and whereas we learn from those in authority that efforts have been and may be made to have R. C. Evans sent to other fields of labor, therefore, Resolved that we hereby humbly petition the proper authorities in General Conference of 1896 to return Elder R. C. Evans to this mission." "Resolved that we request the First Presidency to return Bro. J. H. Lake to this mission." "Resolved that we indorse the work of the Sons of Zion and the Daughters of Zion." The secretary was also requested to write to all the branches in the district in regard to this work.

DECATUR.

Conference met at Lone Rock, Missouri, October 26, 1895; President William Anderson in the chair, E. L. Page clerk. Branch reports: Allendale 94; 9 baptized, 2 died. Cainesville 50; 3 baptized, 2 died, 6 absent. Pleasanton 114; 1 removed. Davis City 69; 6 removed, 27 absent. Hiteman 43; 5 baptized, 9 received, 3 absent. Lucas 158; 11 baptized, 1 died. Greenville 40; 1 died, 9 absent. Leon 45; 1 baptized, 1 received, 3 removed, 1 died. Wirt 45; 2 baptized, 23 absent. Lamoni 1,071; 1 baptized, 13 received, 2 removed, 3 died. Lone Rock 88; 3 baptized, 1 marriage. No report from Centerville. Ministerial reports: President Joseph Smith; Apostles A. H. Smith, J. R. Lambert, Heman C. Smith; High Priests William Anderson baptized 1, R. M. Elvin, J. S. Snively, A. S. Cochran; Seventies Duncan Campbell, R. S. Salyards baptized 5, C. Scott, C. H. Jones; Elders D. W. Wight, S. V. Bailey, T. J. Bell baptized 8, J. M. Brown, Price McPeck, John Shipley, F. M. Weld, E. L. Page, E. Keeler, Horace Bartlett; Priests F. E. Cochran, E. McHarness, C. W. Dillen, J. A. Gunsolley, A. M. Chase, George F. York; Teachers W. E. Evans, A. K. Anderson, Thomas Cole; Deacon William Birk. Summary of Bishop's agent's report, March 1 to October 25, 1895: Balance last report \$1,439.56, received from Bishop \$122, donations, bills receivable, \$320, cash \$304.83, total \$2,186.39; disbursed: cash \$1,820.08, notes to Bishop \$200, notes on hand \$120, total \$2,140.08, balance \$46.31. A communication from the Hiteman branch, recommended James M. Loach for ordination to the office of elder; Morgan Lewis and George Young each to the office of priest. Referred to the action of district president. Brn. Albert and E. W.

Whorlow were recommended by the Alledale branch for ordination; the former to the office of priest, the latter to the office of deacon. Also referred to the district president. Lamoni was chosen as the place for next conference, at ten o'clock a. m. on the first Saturday before the full moon in February. Treasurer's report: On hand last report \$1.33, received on collection \$4.78, total \$6.11; paid for stationery 10, balance on hand \$6.01; E. L. Page, district treasurer. Report of the district Sunday school association was read. Conference adjourned to time and place as per resolution.

MOBILE.

Conference convened at Saint's chapel, Nov. 30, 1895, at ten a. m., G. T. Chute in the chair, F. P. Scarecliff secretary pro tem. Branch reports: Three Rivers 69; 6 baptized. Bluff Creek referred back for correction. Bay Minnette 66. Elders' reports: G. T. Chute, F. P. Scarecliff baptized 6, John Mizell, W. L. Booker; Priests Warren Sherman and J. S. Faulk; Deacon S. Alexander. Bishop's agent F. P. Scarecliff reported; balance on hand last report \$1.80, received \$5.85, paid out \$6.15, balance due church \$1.50. G. T. Chute sustained president and Bishop's agent, J. S. Chute secretary. Committee appointed to audit books of the Bishop's agent reported finding them correct. Preaching by J. D. Erwin and T. C. Kelley. Adjourned to Bluff Creek branch Saturday before the first Sunday in March at ten a. m.

ST. LOUIS.

Conference convened in St. Louis, Missouri, December 28, 1895, Elder M. H. Bond chosen to preside, Elders M. T. Short and G. H. Hilliard assistants, C. J. Peat clerk pro tem. Elders J. E. Betts, Sr., J. E. Betts, Jr., A. S. Davison, H. Roberts, N. N. Cooke, I. Davies, W. O. Thomas, J. F. Wilson, and W. Jaques reported; Teachers F. Wiley and J. C. Hitchcock. Branch reports: St. Louis 298; 3 baptized, 4 received, 3 died. Belleville 55; 1 died. Oak Hill 11; 2 received, 1 died. Cheltenham 36. Moselle 10; 1 died. Whearso 46. A communication was received from Dardanne branch which was referred to the missionary in charge, and their organization declared void. All officers in the district were required to labor under the direction of the district president and missionary in charge. A motion to adopt the system of representation by delegates in our conferences was referred to the branches for their consideration. Sunday schools in this district are requested to send delegates to our next conference with the view of forming a district organization. Bishop's agent's report of donations to Temple Lot suit fund: December 28, 1895, received to date \$154.30, December 3, 1895, sent Bishop E. L. Kelley to date \$151.80, December 28, 1895, balance in hands of agent \$2.50; J. G. Smith, Agent. Bishop's agent's report of tithes and offering fund for three months: September 28, 1895; balance due agent 5 cents, October 20, 1895; received \$17.25. October 20, 1895 paid out \$15.00, October 20, 1895, balance \$2.20. Noah N. Cooke agent, per J. G. Smith. Re-

port of John G. Smith, appointed Bishop's agent October 12, 1895: October 20, 1895, received from N. N. Cooke balance \$2.20, December 28, 1895, received tithes and offerings to date \$331.40, total \$333.60, December 28, 1895, paid out to date \$134.65, December 28, 1895, balance in hands of agent \$198.95. Reports audited and found correct. Preaching by Elders G. H. Hilliard and M. T. Short. Adjourned to St. Louis, Saturday forenoon, March 21, 1896, at ten o'clock, for a two days' conference.

POTTAWATTAMIE.

Conference convened with the Wheeler's Grove branch, November 30, 1895, Elder J. P. Carlile in the chair; Thomas Scott and Bro. Casterson secretaries. Branch reports: Fontanelle 29. Wheeler's Grove 91; 2 baptized, 1 died. Hazel Dell 63. Boomer 23; 4 baptized, 1 received. North Star 94. Ministerial reports: Elders Charles Derry, H. N. Hansen baptized 1, Joshua Carlile, J. P. Carlile, S. Butler, D. Parrish, C. Casterson, S. C. Smith baptized 1, D. Hougas, Bro. Fields; Priests John Lents baptized 10, G. W. Needham, C. C. Larson, Thomas Scott. The district president was authorized to appoint the local ministry their fields of labor. J. P. Carlile was sustained president; Thomas Scott clerk; J. P. Carlile Bishop's agent. Bro. H. N. Hansen, Marion Elswick, and Sr. Riley Briggs were appointed as a committee to investigate the advisability of building a church in Carson, with power to act. Bishop's agent reported: On hand last report \$67.86; total received \$383.42; paid out \$296.30; on hand \$87.12. Preaching by Brn. John Lents, D. Hougas, Joshua Carlile. Adjourned to meet with the Council Bluffs branch the last Saturday in February.

INDEPENDENCE.

Conference opened at Independence, Missouri, December 7, 1895, at ten a. m., President R. May in the chair, W. E. McKelvey secretary pro tem., J. T. Curtis assistant pro tem. The chair appointed committee on credentials. Branches reported: Independence, Armstrong, First Kansas City, Knobnoster, Lee's Summit, Chelsea Park, Holden, Pleasant View. Report of Bishop's agent, R. May, was read; referred to auditing committee. Reports: Elders R. May, J. W. Brackenbury, J. A. Robinson, G. E. Harrington, D. F. Winn, C. Depuy, James Anderson, George Hicklin, B. J. Scott, A. Allen, G. Hayward, John Thomas, Bro. Curtis, Bro. Hawley, J. Armstrong; Priests James Stratton, Bro. Beebie, Bro. Davis, James Tankard, A. H. Mills, J. O. Young. Auditing committee on Bishop's agent's report and books reported that the report should read as follows: On hand last report \$23.39, received \$603.05, paid out \$582.21, balance on hand \$44.23. Report accepted, committee discharged. President R. May reported that he had given notice to the Bishop's court and petitioned for a rehearing in the J. W. Dumbauld case. The following officers were elected for the next six months; R. May, president, A. Allen secretary and treasurer. Bro. May chose J. W. Brackenbury as his assistant; choice sus-

tained. A. Allen chose M. E. Winn as his assistant, and same was sustained. A recommendation from the Chelsea Park branch recommending that J. Hoffman be ordained to office of elder was provided for. It was moved that when we adjourn we do so to meet at Holden on the second Saturday and Sunday in March. A petition comes from certain members of the church, who live on the West Side, Kansas City, Missouri, praying for an organization of a branch in that part. This matter was referred to the district president and missionary in charge. The decision of the Bishop's court in the case of Dumbauld was then reread. A committee of J. W. Brackenbury, W. T. Bozarth, and B. J. Scott, was appointed to prepare petition for rehearing before the Bishop's court. Preaching by Brn. Joseph Luff and A. H. Mills.

Sunday School Associations.

CONVENTION NOTICES.

The Northeastern Missouri district association will convene at Higbee, Missouri, January 31, at ten a. m. for business. Remember that we are to have an extra session. All should come prepared to talk intelligently, so that it may be said at the close of the convention, "We have had an instructive time, and one that has proved beneficial to all present." Come one, come all, and bring the Spirit of the Master with you, and we will assure you that we shall have a profitable time.

J. A. TANNER, Supt.

ALLIE THORBURN, Sec.

The Northeastern Illinois district Sunday school convention will meet January 31, 1896, at Custer Post Hall, 85 Sangamon Street, near West Madison Street. Business session at two p. m. An entertainment at 7:30 p. m. A full attendance is desired.

F. G. PITT, Superintendent.

The Eastern Iowa district Sunday school convention will meet at Arlington (Brush Creek), Iowa, February 28, 1896, at 10:30 a. m. A short business session in the morning. At 2:30 p. m. there will be a model Sunday school in charge of district superintendent, who will choose and notify the teachers whom she wishes to assist. Remarks by superintendent on the needs of district. Paper by Mrs. Cammack; subject, Recognition of the Sunday school as God's work; discussed by Benjamin Miller, John Heide, G. W. Seward, Mary Eckhart, and James Goodrich. Evening program at 7:30 p. m. Address, C. E. Hand. Recitations, Alfreda Linnell, Wilbur Shippy, Myrtle Dewald, Alice Horne, Roy McQueen. Paper, Ella Schrunck. Declamations, Myrtle Harvey, Mida Dewald, Willard Beal, Ethelyn Shippy, John Schrunck, Nellie Cammack, Archie Dewald, Grace McCoy. Essay, William Beal. Recitations Sadie Linnell, Lizzie Haller, Leon Shippy, Bertha Loper, Pauline Schrunck, Kitty Shippy, Bert Miller, Elsie McCoy. Song. The mothers' part, Mrs. McCoy. Recitations, Amos Dewald, Jesse

Miller, Lois McCoy, Clark Linnell, Nina Brooks, Lena Franks, Ira Shippy, Ray Goodrich, Sylvester Miller, Harvey McCoy. Paper, Chiles Shippy. Recitations, Effie Brooks, Roy Shippy, Ida Fiedt, Amos Heide. Paper, Will Franks. Solo, Rachel Larue. Something, Jerome Ruby. Recitation, Mary Magee. Closing remarks, J. S. Roth. Windowed Songs to be used, and songs on pages 4, 20, 24, 38, 59, 86, 174, 181, are some of the songs that will be used. The lesson for March 1, 1896, in *Gospel Quarterlies* will be used in model Sunday school. Be sure to bring *Quarterlies* and Bibles.

ELLA J. GREEN, Supt.
MYRTLE HARVEY, Sec.

Miscellaneous Department.

SPECIAL OFFERINGS.

The aid called for in special donations for prosecution to a hearing upon the merits of the Temple Lot Case has been duly furnished, and it is hoped that no further efforts in the matter will be required. The readiness with which the Saints have met this demand and the counsel received from them in every part of the world not to stop short of the highest judicial tribunal of the land in urging righted the grievous wrongs done the Saints, unless justice and equity shall have been sooner meted to the church, has been greatly appreciated and should not the final decree be in favor of restoring the church to its rights, we feel that it will be no fault of theirs. These sacrifices and offerings on your part I trust the Lord may accept and bless in the interest of justice and right, and in his own time and way reward those who perform his commandments.

Ever confident in the faith of the gospel,
I am, very respectfully,
E. L. KELLEY.

LAMONT, Iowa, January 1, 1896.

THE CHATBURN-TOMSON DEBATE.

The Chatburn-Tomson debate of four sessions upon the Book of Mormon is a thing of the past. Bro. Chatburn did well to excel—was greatly aided by the Lord in defending that marvelous book which has caused rejoicing among the Saints of these parts and led the enemy to declare, "There is no good coming out of such debates."

Elder Tomson is an able and scholarly man, and made a great effort to parade his scholarly egotism before the people in offering to speak in tongues and interpret languages, etc. It was apparent to the humble discerning ones that God was ruling in support of his sayings, that are so closely allied with the coming forth of this great latter-day work and the Book of Mormon; to wit: "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29: 14.

Bro. C. followed the line of Bible argument in favor of the subject that is familiar with our people. This was untouched by Elder Tomson save in two instances—Isaiah 29 and John 10: 16. There was a sickly attempt to apply the first to the fall of Jerusalem after

the Savior's death for its fulfillment—the dead and wounded lying in the dusty streets of Jerusalem, "whispering out of the ground like a familiar spirit;" the "prophets, rulers, seers hath he covered—closed your eyes and you stagger like a drunken man out of a deep sleep just as though you were suddenly awakened from a slumber and would go staggering around as they did at the fall of Jerusalem." The "sheep" of John 10: 16 were the Gentiles. The main burden of proof relied upon by Elder Tomson was from newspapers and an attempt at picking up ungrammatical expressions and sayings thought to be found in the Book of Mormon, together with some statements that he thought contradicted the sayings of the Bible.

Bro. C. introduced a liberal amount of evidence on archæology in support of his Bible evidence and the statements from the Book of Mormon itself which fit in so snugly that Elder Tomson dare not attempt to do more than to storm Bro. C's fort by saying: "All of these antiquarian works, such as Josiah Priest's, etc., are nothing more than romances, a set of novels which have been written by men who have been running over the country getting up books for speculation." This will be a "jawbreaker" to be sounded in the ears of the many leading and brainy men of the nations of Europe and America, who have spent their thousands of dollars and years of valuable time to delve into the hidden archives of the musty past and unbowel the hidden mysteries of millions of mounds and dilapidated cities that are now being found in Europe and America. We cannot account for this "desperate break" from the lips of this scholarly reverend, only upon the grounds of being placed in desperate straits for anything better to answer his opponent's argument, and that rather than to be accounted unable to meet the argument he assumed the liberty to risk his reputation as a scholar and to deny the whole premise from which his opponent produces his evidence. We are pleased to think the truth was unsullied.

Early in the debate Bro. C. asked Elder T. if he would not affirm his church after the Book of Mormon question was over. Elder T. said he would consider that, but one thing at a time. At the close of debate Elder T. was asked what about his church question, when he presented the following: "Is the church of which I, J. H. D. Tomson, am a member, the Church of Christ? J. H. D. Tomson, affirms." This Elder T. said he would affirm. The management of this affair was placed in my hands, and I offered the following substitute, as I claimed the question as Mr. T. presented it did not fully state in plain terms an issue: "Is the church which I, J. H. D. Tomson represent, the Church of Christ, and as such identical in faith, organization, doctrine, and practice with the Church of Christ as described in the New Testament Scriptures?" This called out a speech from Mr. Tomson and one from his moderator, both opposing my substitute; whereupon I reread it, and asked them to say before this people that their church was *not* identical in faith, organization, etc., with the church

of Christ as described in the New Testament, then I would agree to drop from the question the words, faith, organization, etc., and drop the debate altogether as unnecessary, they having acknowledged theirs out of harmony with the New Testament church in these things. This they refused to do. It was easily seen that their people had caught a ray of light which could not be covered up merely by bolting my substitute, whereupon they agreed to add to their question the words: "and identical with the New Testament church." This we accepted, and Elder J. H. Carter was appointed by them to meet me for five nights,—commencing February 3, at the same church where the present debate was held.

Elder Tomson also said he would meet me upon the same question either in Kingston or Richmond at the Christian church sometime in the future when we could mutually arrange the time. Thus ended the Chatburn-Tomson debate.

I. N. WHITE.

KINGSTON, Missouri, January 1, 1896.

CONFERENCE NOTICES.

Northeastern Missouri district conference will convene with the Higbee branch, February 1, 1896, at nine a. m. for prayer service and at ten o'clock for business. The clerk requests that all branch clerks be careful in making out their reports and have them correct if possible, for this saves time; also that the priesthood forward their reports one or two days earlier so she can have time to study out the different handwritings and read them without delay to the meeting. Please forward reports to Louise Palfrey, Macon, Missouri. Bro. T. W. Chatburn will be with us; so come all who can and let us have a good time.

J. A. TANNER, Pres.

The Kewanee district conference will meet at Kewanee, Illinois, the second Saturday in February. Saints are cordially invited to attend. Sunday school meets the Friday before conference.

ALMA WHITEHOUSE, Sec.

Conference of the Northern Nebraska district will be held near Waterloo, Nebraska, with the Platte Valley branch, on January 31, at 7:30 p. m. It is hoped that all branches will take action on the matter of finances, as was acted on at the last conference and delegates be instructed how to vote on the per capita tax.

JAMES HUFF, Dist. Sec.

Conference of the Southeastern Illinois district will convene Saturday, February 15, at ten a. m., at Springerton, White County, Illinois.

J. F. HENSON, Pres.

Conference of the Des Moines district will convene at 10:30 a. m. on the last Saturday of February with the Des Moines branch, on the corner of 16th and Des Moines Streets, East Des Moines, Iowa. We expect a large delegation as there will be much business to be transacted. We will have the annual election of district officers, delegates to General Conference, etc. Brethren, come pre-

pared to liquidate the debt we owe on our district tent. Our worthy president still bears the burden of it. Branch clerks will please send their reports to William Johnson, Angus, Iowa, in time to examine them and correct errors if any.

WILLIAM JOHNSON, Sec.

Conference of the Northeastern Illinois district will convene February 1, 1896, at 10:30 a. m. at Custer Post Hall, 85 Sangamon Street near West Madison Street. Full representation and reports from all the branches is desired. Chicago Saints will be pleased to welcome all who come. Sunday meetings will be held morning, afternoon, and evening at Franklin Hall, 70 Adams Street near State Street.

ELDER F. G. PITT, Pres.

FIFTH QUORUM OF ELDERS.

About the 1st of February I will mail blank reports to all the quorum. I would like all who have changed their addresses to let me know, so I may forward you a blank. All who know of any deaths in our ranks please send me names, time, and place of death and other items you may have. If any of you need a diary write to our secretary, D. W. Wight, Ridgeway, Missouri. Should you not receive blank send items anyway. If you need help as regards our quorum work, write Bro. T. J. Bell or F. M. Weld, Lamoni, Iowa, or myself. Send reports to me.

J. H. WELLS, President of Quorum.

Box 545, Bozeman, Montana.

BORN.

PARISH.—To Mr. A. G. and Sr. Gertrude Parish, April 23, 1895, at Newton, Iowa, a son, and named Fred. A. Blessed December 1, 1895, by Elders C. Scott and W. S. Barbee.

DAVIS.—On June 12, 1895, at Runnells, Iowa, to Mr. John and Della Davis, twin boys, and named Leo Eli and Cleo Elias. Blessed Dec. 29, 1895, at Runnells, Iowa, by Elder C. Scott.

COLON.—October 14, 1895, at Hamburg, Iowa, to Mr. B. S. and Sr. Metje Colon, a daughter; blessed November 28, 1895, by Elder Henry Kemp, and named Ruth.

MARRIED.

KIZZIRE—BLACK.—At the residence of the bride's parents, Mr. and Mrs. W. T. Black, near Lamoni, Iowa, December 24, 1895, Mr. Charles Kizzire and Miss Minnie E. Black were united in marriage, Elder H. A. Stebbins officiating.

BATH—GOLLIAR.—At the residence of Elder W. S. Taylor, Sherwin Junction, Kansas, on Sunday, December 7, 1895, Mr. John Bath to Miss Carrie Golliar. May their love never grow less.

MATHEWS—RICHARDS.—At Bevier, Mo., December 25, 1895, at the residence of the bride's parents, Mr. and Mrs. John J. Richards, Bro. William T. Mathews, of Centerville, Iowa, and Miss Phoebe Richards, of Bevier, Mo., Elder J. T. Williams officiating. Bro. Mathews is an intelligent young man, and Miss Richards stands high by all who know her. After enjoying an excellent supper the happy couple took the evening train for Brookfield, Mo., to visit relatives and friends. On their return to Bevier they

were congratulated highly by their many friends. The good people of Bevier regret their departure, as they will make their future home at Centerville, Iowa; but they go highly commended and loaded with the good wishes of their many friends.

WATERMAN—HALL.—In the Saints' church, Persia, Iowa, December 25, 1895, Elder Charles Derry officiating, Mr. John A. Waterman and Sr. Mabel Hall, eldest daughter of Bro. David and Sr. Emmeline Hall. The large number of guests followed the happy pair to the hotel, where a generous and sumptuous feast was prepared. Hearty congratulations were given, also many useful wedding presents, which testified to the high esteem in which the wedded couple were held. May the sweet love and tender endearments that now charm their newly wedded life never be embittered nor weakened, but as the sorrows and cares of life press stronger and stronger upon their now devoted hearts and minds may that love increase in sweetness and strength, binding them closer to God and each other; then shall their lives be crowned with a glory unspeakable and joys that shall never cease.

WATKINS—DUNSDON.—At the home of the bride's parents, Egypt, Mills County, Iowa, Wednesday, January 1, 1896, Mr. Charles Watkins and Sr. Mary Dunsdon, were united in wedlock in the presence of a number of relatives and friends, Elder S. Orton conducting the ceremony, Bro. George Kemp offering prayer. May the peace and blessings of the Master be with this young couple through life.

DIED.

DINEHART.—At Rogersville, Missouri, December 21, 1895. Sr. Mary E. Dinehart. She was born June 27, 1866, at Richland, Oswego County, New York; was married to Bro. John Dinehart March 18, 1885. Five children survive her. She was baptized October 8, 1892, by Elder Henry Sparling. During her life she was kind and generous-hearted, as a wife she was faithful, and as a mother she taught her children principles of righteousness. By her death another good Saint has gone to the paradise of God to await the resurrection of the just. Funeral services conducted by Elder C. J. Spurlock.

SIMPSON.—At Carbon, Wyoming, December 14, 1895, of heart disease, Sr. Clara Simpson (of the Lucas branch, Iowa), aged 43 years, 5 months, and 25 days. At Streator, Illinois, November 27, 1873, she was baptized into Christ by Bro. J. H. Hansen, and she lived a faithful and an honorable life. Though having some of the most severe trials that a woman can have, yet she maintained her integrity and tried to perform her duty to God, to her children, to the church, and to humanity, so far as she had power. Her son-in-law and daughter (James McDonald and wife), were called from Diamondville by telegram after her sudden death. He writes Bro. Stebbins as follows: "We regret that no minister of your faith is here to officiate at her funeral, for she never wavered in her allegiance to your church." Her aged mother was almost overcome, and may not long survive the loss of the mainstay and comfort of her life.

LYLE.—Elder Robert Lyle was born in Scotland, May 27, 1820, and he died near Lamoni, Iowa, December 29, 1895, aged 75 years, 7 months, and 2 days. He came to America in 1845 and lived in Bureau County, Illinois, for many years. He received the gospel and was baptized at Kewanee, Illinois, by Elder Adam Fletcher in October, 1865. He removed to Decatur County, Iowa, early in 1877, and has dwelt here ever since. His death was due to asthmatic and lung troubles, connected with old age and feebleness. He was known as an honest and an upright man in his dealings. Funeral services were held at his house, sermon by Bro. H. A. Stebbins.

OLESON.—At his home near Nevada, Missouri, November 30, 1895, William Oleson, aged 55 years, 7 months, and 14 days. He was born in Sweden; obeyed the gospel August 4, 1873, and has lived a consistent life as becometh a Saint of latter days. Several years ago he got badly hurt, from which he never fully recovered. Owing to the inclemency of weather, funeral services were dispensed with, which will be attended to in the near future.

HAYES.—In Lillis, Fresno County, California, September 29, 1895, Emma Orsely, daughter of Mr. and Mrs. Orsamus Hayes, aged 5 years, 2 months, and 14 days.

WILKINS.—December 28, 1895, Allie, daughter of W. C. and Anna Wilkins, aged 11 months and 15 days. It was a sweet flower plucked from earth to adorn the paradise of God. May its mourning parents secure the right, through obedience to the gospel, to meet and embrace their sweet darling in that atmosphere of undying love. Funeral sermon by C. Derry, assisted by J. W. Wight, in the Saints' church in Woodbine, on Monday, December 30, 1895.

ADDRESSES.

Mark H. Forscutt, Lamoni, Iowa.
J. H. Wells, box 545, Bozeman, Montana.
E. C. Briggs, 47 College Avenue, Valparaiso, Indiana.
John Kaler, Tuncurry, New South Wales, Australia.
Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

How it is possible to measure wind by its sound has been told by Prof. Carl Barus to the National Academy of Sciences. The whistling of the wind across a wire varies with the velocity, and this can be computed from the pitch of the note observed in case of a given diameter of wire and for a given air temperature. A special micrometer attachment can be made to convey the sound, isolated from other noises, to the observer at a distance. Every gust and variation can be studied, and an idea of the direction of the gust can be had from sounds from three wires placed at right angles to one another. Micro-aulmometry is the name proposed for observations by this method.

The existence of the Colossus of Rhodes is considered by some historians extremely doubtful. There is no evidence that the ancients were able to cast pieces of metal of such size as must have entered into its composition.

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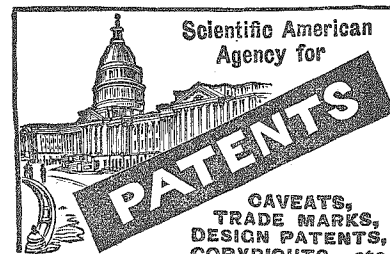
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Vol. 43.

Lamoni, Iowa, January 15, 1896.

No. 3.

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THE DYING YEAR OF 1895.

ON this last day of 1895, anticipating the detailed statements of its happenings which will be printed as usual in the *Tribune* of January 1, 1896, it will be of interest to glance briefly at what the dying year has brought to this world in the way of misfortune as well as of benefaction, especially as compared with its predecessor, 1894.

Fortunately 1895 has not been as prolific in disasters as 1894. The record of losses of life by shipwreck, for instance, aggregate only 4,250, as compared with 6,881 in 1894. The railroads of this country have killed 3,600 persons, as compared with 3,648 in 1894. In the general record of fatalities, such as those by drowning, fire, mines, explosions, cyclones, lightning, etc., both at home and abroad, the aggregate is 23,094, as compared with 28,719 in 1894. The loss by fires in the United States for 1895 was \$131,578,206, as compared with \$115,590,842 in 1894. The loss of life by epidemics has fallen off nearly one half, the total being 79,461, as compared with 179,910 in 1894, the most of this loss having been occasioned by cholera in Russia, Japan, China, and India. On the other hand the loss of life in battle has been nearly twice that of 1894, being 157,986, as compared with 82,570. The increase is mainly accounted for by the fatalities

in the closing weeks of the war between Japan and China, the uprising of the Cuban patriots, the numerous revolutions in South America, and the horrible atrocities practiced upon the helpless Armenians by the unspeakable Turks, for which no indemnity has yet been made, owing to the selfishness and jealousies of the European treaty powers.

The blackest feature of the year is the alarming increase of suicides and murders—an increase out of all proportion to the natural increase of population. In 1894 there were 4,912 reported cases of suicide in the United States; in 1895 there were 5,759, an increase of 847. For the last ten years suicides have increased at an average rate of nearly 1,000 a year. Murder is increasing at a still more rapid and alarming rate. In 1894 there were 9,800 murders reported and 10,500 in 1895, an increase of 700. It is an unusual coincidence that the same number of criminals was hanged in 1895 and 1894, 132 in each year. The lynchings, on the other hand, show a gratifying decrease, there having been 171 in 1895, as compared with 194 in 1894. It goes without saying that the great majority of victims of Judge Lynch were negroes in the Southern States, and it is an additional disgrace to that section that there were several women among them. But under the influences of a healthier condition of public sentiment and the repressive action of several of the Southern Governors and Legislatures there is unquestionably a determination in many parts of the South to set the wheels of justice in better running order and to minimize the dreadful evils of mob violence. Embezzlements and violations of financial trusts may be classed in this general category of crime. It is most gratifying to observe, however, that this form of rascality is diminishing, the stealings of 1895 being less than half those of 1894. The record for 1895 shows a loss from this source of \$10,423,205, as compared with \$25,234,712 in 1894.

Turning from this black record of human weakness and dishonesty it is gratifying to contemplate the results

of human generosity and philanthropy. The generous men and women of the United States, either by bequest or by gift outright, have given to colleges in 1895 the large sum of \$12,379,820; to charities, \$5,745,670; to churches, \$2,089,150; to museums and art galleries, \$1,724,500; to libraries, \$532,433; and to other institutions, \$6,471,976—a total of \$28,943,549, as compared with \$19,967,116 in 1894.—*Chicago Tribune.*

HOW TO LIVE LONG AND HAPPILY.

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone,
And spite of all thou may'st have lost behind;
Live each day as if thy life were just begun.—Goethe.

In a little book just published, entitled "The Art of Living Long and Happily," [G. P. Putnam's Sons,] the author, Henry Hardwicke, brings together a number of interesting things bearing on the subject, the best of which one takes the liberty of lifting to this column. The author starts out with the truism that the things indispensable to happiness are far more subject to our command than we sometimes imagine. No one, moreover, will disagree with him in the statement that the imaginary ills of life are more troublesome than those which are real. One of the chief secrets of happiness, he says, lies in not suffering trifles to vex us, and in prudently cultivating the small pleasures of life, since great ones are so rare. Marcus Aurelius is quoted as the wisest of ancient philosophers who systematically sought happiness through the cultivation of the virtues; and immediately after Marcus Aurelius is quoted the wisest of the modern philosophers—Benjamin Franklin. Strangely enough it is the Franklin "autobiography" that the present author quotes—that book which a certain obscure Mr. Wright of Philadelphia recently objected to as detrimental [even in an expurgated form] to scholars of the present day.

In this "autobiography" the American philosopher tells how he conceived the bold and arduous project of arriving at moral perfection. He soon found that he had undertaken a

difficult task; while he was guarding against one fault he was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. He concluded at length that the mere speculative conviction that our interest to be completely virtuous was not sufficient to prevent our slipping; and that the contrary habits must be broken and good ones acquired and established before we can have any uniform dependence on a steady rectitude of conduct. He therefore proposed a method to himself. Under thirteen names of virtues he included all that at that time occurred to him as necessary or desirable, and annexed to each a short precept, which fully expressed the extent he gave to its meaning. Those virtues were:—

1. Temperance—Eat not to dullness; drink not to elevation.
2. Silence—Speak not but what may benefit others or yourself; avoid trifling conversation.
3. Order—Let all your things have their places; let each part of your business have its time.
4. Resolution—Resolve to perform what you ought; perform without fail what you resolve.
5. Frugality—Make no expense but to do good to others or yourself; that is, waste nothing.
6. Industry—Lose no time; be always employed in something useful; cut off all unnecessary actions.
7. Sincerity—Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.
8. Justice—Wrong none by doing injuries, or omitting the benefits that are your duty.
9. Moderation—Avoid extremes; forbear resenting injuries, so much as you think they deserve.
10. Cleanliness—Tolerate no uncleanness in body, clothes, or habitation.
11. Tranquility—Be not disturbed at trifles, or at accidents common or unavoidable.
12. Chastity.
13. Humility—Imitate Jesus and Socrates.

As the philosopher intended to acquire the habitude of all these virtues he judged it would be well not to attempt the whole at once, but to fix his attention on one at a time. "Temperance" he placed first of all as it

tends to procure that coolness and clearness of head which is so necessary, and as a constant vigilance must be kept up to preserve it against the force of ancient habits. "Silence" he placed second, confessing at the same time that he found himself in danger of becoming a punster. This and "Order" would allow him time for his studies. Resolution once become habitual would keep him firm in his endeavors to obtain the subsequent virtues. He saw that daily examination would be necessary, and contrived a method for making that examination. He ruled each page with red ink so as to have seven columns, one for each day of the week, marking each column with a letter for the day. He crossed these columns with thirteen red lines, marking the beginning of each line with the first letters of one of the virtues, on which line and in its proper column he could mark every fault by a little black spot. He gave a week's attention to each of the virtues successively. Proceeding thus to the last he could get through a course completely in thirteen weeks, or four courses in a year. That Franklin attached great importance to this plan will be seen from what he says in the following passage:—

"It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor owed the constant felicity of his life, down to his seventy-ninth year, in which this is written. What reverses may attend the remainder is in the hand of Providence; but, if they arrive, the reflection on past happiness enjoyed ought to help his bearing them with more resignation. To temperance he ascribes his long-continued health, and what is still left to him of a good constitution; to industry and frugality the early easiness of his circumstances and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned; to sincerity and justice, the confidence of his country, and the honorable employments it conferred upon him; and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper, and that cheerfulness in conversation, which makes his company still sought for, and agree-

able, even to his young acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit."—*Ex.*

LATE LITERARY NEWS.

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for \$4.00 a year and 35 cents a copy. But times change, and the magazines change with them. It has remained for the *Cosmopolitan*, sold at one dollar a year, to put in an extensive lithographic plant capable of printing 320,000 pages per day (one color). The January issue presents as a frontispiece a water-color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of *The Cosmopolitan* is also changed, a drawing of page length by the famous Paris artist Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

LITERARY NOTES.

During the closing weeks of 1895 the daily papers have published an extraordinary amount of interesting and important news. It is worth something to the busy newspaper reader to have this mass of information taken up, arranged, digested and reviewed in a calm and intelligent manner. The *Review of Reviews* performs this service very efficiently every month. The number for January, 1896, is especially strong in this respect. The editorial department, called "The Progress of the World," is distinguished for its able handling of national and international topics of the hour. In fact, the *Review* occupies a unique position as a truly "international magazine." Its soundly "American" stand on the Venezuelan question is significant.

The experiments of Lieut. B. Baden-Powell with military kites have been sufficiently encouraging to give interest to the curious suggestion in aerial navigation made by him to the British Association for the Advancement of Science. He pointed out that the wind is nearly always stronger at an elevation than near the earth, often blowing at 1,000 yards with three times its velocity just above ground. He proposes to take advantage of this difference by connecting two kites by a long line and sending them up to different heights, the weight carried being attached to the line near the lower kite. The lower kite would thus supply a retarding medium to the upper, the effect being the same in principle as if the upper kite were held to the earth by a string and the lower kite were towed through the air by a boy running with the string in his hand. Both kites would be kept flying, although not held to earth by a string in the usual way, and it is quite possible that they might be navigated considerably out of the wind's course.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, January 15, 1896.

No. 3.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 15, 1896.

UTAH NOW A STATE.

THE proclamation of President Grover Cleveland, by which Utah was officially made a State of the Union, was signed January 4, and at ten o'clock that day Utah was one of the States.

The event was made one of rejoicing in the cities of the new State; and on Monday, the 6th, Heber M. Wells was inaugurated as the first Governor.

Of the probable condition of things under the new State regime, President Wilford Woodruff is reported among other things to have said:—

Under a State government there will be no change that I am aware of in the attitude of the church towards the local or the national government. The State Constitution guarantees religious freedom as does the Constitution of the United States, and it is provided that no church shall dominate the State nor interfere with its functions. This church has neither the disposition nor the need to attempt any such control. It will occupy its own place as a religious organization on an equal footing with other religious bodies before the law.

The polygamy question may be regarded as settled. Since the manifesto issued by me, September 24, 1890, and indeed for some time before that date, no polygamous marriages have been solemnized with my permission or to my knowledge. They are strictly forbidden by the church and forever prohibited by the Constitution of the State. All rumors to the effect that it is the intention of the church to revive polygamy or to assume control of State affairs are entirely without justification and are utterly untrue.

Editor C. C. Goodwin, the veteran editor of the Salt Lake Tribune, the long time organ of the Liberal party in Utah, stated on the same topic:—

This could not all have come from the pressure exerted without. A part, at least, was due to the silent demand from within the church, from the people themselves.

From what I know of the Mormon priests there is no intention nor desire on their part to restore the old order of things; from what I know of the Mormon people, were there any such intention or desire, the people

would not permit the carrying out of any such program.

Young Utah is ambitious for honors; anxious that there shall be no just reproaches against the people of Utah; anxious that every opportunity to achieve fame and acquire property shall be secured to the men and women of this new State.

But there are honest fears on the part of many people that the Mormon organization being largely in the majority will do what political majorities always do, take all the officers and the full control of the State into their own hands.

It is expected that there will be Republican senators chosen, and representatives of ability to take care of Utah interests in Congress.

The people of the territory are to be congratulated on the plucky contest they have made for statehood; and it is to be devoutly desired that fears that have been entertained that when statehood was achieved and the machinery of the State in working order there would be a return to the practice of plural marriage, the pledges to the contrary ignored, and the statutes of the new State so made that infractions of the constitutional guarantee forever prohibiting it could be evaded, and those who should be guilty go unwhipped of justice, because the officers of town, county, and state being chosen from the Mormon people would either neglect, or refuse to prosecute, or convict the offenders, are entirely groundless.

The expressions of Pres. Woodruff and Editor Goodwin, given above are an assurance; on the one part, that no such thing is contemplated by the church; and on the other part, that the manifesto and the protestations of good intentions made at the time of its promulgation and subsequently, are accepted in good faith and believed by the Gentile element.

We congratulate Pres. Woodruff on the issue of the effort for statehood, without reference to the political party complexion that the entrance of the new State may have taken on; believing as we do that American citizens are entitled to self-government, whenever and wherever the national statutes governing in such

cases are complied with. With the hope that the sisterhood of states may never have just occasion to be fearful of, or shamed by sentiment or deed of the new accession to their number; we hail the new star in the blue field of the American Flag.

UTAH POLITICS.

THE election is of course over, but yet the political pot boils, and Statehood is the main topic of the hour, on the street, and everywhere. Candidates for the United States Senate are bobbing up everywhere and Mormons and Gentiles who used to be sworn enemies are buttonholing each other and having confidential talks.

Of course one party is sidetracked and war is transferred to rival factions of the dominant party. It is rumored that George Q. Cannon is a candidate for the United States Senate. We do not know that he has ever admitted or denied the rumor. However, the way is now clear for him to enter politics if he desires. The Presidency last fall raised a great furore about Thatcher and Roberts entering politics without counsel, but almost immediately began to fence against the effect of their own action and to leave the way clear to enter politics if so desired.

The December *Forum* contains an article on "Has the Mormon Church reentered politics?" by Glen Miller. He says:—

In order to get an expression on this important matter for the use of the *Forum*, I addressed a note to the Mormon Presidency, and received the following answer:—

SALT LAKE CITY, Utah, October 29, 1895.
"You ask us, 'Do you consider it expedient either from the standpoint of the State or the church for high church officials to accept nominations for public office in Utah?' This question came up for consideration at a meeting of the officers of the church held in October, 1893, and we expressed ourselves to the effect that under the circumstances which then surrounded us, it was inexpedient for the leading officers of the church to accept nominations for public office in the Territory. We thought it probable that both parties might desire to make such nominations with the hope that in doing so they could catch votes, and that as we were then situated it

would be better for leading men to decline the acceptance of political nominations, it being soon after the division on party lines.

"In taking this stand, however, we did not do so because we thought there was an incongruity in such men holding office; for many men who hold ecclesiastical positions are the most practical men in the community, and have the greatest experience in the laying of the foundation and the building of the commonwealth, and are fully qualified therefore, to fill with dignity the various offices in the gift of the people.

This, with the answer to another question, was signed by Wilford Woodruff, George Q. Cannon, and Joseph F. Smith.

So we see that it will not *now* be a breach of church discipline should President Cannon aspire to a position in the Senate.

QUESTIONS AND ANSWERS.

QUES.—In *Herald* of December 25, 1895, I see some teaching with reference to the office of deacon and I would ask further what should be expected from a man in the deacon's office in case of a separation of him and his wife?

Ans.—If the deacon is not in the fault he is at liberty to act in his office as usual. The fact of his being in the fault or no, should be determined by a proper inquiry. If either party refuses an investigation, such refusal gives fair presumption of consciousness of wrong, and the other should be held free from blame, until the contrary is shown.

BUSINESS AND SPIRITUAL MATTERS.

By request of the Business Manager we make the following statement to the Herald Office patrons—the copartners in the publishing plant.

In response to the request that book agents be appointed in the branches, about two hundred agents have been so authorized to act for the Saints and the office, the result of which has been advantageous to all concerned. The business has been more correctly and more promptly transacted and the people thus educated to more systematic, businesslike methods of action in their dealings, with this department at least.

This good work, the department wishes to continue until a further and more general improvement results. It is strictly necessary that such a condition should be general throughout the church. It is a decided detriment to any people to owe any man or any department of the work of God any-

thing. It is a positive benefit to men and women to be free from "the bondage of debt" and the consequent sense of unrest it entails upon those who are *conscientious*, as all, without exception, should be. We therefore join, as we have from the first, with the Business Manager in urging upon our people to observe the principles of the law of God, by paying what they owe, and that they pay it promptly, and, when possible, to the regularly appointed agents of the branches, or to others, such as the traveling ministry and Bishop's agents, where the local branch agent is not accessible.

Of all people those who expect under God to establish Zion according to the principles of law—the law of economics—of business, of frugality, of good management, including industry, absence of idleness, equality under the law—we say that of all people, the people of God who expect to be redeemed by keeping the law of God (which includes all the principles referred to) should be honoring those principles, that we may be disciplined, educated by them and thus be prepared to join together and work together for the mutual prosperity of one another and the extending and upbuilding of the work of God, both in the branches and in the gathering places of the Saints.

All this and much more in detail the law of God provides for and requires. It is the diligent, industrious, spiritual-minded workers among the people of God that are pushing the work—not the idle, the careless, the unbusiness-like, and the complainers. Those who are studying the work and word of God and living in such condition as to receive his Spirit compose the progressive leaven that is causing the work of the Reorganization to move forward.

We state these facts in this connection with business matters because all are *one* with the Lord and must be with his people. To be in harmony with the Lord and in touch with the developments of the work his people must be comprehending the movements of events and be prepared to step forward and take advantage of the opening avenues and means by which their opportunities to strengthen and extend the work are presented. If we do this it will not be long until

we shall see all departments of the service—general and local—brought to a high standard of effectiveness and pressing forward in constant improvement.

We refer to them in general that the importance of rendering complete, intelligent, faithful service in our respective work may be realized. The body is to be compacted by that which "every joint supplieth." The work of every individual is necessary. One cannot do without the work of another, nor can one do work for another. It is essential that laity and ministry, male and female, old and young, be moving by a united, progressive impulse that shall inspire all—every one—to work in his appointed sphere and to do faithfully the work that his life opportunities present before him. In the economy of nature nothing is wasted, nothing lost. Every element, every atom however small, every force however strong or feeble, does some very necessary and important part in Nature's economy. The labor of the feeblest, though apparently unnoticed, is found, by close examination, to be indispensable. So in the spiritual economy; those members which seem to be feeble are necessary. The thought should obtain, then, and become a working principle among the Saints, that the work of the ministry while a leading part, is for the purpose of bringing people into the church and of educating them to become live, intelligent, working personalities for good. The work of the highest apostolic officer down to the least degree of official station is designed for *that work*, hence in that sense each one of the ministry is a servant for the common good, as the Master declared himself to be.

We therefore plead for a proper conception of the work, duties, and privileges of all, and the intelligent activity of each in his sphere, that progress and the satisfaction and blessings that come to all who serve may be realized by God's people. This done the law of God will be honored, his people become prosperous and honorable in his sight and in the sight of one another and their fellow man, and the influence of the church as a power for good be extended and Zion be established.

We reach and maintain unity by

united, lawful, intelligent coöperation. By such methods alone can the desired end be reached.

Zion cannot be built up except it be by the principles of the law of the celestial kingdom, *otherwise I cannot receive her unto myself.*—Doctrine and Covenants.

In this word of the Lord we see the scientific, the exact, the mathematical character of spiritual law. It comprehends every true principle—the application of such. It requires the observance of divine rule in everything. It means that men and women who do observe it and thereby keep in the line of progress must inevitably move forward and “go on unto perfection,” while those who do not will be left in the rear. Let us go forward and not backward, by studying and comprehending the law of God and thus giving the work an individual, intelligent support. *That* kind of support will tell for good and that alone. The effective workers in the church and in the world are those who work intelligently and move forward; who understand what they are doing and do it well.

A divine work necessarily requires that those who engage in it shall *continue to grow in every good thing and away from every evil thing.* The standard is *Jesus Christ*, hence to his stature are we called to attain. God in his infinite love cannot be satisfied to see his children below it. While the work of progress is necessarily gradual, it is sure, continuous. The very operation of the Spirit of the Lord is designed to lead and guide into *all truth* and show things to come. The divine economy is gradually revealed, made plain to the comprehension of the one taught, and he is enabled to advance, step by step, surely, steadily, uniformly. It is right *in the activities of life*, in our surroundings, duties, habits, and thoughts, that we find our opportunities and our usefulness. The man or woman who is impatient at home, for instance, will be impatient and lack self-control elsewhere; and so we might take up every element and duty of life and trace out the educational and disciplinary character of the ordinary things of life.

We emphasize the thought, then, that spiritual matters are scientific, mathematical, exact, practical in their character for the reason that right in them and by them alone are we person-

ally disciplined, experienced, qualified; and that by a right application and use of them we benefit society by improving its conditions. This is done by reliable, faithful, improving service. Under such conditions men and women could and do depend upon one another, knowing that not only a desire to do what is right exists in the hearts of brethren and sisters, but that such desire is realized or worked out in fact because men and women have an intelligent conception of what is to be done and go about it understandingly.

The desire to do good—the sincere wish to be and do just right—is of first importance. This—“the love of the truth,” if received in such degree as to lead one to be a learner—a doer of the work, will lead one up to study and improve until his desire is made possible of accomplishment by a comprehension of the means essential to execution.

We understand the spirit of God's work to be consistent with the character of God; that he proposes to call men and women into intelligent coöperation, cöwork, with him. This is manifest in the teachings of the word in which the Lord promises that his people shall come to that “knowledge” of the truth that is life eternal. To know God is to “know the truth.” Knowledge of the truth is cumulative, progressive. The spirit of the times is one of advancing knowledge in theory and in practice. Many principles and utilities are now used in civilization that were unknown in past ages, or even fifty, forty, or ten years ago. Every year, every month, every day, we may say, brings some new thing to light. New demands are upon us as a people as a result, and new applications of old truths and new principles of action are brought into requisition to meet them. The truth is the same and ever will be, but surrounding conditions and general demands may be and often are quite different; hence the need of that personal discretion, that individual understanding and spirituality that makes men and women forces for good and workers together with God and with one another for the good of all concerned—the world of mankind.

If we have departed from the special point of Herald Office matters it

is because we can find no feature of the work of God that does not bear upon every other part of the divine economy; this in harmony with the principle that if one member suffers or is benefited all other members are likewise affected. We have believed and do now understand that the work of God includes every principle of truth; that by recognition and application of such principles—by such means and such only—can any man or woman be redeemed. We therefore urge upon the people of God the necessity of coming up to what we have been called to do; to the necessity of understanding that God has called his people to come to a high standard that they may represent him. We cannot conceive the work to represent anything else; we cannot believe that ignorance, idleness, carelessness, or anything unworthy of the character of God is representative of him or should be seen in his children. We are thankful that the Lord does not propose to permit his people to remain in such conditions, if he can succeed in persuading them to move forward and upward, unless indeed they fail to heed his voice and become indifferent, listless, or careless; in which case his “Spirit will not always strive with man.”

There is a delight in doing right, a deep sense of satisfaction when one is conscious of God's love and approval; that he is strengthened and permitted to give evidence of appreciation of the goodness of God by rendering service to him. The Spirit of godliness is not the *theory* of godliness alone;—it is the *power* of godliness, the power *to do*, the power to realize and to feel the force of right, and to do what it prompts;—to accomplish good by overcoming and in seeing manifest the superiority, the supremacy of right over wrong. No weakness need remain, no selfishness rule, no blindness be within the mind and heart of the child of God who places himself in position to heed the tuition of the Spirit of truth. It will bring him into such close communion and touch with God as to cause him to discern and reject every semblance, every suggestion of pride, folly, improper ambition, and lead him into the permanent and true things that

"abide forever," that "cannot be moved."

We started to say something for the Business Manager's department of the work. We trust we have succeeded in showing the connection between the business and the spiritual phases of the work in general. We reprint the following instructions, at Bro. Criley's request, for the information of all whom they may concern. He desires the Saints to order through their appointed agents when possible. It saves time and money to do so. Agents should be paid promptly, as they are required to make settlements of all accounts within sixty days.

TO BOOK AGENTS AND BRANCH PRESIDENTS.

The following instructions are issued in order to promote the circulation of the church publications and facilitate the transaction of business with the Herald Office.

1. Branches are requested to appoint competent agents, either the president or another, through whom all orders and remittances should be sent. Such agents are requested to make an active canvas for subscriptions for the *Saints' Herald*, *Autumn Leaves*, and *Hope*, the publications of the church; to make sales of books, tracts, pamphlets, Sunday school supplies, etc.; and to collect accounts promptly.

2. Agents will not be furnished stocks of books to carry, but will be given *sixty days* on all orders. A discount of ten per cent will be allowed on all books sold. No discount on *Herald*, *Leaves*, *Hope*, *Gospel Quarterlies*, or tracts.

Ten per cent will also be allowed on all old accounts—due July 1, 1895. (Collections requested.)

3. Delinquents will in all cases be stricken from the mailing lists when their subscriptions are one year overdue.

4. Those who receive the *Herald* free must be vouched for as entitled to it, by some of the ministry acquainted with their circumstances.

5. The Saints are requested to order through their local book agents in branches; or scattered Saints through the traveling ministry. If impossible, order direct.

6. The traveling ministry are allowed ten per cent on book orders, and the cost of money orders and postage on remittances for the church papers. Those sending orders are looked to for settlement.

7. Orders amounting to less than fifty cents must in all cases be accompanied by the amount.

8. Remit by post office or express order, or draft. Do not send checks on local banks. Registered letters are at the risk of senders.

9. Write all addresses in full, giving Town, County, and State.

Send addresses in the names of parties to whom papers or other matters are sent.

When changing address, give post office to which papers have been going.

Dates on yellow labels tell when subscriptions expire.

10. Agents or branch presidents are requested to keep the Herald Office card (sent herewith) posted in a conspicuous place, with the name of agent attached.

DESCRIPTIVE CATALOGUES SENT FREE ON APPLICATION.

Your active cooperation is asked for the success of the cause.

In bonds, yours,
FRANK CRILEY,
Business Manager.

FOR "THE SERVICE OF SONG."

AS A special and further means of aiding all to participate in "the service of song in the house of the Lord" the Saints' Hymnal, which was provided for by action of the General Conference of 1895, has been issued by the publishing department, and nineteen hundred (1900) copies of the book are now in the hands of the Saints.

The work is giving universal satisfaction, both in the selections of words and music and in the arrangement of music and words together—on the same page. The binding of the book is also durable and attractive in style. Altogether the Hymnal is and will continue to be a source of satisfaction to all who use it.

It contains the most popular words and music used by choirs and congregations of our people. This fact is an assured one, for the reason that leading choirs throughout the church made selections of their favorites from the larger book—the Harmony—from which the Hymnal was mostly compiled, and the committee was governed in no small degree by that expression of choice.

The Hymnal will henceforth largely regulate the song service of the church—at General Conferences, reunions, at branch, district, and other meetings. The convenient size of the book and the arrangement of words and music together will promote general participation in the song service and we shall probably have more "congregational singing" as a result.

This will be as it should be; for the service of song is part of the spiritual exercises and should be participated in and enjoyed by all.

The office is getting out another edition of the Hymnal. All orders can now be filled promptly. The low price of the book places it within the reach of all.

At the coming spring season of district conferences and the General Conference the Hymnal will be in use. All singers and those who value the benefits and appreciate the enjoyment of church music in the congregations of the Saints and in their homes will want the new book. By its system of page numbers it can be used with the Harmony, the larger book of words and music, hence the use of one will not conflict with the other.

The prices are as follows:—

Cloth, leather backs,.....	\$ 50
Imitation morocco,.....	1 00
Imitation morocco, gilt edges,.....	1 25
Imitation morocco, flexible, gilt edges	2 00
Full morocco, flexible, gilt edges....	2 50

MR. LAND'S APOLOGY.

THE "Church of Christ," (Whitmerites, so-called), at Davis City, Iowa, having refused to sustain Elias Land, of Rogers, Texas, at their council, last September, until he should have apologized through the HERALD for a letter written by him and published in the HERALD, by such action placed us under an honorable obligation to permit Elder Land to so apologize in the HERALD, in order that he might, if he chose, close up the gap of disaffection between his brethren and be at peace with them. We elsewhere present the apology of Elder Land, stating in connection therewith that we are not responsible for that apology, nor for the provocation and offense calling for it.

WE again remind brethren that fifteen, eighteen, and twenty-page letters are too lengthy for the HERALD, unless they contain matter of decided importance to the body. No one should use space unnecessarily, when so many are to be heard and when the HERALD readers expect to hear from all their representatives.

The essential features of almost all lengthy letters could be stated in few words. The habit of condensing, the faculty of being brief in statement, should be cultivated. It would be to the decided advantage of readers and to the benefit of writers to boil it down. We shall have to summarize lengthy letters hereafter, unless the hint is taken. Due and sufficient notice has been and is hereby given. Reading is said to make a full man, speaking a ready man, writing an ex-

act man. Speakers, as a rule, use many words to express their meanings, hence cultivate too free use of words, rather than terseness of style, which if not carried to an extreme, is good, even in a speaker. The practice of carefully selecting words, those that express exactly what the speaker means, is an excellent and effective mental drill and one that better qualifies for conversation, for speaking, and for writing. This done, one's ideas can be expressed with reasonable brevity. All that one does can be made part of the life educational process if one wills to see and do in the light of "constant improvement."

THE MONROE DOCTRINE.

"It was under these circumstances, and to meet this exigency, that England and the United States took counsel with each other, and resolved to intervene against this intervention of the Holy Alliance powers, and demand that the question between Spain and her rebellious colonies be left to themselves, as a purely internal matter, with which outside powers should not meddle. That is, England and the United States resolved to assert the doctrine of non-intervention in the purely internal affairs of a state by any other state as a principle of international law, and to make the principle of non-intervention effective by intervening against intervention.

"This was the Monroe doctrine as understood by its originators, nothing more and nothing less. . . .

"It is true that in an entirely different part of Mr. Monroe's famous message there occurs the declaration that the American continent was, at that time, all occupied by sovereignties capable of governing the entire territory of it, and that nothing more was open to occupation by any power as a new discovery. But this was not then considered as any part of the Monroe doctrine nor for many years afterward, although generally conceded."—*Prof. J. W. Burgess, of the Chair of Political Science, Columbia College, New York, in the Evening Post.*

NOT AN OBSOLETE DOCTRINE.

"It was in the summer of 1823 that this illustrious English statesman [George Canning] became convinced or suspicious that the Holy Alliance had it in mind to extend its operations to America and reestablish Spanish rule in those colonies. He communicated his belief or suspicion to Mr. Rush, then American Minister in London, and suggested (confidentially) that the United States assist England in preventing any such mischievous action. He thought a public declaration would be useful. Mr. Rush transmitted the proposal to Washington, and the President and Cabinet took it into immediate consideration. Mr. John Quincy Adams, then Secretary of State, was inclined to pooh-pooh it,

Not so his colleagues. All of them—notably Mr. Calhoun—thought the matter pretty serious. So did President Monroe. Many meetings were held. Two ex-Presidents, Jefferson and Madison, were asked for their opinions. The Eighteenth Congress met on December 1, 1823, and the President's message was received and read the following day. In the seventh paragraph Mr. Monroe told the Congress about the arrangements made with Russia for an amicable determination of her rights and interests on the northwestern coast of this continent, and added:

"The occasion has been judged proper for asserting, as a principle in which the rights and interests of the United States are involved, that the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European power."

"In the thirty-ninth paragraph of the message, the President used the language here following:

"In the wars of the European powers, in matters relating to themselves, we have never taken any part, nor does it comport with our policy so to do. It is only when our rights are invaded, or seriously menaced, that we resent injuries or make preparation for our defense. With the movements in this hemisphere we are, of necessity, more immediately connected, and by causes which must be obvious to all enlightened and impartial observers. . . . We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition toward the United States."

"In these extracts from the message of seventy-two years ago is embodied the Monroe doctrine, so-called. It grew, as we have seen, out of a suggestion made by the greatest English statesman of the time, and it had his cordial approval. It was a very courageous declaration, all the circumstances considered. It astonished and impressed Europe. It accomplished its immediate purpose. It has been shaping our policy and diplomacy ever since, as Mr. Olney has pointed out. A few distinguished public men beginning with Mr. John Quincy Adams have busied themselves with efforts to minimize it. They are dead; the Monroe doctrine has survived them. Like all living doctrines it is made up of letter and spirit, and the spirit is more important than the letter. George Canning's successor at the British foreign office now tells us that it is obsolete. It does

not appear to be so in the view of the United States of America."—*The Courant (Rep.), Hartford, Conn.*

BUSINESS REQUEST.

THE Business Manager requests that we mention a matter that has caused considerable loss to the Herald Office; viz., the practice of some of leaving localities to which church publications have been sent without notifying the office to discontinue or stop their publications. Neglect to order the papers changed or stopped has resulted in their being sent for years and lying in post offices or destroyed, subscriptions often running from one to seven years over time because of such carelessness and indifference. All Saints should contribute to the success of the office, not to its detriment. If we do not help, we should not hinder.

The office receives hundreds of government postal notices of HERALDS, HOPES, or *Autumn Leaves* that remain uncalled for. We request that those who because of inability to pay or for any other reasons do not care to lift their papers will order them stopped and thus save unnecessary loss to the publishing department.

Where it is known that subscribers have deceased we should also be so notified. Please oblige us in these things, when possible. The amounts lost by the practice referred to run all the way from 50 cents to \$15 and the list amounts to a large sum in the aggregate.

MAKE A NOTE OF IT.

A HIGHMINDED, honorable person will be careful how he speaks of the personal affairs of another. He will not needlessly invade, refer to, parade, or comment upon them. Character is revealed in the manner in which such matters are treated. The idle, perpetual talker and neighborhood critic should be quietly but firmly discouraged. "Receive him [or her] not into your house, neither bid him God speed," might properly be advised concerning such; for they that give them audience are apt to be partakers of their "evil deeds," by forming such habits or by taking up such stories. Let the gossip be calmly but quietly rebuked and sent to the parties of whom he or she talks or to the teacher of the branch, with his stories. The law makes special provision for the

prevention of "backbiting" and "evil speaking." While the ministry proclaim against it let the membership do their part to suppress it, otherwise it will continue to flourish. It is too little for *man* or *woman* to indulge in. Its practice is an indication of the degree of intelligence or status of the one indulging in it. There is a probation of character in all such things.

EXTRACTS FROM LETTERS.

FROM a letter by Bro. R. M. Elvin, dated January 6, we quote the following, not having place for all:—

In the pulpit the minister stands not to represent himself, but as the representative of the Father, who has vouchsafed peace and salvation in the gospel, which is an authoritative message. Even as it was anciently, so must it be now; and we should be able to say as did the great apostle to the Gentiles: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." And indeed with Paul we may exclaim, "And who is sufficient for these things?" Shall we be successful in winning proselytes unto our faith, we must first gain the ear—attention—and the respect of the people; that their hearts may be touched and made tender by the truth, and their intellects enlightened by the restored gospel. God has so amply furnished his ministers with evidence upon all essential principles necessary to preach to this generation, that we are safe in saying to the people that, "They have Moses and the prophets; let them hear them." And also, "To the law and to the testimony." In our sheltering behind this bulwark we may speak in meekness, kindness, plainness, and power, and not compromise any principle of truth, nor our dignity of character as servants of Christ.

Bro. A. C. Hart, writing to the editors from Eagle, Indian Territory, January 3, says:—

I send you the name of Rachel Overstreet, of Pepsin, Missouri, who has been convinced by reading the *Herald*. Her son, J. B. Overstreet, of Blue Jacket, gave in her name. I hope some elder near Pepsin will see to her baptism. She is an aged lady. We came here from the Spring River district conference and convention. All passed off pleasantly at both. Bro. J. H. Davis is with me, doing all he can. Are having moderate success considering the weather.

Sr. Emma Steckel, of Amber, Iowa, writes in praise of the Hymnal and the children's book "Footsteps of Jesus." She says:—

Received four copies of the Saints' Hymnal this morning. We are perfectly delighted with them. What fine, good paper, binding, and print! And, well, I don't see how they could be very much improved upon! They are handy little books; why, an elder could

carry a half dozen around in his pocket with little or no inconvenience. We also received three copies of "Footsteps of Jesus," and think them perfect for the little ones; so nice to read to them; so easily understood; put up in such short interesting chapters, just long enough not to tire them or lose their interest. They are so nice, the "Birth Offering Series," to loan to children not of our faith. Have loaned ours a great many times.

Note from Bro. M. V. Klarman, Cantril, Iowa, to *Independent Patriot*, of Lamoni, states:—

Should any of the Latter Day Saints stop at this town they will find a stopping place with me.

Bro. A. J. Shores, Dalles, Arkansas, writes that he has been calling for twelve months for a minister to visit that part of the State. He hopes the missionary in charge can send some one; thinks good could be accomplished. He also says:—

There is a good chance here to get homes cheap. We have good health, good range, and good water. Land is not rich but is adapted to fine fruit and vegetables. Will soon have a railroad.

Bro. F. L. Sawley, Quincy, Missouri, January 10:—

Elder T. L. Noblett, of the Christian Church, and I, will enter into a public discussion of nine nights, commencing February 6 and closing the 14th. This will be the second discussion for me. I ask for the prayers of the Saints in my behalf for the truth's sake. We have created a big interest in this community. The people are reading and asking questions to learn all they can—some for and some against our work. We expect a large crowd will attend this debate. It will be held in Quincy, a small town sixteen miles east of Osceola, in Hickory County, Missouri. We hope the Saints who can, will try and attend, all or a part of the time.

EDITORIAL ITEMS.

THERE were ten thousand, two hundred, and twenty-two letters received and registered in the business department of the Herald Office in the year 1895. This does not include the letters received in the literary department, nor represent all the business done in the accounting room, for considerable business was transacted over the counter, not registered in the letter mail. This is the largest number of letters received in any one year; we trust it is an augury for good during 1896.

We have a quantity of letters from different brethren which we have not room for at present; and by the time space can be used they will be out of date; so brothers, be not irritated

when you discover that yours are not published.

Pres. W. W. Blair was to remain at Pittsburg, till after Sunday, January 12, possibly longer, would then likely go to Wheeling, St. Louis, Independence, St. Joseph, thence home in due course.

Bro. J. F. Petre reports progress at Pollock, Missouri. He presides over the branch there and is preaching at points near by. He baptized one of late; others interested. Bro. Petre was ordained a priest in February, 1895, and has been at work ever since.

Bro. and Sr. F. M. Oldham, Clyde, Callahan County, Texas, would like to receive Bro. E. W. Nunley at that point. They have tried to set forth the truth and hope for help in that good work.

Sr. Latta Fordham reports a better outlook for the cause at Elmira, Michigan. The efforts of Joseph Musser caused much persecution for a time, but some affected by him are now seeing their errors and will soon be baptized. The Saints are standing by the work. That is right; those who learn to withstand the brunt of attacks firmly, wisely, and to move right along, will find that after the smoke clears away the truth remains, fixed and strong, unmoved and unhurt; that the people will see the facts after reflecting upon both sides of the question. He who stands by the faith unmoved by the falsehoods of its opponents, who keeps cool and clear-headed, shows strength. "The strongest natures are ever the calmest."

Bro. Joseph Ward was to discuss with a representative of the "Christian faith at Center, Arkansas, January 5.

RECENT EARTHQUAKES.

TEHERAN, Persia, Jan. 9.—Two earthquakes have occurred in the District of Khalkhal, the first on the night of January 2. Upon that occasion the large village of Janjabad was destroyed, several others were partially destroyed, and three hundred persons killed.

The second earthquake occurred during the morning of January 5 and was very severe. It was felt over an area of one hundred miles. The town of Goi was destroyed and a thousand houses were demolished. In addition great damage was done to many villages. The loss of life was very great.

There were eight hundred persons killed in Goi alone, and large numbers of cattle and sheep also perished.

Original Poetry.

A PSALM.

When through the dark valley I journeyed alone
 Thou heardest, O Father, the agonized groan
 That burst from the heart wrung and tortured
 with pain;
 Thou gavest my spirit sweet peace once again.
 When round me the storm in its fury raged wild,
 Thou heard'st the cry of thy perishing child,
 And stretched forth thy hand in thy mercy
 to save;
 Thou stilled'st th' fierce storm and calmed
 the wild wave.

All honor and glory to thee, the Most High,
 Who gav'st thy dear Son for man's sin to die.
 Thou lovest thy children and hear'st when
 they cry;
 When trials assail them thou ever art nigh.
 "OLIVIA."

Mothers' Home Column.

EDITED BY FRANCES.

"'Twould seem sometimes that God in heaven
 must smile
 At our vague theories and reasonings wild,
 Yet smile in gentleness as mothers will
 Who see the efforts of a little child
 To do some work fit for maturer years,
 And, all unable, yet will strive and strain,
 And, proud that he has striven, fail to see
 That all his puny efforts are in vain."

INFLUENCE.

AS WE grow in years of experience, it becomes more and more apparent to us that whatsoever we sow, that shall we also reap. Our minds, like mirrors, take impressions, and in many instances, reflect the likenesses of those things that are cast upon them through the special senses. We all readily concede that, when children, we learned by imitation, and even in maturer years, by our actions we show that our tendency to imitate the actions of others has not altogether left us. This tendency is influenced by our daily association with either good or evil. Our carnal natures being more thoroughly developed most generally have the predominating influence in our own selves; and for this reason the more we associate with evil, or are thrown in contact therewith, the easier it becomes for us to be charitable toward it.

Parents have a divinely imposed responsibility resting upon them, wherein they are required to train the child in the way he should go; but, does not a greater responsibility rest upon the person who, being relieved of a parent's influence, begins to mingle in the scenes of life? He is, first, responsible to God for every action, for the word plainly declares that all shall be required to give account for the deeds done in the body. He is also responsible to his fellow man, for I think I am safe in saying that no person lives who does not wield some influence over his associates. How blessed, then, if that influence be good. Can it be good if he engages in all kinds of idle talk and questionable deeds?

A short time ago I visited a court room where a highly respectable looking young man was being tried for murder. The evidence produced showed that he was regarded by his employers as a trustworthy young man, and that wherever he had been he was respected and loved. I was told that the first time he was ever known to be intoxicated he committed the crime for which he was being tried. He was really a victim of the evil influence of his associates.

As young people, we who are Latter Day Saints are watched very closely and our every action is taken notice of. O how painful it is to have a question like the following asked: "Has he not gone back on his religion?" Truly our actions many times speak louder than words. Then let each be careful to "shun every appearance of evil," for, he that "soweth with the flesh shall of the flesh reap corruption." May we each sow that we may reap life everlasting. Let us strive to do nothing that we could not conscientiously pray God's blessing to rest thereon.

R. H. HUSTON.

CLITHERALL, Minnesota.

Dear Sisters:—I have been trying to find time to write you for ever so long, but have given it up as next to impossible, and will just write anyhow. We attended the district conference held on October 5 and 6 at the town of Maine in the district tent. We had an enjoyable time, and the Spirit of peace and good will seemed to pervade the assembly, which was not large. We listened to the timely instructions as given in the sermons by Elders Roberts, Martin, and Stedman. Bro. Hackett also preached once but we were not there to hear him. And if everything is not just as it should be throughout the district, yet a spirit of charity and prayer for one another seems to prevail largely among the Saints. No doubt there is much need of improvement in all of us; but true charity will lead us to pray, not only for ourselves, but for those we think in error; and if we from the heart pray God to forgive us as we forgive all others, then a spirit of forgiveness comes to us, and we only feel sorrow and pity for the erring ones, and have a desire to do all in our power to help each other to overcome our sins. Then when we are really striving to overcome and to forgive, there is no room for evil speaking or hatred, and if it is necessary to speak of evils existing, or to deal with offenders, it is done in charity, that the law may be kept, and not because we do not forgive. Thus charity hideth or preventeth a multitude of sins. We ought not to forget that we are all mortal and liable to imperfections. It is sad indeed to see a neighborhood all at variance; no charity or sympathy for each other; a continual scene of petty jealousies and evil surmising, till one is led to wonder where we may look for that love for God and our neighbor that should exist. Truly Latter Day Saints will do well to guard against this spirit of hatred and discontent so prevalent in the world, for peace and contentment cannot dwell in the heart where hatred and jealousy exist. Let us pray that the gospel

of Christ may do its work in our own hearts, that we may prove it the power of God leading each one to salvation.

One writer seems to think it best not to teach the little ones to pray until they are old enough to understand what they should pray for and how. Ought we to apply this rule to all other teachings as well? and how old must they be before we begin? It seems to me if they are old enough to be baptized at eight years of age that we ought to begin to teach them to pray quite young. And when we compare our own understanding of the things of God with what there is yet to be learned before we all come to the unity of the faith on all questions, it would seem that we need not wait for the little ones to acquire any great understanding before teaching them to pray. We have to try to teach them obedience before they are old enough to understand why they should be required to obey; we have to teach them it is wrong to lie, to steal, to swear, to fight, before they understand to any great degree what we mean. My experience has been that when the little ones begin to talk, there is no fear in their hearts to hinder them from praying where they might be heard by others. I think it tends to establish a habit of praying daily, which cannot be called a bad habit, even if they do not understand at first the reasons for praying. If we teach them some simple form of asking our heavenly Father to bless them, to bless their parents, brothers, sisters, and friends, and to help them to be good children and to pray for any one of the family who may be sick, I think they will soon understand the meaning of these things. However, this is only my opinion, yet with due respect for those who differ from me.

And now a word or two to the girls who are thinking of getting married. I believe that love and marriage are ordained of God; but don't be in haste about it. Remember that marriage without love is a total failure of carrying out God's plans. Be sure there is love for God on both sides, for love for each other will hardly be sufficient if love for God is lacking, for there is almost sure to come to you in married life such trials that you will need to cry in unison,

"O for a faith that will not shrink,
 Though pressed by every foe,
 That will not tremble on the brink,
 Of any earthly woe!"

For I wouldn't begin to tell you, girls, that marriage would not add to your trials and burdens. Paul was right when speaking to the girls in his day (who no doubt were believers as well as yourselves); he told them they would see trouble in the flesh. The girls who get married are the ones whom God has designed to become the mothers of the race. It is no light undertaking to furnish fleshly tabernacles for the spirits that come to earth to dwell, and no light undertaking to train the little ones in the way our Creator desires, or to care for their mortal bodies. It seems that no part of God's plans can be carried out without trial and sacrifice, and hereafter we may understand better why the peculiar trials attending maternity should have been placed upon the mothers.

Suffice it to say that love for and faith in God will be necessary. So do not look upon marriage as a light or frivolous matter, but as a sacred relation instituted of God, and then even in the midst of trials you will feel to thank God for your husband, your children, and your home. And if you are faithful, you shall be saved, even though you might have to lay down your life that another spirit might have a body, as many another poor mother has done.

Your love for each other must be strong enough to be forgiving, for we are not all angelic in our natures, nor are we permitted to wed with angels, hence the love that is too harsh or exacting to be forgiving, or too proud to confess a wrong, and ask for pardon will not be strong enough to carry you safely over the shoals and breakers of life.

Well, I have said more upon this subject than I intended when I began, but I hope it will do no harm if it does no good. Whatever our condition in life may be, whether married or single, let us study to show ourselves approved, workwomen that need not be ashamed, working out our own salvation while trusting in God.

Your sister,

EMMA L. ANDERSON.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.—Doc. and Cov. 16:4.

Thursday, Jan. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—Hebrews 13: 20, 21.

Thursday, Jan. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 61: 10, 11.

Thursday, Jan. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 51: 3-8.

The Chaparro tree of the United States of Colombia is credited by Mr. Robert Thomson, in a report to the British Foreign Office, with a phenomenal endurance of fire. The tree—botanically known as *Rhopsala obovata*—grows to a height of 15 to 20 feet, and its distorted trunks measure from 9 to 12 inches in diameter. In Tolima, where other trees are nearly all destroyed by the persistent burning of the savannahs and hills for renewing pasturage, the Chaparro not only resists the fire but seems actually to seek it. In the lower hills, reduced to sterility by the incessant burnings, hundreds of square miles are covered by growths of these little trees, which are as regular in arrangement as in a carefully cultivated plantation. The resistance of the tree is due to the structure of the bark, of which the outer portion, to the depth of half an inch, is of a peculiar composition and serves no vital function.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

A VISIT TO A MISSION SUNDAY SCHOOL.

IMAGINE yourself (with a guide wearing a blue coat with brass buttons and carrying in a most conspicuous manner a "billy") walking down one of the bright, broad, sunny streets of San Francisco. We are a party of six, from as many different States, invited to attend the lowest mission Sunday school in the city; lowest, because in the lowest part of the city and made up of the lowest element. We turned and turned, up one street and down another, the streets growing narrower and filthier all the way. "Here you are," called out our good-natured guide as he turned us over to two policemen who quietly but gravely said, "This way, please."

"This way" was down six steps from the street into a large, barn-like building, that impressed us as having once been used as a skating rink. It was an immense room, very plain in its furnishings—plain seats in straight rows for the pupils, and a raised platform running across one end of the room furnished a place for the officers of the school and any visitors. A beautiful regulation flag emblem of our country was draped over the superintendent's desk. On the wall were beautiful mottoes, and fancy designs all made to catch the eye and please. A grand piano, the gift of some philanthropic soul, was down on the main floor at the front.

We were early. A few ladies were present, going about arranging flowers, of which there was a profusion, distributing singing books, Bibles, and a great number of cards on which was printed the day's lesson. On a stool at each of the two doors sat a policeman hired by the association to come here and maintain order, in case of disturbance from the hoodlum element outside. Beside each door stood a couple of sweet-faced ladies who gave each child a smile of welcome and a hand clasp, and pinned onto each little breast a tiny blue ribbon stamped with cross and crown and bearing the words "Jesus saves."

Soon they came pouring in, and "pouring" is just the word; some ran, some jumped, some blundered;—all came staring and gaping, and were shown to their seats by bright-faced lads who wore ushers' badges. You cannot, without seeing, imagine how those children appear. No other city in the United States has such a mixture. There were children of nearly every nationality—Portuguese, Spanish, Italian, Indian, African, Mexican, Japanese, and many low white children;—dirty, unkempt, ragged—all classes and all conditions. Many came bareheaded and barefooted. If they were very dirty some of the older boys or girls took them to a lavatory and cleaned them up. Any could go and wash and comb, but their teachers told me that the "house-to-house" workers tried to have this work done at the home, the teachers even showing the mothers how it should be done, and how to clean their homes.

One little girl, I remember distinctly, had with her a little sister of perhaps five years, whose face was very dirty, and though the

elder's was not much better, she had a bit of pride that sprang into life at sight of company. So, to improve the appearance of the little sister, she took up her own filthy dress, spat upon it, and wiped the little one's face, then looked at her with a smile of approval that showed she was proud of the results. At a signal from the superintendent something like order was secured, and then began the singing—everything set to the music of our national airs, the purpose of which we may readily see. The first was a sacred piece to the tune of Rally Round the Flag. How they sang! Of course there were many who could not read at all, nor even speak English but they were catching the spirit—the tune, and the teacher said it was surprising how quickly they learned to sing. Then came the opening prayer—"Our Father," and all who could joined in the petition.

They sang a great deal, and then they had a short talk about Jesus as a little boy and a little boy's friend. It was told in such a sweet story-like way that it caught the attention of many. You could see by the faces that it was a new story to them and they listened with such marked attention that it was a pleasure just to look at them.

All at once there was such a crash on the outside—some miscreants were throwing a volley of stones. Out rushed the police and all was soon quiet. The teachers were volunteers from some of the up-town schools. A number of cadets at roll call took the addresses of absent ones—each in her respective district—and went out to ascertain the cause of absence. We noticed one teacher who had a little dark-faced Spaniard at her side about six years of age and she was gently emptying his pockets of cigar stumps, tobacco quids, and burnt matches that he had picked up in the street. He, evidently, could not understand much English but he could see by the teacher's sad face and the shake of her head that he must not do so. While watching their pantomime we could not but recall the refrain of that old song, "What shall the harvest be?" After the lesson talk came more singing, a short prayer, and the signal for retiring came. Each teacher marshalling her own class into line attended them to the doors where to our surprise each child was given a great soft light bun and the avidity with which it was devoured showed the enjoyment it gave.

Every Sunday this is practiced—something given that may be eaten from the hand. About three times a year a full meal is given. When needed, clothes are furnished, the families are looked after, and employment furnished when possible. All of this work is done by big-hearted people, many of whom are giving their thousands to better the condition of the poor, and in the day of final rewards, their works and their motives will not pass unnoticed by him who rewards every man according to the deeds done in the body.

MRS. MARY A. MAYO.

BATTLE CREEK, Michigan.

ADDRESSES.

Mark H. Forscutt, Lamoni, Iowa.

J. H. Wells, box 545, Bozeman, Montana.

Letter Department.

HILLSBURG, Ont., Dec. 30.

Editors Herald:—In your issue of Dec. 25, is an editorial entitled "Americanism in the White House," which I feel to take exception to on the ground that it is somewhat out of place and likely to prove offensive to some who owe their allegiance to Great Britain and perhaps have a weakness for "things English."

Now the writer of the said editorial may not have written in the interest of partizanship, but he certainly does not disguise his love for *things American*.

It is not the object of this letter to discuss the relative merits of the claims of the nations, concerned in a matter which has assumed such grave proportions, but simply that which concerns the church. Now I understand the *Herald* to be the official organ of the church and as such should not be used by anyone as a medium to air their political views or patriotic sentiments and as the church is not a national institution, partiality to any nation should not be shown by its mouthpiece. We are commanded to seek first to build up the kingdom of God; so if our patriotism interferes with our duty as citizens of that kingdom, we should cast it aside. Now, then, does the United States favor the cause of Zion more than does Great Britain? Does it afford greater privileges to the Saints of God? Let history answer! Why, was not the representative of Jesus Christ put to death in this boasted "land of the free and home of the brave?" And if Jesus Christ himself was to come as "King of kings" I venture to say he would not be crowned on this continent if the United States could hinder it, notwithstanding the fact that the kingdoms of this world (United States included) are to become the kingdoms of our Lord and his Christ.

Spread-eagle bombast is often indulged in by Americans, which is frequently mistaken for patriotism, which should not be sanctioned by Saints.

This is not written in the spirit of controversy, but with a desire to do good; and I hope it will be received in the same spirit. Praying for the advancement of Christ's kingdom, I am,

Your brother in Christ,
DAVID TARZWELL.

CLEVELAND, Ohio, Jan. 2.

Editors Herald:—At the request of our field captain, W. H. Kelley, I reached Conneautvill, Pennsylvania, December 2, and was conveyed to Tracy by Brn. Judd and Corey, where I was domiciled with the very hospitable Ferguson family. I spoke eight times in the schoolhouse where Bro. L. W. Powell had opened the work. There, as elsewhere where I have crossed his path, he stands high as a man and preacher. How he can content himself (if he does) in his retired life, I cannot opine.

Bro. P. had the house overflowing, I not half an audience, but some there are very

near the kingdom. The kindness of the Fergusons and Holdens was complete.

On the 8th Mr. J. P. Ferguson treated me to a sleigh ride to the spot one mile southwest of Keville where is the earthwork on "west bank of Conneaut Creek," where the world-renowned Solomon Spalding found in *fancy* the twenty-four rolls of parchment. It represents a breastwork of earth about three hundred feet long and about eight feet high. The creek bottom there is low and wide and often overflows. Spalding must have anticipated the future down to the days of *celluloid* and imagined such parchment, for his location would not have afforded dry shelter for the olden sort. While not expecting to find more parchment it was real satisfaction to be on the spot. Doubt as to the sacredness of the spot and an ample carpet of snow combined against the shedding of my shoes.

At Mr. Ferguson's store one evening, I was introduced to two Spaldings. One readily unbosomed himself as to how well he knew Solomon. After he had grown quite verbose, I asked, "How old are you, Mr. S?" whereupon he responded, "Sixty-three." I added, "Well, Solomon has been dead seventy-nine years!" It would almost have made a wooden man blush to see him try to maintain it. There are Spaldings there, however, who are honorable people.

By the kindness of W. L. Pendleton the Disciple church at Lockport was secured for me; where, while I delivered eleven discourses, that generous family furnished me a very comfortable home, the Shermans and Lawrences also entertaining me. Here, too, Bro. Powell stood high. Good things are said to be in small parcels, and diamonds shed a large lustre. Some there are deeply interested. Mrs. Pendleton and sister, Nora, had been baptized by Rev. Hibler, of the Disciples, having written twice to Bro. Powell and for some reason getting no response. Since my eleven discourses Miss Nora has united with the Disciples. Mrs. P. holds her position. Where will she light, please? Rev. Hibler, of Hiram College, thinks I was very naughty to skirmish around there as I did. He is in his first year of pulpiterring, and sends another man next. Won't I catch it!

I was next conveyed to the Shepard schoolhouse, where I delivered twelve sermons, and O, what weather—pouring rain, pelting snow, a sea of slush or mud, an occasional freeze! But through it all every night was occupied and sixteen the least number out. On the better nights the house was full. Had it been fine it certainly would not have been large enough. Powell had not been there. Some excellent people there are interested—Garwoods, Shepards, and Warings, who cared for me in a very kindly manner. All these places should receive attention by those in that part next as fielders. The nice chapel at Holman's Corners, I saw from the road one day as we drove past. Thirty-one efforts in the vicinity and none of them in the chapel broke the record there. Those who have known the condition of my vocal organs for a few winters will rejoice with me that thirty-three efforts in December did not incapacitate me. I am certainly thankful to God. I enjoyed Mickle's and Holman's entertainment, also

Davis's. The generous offerings that covered the sum of expense came freely in view of a more extended effort than has been the rule. Along the line of the P. S. and L. E. R. R. Bro. W. H. Garrett's name shines, and courteous conductors and agents seem to abound.

On 31st I sped back to the city by the lake, for repairs, to renew permits, etc. Finding the occupants of No. 351 Bridge Street away from home, but the lamp and fire bright I hid myself to the nearest hardware store, procured six keys, the second of which tried proved to be the key to the situation. I decorated the table with my baggage, the lamp as center piece, wrote a note, went up stairs to find the late impression of Apostle Griffiths, risked fitting the pattern, and was soon in slumber's sweet embrace, letting the old year wag on, when lo! the whistles blew, the bells rang, and Cleveland's centennial was announced! The belated dwellers of No. 351 Bridge Street arrived, inspected the surroundings of the faithful lamp, and the jolly, generous, hospitable Mr. Woolston shouted up the stairway, "Happy New Year!" The burglar responded, and so closed with us 1895.

As when a small urchin we sang, we now meditated,

"Our Father through the coming year,
We know not what shall be;
But we would leave without a fear
Its ordering all to thee.

"All to thee, O Lord, all to thee,
Whatever, then, may be our lot, O Lord,
We leave it all to thee."

With compliments of the season and in bonds,

R. ETZENHOUSER.

CENTERVILLE, W. Va., Jan. 2.

Editors Herald:—I have not written to you for some time; not because I had been idle, nor that I had nothing to report; nor was it because I, like many of my brethren, did not naturally want a free advertisement for the many good things that my brethren and I had done in this part. Neither was it because I had become a regular cyclone debater and had met a regular thunderbolt debater, and, according to the estimation of myself and a few friends, made a great and sweeping tidal wave victory for the truth; but it was because I thought others could fill the *Herald* with this sort of windy, wordy free puffs about debates and other minute and everyday duties and incidents of ministerial life mixed with self and others' praise as long as the moral law, better than I could, at which the editors are complaining and which shuts out others who have equal rights to space in the *Herald*. These are some of the reasons that I have not written oftener. But I expect these plain matter-of-fact statements will sour some of my good and very sensitive brethren and they will want to publicly chastise me and enter into a long debate through your columns, in which personalities and sharp cuts are made and strife engendered. This course is not wise, neither is it in keeping with the gospel which says to suffer long and be kind; but it shows conclusively that the one so doing has been *hit*, not where the good common sense shot was

intended to hit him; but the biggest part of the man is hit, which is the bump of self-esteem or pride; and this produces the unchristian effect of retaliation instead of repentance and thanks to the one pointing out the errors. Brethren and sisters, there are none of us free from these things when the carnal "big I" is in front. But this is not reporting.

I have labored since General Conference in Ohio, West Virginia, and Kentucky, and have performed all the known duties of one sent to represent the church as circumstances permitted, and while so doing I have been blessed with great liberty in preaching and debating, both in public and in private. With few exceptions the brethren and sisters have assisted as best they could. I have felt encouraged with my brethren, through God's Holy Spirit, many times, for which I am thankful. The debate, I believe resulted in good to the cause. My health is tolerable, but as winter comes on my old troubles are returning; but I want to be resigned and able to say like the Master, "Thy will be done."

I expect to continue in this part until I go to the General Conference. My address is Centerville, Wayne County, West Virginia, and I would like to hear from any of my brethren or sisters wherever I have traveled in the past.

In bonds,

A. HAWS.

WIRT, Ind., Dec. 29.

Editors Herald:—I have recently returned home from Ripley County. I preached at Melotte, Titusville, Whitehall, and at the courthouse at Versailles. Had large crowds and good interest. Several expressed a desire to unite with us, but I advised them to go slow; to investigate; to prove all things, hold fast that which is good. I have seen the folly of people uniting with us under excitement and persuasion, until I am disgusted. Some seem to think we will be rewarded for the number we baptize or the great amount of work done, and never pause to consider how they do what they do. The idea of our elders leaving good, interesting meetings and going outside of their appointed fields of labor just to baptize one or two seems to the writer to be wrong. However, I don't want to be considered a chronic grumbler; nevertheless I cannot help acting as an *observer*.

The people of Jefferson and Ripley Counties have been in quite a stir concerning the Scott-Sherman debate. The Versailles *Republican* had an article on the matter. As the editor had always treated us with Christian courtesy in publishing items in relation to our claims I replied to the article, which was quite lengthy, yet he agreed to publish my reply. It seems that the Reverend Sherman is afraid to affirm his church, and it may be well for him and his fraternity if he does not. His stock in trade is somewhat like Braden's—nothing elevating. His excuse for not coming to time was that he did not want to be whipped by a boy and would get but little honor in whipping one; so I promised that if he would sign fair propositions we would furnish him M. R. Scott, Sr., or S. W. L. Scott; and if honor is what he is after, "if" (a Campbellite word) he whips

either of the brethren he is welcome to all the honor; but peradventure the Campbellite structure is knocked off the flimsy foundation "if," and the restored gospel is presented in its ancient purity and simplicity, look out, for the hireling will have to go elsewhere for prey.

I never felt better in defending the work. Truly have I realized the power of God. There are more calls for preaching than I can fill. Several ask that Bro. I. P. Baggerly call again. Hopefully,

M. R. SCOTT, JR.

CONCORDIA, Kan., Dec. 31.

Editors Herald:—When I read the letters from the Saints I feel a desire to write a few words; also I have thought that I would like to let the friends who knew our dear old grandfather, Uncle John Landers, know that I, his grandson, William Landers, have at last followed his teachings, inasmuch as to start at least in the glorious cause. I was baptized at Independence, Missouri, during the General Conference in April, and words cannot express how thankful I am that I obeyed the call.

I wish to let those who live near or any who have business on or near the line of railroad that I work on—which is the Missouri Pacific, and I run from Concordia, Kansas, to Prosser, Nebraska, know that it will always be a pleasure to get acquainted with you. We live in Concordia, No. 512 East Fifth Street, and the latchstring is always out to Saints or their friends.

My wife started in the work first, and I feel to thank God that she has been instrumental in myself and others as well in seeing. I would like to write about some work that has been done around here, but will wait and see if this much finds a place. We ask an interest in your prayers.

WILLIAM LANDERS.

BIG BEND, W. Va., Jan. 1.

Editors Herald:—I am in Calhoun County, where Bro. L. R. Devore made his advent with the "restored gospel." There had been living here since 1840, two brothers, John and George Rogers, the latter having died a short time before Bro. Devore came here, and who was a member of the old organization, and knew the prophet up to within two years of his death; who was in the troubles in Missouri, and was an eyewitness to the murder of the old Revolutionary soldier with the corn cutter by the mob, also of the killing of the little boy who had his brains knocked out by one of the mob with the butt of his musket, while pleading for his life; and who kept the faith till death and always talked it when opportunity presented. His neighbors tell me he was never too busy, even in harvest, when anything was said derogatory to the character of Joseph Smith, to stop and tell them that all those stories about him were lies, and that he was well acquainted with Joseph Smith and knew him to be one of the best men he ever saw. He could not be moved from his position by any influence that might be brought to bear upon him, as many times the whole community

would make special prayer and effort to induce "Uncle George," as he was called, to join the Baptist Church. He was well known in the county and respected in the community wherever known.

His brother John still lives here and is a worthy member of the Reorganized Church. The following is a statement made by him to me:—

"I was born in 1818. I was baptized January 27, 1889, by Elder D. L. Shinn. I never belonged to any other church. I have been a believer in this doctrine for more fifty years, and there never has been any other faith for me; there is no other.

"I had a brother, who suffered the persecutions in Missouri, and who was well acquainted with the prophet. I saw Oliver Cowdery and a man by the name of Batson, in Harrison County, and heard them preach. I also heard Henry Bigler, and the two Lyons (I forget their names) preach. I was about twenty-four years old then; it was about two years before the death of the martyrs.

"I did not hear any more preaching till the advent of Bro. L. R. Devore, in this county, in 1887. Persecution soon began as usual by the 'pious' and others that could be mustered into service. Bro. T. J. Beatty, of Limerick, Ohio, soon joined him, and soon after a mob of forty-one men, including the Baptist pastor in this neighborhood, and his sons. Bro. Devore and Beatty were at my house on that night, and had gone to bed, when the mob came and wanted the preachers. I told them they could not have them. They said they would have them at whatever cost; that if we would give them up they would not hurt us, etc. There were ten of us who had heard that a mob of one hundred would be there, and we were guarding them. I told them they could not get them; that I could face my coffin as well as they could face theirs; that they were in bed and should not be disturbed. They said they would give us five minutes, then three, then two, then one, then they got panic-stricken and fled, some to the creek bank, some behind the corn crib, and some behind the chicken house. After a time they fired a few shots and left."

Bro. Rogers said much more, but I forbear as I want to give some space to Aunt Maria, his wife's statement. She said: "I always tried to live according to the rules while in the Methodist and Baptist Churches, but never received any particular light in either; but after I came with the Latter Day Saints I found the true light and great power. That I know, because I have had the blessings.

"When Bro. Devore came into this neighborhood to preach I did not go to his meetings till two of my sons were baptized. I then heard Bro. Devore preach on the "One Body," and when he read that God had set some in church, first apostles, secondarily prophets, etc., I felt sure he was making that scripture and that it was not in my Bible; so when I came home I had the boys see how it did read. When one of them read it that way I told the other one to read it; and when he read it the same way I gave it up. He [Devore] also showed how the members of the human body all rejoiced together when

one rejoiced and how they all suffered together when one suffered; and that if all the different churches represented the different members of this one body, they would not be contending against one another, but when one was prospering all would rejoice, and when one was suffering all would suffer; and that those churches that are weakest would receive more 'abundant honor' and so on.

"I could not quit thinking about these members, and when cooking a meal I scalded my little finger, I immediately thought of what Bro. Devore said about the less honorable members. I thought, 'Sure enough, the least member suffers, and now the whole body suffers with it.' After giving it some attention I again turned my steps to preparing the meal, and had not done much till I scalded another finger, and now had two witnesses that this is the true church and that his sermon was right. I went to bed praying to know whether to join this church or not. I dreamed that I ought to be baptized and save my soul. I awoke clapping my hands, and could not sleep any more that night and told my son to go for the elders. They came and I was baptized by Bro. T. J. Beatty, September 12, 1889.

"I enjoyed myself in the other churches very much, though I did not receive much light; but this is the first one that satisfied my mind. I never expect to find anything better till I reach the better world. I could not walk to the creek to be baptized, but when I came out of the water I felt well, and wanted to walk back, and believe I could, yes, I do, but they would not let me. Dr. White said if I was put in the water it would kill me. My health was better, and after I got dressed I walked around and they told me I was quite spry again. I was certainly born anew, and felt well.

"I know this work is true, and that there is great power in this church. Last winter I called for the elders and they administered to me as James directed for my sinking, fainting spells; I would go away as if I was dead, every week or two, and one time they thought I was dead. Since I was anointed I have never had one, nor a symptom; and I thank my God for his great power."

Aunt Maria told me much more, but I have not time to write it. I am still trying to sound the everlasting gospel in these West Virginia hills and now have good hearings and respectful, courteous treatment, from all except the Baptist preacher here, who was an enemy to the truth in the beginning, also a few of his members who will not do their own thinking, but let him chew their food and they just open their mouths and swallow it down.

I came into this State on the 5th of December and have preached twenty-three times to date. Bro. D. L. Shinn and F. J. Ebeling were with me awhile. Bro. Ebeling returned home to Wheeling, and Bro. Shinn was called home on account of sickness in his family. By card from him since, he is now again in the field. Some have requested baptism; much prejudice is being removed around here; I believe we will have the good wishes and respect of the best citizens of this

part of Calhoun County henceforth. I enjoy good liberty, and good health, and good treatment. Bro. Thomas K. Ferrell is with me now. I expect to return home about the middle of January. May the Lord continue to bless and uphold all the faithful ones.

J. L. GOODRICH.

COUNCIL BLUFFS, Iowa, Jan. 6.

Editors Herald:—The New Year opens with bright prospects so far as the Council Bluffs branch is concerned. A gradual growth in spirituality and earnestness is apparent. A number of the Saints who for a long time have been cold and indifferent are now taking an active interest in the work. We had an excellent sacrament meeting last Sunday, and if the first Sunday in the year is any indication of what the year will bring forth, the branch should outstrip every past experience. Much sickness in the city now. Two were baptized here on New Year's Day; one a former worker in Mr. Savidge's church. I go to Macedonia soon to hold a series of meetings.

Yours,

T. W. WILLIAMS.

BAINBRIDGE, Ohio, Jan. 6.

Editors Herald:—I have recently been engaged in instructing a class in vocal music at the Highland branch. Quite a degree of progress was made. This is something that has been neglected by the Saints in this part, and I am glad to see some begin to take more interest in singing. While with the Highland branch I preached nine discourses. Two of them were at a new place opened by James Moler and J. L. Goodrich last October.

I am now on my way home. In a few days I expect to go to Carbondale in Athens County, where I have secured the promise of the town hall for preaching.

Yours,
H. E. MOLER.

Original Articles.

DEATH NOT TO BE DREADED.

IF a man die, shall he live again? All the days of my appointed time will I wait, till my change come.—Job 14: 14.

The subject that Job is discussing in this verse is death, and it is one of the most important that human minds are called upon to investigate; not that the physical death is in, and of itself of greater or less importance than other conditions which humanity is heir to, but the human estimation of death comes from the important bearing which it is believed to have as to the consequences of the past and the prospects of the future, or the possibility of a life after this.

The consideration of death is of more importance from the misconception entertained by nearly all the different churches of our land with

regard to this most solemn and interesting event of human experience. Therefore we have a class who claim the cheerless and terrible belief that death is the end of all conscious being; that is, when the body is consigned to its last resting place nothing remains thereafter but ashes or a formless essence that soars away and mingles with the elements; and that all the glowing hopes and all the lofty aspirations of humanity are to become as naught, and consciousness and capacity for knowledge and happiness which have just begun to expand in this earth's life are all cut off by death and buried in the grave.

But we have another class that tramples under foot all the love that our Savior manifested for humanity, by teaching that there are only two places for human souls to go to; that is, hell and heaven, that but a few of the human family will be saved, and that the majority are condemned and placed in hell among fiends and devils, that all hope will be destroyed, all sympathy gone, and aspirations dead; yet this is to be the fate of the majority of poor, trusting, human souls. What a horrible falsehood on the infinite love and wisdom of God! How thankful should the Saints be, that God has given us a more glorious hope and a more consolatory understanding as to the death and future of the human race!

Under the benign influence of the latter-day work, that is now dawning upon the darkening condition of humanity, many a poor heart has been made to glow and rejoice that Christ has overcome this death, so that now their lives bloom with a consciousness of hope beyond the grave; for this physical body is but the swaddling clothing for the spiritual body in its state of probation here on earth. The spirit and the body shall be reunited as Christ's spirit and body were reunited in perfect human form, and will be prepared to enter upon a new career of unending progress. Thus death is a part of the divine plan of salvation, through which humanity may attain to the highest possibilities of their natures, to fit them for the life to come.

The spiritual body has a habitation which it continues to inhabit through the intermediate state until the day

spoken of in the twentieth chapter of Revelation. Therefore a Latter Day Saint, to whom it is given to understand the problem of an after life should have the strength to meet all worldly trouble with fortitude; and even death should be considered by them as their great deliverer. Though the departure of a dear friend to a Saint should be like that of the sun as it seemingly sets in darkness below the rose tinted horizon of the west; yet we know it has really gone to diffuse its light elsewhere, so that even while sinking in apparent darkness, it is still the same sun; just so it is with the departure of a friend. So, by and by, the angel of death shall remove our mask, and then we shall see, not as through a glass dimly, but we shall see as we are seen and shall know as we are known.

So then we will behold them face to face,
When no rude hand shall roughly tear
Us from each other's warm embrace,
Nor cause a sorrow there.

J. W. HUDGENS.

BAKER, Kansas, February 23, 1894.

CHRIST'S SECOND COMING.—NO. 2.

BY W. W. BLAIR.

FOR two comings of Christ having been revealed to us; a first, which has been fulfilled in the lowliness of a human lot; a second, which impends over the world, now near its close, in all the majesty of Deity unveiled.—*Tertullian, Apol.*

One of the most important facts touching the second advent of Christ, and one to be borne in mind constantly when considering that subject is, that preceding the advent and preparatory to it, the angels of heaven will minister to men on earth similarly as they did in the times of the first advent making plain "the times and the seasons," identifying the church and kingdom of God, and teaching the Saints the things essential for them to know for their safety, edification and comfort. The Bible promises all this.

The next important fact to be borne in mind is, that the Lord, through the Holy Spirit, will reveal his word and will in an orderly, regular way as anciently to his people, for their instruction, direction, and comfort so that the Lord's coming shall not "overtake" them "unawares," but that they may be found "the children of the light and of the day," for this the Bible teaches.

The next important fact to be faithfully observed in the premises is that the prophecies and the promises of the word of God contained in the Bible concerning "the day of the Lord" and "his glorious appearing," are to be taken *literally*, as meaning precisely what it says, uncorrupted by the "private interpretation" of anyone. When all this is observed, it will be seen that the second advent of Christ and the end of the world, with all the notable events preceding and attending them, will be revealed by the Bible, also by angel ministrations, and, further, by immediate, direct revelation by and through the Holy Spirit to the Lord's people then living on the earth.

Has the Lord revealed the fact of Christ's second coming to all, or any, of the so-called Christian churches after the foregoing scriptural manner? If not, what claim have they, singly or collectively, to be called the Church of Christ?

Has the Lord revealed the impending, glorious appearing of Christ in these latter days to the Church of Jesus Christ of Latter Day Saints, after the foregoing scriptural manner? If he has, is not that conclusive evidence that that church is really and truly the Church of Christ? In proof that he has so revealed the second coming of Christ, made plain *the way* of his coming, and provided ample means to prepare a people to patiently, intelligently endure the trials and afflictions incident upon "the great and dreadful day of the Lord" and "be ready" to "meet him in peace," I will now proceed to show.

Joseph Smith, the Seer, in his *History*, gives us this reasonable account of an angel ministering to him, September 21, 1823; and it will be noted that his personal description of this angel harmonizes with those of Daniel and the other prophets, and with that of the apostles concerning angels, but is widely different from the conceits and ideals of Protestant, Romanist, and Pagan. Here it is:—

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any-

thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also a little above the wrists; so, also, were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the urim and thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.' And again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently:—'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming.' In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice, should be cut off from among the people,' but soon would come.

"He also quoted the second chapter of Joel,

from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many other explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not then fulfilled—I should not show them to any person; neither the breastplate with the urim and thummim, only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.—Joseph the Seer, pages 203, 204.

The above was the second vision bestowed of the Lord upon the young seer, the first one having occurred in the spring of 1820, when he saw the Father and the Son and heard the voice of the Lord, saying, "This is my beloved Son, hear him." (Joseph the Seer, p. 202.)

In the foregoing texts is seen; first, direct revelation from God to man, and, second, angel ministration, all preceding and preparatory, to "the great day of the Lord" and the hour when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," as see 1 Thess. 4: 16, 17.

These glorious visions and the instructions then given, were fitting and essential in revealing to man, authoritatively, "the times and the seasons" ordained of God for opening and ushering in "the dispensation of the fullness of times," the restoration of "the everlasting gospel," the founding and building up the church and kingdom of God on earth preparatory to the millennium; the near coming of Christ in power and glory to reign on earth as "King of kings and Lord of lords," making "the kingdoms of this world" "the kingdoms of our Lord and his Christ." I repeat it, these divine revelations were fitting and essential in thus preparing "the way of the Lord" for his second and final coming when he shall sit as king upon the "holy hill of Zion," receive

the heathen for his inheritance also, "and the uttermost parts of the earth for" his "possession."

That the reader may comprehend the full scope and meaning of the texts cited to the young seer by the angel, I think well to quote them at length and ask that they be carefully and prayerfully read and pondered, for they announce "the great day of the Lord" at hand; they reveal the soon coming of our Lord to reign as King; they denounce destruction upon the wicked; they make known the approaching millennial glory.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. . . . Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—Malachi 3: 1-4; 16-18.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4: 1-6.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might,

the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isaiah 11.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.—Acts 3: 19-23.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2: 28-32.

Such a full and plain announcement of the purposes and designs of God relating to these latter days, such a specific identification of "the times and the seasons" appointed of God for this present age of the world, is worthy of God and most essential to his people.

THE NARROW NECK OF LAND AND THE RIVER SIDON.

WITH much pleasure I herewith answer Bro. C. R. Duncan's request, as published in the *Herald* of December 11, briefly, as I have written a work on the subject matter he wishes to know all about, and which will be published in book form by the Ensign Office, all being well, in the near future. I will state here, however, my reasons for locating the "neck of land" of the Book of Mormon account as that of the Isthmus of Tehuantepec; and will also give my "position" as to the location of the "River Sidon."

1. My position for locating the boundary line between the Desolation country and the land of Bountiful on the Tehuantepec Isthmus is, because the isthmus is northward of the country as shown on our maps of America of being nearly surrounded by seas and gulfs, answering to the country described by Alma of the Nephite account, of "the land of Nephi, and Zarahemla" being "nearly surrounded by water." Hence such a country is shown by the map of Central America proper, and by the Honduras Bay it is shown that at that point Central America is nearly divided in two parts by the bay, thus answering to Alma's account of the land of Nephi, and the land of Zarahemla, being each "nearly surrounded by water;" showing clearly that the land from the Bay of

Panama to the Bay of Honduras answers to the land of Nephi; and northward of the Bay of Honduras to the Isthmus of Tehuantepec answers to the land of Zarahemla. Can such a country be found southward of the Panama Isthmus? If it can, the maps of America do not show it.

2. For locating the line at the Tehuantepec isthmus between the land Desolation and the land Bountiful, in effect is, because southward of the line in Chiapas, relics of cities and temples of antiquity have been discovered and published, answering to the locations of two of the principle cities of the Nephite account; viz., Palenque, ruins answering to the location of the city of Bountiful; and the ruins at Tulha, near Ocozingo, answers to the location of the city of Zarahemla. (The location of the latter is shown on the Gemelli chart, which of course ought to establish the fact.) Have any such remains been found in any of the states of Colombia, on the west side of the main stream of the Magdalena River as those found at Tulha on the west side of the Usumacinta River? If so, they are not on record. Nor has any account been published by antiquarians of remains in Colombian states that will answer to the remains of the city of Bountiful; nor of Manti near the head of the Magdalena River. I hold, therefore, that the Usumacinta River answers to the River Sidon, of the Nephite account, and that the remains at Utalan, Guatemala, answer to the location of the city of Manti, is evident, they being near to the head of the Usumacinta River. For the location of these remains see the map of H. H. Bancroft in his work, "Native Races of Pacific States," Vol. 4.

Of the two native charts I will also briefly state: The Botturini was collected by Botturini Benaduei, an Italian, in the City of Mexico, about the year 1735. The chart has been published in quite a number of works. The copy I have is from the Delafield work of 1839, which shows the history of the Lehi people from Jerusalem to South America.

The Gemelli chart was collected by Gemelli Carrari, in the City of Mexico, in 1700, and has also been extensively published in the works of antiquarians of American antiquity. It shows the

travels of Nephi and his people from South America to Central America, the land of Nephi, and from that land, the southward part, to the northern part, the land of Zarahemla, and which covers a history of four hundred years, from the time Lehi and Nephi left Jerusalem until Mosiah located with his people, the Nephites, in the land of Zarahemla, and each chart is of great worth in defense of the truth of the Book of Mormon for that length of time in the history of the Nephite and Lamanite people. Their interpretation by the Nephite record will of course upset their former interpretation by some of the historians which have stated that they are the history of the Aztecs of about four hundred years, immediately preceding the conquest in the sixteenth century. Such an account is contrary to their showing in every particular, hence the work I have written for publication by the office of the *Ensign*. Yours truly,

SIMON SMITH.

St. JOSEPH, Missouri, Dec. 15, 1895.

MY APOLOGY.

THE now so-called *Return* of September 15, 1895, contains the minutes of a so-called "General Council" of the Church of Christ, held at Davis City, Iowa, September 14-16, 1895. We quote from minutes as follows:—

The letter of Bro. Elias Land, of Rogers, Texas, to the *Lamoni Herald* of July 24, 1895, attacking the *Return* was read and it was Resolved: That we [Wickes, Page, and Clark, E. L.] cannot sustain Bro. Land as an elder in the church until he apologizes through the *Herald* for that action; and we also declare him to be out of harmony with the church in his views on the Twelve.

Brothers and friendly editors of the *Herald*; you can readily see from this quotation that I am required to do a something which lies alone in your power to permit, or prevent being done, and that is to "apologize" through the *Herald*. Will you therefore please permit me through your paper to offer what follows as an apology to that august (?) body?

In the first place I wish to say: It was *not*, as appears from the resolution, the *act* that offended, but it was the clean, clear *truth* at which they were and are offended.

If the *act* in attacking the so-called *Return* was a sin or an immoral act in me, then the so-called *Return* and its

management have violated the law of Christ in giving further publicity to this sin or immoral act by publishing my letter in its columns from the *Herald* without first laboring with me as the law directs; and that so called "General Council," has, at the instigation of C. A. Wickes, violated the same God-given law, and their actions in said council are void before God. Who will say nay? That council was only a child of the council held on April 6, 1895, which council was held by myself, George W. Schweich, and many others, as letters before me attest, to be illegal and out of the order as taught in God's word.

When C. A. Wickes gives further publicity to my letter by publishing it in the so-called *Return* he tries to comment on the same, but he fails to disprove one statement made by me; in fact he is so conscious that I told the truth in my "letter" that he dared not even deny in plain terms one statement in said letter, but uses his slick tongue and pen to hide his own conscious guilt in the matter from others.

I will here prove that he was conscious of guilt in the matter. The reader by referring to the *Return* for April 1, 1895, page 7, will see notice from me of articles of protest against Articles of Incorporation, etc., and Wickes' statement.

He says:—

Certainly, Bro. Land; how can we arrive at a "unity of faith" except we have a means of freely discussing points of difference, always remembering to do it in kindly feeling and courteous terms. That is what this paper is for. Exchange ideas, get acquainted. We'll risk discussion if the golden rule is kept in sight. Our motto is, "No gag law."

Soon after the above came out, Wickes wrote me that "if" I wanted to write upon the subject of "The Twelve," to do so and he would publish my articles. I wrote two articles of a contemplated five upon that subject and sent them to Wickes for publication, in which I compared W. P. Brown's position upon the Twelve, and Wickes' position, with the word of God in the two books and the revelations through the Seer's stone in 1829. Wickes saw that if he published them he would find himself nailed to the wall, and sought some excuse not to publish them, and returned them with the request to "condense them,"

put all I wished to write in three articles of a very short length, requesting me to simply give my views. It seems he did not want me to give proofs and reasons for my views. No, that is just what he does not want. I detected his real reason, and so informed him that he was seeking to "gag" me and prevent me from "freely discussing the points of difference," in direct violation of his statements in the *Return* as quoted.

He wrote me in answer, and charged me with abuse and not using courteous terms in my articles, and says, "You had better start a paper of your own;" which is as good as to say, "Then you can publish what you wish." In answer to this I told him as follows:—

"God forbid that I should start a paper like you started"—the *Return*, etc. I then gave in substance about what was contained in my letter as published in the *Herald*. I sent this letter to C. A. Wickes through George W. Schweich, requesting him to read it and then send it to Wickes, which he did. Upon Wickes receiving this letter, or very soon after, he turns the paper back to the executors, as he claims he has done. This shows that he was conscious of guilt in the matter; yet he tries to hide his guilt in in his comment upon my letter; and it seems he run out of soap and used lye (lie); for he says:—

The trouble with Bro. Land is that the *Return* is quite too near what it was at first, for he had the "Twelve" fever then, as now, and sent articles to Bro. Robinson for publication on that subject, and Bro. Robinson informed him that he considered him clearly wrong on that head, and refused to publish them, etc.

To this I wish to say, that C. A. Wickes either willfully falsifies or makes this statement upon hearsay; for "Bro. Land" never sent Bro. Robinson articles on the subject of the "Twelve" and they were returned with the statement made by Wickes.

That so-called "General Council," that august (?) body, Wickes, Page, and Clark, further declares "Bro. Land out of harmony with the church in his views on the Twelve." How this body (?) can make such a declaration is strange indeed, as the church has never declared herself in plain terms upon this or any other subject. How can the church declare herself upon any subject in an unorganized

condition as she is in fact? The church cannot declare herself without, first organizing. This has never been done since David Whitmer died. He gives us to understand in his "Address" page 51, that the church had to be laid waste, and was in scattered fragments at the time he wrote, and she has not been placed in any better condition since by organization; so the church has not declared herself yet; but she is still being "laid waste," and scattered in less fragments by such men as Wickes, Snyder, Clark, and Page. Their action at the last so-called "General Council" proves this statement. See what they did. Wickes, Page, and Clark resolutely Cox, Smith, Land, and four others to be in a bad fix, declared them out of harmony with the church, etc. Then right upon the heels of their actions we hear the voice of their commanding general, saying: "Close ranks! FORWARD!" (See *Return*, September 15, page 6.)

By this military command we know who it is that has assumed the headship and leader of (as I said in my offensive letter) a few of the so-called "Whitmerites," C. A. Wickes is their commander. Who will say No? Do you not see that vast army, at the command of General C. A. Wickes, throwing the weight of the body on the left foot, ready to step off on the right foot, at the command of their general, MARCH.

I wish to suggest to General Wickes, that before he gives the command to march that he had better close ranks again, as P. A. Page has broken ranks, and cannot march out to Utah to help release John J. Snyder, one of the three, from the bad fix he has got into.

By the way, General Wickes, I see from your paper that you intend to march out somewhere and start up what you call a "community." I suppose you intend to purchase lands for the community with the Adams fund. If so, I hope your career will not be as bad as S. Rigdon's when he went from Nauvoo.

As to my apology I wish to say: I always considered it unmanly for a large, stout, healthy man to jump on a poor, little, weakly, consumptive man, or a big dog to jump on a little one, for this reason I feel to apologize

for attacking the so-called *Return*; for it is certainly very poor and weakly, and is in the last stage of consumption, and possibly, for this reason alone, I should not have attacked the poor little thing.

General Wickes may think me another "Peck's Bad Boy." If so I cannot help it. This is the only apology I feel to make at present.

Respectfully,

ELIAS LAND.

ROGERS, Texas, December 12, 1895.

Conference Minutes.

WESTERN MAINE.

Conference of the Western Maine district convened with the Bray's Mountain branch, December 28, 1895, at two p. m.; W. G. Pert, chosen to preside, E. H. Pert, Clerk. Elders reporting were, J. C. Foss, J. J. Billings, J. W. Blastow, O. C. Eaton, J. B. Eaton, W. G. Pert, U. W. Greene, S. S. Eaton, W. W. Blanchard; Priests S. G. Cunningham, L. C. Gray, J. E. Eaton; Teachers A. Hutchinson, E. H. Pert; Deacons H. E. Saunders, H. R. Eaton. Branches reporting: Bray's Mountain, Little Deer Isle, Green's Landing, and West Surry. Bishop's agent's report read and referred to an auditing committee and found correct. On hand last report \$17.13; received \$204.54; paid out \$203.02; on hand \$18.65. Moved to sustain W. G. Pert as district president, J. J. Billings, assistant. Moved that the next conference be at Little Deer Isle the last day of February, 1896. The committee on the tent business reported that they had been successful in settling the business; committee discharged. Moved that the money received for the tent be left in the hands of the Bishop's agent until it shall be called for for that purpose. Preaching by S. G. Cunningham, W. W. Blanchard, and U. W. Greene. Moved to extend a vote of thanks to the Saints and friends of Bray's Mountain for their hospitality during conference.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school convention of the Kewanee district will convene at Kewanee, Illinois, February 14. We trust that every school in the district will send delegates, so that all may be represented, and that we may learn of your needs and your progress. If no member of your school will attend, empower your branch delegate to act for you. Do not fail to send in a report of your school.

CLARA FRANCIS, Sec.

NOTICES.

To the Sunday schools of the General Association:—We wish to notify you that at our district association held December 30, 1895, at Angola, Kansas, a resolution was passed that we present the following at the next General Association: That under the present rail-

road pass system women can receive half-fare permits on the railroads if they wear a distinctive garb and have credentials; therefore we call the attention of the General Association to this and ask that they take some action upon it. We have a number of lady officers of the General and also of the district associations, and if they were granted credentials from the General Association, together with the "garb," they could have half-fare permits which would lessen the expense one half while visiting the several Sunday schools they have charge of.

Respectfully your coworkers,

MINA E. HART, Supt.

MYRTLE JONES, Sec.

SHERWIN, Kansas, January 10, 1896.

Miscellaneous Department.

GIVE FULL NAME.

It is absolutely necessary to have the first or given names in full, of those who send in tithes and offerings in order to avoid mistakes in the records.

Simply giving the initials often requires the bookkeeper to run over various lists and letters to determine the residence of parties before being able to properly credit in posting to ledger account.

It will greatly aid our work if the Saints and friends writing will give the first name in full, and also the initial or middle letter if any.

Bishop's agents in making out their annual reports are particularly requested to observe this. Very respectfully,

E. L. KELLEY.

LAMONT, Iowa, January 12, 1896.

CONFERENCE NOTICES.

There will be a conference of the Ohio district held with the Hocking Valley branch at Sand Run, Ohio, Saturday Feb. 22, beginning at 10 a. m. All are cordially invited and all the ministry especially requested to be present. Delegates to the General Conference are to be selected, and it is hoped the committee on reunion will be prepared to report. All branch officers will please notice the General Church Recorder's notice and request in recent *Herald*. We trust each branch will report. All come on Friday the 21st. Let us come in the Spirit's power.

JAMES MOLER.

President of District, and
Submissionary in charge.

The Northern California district conference will convene at Oakland, Friday, February 28, 1896, at ten a. m. Branch secretaries will please remember to use the printed forms for reports. All reports of officers must be in writing. The Sunday school convention will hold a session probably on Saturday afternoon. We wish a full report from all schools in the district. We wish all to be represented. Come all and make the session the best ever held in the district.

C. A. PARKIN, Pres.

M. A. SAXE, Sec.

NOTICES.

To the Saints of the Oregon and Washington district of the Pacific Slope Mission; Greeting:—I take this plan of introducing myself to you, and as I wish to know how others feel about sending a delegate to conference at Kirtland next spring, I ask every Saint who is in favor of sending a competent man there to represent the Saints in this district to write their names and post office addresses on a postal card and send it to me, as I wish to correspond with you.

Your brother in the building up of Zion,

PRIEST WILLIAM TAYLOR,

President of Hope branch.

DRAIN, Douglas County, Oregon.

BORN.

BERGERSEN.—Near Lamoni, Iowa, December 23, 1895, to Bro. Bant and Sr. Emma Bergersen, a son, and named Norman Ephraim. Blessed at home, January 6, 1896, by Elders Robert M. Elvin and Louis Gaulter.

MARRIED.

ALLEN—EWING.—At the residence of Mr. Hiram and Sr. Mary L. Ewing, Davis City, Iowa, January 1, 1896, their daughter, Lucy A., was united in marriage to Mr. John R. Allen, Bro. H. A. Stebbins officiating.

ROBERTS—ROBERTS.—At the home of Sr. Ellen W. Roberts, near Thurman, Iowa, January 1, 1896, Mr. Edward Roberts, of Douglas, Nebraska, and Sr. May Roberts, Elder J. C. Moore, officiating. May peace and prosperity attend them through life.

DIED.

TAYLOR.—At her home in St. Louis, Missouri, December 26, 1895, Sr. Martha Taylor. She was born in Council Bluffs, Iowa, July 12, 1853. She was married to Thomas Taylor, son of Bro. Thomas Taylor, of Birmingham, England, in 1878. Two daughters were born to them, hence two daughters, husband, father and mother, brothers and sisters, with a host of friends, mourn. She joined the church in childhood, did good as opportunity presented itself, and died in the hope of a glorious resurrection. She was highly respected, as evidenced by the large concourse of people that attended her funeral. The funeral was conducted by William Jacques and G. H. Hilliard.

"She sleeps! Her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest."

BERGERSON.—Near Lamoni, Iowa, January 11, 1896, Sister Emma E. Bergerson, aged 26 years, 2 months, and 3 days. She was the daughter of Bro. Norman W. and Sr. Ellen Smith, formerly of Hopkins, Michigan. Her mother died in November, 1893. Emma was baptized September 24, 1882, by Bro. Joseph Smith; was married to Bro. Bant Bergerson November 17, 1891. She was lovely in her character and pure in life from childhood up, being noted for her amiable disposition, her gentleness of spirit, and her faithfulness to duty. She leaves a babe of nineteen days. The funeral sermon was preached by Bro. H. A. Stebbins. President Joseph Smith assisted in the service. There was a very large attendance of the sympathetic community, Saints and others.

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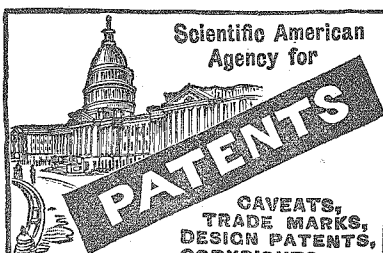
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MRS. M. WALKER,
Lamoni, Iowa; or
ZENOS H. GURLEY, Agent,
Of the same place.



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

Vol. 43.

Lamoni, Iowa, January 22, 1896.

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SCIENTIFIC JUDGMENT AND BIBLE STATEMENTS.

Prof. J. B. THOMAS, D. D., in *Homiletic Review*, New York, January. Excerpt.

If it were ever desirable or possible to deny the use by Scripture writers of language which is embarrassingly difficult to accept if taken literally, it is certainly no longer so since the lavishly erudite massing of testimony to that effect by President A. D. White, in his articles on the "Warfare of Science." It is soberly true, as he affirms, that the heavens are spoken of by them as having "windows," both the earth and the heavens as having "pillars," the sun as "rising" and "going down," etc. He might have added that the sea is affirmed to have "doors," the waters to contain "chambers" laid upon "beams," the clouds to be made into "chariots," and the wind to have "wings." But if the abandonment of metaphor is the essential condition of "inerrancy" in referring to the facts of nature, it is doubtful if any modern writer can pretend to scientific veracity. Mr. Darwin certainly could not: for his world-famous phrases—"natural selection," "struggle for life," floral "contrivance," the "law of parsimony," and the like, forbid. Grant Allen, in his choice little "Story of the Plants," just issued, categorically declares that they "learn by the teaching of natural selection" what kind of leaves it is most desirable to produce; that they "take care to throw away no valuable material;" that the trees providently "arrange for the fall of their leaves," in the most wholesome way, etc. He would, no doubt, be surprised to hear

that he had therefore been cited as engaged in "warfare" against science; his language plainly reiterating the old Dryadic superstition of the Greeks. Writing in the nineteenth century, when words have immensely multiplied and shaded themselves to exactitude of use, he finds himself compelled, in describing phenomena, to speak phenomenally.

This is, in fact, the universal and unchallenged fashion of science. Men talk glibly of straight lines, atoms, ether, as if these were producible to the eye, solid to the scalpel, and imperishably actual. But none know better than themselves that not one of them is demonstrable, even if it be intelligibly possible. Shall we be more exacting of language in its crude archaic poverty, than in its rich development and elaborate refinement of phrase? The word "day," for instance, still has a penumbra of meaning beyond its more specific reference to the time of the earth's revolution on its axis. Is it reasonable to suppose that, when "fingers were used for forks," it was less comprehensive in use?

But enough of haggling about words. The real matter in controversy is a much deeper one. It reaches to the more or less direct imputation of essential falsity in idea, as well as incorrectness in expression. Professor Jowett, in the famous "Essays and Reviews," more than thirty years ago, declared that "the explanations of the first chapter of Genesis have slowly changed, and as it were retreated before the advance of geology," and he thereupon proceeded to denounce "spurious reconcilements of science and revelation." President White renews the statement in substance, describing the "victory of astronomical science over theology," as compelling a "retreat of the sacro-scientific army of church apologists" "through two centuries"; effected, as to Protestants, by a "little skillful warping of Scripture, and a little skillful use of the time-honored phrase attributed to Cardinal Baronius, etc.

There is abundant reason for the

distrust of "spurious reconcilements." If, as Professor Langley tells us, astronomy has been fundamentally revolutionized within a generation, and if Professor Huxley might lawfully ridicule the appeal of Mr. Gladstone to the biology of Curvier's time, that biology being long since effete (although Cuvier has been dead only a little over fifty years), the attempt to reconcile the fixed language of Scripture with the chameleonic phases of current opinion and speculation in scientific circles must seem as futile as to try to measure the horizon line against the flickering aurora borealis. It might have occurred to those who are so prompt to impute illicit "warping" of the text to theological exegetes, that the maintenance of precisely opposite scientific theories in succeeding generations, upon the basis of unchanging facts, seems to suggest the possibility of an equally unwarrantable warping of the facts of nature to suit a current theoretic emergency. Possibly, also, a little farther exploration of the history of exegesis might have disclosed the fact that, in some cases at least, the present need of "reconciliation" has grown out of a "warping" of the text in earlier days at the behest of current speculative opinion—then as now confounded with "science."—*Public Opinion.*

THE CENTRAL AMERICAN UNION.

THE monthly bulletin of the Bureau of American Republics for September publishes the full text of the treaty of union between Honduras, Nicaragua, and Salvador, consummated in June last, which is the first authoritative statement that has been made upon this important question. The preliminary work of effecting this union has been going on for nearly a year, and has now progressed so far that three of the five Central American republics have come together in political unity, leaving Guatemala and Costa Rica to come in later should they be so disposed, in which case Guatemala unquestionably would be the strongest and most influential factor of the group.

Under the terms of the treaty of union the three republics first named will be officially known as the "Greater Republic of Central America," and this title will remain until Guatemala and Costa Rica voluntarily come into the union, when it will be changed to "Republic of Central America." None of the governments signing the agreement renounce their autonomy or their control of internal affairs. The three republics will be represented by a Diet or sort of General Assembly, elected by the various Legislatures. This Diet will have for its object the maintenance of friendly relations with outside nations, the formulating of treaties and agreements, which must be ratified by the various Legislatures, as well as all questions affecting the general interest, and the submission of disputes to arbitration, not only as between the republics and foreign powers, but as between the republics themselves, in case they ever disagree upon any question. The Diet will also nominate the diplomatic and consular representatives of the Greater Republic. Another article provides for permanent union, as follows:—

"Within three years, or before, if it should be possible, the Diet shall form the plan of definite union of the republics signing, under the form which should seem to it most practicable, and shall give an account of such plan of union to a general assembly composed of twenty members elected by each one of the Legislatures immediately after the Diet has advised the governments that they have elaborated the plan alluded to."

Of course it now remains to be seen whether this agreement can be carried out, for it must be remembered that the three contracting powers, if they can be called powers, are not only jealous of each other and inflammable in temper, but are so loosely governed that a given administration may be upset most any day by revolutions precipitated by military adventurers. But should the union become a permanent one and should Guatemala and Costa Rica eventually join it, it would be an important step towards a future combination of Mexico, the Central American, and South American republics, and possibly the United States—in other words, the formation of the Pan-American union.—*Ex.*

EDUCATION IN THE UNITED STATES.

THE extraordinary importance attached to education in the United States is evidenced by the report of W. T. Harris, Commissioner of Education, to the Secretary of the Interior, for the year ending June 30, 1893. It is a bulky book of 1,224 pages, and yet this is only Vol. 1. of the series. Notwithstanding that its colossal size will not commend it as a book for general reading and that its summaries hardly reach within three years of current doings in the world of education, there is much in it of general interest.

The first 112 pages are devoted to general summaries of pupils in all grades in public and private schools and institutions and to the State common school systems. Then follow illiteracy in the United States, 30 pages; foreign educational systems, 196 pages; education as represented at the World's Columbian Exposition, 471 pages; papers prepared for the World's Library Congress, 319 pages; and statistical tables 497 pages. The second volume will be devoted to documents illustrative of American educational history, the report of the Committee of Ten on Secondary School Studies, the National Educational Association, the education of the negro, pecuniary aid for students in universities and colleges, university extension, medical education, education in the various States, educational affairs in Alaska, necrology, and statistical tables, the two volumes including 2,083 pages and being one of the largest department reports, outside of the census, ever issued.

The statistics in this work, though only brought down to June, 1893, are none the less interesting. The whole number of pupils enrolled in schools and colleges in 1892-'93 was 15,083,630, being nearly one fourth of the population. Ninety-six per cent of these were in the elementary grades. The number pursuing higher instruction was 154,989. There were employed in the schools 383,010 teachers, of whom 122,056 were men and 260,954 women. As showing the important part played by women in the education of the young the report states that the increase in the number of male teachers was 483, while the increase in the number of female teachers was 8,301. There are fewer male teachers now than in 1880, while the female teachers have increased about 70 per cent since that date. The number of schoolhouses in 1893 was 235,426, valued at \$398,435,039, being an increase in value of over \$10,000,000. Of the \$165,000,000 of school revenue in that year \$34,000,000 came from State taxes, \$108,000,000 from local taxes, \$9,000,000 from the income of school funds, and \$14,000,000 from miscellaneous sources. Since 1880 the common school expenditure of the

United States has more than doubled, having increased from \$78,000,000, to \$163,000,000.

Other statistics show that there were 2,812 public high schools with 232,951 pupils, 1,434 academies with 96,147 pupils, 451 universities and colleges with 140,053 students, 143 colleges for women with 22,949 students, and 152 normal schools with 36,669 students. Besides these there were 19,752 medical students, 2,852 dental students, 3,394 pharmacists, 6,776 law students, and 7,836 theological students, these figures showing that medicine is still the favorite profession. It is gratifying to note in this connection that the colossal expenditures for education in the United States are making serious breaches in the wall of illiteracy. In 1870 the per cent of illiterates to the total population 10 years of age and over was 20; in 1880, 17; in 1890, 13.3. The per cent for the native white population in 1870 was 10.8; in 1890, 6.2. The illiteracy of the foreign born white population fluctuates. In 1870 it was 14.4; in 1880, 12; in 1890, 13.1. The statistics of illiteracy among the negroes show encouraging results. In 1870 it was 79.9; in 1880, 70; in 1890, 56.8. If this ratio shall continue, and there is no apparent reason why it should not, the negro race will soon occupy a creditable position as compared with the whites. Much, however, yet remains to be done when the statistics of Germany are studied. The total ratio of illiteracy in the United States is 13.3; in Germany it is 1 per cent!—*Chicago Tribune.*

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, January 22, 1896.

No. 4.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 22, 1896.

ARE THEY UNTRUE?

THE Salt Lake City, Utah, *Deseret News*, for December 17 has the following leader, to which we believe a reply to be necessary:—

ITS CHARGES UNTRUE.

A late issue of the Saints' Herald published at Lamoni, Iowa, by the Reorganized church, contains an article headed "Work for the Dead," in which it quotes from the *DESERET NEWS'* report of the remarks of Elder Marriner W. Merrill at the late General Conference of the Church. Elder Merrill spoke upon the work being done in behalf of the dead in the temples of the Latter-day Saints, calling attention to the fact that the present authorities have had the same spirit which inspired the Prophet Joseph, in continuing that which was commenced by the Prophet in the erection of temples and in the work accomplished therein. The Saints' Herald comments upon this discourse, and after sneeringly referring to Elder Merrill as being "one of the latest Apostles chosen," it says:

"Those who have been desirous of passing through the endowment ceremonies, for themselves, and of attending to baptisms for their dead, have been charged a certain sum for the privilege."

The Herald goes on to state that "for something like forty-seven years prior to last April, sealing and baptisms for the dead relatives and friends were actively taught, and as actively practiced; the people being given to understand that the system was perfect as it came from the lips of the Prophet Joseph Smith." It then says the people here "visited the temples, received their endowments, and performed the rites of baptism for their dead, paid the fees charged for the service rendered, and went away believing the work to have been correctly done." Then it adds:

"Many of these must have been shocked, and possibly seriously distressed, to be told last spring at the Conference, by President Woodruff, as they were, that much of the work the people had been doing for themselves and their dead was unavailing, the methods having been misunderstood and the work wrongly done, making it necessary that the work should be done over in some other way; and advising the people to set about it and have their work done in as short a time as possible."

Proceeding upon these texts, the Herald argues to establish two points thereby: 1—That when "work done under a system said to have been so grand and of such stupendous importance to the people" is discovered to be "unavailing and of no effect," "what may not the people expect if, accepting the new teaching and again repaying the charges again to perform the work once done by the advice, and under the direction of those same leaders, they shall be told that again their work was unavailing and must be done over again;" and 2—That if "the work is to be done over again, it shows that the conception of its practice was wrong in its inception—started wrong on a wrong basis—misunderstood and misapplied by the living oracle with whom it originated, or through whom it was declared, no matter who that one was."

As is usual with the Saints' Herald when criticising anything pertaining to the Church of which the Herald editor's father, Joseph Smith, was the first Prophet and President in this dispensation, and in whose cause he became a martyr, it makes a false statement, and then, rolling that as a delicious morsel under its tongue, proceeds to argue in support of its peculiar views. It is this case the paper's opening statement that those who receive or engage in the ordinances named "have been charged a certain sum for the privilege," is utterly without foundation in truth. Hence the first point sought to be established by the Herald writer fails because of its falsity.

On the other proposition it is equally untrue that President Woodruff said that work done for the dead "under the direction of those same leaders" was "unavailing and must be done over again." No such sentiment was given utterance to. If the Herald writer had any desire to tell the truth he could have referred to the quotation he makes from Elder Merrill's remarks, wherein it is said that a great deal of work had been duplicated, "from the fact that the people did not keep a record." A record is an essential element of the work for the dead, hence its omission by the Prophet Joseph at one time necessitated repetition, in order to be correct. But the omission of a vital part of a ceremony does not prove the ordinance to which the real ceremony belongs to be wrong in principle, any more than the performing of baptisms without divine authority, as is done by the Reorganized church, establishes the doctrine of baptism to be an error. The omission of an essential element makes such unauthorized baptisms unavailing, and in order to receive the benefits of the true ordinance a person receiving the former would have to be baptized again by one divinely authorized to administer in the ordinance.

The statement of President Woodruff regarding work that should be done over

again to be proper did not refer to anything performed "under the direction of those same leaders," but that which was done without their direction. The baptisms performed for the dead were not affected or referred to at all. To a limited extent in sealing people had proceeded in certain relationships, without fully understanding what was required. The matter coming to the attention of the President of the Church—the "living oracle" spoken of so derisively by the Herald—he quickly set affairs right by giving the people as emphatic and public instruction as possible, stating the word of the Lord on the subject; and when this came it was readily comprehended by the Saints. All the Herald's talk about "revising the economy and policy of the Church," "putting the probity of the living oracle into grave discredit," and "jeopardizing the faith and confidence of the people," is vicious and reprehensible, because it urges an accusation wholly untrue and therefore without justification.

In replying to the foregoing we shall try to keep the lines of correct dealing, but treat of things as we find them.

First. We are willing to state that in regard to the payment of a fee for services in the rites of sealing and baptizing for the dead performed in the endowment house or temples in Utah, by those availing themselves of that privilege we may have misstated; as we have only the statements of others whom we had reason to believe had been in a position to know for our information as we had no personal knowledge in the matter. If we have been misinformed, we are pleased to know it; as it removes that much from the awkwardness of the situation between the two churches. The *News* states that there is no foundation in fact for such statement. The writers for the *News* should know, and we accept the statement, without dispute.

Second. There was not the slightest intention of sneering in referring to Elder Merrill, as "one of the latest apostles chosen;" but to state a fact. Will the *News* kindly state, when it notices this writing, whether Apostles Merrill and Lund were not the last additions to the quorum of apostles in the Utah Church. Let this dispose of the first objection.

Third. If there is no foundation for our argument upon the suggested idea of there having been something lacking in the observance of the rites of baptizing for the dead and sealing, or adopting for eternity, what is the meaning of the following statements found in the discourses of Presidents Woodruff and G. Q. Cannon, delivered Sunday, April 8, 1894, and published in *Deseret News* for April 17 following:—

Before beginning his discourse Pres. Woodruff had Pres. Cannon read from Doctrine and Covenants, Joseph Smith's letter of September 6, 1842, section 106, of the old editions and 110 of the 1880, or Plano edition. The number of section given by President Cannon was 128 of the Utah edition of 1876. This was used as the text or basis of President Woodruff's remarks. He said:—

I will say this: When the Prophet Joseph had this revelation from heaven, what did he do? There are witnesses here of what he did. He never stopped till he got the fullness of the word of God to him concerning the baptism for the dead. But before doing so he went into the Mississippi River, and so did I, as well as others, and we each baptized a hundred for the dead, without a man to record a single act that we performed. Why did we do it? Because of the feeling of joy that we had, to think that we in the flesh could stand and redeem our dead. We did not wait to know what the result of this would be, or what the whole of it should be.

At the conference held in Nauvoo, October 1, 1841, Joseph Smith, at the "request of some of the Twelve, gave instructions on the doctrine of baptism for the dead." There is nothing in the minutes of that conference dictating the form and manner of the rite; nor are we aware of anything on this in print until the letter of September 1, 1842. In that letter is a provision distinctly made that there should be a record made by an eye and ear-witness to the ceremony.

We do not know just when baptizing for the dead was first practiced in the church, but conclude that as it is a permissive rule, a revelation authorizing it, or fixing a date for its commencement as well as giving the needed direction concerning it was necessary. No public notice of a revelation giving such permission is found prior to this letter of September 1, 1842, followed by one dated the 6th of the same month, in both of which the instruction is given that the accu-

rate recording of the names, of the one officiating and the candidates, the name of the place and date when, as well as the names of three witnesses, was to be a vital part of the ceremony.

Further than this, the revelation of January 19, 1841, in which preparatory reference is made, as see paragraphs 10 and 11, shows clearly that a house and a font were to be prepared that the work contemplated in the doctrine of baptism for the dead might be done. As stated there it is as follows, beginning near the middle of paragraph 10:—

For there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build an house unto me. But I command you, all ye my saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me.

11. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build an house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes and in Jerusalem those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

The teaching in paragraph 12 shows that whenever God will have a house built unto him for the purposes named in paragraphs 10 and 11, he will give command for such building. No people, however zealous, can properly build unless they have the warrant of such command.

From paragraph 13 we quote:—

... And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the

voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them.

This is followed by a promise and a threat in paragraph 14:—

And it shall come to pass that if you build an house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.

There are two, or three, or more questions to answer in regard to what we have quoted above.

1. Where was the house therein commanded to be built?

2. How long a time was to be permitted to build it?

3. Was that house built?

4. Were the people, or the servants, removed from their place?

To the first of these questions there can be but one answer: Nauvoo was the place.

To the second, the reply must be that as the Lord had promised a sufficient time to build it, it must be concluded that such time would be given; provided the people went to with their might to build, and kept the commandments given them. If the people did not do this, then the Lord was not bound, and the appointment failed, or was to cease because the end provided for had come.

3. The house was not finished; therefore not builded. We were living in Nauvoo at the time; lived there until the work on the temple ceased, and until it was burned and utterly destroyed as a building.

No one need to say that the house was finished; we know that it was not; and so testify of our own personal knowledge secured by a direct acquaintance with the city of Nauvoo and by residence there, its rise and its decay, from 1839 to 1866; and frequent visits since that time.

It may not be pertinent to the present issue to discuss all the reasons, real or supposed, why the temple was not finished; suffice it to say that it was not. And it is equally certain that the people were "moved out of their place." The Lord said that they should not be so moved out if they did as he told them. They were

moved out of their place, and the conclusion seems inevitable that somebody involving the people did not do as the Lord commanded; hence the removal.

A similar import to the paragraphs quoted from above will be found in revelation given in Zion, in 1831, paragraph 5:—

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land: wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold here is wisdom.

It is plain from these quotations that a disregard for the commandments given at that time to the church by revelation, or through the Bible, and the Book of Mormon; or any teaching or practice that should conflict with either or all of the above given as law to the church, the right and authority to act in the ordinances appertaining to the doctrine of baptism for the dead would be forfeited, and those so teaching and practicing would be lawfully cut off and deprived of the promises, privileges, and blessing to accrue from the administration of those ordinances. This is our contention.

One would be justified in concluding that a man who had up to that time shown himself to have been careful to follow the word of revelation to him, not exceeding the bounds of permission or command, would hardly have gone so far as President Woodruff states Joseph Smith, himself, and others did. And if the "fulness of the word of God" was given to Joseph Smith, then he could hardly have been guilty of an omission in regard to so vital an element as a record is admitted to be. If Joseph Smith, as a "living oracle," with President Woodruff and others, did a work for the dead, baptizing and being baptized, which "necessitated a repetition," using the *News'* own words, it proves the argument made by us regarding the probability of work so done under one living oracle being found unavailing under the rule of another, to have been correct. If there was a need for the duplicating or repeating any baptisms for the dead, then the first done were unavailing, being fruitless of the

desired effect. Now, whether the failing to keep a proper record by the people themselves, (of their genealogies and persons baptized for,) or by the officers under whose administrations the work was done, was the result of an omission on the part of Joseph Smith in his teaching and practice, or the discovery of a mistake by his successor, our argument is still good—"When are the people safe?"

We quote from the sermon first referred to. Calling the attention of Elders Snow, Merrill, McAllister, and Cannon, in charge of the temples at St. George, Manti, Logan, and Salt Lake, and their associates, he said:—

You have acted up to all the light and knowledge that you have had; but you now have something more to do than what you have done. . . . I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph, who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon this subject than we had received. Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. Changes were made there, and we still have more changes to make, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. I will tell you what some of them are. I have prayed over this matter, and my brethren have. We have felt as President Taylor said, that we have got to have more revelation concerning sealing under the law of adoption. Well, what are these changes? One of them is the principle of adoption. In the commencement of adopting men and women in the Temple at Nauvoo, a great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work there that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them. One instance I will name here: A man went around Nauvoo asking every man he could, saying, "You come and be adopted to me, and I shall stand at the head of the kingdom, and you will be there with me." Now, what is the truth about this? Those who were adopted to that man, if they go with him, will have to go where he is. He was a participator in that horrible scene—the Mountain Meadow Massacre. . . .

Men are in danger sometimes in being adopted to others, until they know who they are and what they will be. Now, what are the feelings of Israel? They have felt that they wanted to be adopted to somebody. President Young was not satisfied in his mind with regard to the extent of this matter. President Taylor was not. When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles) the Spirit of God said to me, "Have you not a father, who begot you?" "Yes, I have." "Then why not

honor him? why not be adopted to him?"

"Yes," says I, "that is right." I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father: not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. What business have I to take away the rights of the lineage of any man? What right has any man to do this? . . . In my prayers the Lord revealed to me, that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people. . . . Myself and counselors conversed upon this and were agreed upon it. . . . We want the Latter Day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. When you get to the end, let the last man be sealed to Joseph Smith, who stands at the head of the dispensation. This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true.

Another principle connected with this subject I want to talk about. A man has married a woman, and they have a family of children. The man lies down in death without ever hearing the gospel. His wife afterwards hears the gospel and embraces it. She comes to the temple and wants to be sealed to her husband, who was a good man. The feeling has been to deny this and to say, "No, he was not in the church, and you cannot be sealed to your husband." Many a woman's heart has ached because of this, and as a servant of God I have broken that chain a good while ago. I have laid before every woman this principle and let her have her choice. Why deprive a woman of being sealed to her husband because he never heard the gospel? What do any of us know in regard to him. Will he not hear the gospel and embrace it in the spirit world? . . . I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them to-day, if they can hear me, Go and be adopted to your fathers, and save your fathers, and stand at the head of your father's house, as saviors upon Mount Zion, and God will bless you in this. . . . When you get to the last man in the lineage, as I said before, we will adopt that man to the Prophet Joseph, and then the Prophet Joseph will take care of himself with regard to where he goes.

President George Q. Cannon followed President Woodruff and in regard to marriages and sealings said:—
. . . Marriages of the children of men are

only binding as between themselves while the covenant lasts. Our fathers made their covenants with our mothers for time, and when time ended of course the covenant and union ended also. . . . We have been taught also that through the revelation of the priesthood and its bestowal upon men, and the exercise of that priesthood in sealing wives to husbands, the children begotten in these marriages are born, as we phrase it, in the covenant, that is, they are recognized by the Lord as legitimate children of the covenant, he having recognized the marriage of their parents, having given the authority to man on earth to bind on earth, and that bond shall be sealed in heaven. . . . Thus you see there is a new order of things growing up among us. It is not necessary, where parents are thus sealed together by the authority of the Holy Priesthood for time and eternity, that their children should be adopted or be sealed to them.

President Cannon proceeded to say in substance that those born out of the covenant did not come under this rule; but that some ordinance was needful for them; and that was found by them in sealing, which they called adoption, that word being used to signify sealing. This he declared was to be done by

this generation and their successors.

He further stated:—

The Prophet Joseph revealed this, but he died before it was fully explained.

When President Young died, the St. George temple was the only one finished. . . . There is not a doubt in my mind that, had he lived, his mind would have been directed to this great subject and he would have inquired of the Lord to know that which was right; for in the minds of many there has been a feeling of doubt in regard to this principle of adoption as it was being practiced among us.

Referring to what President Woodruff said about the adoption practiced at Nauvoo, and "the spirit manifested by many at the dedication of the temple when the ordinances were administered there," President Cannon further said:—

From that day until the present, I have never thought of this subject of adoption without having a certain amount of fear about it.

Another thing that what we have heard to-day will affect. There has been a disposition manifested among our people to some extent, for some men and women to gather up all the names of families they could find, whether they were related to them or not, and perform ordinances for them. I am a believer in this when it does not interfere with the rights of heirship. . . . But you can see the advantage of pursuing now the course that is pointed out by the word of God to us. . . . It will draw the line fairly. It will define the lineage clearly.

We have made these copious ex-

tracts from the sermons preached by these two men because the *News* attacked so sharply the criticism we passed upon Elder Merrill's remarks in regard to work that was being done, and should be done in the temples in Utah.

The work referred to by Elder Merrill as having been duplicated for want of records was work that was done in the endowment house, in Salt Lake City, long after Joseph Smith's death, and after the specific directions in the letters of September 1 and 6, 1842, requiring the keeping of strict records, were given. This then was not an omission by the Prophet Joseph. But, aside from the source of error in the practice of an ordinance, is it not correct reasoning that if an ordinance be improperly performed because of an improper teaching in regard to it and a repetition of it is necessary, then both teaching and practice are unavailing, therefore both conception and institution of the practice wrong? We think so.

To what other conclusion than that the adoption by sealing, in connection with the baptism for the dead as practiced in the temples in Utah prior to the spring of 1894 (instead of 1895, which we erroneously fixed as the date) was wrongly done, can anyone, not a believer or apologist for what was done, draw from the discourse of President Woodruff, indorsed by Pres. Cannon, when the former distinctly states that neither President Taylor, himself, nor any other since the Prophet Joseph had been satisfied with the practice had among them in regard to that same adoption?

It was perhaps unfortunate that we considered baptism for the dead, sealing, and adoption all in one reference, but the end designed was to present the possibility of loss that might accrue to an unstable, undefined, indecisive policy. The completion of the temple at Nauvoo, so far as that it was occupied and used for the administration of ordinances, as Pres. Woodruff's statement shows, must have been after Joseph Smith's death, hence he is not responsible for any mistakes that may have occurred at that time. If *many* did seek to secure the adoption by sealing of many others, as stated by President Woodruff, and a spirit was then manifested

that was not of God, was that spirit manifested by those so seeking to increase their own kingdom and glory in the future world by having many sealed or adopted to them? Who taught them what led to such mistaking conduct? Who were the leaders? At whose door should such division, separating teaching properly lie? We have used the words "living oracles," with all deference to the persons who may have been thought to be entitled to such appellation; and have tried to deal with principles, not men, neither holding the persons of men in admiration, nor their office in undue fear; and the *News* quite mistakes, when it assumes that we were sneering.

The revelation to the church given March, 1833, concerning Joseph Smith and the "kingdom which was coming forth for the last time," contains the statement that "the keys" of that kingdom should not be taken from Joseph Smith while he was "in this world, neither in the world to come."

Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in this world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church, and all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby.

If the keys ("powers and authorities," as some interpret the word keys to mean) were not to be taken from Joseph Smith, neither in this world, nor the world to come, he must hold them yet. The fact that they were conferred upon Joseph Smith by the Lord, as no other could bestow them, is certainly evidence against the idea that he, Joseph Smith, could confer them upon any others — whatever those keys could have been.

Similar keys were conferred upon Sidney Rigdon and Frederick G. Williams, who by the terms of the third paragraph of the same section were "accounted equal with him in the holding of the keys of this last kingdom."

There is nothing in this revelation that conveys any authority upon the men named to institute baptism for the dead, or sealing for eternity, only as such sealing was found in the gospel message, the result of obedience to its requirements.

The oracles referred to are not the prophets, nor the apostles, nor the elders, but are the commandments, the revelations from God to the church; and no sort of proper interpretation can make the language refer or apply to the successors or successor of Joseph Smith in the President's office, nor to the Twelve who were left at his death. Besides this, the revelation does not name oracles to be given to the church through any other:—

Nevertheless through you shall the oracles be given to another; yea, even unto the church.

It is sure that by this clear language what rules, commands, or revelations had already been given to the church through Joseph Smith were to be accounted as the oracles of God, his will, his word, his command. If the church receiving these oracles paid heed to them, it would be well with them; if the church held them lightly, they should "be brought under condemnation," and should "stumble and fall."

If Brigham Young, John Taylor, or Wilford Woodruff, though they should be accounted as "living oracles," essayed to change these oracles confirmed unto the church, they were the instrumentalities of bringing condemnation on themselves and the church.

One of the things thus confided to the church was the Book of Mormon, and condemnation once rested on many because they in vanity and unbelief had treated lightly the things they had received. So states a revelation given September 22, 23, 1832.

Again, The laws which the church had received from the hand of God were to be "the laws of the church," to govern, guide, and control.

Again, an oracle was given February, 1831, to this effect:—

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things shall be saved, and he that doeth them not shall be damned if he continues.

We have, then, the Scriptures, the Book of Mormon, and the revelations given through Joseph Smith to the church identified as the oracles. These no living oracle coming after him can either repeal or make void. Whatever contravenes these is not of

the faith. Whoever continues in them is of the church.

The *News* states that the work referred to by Pres. Woodruff that needed to be done over again was not done "under the direction of those same leaders, but that which was done without their direction."

We wonder whose direction the work of baptizing for the dead, adoption by sealing and other temple work was done under, after Joseph Smith's death, if it was not under those same leaders, Presidents B. Young, John Taylor, and now Wilford Woodruff? If there were others, and the work done under them needed to be done over, it still leaves our contention unbroken, as the work first done would be unavailing, whether President Woodruff so said, or not.

To a limited extent in sealing people had proceeded in certain relationships, without fully understanding what was required.

This the *News* states. Presidents Woodruff and Cannon trace this manner of proceeding to the administration of those rites performed in the temple at Nauvoo, of which both of these men state that neither President Young, President Taylor, nor themselves had been satisfied with. If they were correct in administration, during the time referred to, what gave rise to the dissatisfaction? And if President Young made changes in St. George, and President Woodruff now makes other changes, some of which are sweepingly different to those things first taught and practiced, were not those first things incorrect and faulty in effect?

If it was incorrect practice for men to have others not of their kin sealed to them to increase their kingdom, and it is correct practice now for a man to be sealed to his father, rather than his father to him, a widow to her departed husband, though such husband was not in the church, daughter to mother, as far back as possible to trace the connection, then from the time of this adoption by sealing until this "new order of things" has grown up, as stated by Pres. G. Q. Cannon, the teaching and practice have been faulty and incorrect. Instituted by one man looked upon as a "living oracle," it was changed by another to a degree, and later still modified and changed radically by still another, as

President Woodruff states that changes were made by President Young; and he himself corrects grave misunderstandings as to practice in the sermon quoted from. Such things being true, our "talk about revising the economy and policy of the church," "putting the probity of the living oracle into grave discredit," and "jeopardizing the faith and confidence of the people," is neither "vicious" nor "reprehensible," but wholly justifiable.

Joseph Smith did not become a martyr in the cause of the Utah Church. The church for which Joseph Smith's life was taken was in many respects quite a different one to the present church in Utah as it is now and was from 1847 to 1890.

The *HERALD* has not purposely made false statements regarding the church in Utah, nor rolled them as "delicious morsels under its tongue." Whatever statements the *HERALD* has made about the church in Utah under the leadership of Presidents Brigham Young, John Taylor, and Wilford Woodruff, have been correct as we understood them at the time. And instead of those things which we have opposed being pleasant to us, they have been bitter and distasteful, as we had a right to expect better things. If we have been misinformed, or have misread what has appeared as spoken from the stand, printed in church organs, or occurring as events of the times, at any time our mistake shall be made to appear to us we will correct and make amends for. We have no interest or desire to see injury come to the legitimate work done by Joseph and Hyrum Smith during their lifetime, or provided for in the revelations of God to properly follow after their death; but we now have and have long had a fixed determination not to be silent about nor compromised with any work done by those men clearly not provided for in the word of God, or that is contradictory to or in opposition to that word; and stand in the same attitude toward any work done or sought to be done by those claiming to be following in their footsteps and acting in his name or for him, no matter who these men may be. We are dealing with principles, not men, in the contest we are making. The principles of Gospel

Truth delivered in the angel's message to Joseph Smith are as dear to the HERALD and its patrons as they possibly can be to the *News* and its readers; and those principles having been published to the world, have been accessible to us and others for examination, to be used as criterions by which to try our own and others' professions of faith in God and Christ and their work. We can do this without sneering at our neighbors, much of whose faith is like our own; and this the *News* should have long since learned.

The work of Joseph Smith and that of those coming after him is being tried as in a crucible; the refining processes will continue until the dross is eliminated. The work properly done will stand, that which has been done ill will fall. Every man must abide the trial of his own work. And we with the *News* shall need to bow to the decision to be finally made, whether we love the truth or make and love a lie.

IT IS ENOUGH.

WE have been scored by one brother in Canada and one in Nova Scotia, both British dependencies, for our article, "Americanism in the White House," and now have a motion on the tapis restricting the editor's patriotism, all of which we have published in the HERALD as the organ of all. In addition we have an article from Bro. A. E. Mortimer, London, Ontario, also scoring the editor for the same article on Americanism; which he wishes published "soon as we can."

Each of the writers overlooks our statement that "we deprecate war and desire peace," and deals with our effort for its expression of patriotism. If those hurt, or offended will reread what we wrote in HERALD for December 25, they will discover that we wrote of what appeared to be pending looking toward a disruption by war; the merits of the controversy between the two great nations being in abeyance waiting inquiry by the Congress of the United States. We have now been twice rated direct for what we wrote, and once censured by implication in the motion offered from Copleston; and as we do not propose to answer either writer, we shall let the matter

rest where it is; stating however that the senior editor alone is responsible for the article objected to.

A MINISTERIAL QUANTITY(?).

WE have heard the remark made of public lecturers or speakers that "he is a man of fine physical presence," etc. We once heard a lady, a member of a rich and popular congregation of an "orthodox" church, make reference to a committee of the church sent out to select a pastor, that they had found a man, Dr. So-and-so, a man of "fine physical presence." In due time the Doctor came and began his pastoral duties. He was a good fellow, socially, well liked in many respects; but he could not interest and hold his congregations. He would soar to the clouds in his ideas and was very emotional, but—his sermons lacked food for thought. It was too bad; the committee had traveled over a good portion of the Middle and Eastern States to find a man to "suit their fancy;" had paid a good price, but after all, the man of "fine physical presence" could not do the work of his predecessor—a puny little man, by the way, short and scrawny, with a perceptible tinge of Scotch brogue, but a man of intelligence, force, and wholesome common sense.

The lesson was plain; the committee had failed to heed the injunction to look not on the "appearance," but upon "the heart" and into the mind; had forgotten that God judges not after "the sight of the eye," but "discerns" the "thoughts and intents of the heart."

Not long ago we heard a plea made for a public speaker that "he is a man of fine physical presence." We disliked it then and have a wholesome disgust for the sentiment now. It places appearance instead of true worth at a premium; it savors of "holding men's persons in admiration."

A fine physical presence is to be properly appreciated, but should not descend to "man worship" in the least degree. The man or woman who is "carried away" by such considerations or is unduly "impressed" by them is weak indeed; the man vain and a self-worshiper who relies upon them to make "an impression." "True worth in man or woman is the immediate jewel of the soul." Some "big"

things are "hollow" or puffy, though some are "solid" and "good."

We have a wholesome disgust for such vanities and worldly follies, and feel like helping them into obscurity. We do not believe that the Lord selects his ministry because of their fine physical presence, but because of their endowments of heart and mind. Let *the world* have such standards of measurement; *we* have *another* and a better rule. The Spirit of the Lord is opposed to pomposity, to "self-importance," and everything akin to such. They who see the Master see strength, trueness, meekness, humility, and all the virtues blended, revealed in him. He has said that his people in method and in character were to be "not of the world;" that his ministry and his people were to be seen and known to his glory by their "good works." The hidden manna of the heart will grace any pulpit or any place. It is a requirement of the word and is placed among the list of "qualifications" in the minister.

OUR AMERICANISM.

WE give elsewhere a communication from Bro. H. J. Davison, of Nova Scotia.

To relieve anyone from ignorance as to who wrote "Americanism in the White House," we hereby state that it was written by the senior editor, Joseph Smith, who will answer at any time and place before any proper tribunal for the article itself; not for anyone's misunderstanding, or misconstruction of it.

Canada has been heard from in a late HERALD and now Nova Scotia, and so we let the matter rest there until President Cleveland's commission and the results are heard from.

BUSINESS REQUEST.

THE Business Manager requests that we mention a matter that has caused considerable loss to the Herald Office; viz., the practice of some of leaving localities to which church publications have been sent without notifying the office to discontinue or stop their publications. Neglect to order the papers changed or stopped has resulted in their being sent for years and lying in post offices or destroyed, subscriptions often running from one to seven years over time because of such care-

lessness and indifference. All Saints should contribute to the success of the office, not to its detriment. If we do not help, we should not hinder.

The office receives hundreds of government postal notices of *HERALDS*, *Hopes*, or *Autumn Leaves* that remain uncalled for. We request that those who because of inability to pay or for any other reasons do not care to lift their papers will order them stopped and thus save unnecessary loss to the publishing department.

Where it is known that subscribers have deceased we should also be so notified. Please oblige us in these things, when possible. The amounts lost by the practice referred to run all the way from 50 cents to \$15 and the list amounts to a large sum in the aggregate.

THE Woodbine, Iowa, *Sentinel* for January 9, has the following in its Woodbine items:—

Last week Elder Wight, of the L. D. S. Church spoke several nights at the Grove schoolhouse to a fair-sized audience. Mr. Wight surely understands the Scriptures and is a remarkably good reasoner.

The meetings at the L. D. S. church are drawing a houseful every night.

The Gospel Meeting at the L. D. S. church will continue over Sunday and all next week and perhaps longer. The meetings are largely attended and many seeking after truth and salvation. Let the good work go on till every man, woman, and child, need not say to his neighbor, "Know ye the Lord." Elder Wight is an able speaker, clear and distinct in his explanations, fair and liberal; an opportunity given each night to ask questions, make remarks for or against subject discussed. All invited and made welcome. Come!

EXTRACTS FROM LETTERS.

BRO. RODERICK MAY, Independence, Missouri, January 13:—

I am glad to inform you that we have organized another branch of the church at Kansas City, Missouri, with twenty members, including a full corps of officers, known as the Second Kansas City, Missouri, branch. The location of this branch is on the west side, their meeting place is near the corner of West Seventeenth and Summit Streets. Quite a few have been baptized in that locality of late and considerable preaching has been done in that vicinity by different elders. We have used the district tent there during the warm weather, and when the tent was moved the brethren rented a hall. Quite a number have been baptized in the different branches in this district of late. The Lord is working with us.

Sr. M. J. Phipps, of Missouri, now

visiting at Walla Walla, Washington, writes, relating what she has been trying to do while absent from church privileges to acquaint others with the work. She has talked of the faith to others and done sewing to contribute to the missionary fund and feels a strong desire to do more. She says:—

What we want is a great love for the truth: a love so great that it is in our heart continually to make money, to save money, and to use money for the spread of the gospel. God pity a stingy Saint, for he does not know what real love for or happiness in the work is.

She exhorts to plainness of dress, according to the commandment, and that pride and worldliness be guarded against by Saints.

Bro. J. W. Wight writes, Woodbine, Iowa, January 13:—

You will be glad to learn that the labor here bore fruit yesterday in the "birth" of three, with apparently "more to follow." Several turned away last night for want of room. Some of the prominent business men of the place present. This morning we have the offer of Opera House free, for two nights, and after for the mere cost of fuel and lighting. Expect to stay here two weeks yet; thence to Six-mile Grove where I have aroused a good interest.

Bro. Henry Kemp, Riverton, Iowa, the 13th:—

I am holding meetings three miles from this place; commenced last Monday night, the 5th, and shall continue this week and longer if the interest continues. The way opens up on every hand for gospel work. Many are the calls, but few are able to go. May the Master speed the work in its time.

Bro. D. L. Shinn, reports from Ad-amston, West Virginia, January 10:—

I have just closed a good meeting near Smithville, in Ritchie County, West Virginia. I baptized five of the very best of people and Bro. Goodrich baptized one. Many more are looking this way and some have said, "Come again and we will join you." The blessed truth shines brighter and brighter as the light shines from the Sun of righteousness like the sun and ariseth in the east and "shineth even unto the west." Bro. Huffman of the Harmony branch was with me and is a great helper in the work. Bro. J. L. Goodrich came to me from Calhoun County where he had aroused quite an interest, so much so that he thought best to return thither. The Harmony branch was organized last fall with seven members, and we felt at that time to predict for it a glorious future. Its present number is thirteen with prospects good for many more additions.

Elder John Jones, of Wales, December 25, past, expresses an opinion concerning the work in Wales to the following effect:—

There are now in Wales thousands of people that have not heard the gospel sounded properly in their ears; therefore they are

perishing in unbelief. Some means to reach the people with the word should be devised, as Bro. Griffiths knows the Saints here have not money enough to procure a hall for the delivering of a series of sermons, by the traveling ministry, as we could get no sort of a place under two pounds a night, but somehow there seems to be an excuse about preaching in or out in Wales. The harp is and has been that the Saints do not live their religion. If dishonesty is found among some of the Saints, all Saints throughout Wales should not be classed as of that character; but where it is found, reprove those guilty, and not publish the Saints through the *Herald*. Whosoever the brother or brethren that may be sent here to labor, great persecution is awaiting them. The stigma of Brighamism has to be cleared away boldly before the world; and it must be done, I admit, by qualified men.

Bro. C. E. Butterworth, Auburn, Iowa, January 4, says:—

The district missionaries and a number of local ministers are battling for the right so far as they are able to do so and everything is moving off fairly well in spiritual matters. We feel courageous, hopeful, and trustful, and thank God for the favors already received.

Bro. George Hampshire, of Copleston, Ontario, wishes

leave to move, That all questions of national, political, labor, and other burning questions of the day be kept from the pages of the *Herald*, and it be devoted to its intended purpose of lifting high the royal standard of the Prince of Peace.

Bro. H. E. Moler, Arbaugh, Ohio, January 17:—

On Wednesday night, January 15, the Saints' churchhouse at Vale's Mills, Ohio, was burned by the hand of an incendiary. No clue. We are making an effort to rebuild. No insurance on the burned property. Anyone sympathizing and desiring to aid, it will be gratefully received.

Bro. I. P. Baggerly, Oakland City, Indiana, January 18:—

Elder Jenkins and I just closed an interesting series of meetings here. Audiences not large but very attentive. Some investigating, among them an elder of the Disciple Church. We look for good results. Had use of Regular Baptist church, for which we are very thankful. The members of that church have been very kind to us. Will continue here for another week. The work is moving slowly. The article, "Where is the proof?" in a late *Herald* was timely as well as corrective in its nature; the beginning of a reformation I hope. All well.

EDITORIAL ITEMS.

BRETHREN who wish to advertise in the *HERALD* columns will take notice that articles advertised must be presented on their merits, not on the plea that the one advertising is in a condition of want, etc. This is stated

for the reason that all appeals for aid should be made to the Bishop direct or to some of his authorized agents, upon whom rests the responsibility of receiving and disbursing such aid. This also applies to appeals for aid in building houses of worship, etc. Brethren will find it to their advantage to honor and obtain the benefits of counsel with the Bishopric in such undertakings and thereby save themselves possible trouble that might otherwise be avoided. We sympathize with all in need, but believe the surest way to see aid rendered is to point out the lawful way provided in the statutes of the Lord.

Reports from Bro. Joseph R. Lambert, of the Iowa field, and from Bro. George Montague, of the Oklahoma, Arkansas, and Indian Territory mission, contain good news, and are encouraging. Local, as well as traveling ministry doing well, as a rule.

Splendid letter from Bro. James Caffall, read it.

Letters are received from Srs. E. J. Scott, Burr Oak, Indiana; Belle Crippen, Cherokee, Iowa; Mary M. Green, Appledore, Ontario; and from Bro. J. W. Whithley, Bridgeport, Washington. All have good words of encouragement and exhortations to diligence. Letter space quite crowded this week.

Bro. Joseph Chester, Los Angeles, California, writes of the death at that place of a young brother named Curtis Barney, whose parents reside somewhere in Oklahoma. He wishes to assure them that their son died in peace and in faith, being comforted by ministrations that made his departure a peaceful, happy one.

Items of baptisms, confirmations, ordinations, deaths, etc., should be sent direct to those whose work it is to make record of them. Brethren should not depend upon secretaries recording such items from their letters to the HERALD. They may never see them.

Bro. and Sr. W. R. Holden, Moscow, Idaho, alone in the faith in that city, express the belief that much good could be done there by some of the ministry. Who is near by to render the aid desired?

Daniel Walker, the son of Sr. Thorp, who is living at Lamoni, an elder of the Utah Church, addressed the people of Lamoni, on the evenings

of the 6th and 9th of January, in the Saints' Church. He spoke on the claims of the church in Utah, and was reviewed by Bro. J. R. Lambert, on Sunday night, January 12. Elder Walker was present at such review. He publicly and privately refused to discuss with representatives of the Reorganized Church in public.

Bro. G. W. Blair, son of Bro. W. W. Blair, has been appointed postmaster at Lamoni by President Cleveland. The Senate has confirmed his appointment.

Bishop Kelley left Lamoni on the 17th inst. for Washington, D. C., where he is to be joined by Pres. W. W. Blair. The Temple Lot suit in the Supreme Court of the United States and other church business are the objects of their mission.

Bro. James McKiernan was holding meetings at Eliza, Illinois, in the Union church, January 17. Had good interest, but was distressed with sore throat and hoarseness.

Bro. Edward Ingham, nephew of Bro. G. J. Waller, of Honolulu, Hawaii, called at Lamoni while enroute from Honolulu to his home in England. He heard and obeyed the word in Hawaii.

Mothers' Home Column.

EDITED BY FRANCES.

"STEER RIGHT ONWARD."

"Yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.—Milton.

RIGHT ONWARD.

WORDS of hope and encouragement may at times fall upon the ear as unmeaning sounds. They do not touch the heart because we instinctively feel that they come only from the lips. We do not mean by this that the speaker is not sincere, but only that the heart depths have never been troubled and they cannot (because they are simply unable to) put themselves in our place.

But when such words fall from lips which we have seen turn pale with suffering, yet never opened to let a murmur pass; when words of cheer and encouragement come from those whom we know have stood singly and alone with heads bared to the storms of adversity, then they carry with them force and weight. They sustain and invigorate, and we turn anew to the battle of life feeling that we are only enduring what others have endured before us, what they are bearing every day and yet smiling as they toil on ever ready to lend a helping hand to others and speak the word which, coming from the heart bathed in life's deepest experiences, has power to reach the heart and act upon

its waves of pain as oil upon waters which are troubled.

It may be for this very reason that God is baptizing you in the bitter waters of affliction. Be strong of heart and brave of spirit for he will never suffer the waters to overwhelm. Think of all which Milton endured,—his poverty, sorrow, and blindness,—and let his words which stand at the head of this, not be as empty sound to you, but realizing from whence they come, let them have weight. Johnson said of him, "His great works were performed under discountenance and blindness; but he never yielded to difficulties."

Let us, too, strive "to bate not a jot of heart or hope" but do faithfully the duty which comes to our hand to do, leaving God to order and overrule.

WHEREFORE DO WE DOUBT?

WHY should we doubt God and his goodness? Yes, why have we so often doubted? Should we ever have doubted if we had fully realized the import of the precious declaration from the lips of our Mediator, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Was there ever a father's love so great? And we have soul-cheering words from the lips of the inspired Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

If we would keep these precious truths fresh on the tablets of our hearts, and uppermost in our minds, as the ancients wore scripture on their foreheads and wrists, there would be less chance for the enemy of all good to tempt us with doubting.

We must pass through trials and temptations; our Master did before us, and "All that will live godly in Christ Jesus shall suffer persecution." It is just as necessary for us to experience sufferings, temptations, and persecutions, as it is for gold and silver to pass through various refining processes, and in like manner all of worth will come forth purified.

When every earthly ambition seems blighted, and we have nothing of the world left but sickness and poverty, then is the time for us to rise above doubts, and take hold of the precious promises of the word. Then it is that they are sweeter than honey to the taste. That sweetness is not of ourselves, it is sent down from above; it is the Spirit bearing witness with our spirit that our desires are heard and accepted.

Almost invariably when our troubles come upon us like a flood, the tempter comes also to fill us with doubts. If we accept his promptings we lose much, if we do not fail; but if we say, "Get thee behind me, Satan," and feel that "In the Lord is my trust," we shall be led to exclaim, "Praise the Lord, O my soul," etc.; we shall be held securely by the unseen hand of our Father. While being thus led we cannot doubt.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or

sword? . . . Nay, in *all* these things we are more than conquerors through him that loved us."

If we do right we shall find a way of escape out of our afflictions, for "many are the afflictions, of the righteous: but the Lord delivereth him out of them all."

SISTER ALMIRA.

PRACTICAL HINTS.

NEVER—BUT ALWAYS.

NEVER buy an article you do not need because it is cheap, but buy what you do need, and always before your wife's patience is exhausted.

Never laugh at others' efforts; if you know better than they do you know too much to laugh; and if you do not where is your chance for laughter?

Never judge from appearances only, but always investigate thoroughly before deciding.

Never die before being called to die, but live as long as possible, and always live for a noble purpose.

Never offend others without a cause, but always try to do as you would be done by under similar circumstances.

ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. BERTHA LITTLE desires very, very earnestly the prayers of the Union in behalf of Sr. Maggie Stuart, sister of Bro. J. C. Clapp, who is lying very low and desires the prayers of all. God alone can save her.

DAUGHTERS OF ZION.

BALMAIN branch, Sydney, New South Wales, Australia: Srs. Margaret Seaberg, chairman, Lizzie Ferrett, treasurer, J. Parkes, secretary, E. Parkes, — Smith, M. Everett, — Kaler, M. Blom, — Ellis, F. McLachlin, Mary McLachlin, Martha McLachlin, — McNeil, — Heinrichs, — Holden, Sen., — Holden, Jun., — Hughes.

Tuncurry, New South Wales, Australia; organized October 28, 1895: M. J. Mather, chairman, Josie Wright, secretary and treasurer, Catherine Wright, Emma Calvin, Margaret Avery, Bertha Rankin, Louisa Magennis, Mary Scrivner, Mary Avery, Martha Everingham, Eliza Dunn, Nellie Magennis, Alice Avery.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.—Doc. and Cov. 16:4.

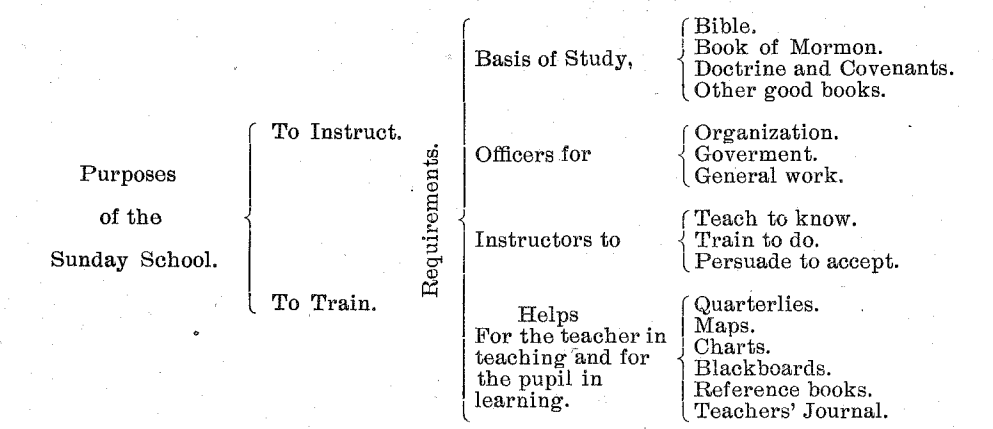
Thursday, Jan. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 61: 10, 11.

Thursday, Jan. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 51: 3-8.

HOME COLUMN MISSIONARY FUND.

Amount to date, August 23.....	\$5,037 57
Sarah Downey, Neb.....	\$1 00
Mrs. Hattie Beecham, Io.....	25
Ella Baird, Mich.....	50
M. A. Franklin, Io.....	50
Emily Davis, Cal.....	1 50
Eva M. Bailey, Ind. Ter.....	2 00
M. C. Bell, Kan.....	10
M. Hartchen and children, Mo.	1 90
Ella B. Hayer, Io.....	50
Josie Irwin, Ill.....	1 00
Mary A. Farley, N. Mex.....	50
Sarah Hudson, Neb.....	2 00
Ann Webster, N. S. W.....	4 80
Roy L. Tilden, Kan.....	10
Mrs. E. P. Anderson, Kan.....	5 00
Susie Temple, Ill.....	75
Mr. and Mrs. Albert Delap's	
children, Wis.....	1 00
Irene Baughman, Io.....	50
Ann Danielson, Ill.....	1 00
Ruby Sandidge, Mont.....	25
Mary Midgorden, Ill.....	4 00
J. H. Mather, Io.....	5 00
Rachel Crompton, Mass.....	1 50
Kate Hartshorn, Io.....	2 00
Sarah A. Hopkins, N. J.....	25
E. J. Roseberry, Cal.....	1 00
Abbie Newton, Me.....	50
Ordesa Holman, Me.....	50
Susan Brush, Cal.....	7 00
Susan Tyler, Pa.....	30
A Sister, Io.....	22
	47 42
Amount to date, Jan. 17, 1896.....	\$5,084 99

WHAT THE SUNDAY SCHOOL NEEDS AND HOW TO GET IT.



MAKING the above outline my introduction, the first thing I shall consider as one of the needs of the Sunday school is *better organization*.

By this I do not mean that we need more officers, but we need more systematic work. Our officers need to have a thorough understanding of their own and one another's duties, so that each may work in his place for the advancement of the work and not to the detriment of another. To get better organization it is necessary that the officers and teachers should meet together to study their work and discuss all matters of general interest to the school. This will develop new methods for carrying on the work and will give new life and energy to those attending, and when they take their places in the

school the children will imbibe that spirit of energy and they too will take a greater interest in the work.

Our town schools usually hold these meetings, but in the country the scattered condition of the members often causes some inconvenience; but we, as Saints, should strive to overcome this. If we wait to work without sacrifice our reward will be small. One meeting a month or one in two months would cause a revolution in some of our schools for the better.

Another great need is, *better preparation on the part of the teachers*. In their care is placed the child. The child-mind craves for knowledge. Are the teachers supplying that desire in the best manner? An eminent man once said, "If we work upon brass, time will

efface it; if we work upon marble, it may be broken; if we rear temples, they will crumble to dust; but if we work upon immortal minds, those principles will shine for all eternity." Thus we see the responsibility resting upon us.

To attain the highest success in teaching the teacher should study the nature of the being he is trying to teach; read books on teaching; learn the nature of the mind and use this knowledge in every lesson. Much may be gained by visiting other schools occasionally and watching the methods used.

The helps that are needed in more of our schools are maps, charts, and blackboards. Maps can usually be made by any member of ordinary ability acquainted with school work, and they will usually answer the purpose as well or better than the high-priced printed ones, and will cost but a trifle. Charts can be made in a similar manner.

A blackboard is a necessity in any school, especially in Sunday school, for review purposes. A good reversible board covered with slated cloth built in a frame can be got for about \$4.50. If the work of making be done gratis by a member the cost will be much less. Cheaper boards can be made according to the needs of the school.

Each school should have in its library also a number of reference books, such as a Bible dictionary, general history, a book on teaching, a life of Christ, Josephus, etc. These may be secured through presentation or purchase.

One more need and that is this: a *Teachers' Journal* devoted exclusively to the work of the officers and teachers. Those in charge need help—all they can get. They need to catch every new impulse; they need the inspiration of every noble thought. As a means of aiding in this we should have a *Sunday School Journal*.

In the last report of the General Association we learn there are one hundred and eighty-eight schools. Estimating that there are fifty more not yet in the association, there would be a total of two hundred and thirty-eight schools. Allowing an average of five teachers and the same number of officers for each school we have a total of nearly two thousand four hundred teachers and officers. Would it not pay to have a journal for such an army? This may be arranged for by the General Association when that body sees fit.

We need many other things, but it remains with each school to search out these needs and secure them if possible.

Our schools are progressive, our organization the best, but that is not enough. Let us make it still better; let us work with greater zeal and more sacrifice and make the work indeed the light of the world.

CHARLES FRY.

Letter Department.

GRAND RAPIDS, Mich., Jan. 13.

Editors Herald:—The work is still onward. For the last ten days W. J. Smith has been with us and has proven a successful helper. Two discussions have taken place in our hall during the last week. Bro. Smith plead Zion's cause in the first one with overwhelming success for the truth. "Upon this rock I will build my church," was the foundation of the theological dispute. At the close of this juncture, Bro. Smith's disputant challenged the writer to debate the following: "Resolved that baptism in water for the remission of sins is a principle of the doctrine of Christ, and is essential to salvation." I told the gospel story as best I could; hundreds were present to hear, and at the close ninety per cent of all present took sides with the truth.

I could write you two or three columns of the arguments that were made on both sides, but "no new thing under the sun" happened, so what is the use of freighting the *Herald* with what has been told over and over and over again. In fact discussion has become a burden to the *Herald* of late. Indeed it looks as though some have concluded it was necessary to publish a verbatim report when arranging discussions. Why not epitomize and give a condensed account of the results, rather than a long detailed account of every argument used? If we get the victory, say so. If we have received a sound thrashing, keep quiet about it, as it will not be much to our credit to say anything along that line.

Several have been baptized here of late and several more expect to be in the near future. On the night of the 8th inst. we discontinued our meetings (Bro. Smith and I) and went to

hear the king of infidelity, Robert Ingersoll, lecture. I have his lecture, and have just announced through the daily papers that I will review him on the night of the 15th inst. I will endeavor to vindicate the Bible, and show to the people that his gross misrepresentations of the Bible, are simply attacks upon sectarianism, and not upon the word of God. We expect an immense crowd out to hear.

In bonds,

R. E. GRANT.

LONDON, Eng., Jan. 2.

Editors Herald:—I wish you and all the church as scattered in the various parts of the earth a peaceful and prosperous new year; and when I saw that Bro. Joseph had been celebrating his sixty-third birthday, I wished him many happy returns of the day. And glad to learn from his letter to me of November 14 that he was enjoying fair health.

Bro. Howell has been thought negligent, but he says he forwarded the minutes of the Sheffield mission conference held in August, 1895; so I suppose they were either mis-carried or overlooked. Be this as it may, Bro. H. is not chargeable for their non-appearance.

I reached the above place in time to assist in religious services in the new chapel the Saints have builded in the world's metropolis, on the 22d of December. It is situated in Bow Common Lane E., in a densely populated neighborhood, and on the opposite side of street is a very large Catholic church, with a statue of the Virgin Mary and child, as if gazing on our little structure with a full glare. 'Tis strange, that our Catholic friends need so frequently to gaze on these pictures and statues to remind them of Christ of whom they claim to think so much, but so it is. I respect them as part of God's creation, but have no use for their dogmas.

With others they seem anxious for Christian union, but of course offer no compromise, no indeed. If I thought there was anything as ridiculous in Latter Day Saintism as the constant prating of the so-called Christians about Christian unity, I should be ashamed of it and agitate a revision. Thank the good Lord our position as a religious body on the one faith, etc., is so evincive of unity as to cause many to wonder.

I don't think the cherishing of adverse opinions on some points is evidence of disunion on the vital question, by any means. And I think a free expression of thought, through our church organ, a very effective method for promoting knowledge, brightening our ideas, etc. I am loth to believe that our intellectual *Herald* correspondents, bring into requisition their ability for gaining or striving for the mastery. Bro. Joseph once said: "We are not all equally intelligent, but we may be equally zealous and diligent."

I have gained much good from the *Herald* in the past year, but am still needy. But if we cannot communicate without striving for the mastery, 'twere better we wipe our pen and be silent.

The great fuss and excitement over Chris-

mas and New Year holidays have militated somewhat against missionary work, up to date, including a watch meeting. We have held eleven meetings in our new chapel, and the brethren inform me, that a greater number of strangers have attended than they saw at the former place of meeting in two years. In view of the barriers that have attended the work of building the Saints have reflected great credit on themselves, in erecting a house of worship in the world's metropolis. Two are to be baptized in our new font on the 5th. Bro. Howell will forward to the Bishop a detailed report of the work from the inception to the finish.

Save the time consumed in visiting Manchester, Birmingham, Stafford, and Farnsworth, I was at Wigan from September 8 to December 19. Up to the above date the few Saints in Wigan worshiped in cottages, but emerging therefrom into a public place, I went to help them, preaching about sixty sermons. Seven were added, a few others believing. Five or six have been added in Sheffield since August; and in Manchester and Salford about twenty-five have been added since April; others believing, as I learn from Bro. Joseph Dewsnup.

The Manchester branch proper has been divided and at present there are three branches in Manchester with a prospect of a fourth. The ostensible purpose of this change is the more effective building up of the kingdom among the seven hundred thousand of the denizens of Manchester, for we must lengthen our cords and strengthen our stakes as fast as possible, and with four houses of worship in Manchester at various points, there certainly will be more done towards scattering the kingdom, which is likened unto a grain of mustard seed, than remaining in one place. But this dividing and scattering consumes time, makes work, and costs money; but it seems some willing hands and hearts are found in Manchester to do all this; for, tarrying there two nights on my way hither, I found brethren with saw, brush, etc., after toiling all day, working until eleven p. m. to make ready the new rooms. That is right, this is no time for sloth or inactivity; every one is expected to do his or her duty to-day, to-morrow, and all the time. There may be a little croaking sometimes to make things a bit lively; but so far as I have seen there are few if any drones in Manchester; or there ought not to be.

Salford is not of, but adjacent to Manchester, teeming with thousands of human beings within a small radius. Missionary work has been prosecuted there for over a year. The present mission room is too small. Prospects good, so we hope for a Salford branch. The special conference at Birmingham, November 16-18 was peaceful and I think profitable. Brn. H. and Joseph Greenwood did some excellent preaching on Sunday morning. The social meeting in the afternoon was very good. I never saw time better utilized. The evening meeting was well attended; the writer was blessed with good liberty. The brethren have commenced ministerial labor in West Bromwich. We hope for good results.

The above may seem small results in this great nation, but when the hindrances are considered, we are glad for so much. I hope we will all evince an increase of wisdom and diligence in the year '96. No trouble is so distressing as that created by our own folly. We ought to strive more earnestly for wisdom which maketh wise unto salvation.

I'm glad to know that we have discussionists ready for the front when a necessity exists for defense. I don't think Bro. C. R. Duncan was far wrong in saying a "cyclone debater." Long may they survive. Tell Bro. Terry of St. Joseph that his good wishes are duly appreciated. I hope to prove worthy of them. Health good.

In bonds,

JAMES CAFFALL.

LUDINGTON, Mich., Jan. 11.

Editors Herald:—The work is progressing here. Bro. G. D. Washburn came here last August and preached eight sermons and baptized seven. One of the seven was my sister. She was suffering everything with a cancer. It was eating her life away, and the doctor gave us no hope. He said all he could do was to give her a little relief till she died, as she could live but a short time. But, thanks be to God, she was told that inasmuch as she obeyed the gospel she should be made whole. She did obey, and to-day she is well, and last Wednesday walked about seven miles.

The old Methodist church was for sale and Bro. Washburn encouraged us to buy it. We did so and now have it moved on a lot of our own. We sent for him again three weeks ago and he has preached for three weeks and baptized two and many more are believing. There is good interest here.

My little son, eight years old, was taken last fall with contraction of the cords of his limbs. One limb had gotten so bad that the toes were drawn in. We felt very anxious about him, as he is the only boy we have. We thought he must be a cripple. He suffered a great deal; would cry night and day with it; and last Tuesday he was taken very suddenly with the worst form of diphtheria. He could not have lived till morning without help. After the preaching on Tuesday evening I called for prayer and my child was suffering so much that my heart almost failed me, for by experience I knew what that dread disease was when it came in that form. His little face was purple with fever and his breath so hot that I could scarcely stand to feel it on my face. Bro. Washburn called us to pray first. There were four of us that prayed, then he prayed and rebuked the disease, and instantly my child was made whole and rose up and said, "Mamma, I am well;" and the Spirit rested on him in power so that we could hear him sob. He will bear his testimony to all, and has borne it to many outsiders.

Bro. Washburn has been greatly blessed by the Holy Spirit, so much that the people of the world have been made to see that the work is of God and that Bro. George is indeed his servant. One of the outsiders saw a dove flying around his head one night and at

the same time an angel standing at his side. He saw and marveled at it, and said, "Surely he is of God." The same night as I was looking at him I can bear my testimony that his face shone as the sun. All I could see of him was his face, and it was as if it was so full of the glory of God that I could scarcely look at it, neither could I withdraw my eyes; and I do thank my God that he has made things so plain to us, so we all can say of a surety, "I know that my Redeemer liveth." At another time my sister saw a glorified being attending Bro. George. It was the night that one of the worst young men we have in Ludington was at church. We saw him when he came in and we expected him to do something awful, but he could not, and the next morning there was found where he sat something he intended to throw at our minister. We know that if we live humble God will care for his children. Pray for us.

Your sister,

LIBBIE VANBRUNT.

ANDOVER, N. Y., Jan. 9.

Editors Herald:—The old year, with her trials and victories, joys and sorrows, successes and failures, is now a thing of the past, and the new year with all her possibilities, is fairly begun. As is usual, I make some good resolutions at the beginning of the year, asking the Lord to forgive my past errors, and go steadily forward in the work of the Master, trusting for strength and wisdom to be given of him sufficient, at least, to keep me from falling.

The past year, to me, has been one of severe trials, in some respects. But I do not murmur, nor do I ask that my trials and sorrows be either fewer or less, but only that strength may be given to enable me to hold out faithful to the end. We are assured in the Scriptures that "all things work together for good to them that love God;" and, knowing that I do love him, I feel confident that all the trials, the darkness, and the suffering that fall to my lot here are, in some way, working for my good. Sometimes I can't see how; sometimes all is dark; but, when the clouds have blown away and the sunlight of God's love and goodness shines in upon my soul, dispelling the darkness so that I can see things in their true light, I can then discern the hand of God, for good, even in the sufferings through which I have had to pass.

I am not an advocate of the doctrine that we should "do evil that good may come," nor that our sins and wrongdoing are, in any sense, for our betterment; but I do believe that when we are trying with all our might to do our duty, laboring with an eye single to God's glory, whatever he permits to come upon us, or sends upon us, is for our good. It may be poverty, hunger, thirst, or cold; it may be separation from friends and loved ones, sickness, or death; it may be persecution from without, or "perils among false brethren;" but why hesitate or falter in the discharge of our duty, because of these things, so long as we feel sure that we "love God?"

We sing:—

My times are in thy hand;
Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear.

Then we murmur and complain because we can't have our own way in everything; because the Lord insists upon doing things in his own way instead of ours. What strange creatures we are, anyway!

Since leaving Kirtland, August 9, I have baptized but one. It seems like poor work, but as the time has not come to go out and "compel them to come in," we have to take them as they come. I am heartily glad to learn from *Herald* and *Ensign* that others are having better success than I, for, if they were not, the work would move slowly, indeed—if it moved at all.

It is not at all gratifying to learn, as we do from Bro. A. H. Smith's letter in the *Herald*, that there is a strong probability of some of the missionary force being called in next spring. But that seems to be the only thing possible under the circumstances, for it is certainly not right to put elders into the field, with the promise that their families shall be supported, and then to leave them to get along as best they can; and it is also self-evident that the Bishop can't provide for the families of the elders when he has no money. We need dozens of elders in the field to where we have one now; hence it seems hard to drop any from the present number. But the family of the elder is just as dear to him as the families of other men are to them, and it is certainly an injustice to ask the elders to go out and devote their entire time to the ministry unless the church can and will provide for their families.

And, now, I should like also to say a word in regard to the support of the elders themselves. They are allowed no salary, but are to go without purse or scrip, taking no thought what they shall eat, drink, or put on; yet the statement is made, "Your heavenly Father knoweth that ye have need of all these things." How are they to get them? The law to this church says: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money; . . . and he that doeth not these things is not my disciple."—D. C. 83:16.

So far, all seems clear enough. But now comes what I don't nor can't understand: General Conference assigns an elder to a certain field, the Bishop gives him money to pay his fare to his appointed field, and to buy such clothing as he then stands in need of, telling him that his wants are expected to be supplied by the people where he labors, after he gets there. The elder goes to his field and finds that the Bishop's agent has been teaching the Saints not to give anything to the traveling elder, but to put all their free-will offerings, along with their tithing, into the hands of the Bishop and his agents, and, if the elder needs money, let him go to them for it. This places the elder in an embarrassing position—not only embarrassing but humiliating also, because it seems like some one is trying to place him in such position that he will have to ask for everything he gets. I believe that such teaching is contrary to the law of God, and also contrary to the teaching of the Bishop and both his counselors, and that it should be stopped. I believe, too, that when the elders learn to take God at his word, and go out just as the

law directs, taking no thought for the things of this life but trusting the Lord to take care of them, the cause will move faster, and the elders have more power than they do at present. Finally, I believe that we all need more of the Divine nature, and less of the human, in order to carry on this work just as the Lord designs it should be done.

At present I am laboring among the hills of Western New York. There are some good Saints here, and good people not of the Saints, too, but the work has been sadly neglected in the past because of the lack of laborers. Bro. Lanphear, Scott, Peak, Powell, Parrish, and Robinson are kindly remembered by the Saints and friends all through this country; also Bro. Bond. The winter is upon us now, and missionary work cannot be successfully prosecuted in this cold country at this season of the year.

On my way here I stopped at Crenshaw, Pennsylvania, for nearly a month. There is a noble little band of Saints there who are thoroughly alive in this latter-day work. But it is a hard place, in some respects. Some good people there, and some are convinced of the truth of the gospel, but there are forces at work to keep them out of the kingdom. May the Lord bless the honest in heart!

There are a number of things I should like to speak of, but I see this is getting about long enough, unless it was more edifying, so I will make my bow right here.

Yours in gospel bonds,
ISAAC M. SMITH.

SAN ANTONIO, Texas, Jan. 9.

Editors Herald:—I am busily engaged in the work here. With returning health comes a greater vigor and zeal for the work. I never can tell how it happens, but somehow I get my hands so full of business that I get worried. I wish somebody would tell me a way to preach this gospel and do the work of an evangelist in a moderate way, and be successful. I have often heard some of the elders remark, "I wish I knew what to preach about in some of the branches where the gospel has been preached so long." Try this, brethren. In Matthew are twenty-three parables spoken by the Savior, in Mark six, in St. Luke seventeen, and in John three; all different. Commence in Matthew 7:24, the first one given, and continue. Study hard to make the proper application, and pray for understanding, and see what a nice lot of sermons you will preach, and what an interested congregation you will have.

I will hold hold meetings here in San Antonio all next week every night. We have regular meetings here every Sunday. We have a nice interest south of town, at Earl. Look for much good to be accomplished there. I will attend our Southwestern Texas conference to be held at Medina City church, January 31. Will go in time to preach at Pipe Creek on Saturday and Sunday, January 25 and 26.

Elder Currie, Sen., and Bro. Kuykendall were run over by a street railway car; had their cart broken in pieces and sustained severe injuries. Bro. Kuykendall is yet

confined to his bed but slowly improving.

I have quite a number of calls to preach, which I will try to fill. I hope to obtain some valuable help from some of our local force. Will say that I try to confine my work to small territory where there is an interest, and either gain a victory at a place or lose a battle. Your fellow laborer,

H. P. CURTIS.

BEAVERTON, Mich., Jan. 4.

Editors Herald:—The work here is moving along nicely. There is as good interest as ever. We have a nice branch of about forty Saints. When I came here two years ago there were but three Saints and the people were then very much prejudiced against us; but that now seems about gone. We have held two debates here; one with Elder Rogers, of seventeen nights; one with Musser, which did a great deal to put down prejudice, and the Saints here as a rule live their religion, which helps the cause more than everything else.

I have another nice work commenced at a place called Butman, some twenty miles north of here, where Bro. Goheen has lived for eight or nine years. It is where Musser delivered his first lecture, after he left the church. I followed and answered his lecture and preached three or four discourses, and on November 8 last went there again and remained about two weeks, preaching thirteen sermons and baptized 6, one a Baptist deacon, a very fine man. He was one of the men who was the instigator of Musser's coming to lecture against us. I was shown by the Spirit that I was to go to Butman, on the 8th of November, and when I got there I found the Baptists had commenced a quarterly conference on the same day; and as there was only the one place to hold meeting in—the schoolhouse—and they had that, I wondered why I should be sent at that time; so I made up my mind to attend their meeting, which lasted for three days. The minister who conducted the meeting had preached against us before that. Their first meeting was on the night of the 8th and there were several preachers present—two women preachers and two men; and when the time came to commence, I was there and four or five of the brethren with me.

Quite a large gathering of people was present and I noticed that they did not commence their meeting for a long time after the hour, and I saw that they were considering something; but by and by they commenced, and one of their women preachers preached. The next day I learned that they had consulted whether to let us remain with them or not. Their meeting went on and we took part whenever we could by bearing testimony.

As I said, there was quite a large attendance, insomuch that they hardly had places to stay, so I told the brethren to ask some of them home with them. They did so, and eight or ten went down with Bro. Goheen, the Baptist preacher with the rest, and I went along, too; and we had not been there five minutes before we got into a conversation on the gospel, and I told him our claims and what we believed, and all about it. He

did not contend a word against it, but said he was glad he had met us; "for," he said, "I thought before I met with you people here that you were a very bad people, but now I know better, and I am glad," and he invited me to take part in his meeting, and I did so; and he would say amen; and he told the people he was glad he had met the Latter Day Saints; that he had found that they were a good people. So when his meeting ended I told him I was going to preach and would like him present, and he said he would come out, and he did. I took up the subject of authority and organization of the church, and after I was through he came to me and bade me Godspeed. Since then I have baptized a few of his members, and I understand he has turned his coat and preached against us. A brother from there tells me there are several more who want to be baptized there. I expect to go there on the 12th inst.

A few days ago I was called by telephone to Coleman, by E. J. Martindale, to go to a place called Calkinsville, in Isabella County, to answer Musser's lectures. He had been there and delivered several lectures. I went and made a reply, and we met the man, Musser, and we drew up propositions for debate, which was to take place on January 6; but I had to postpone on account of some business. I wrote Musser and the people at Calkinsville to that effect. I will not know when the debate will come off until I hear from him and we agree on the time.

J. A. CARPENTER.

FAIR HAVEN, Wash., Dec. 20.

Editors Herald:—There is a good deal of silent hard labor going on in the wilds of this far west. Thousands of miles of territory are traversed on foot, and (when finances permit by steam on sea and land, by the few messengers in this vast field; and at times the lonely toiler in the Lord's vineyard is on the brink of the abyss of despair; but again after the gloomy hour is past he lifts his head on high, with gratitude to Him who notes the distress of his weary servant and in his own due time by the Comforter sends a gleam of heavenly light into his soul; and with his eyes on the end of the race he presses on with renewed strength.

I am at present as a forerunner, holding forth at this place, until the arrival of Bro. John Davis and by the active coöperation of the noble sisters and those of their children who are members, and also of friends, non-members, we have secured a house where we can invite the public.

I have preached three times here to small audiences, but hope for good results. I have sold the Voice of Warning to one person. We meet here every day such as have been misinformed concerning us, and as they are willing, we try to explain. We believe that if more missionaries could devote their whole time to the work here it would give good returns. Elders J. C. Clapp and John Davis, our beloved missionaries, have paid us a visit in company at Tacoma, Brookdale, and Lake Park, where they, on the 6th of October, organized the Lake Park branch. The meeting was held at Lake Park in the house of

Bro. J. M. Puckett who was chosen priest of the branch. Sixteen Saints were present, which filled the writer with joy, while in addition we noticed the much longed-for gift of prophecy when Bro. Clapp ordained Bro. Davis to the office of Seventy. The good Spirit was also felt by the writer and many others when Bro. G. Puckett was confirmed. O that the writer as well as all the members of our young branch would always draw sap from the true vine and water from the living fountain, that they might grow erect and bear fruit in due time! Dear Saints of long experience, when you think of your past difficulties remember us out here when you bow before the throne of grace.

Yours in the faith,

N. C. ENGE.

EXETER, Mo., Jan. 11.

Editors Herald:—Just closed a week's meetings here. We commenced in the Methodist church. After preaching three sermons, we were visited by the "pastor" and informed that we would have to move out. We then went to the city hall and continued three more evenings. Most of our congregation followed us from the church to the hall. Some are interested and one young lady is talking of being baptized, after she has made a more thorough investigation.

We commence a series of meetings to-night at the Horner schoolhouse. Expect we will stir up a "hornet's nest" as there is a Baptist preacher in the neighborhood about six feet and a half high. Pray for us. This is a new field and it is ready for the harvesters.

In bonds,

A. M. BAKER.

CABOOL, Mo., Jan. 12.

Editors Herald:—I came here on the 6th, at the request of Sr. Johnson, who was at the point of death. She passed away the 9th. I stayed in the neighborhood, preaching until the 12th to a very good attendance. I preached the sister's funeral sermon on the 10th to a very large crowd, and the singing was furnished us by Mr. Dedrick and his family from the "Saints' Hymnal." The sister was fifty-three years old and was baptized by Elder Joseph Ward, March 28, 1893, and she lived a consistent life ever since.

I have received propositions from the Campbellites at this point; and Bro. Cather and the writer, while holding meetings at Sargent, stirred up the Baptist preacher, who came to our meetings and asked a few questions; but after we had left there, he held what he called a debate, and raked us over from away back, challenging us to meet him, after we were gone. But I was expecting something of the kind, so I wrote out propositions and left them with Sr. Tucker, who quietly handed them to the reverend, after one of his greatest blows. He did not like to take it, but could not help himself very well, so gave out that he would speak on my third chart—the signs of the times—Sunday night; so I expect to drop in just after he gets in full blast. If he is ready for the debate, we will commence; if not, I shall stay and answer his abuse. So the Saints

who are expecting me to visit them will know that I am standing by our standard; and when I get through with these preachers who are trying to make people believe they know it all, I shall be around. The Saints in Oregon County who were expecting me after Bro. Ward's debate will see the reason why I am not there.

The clerk of the Willow Springs branch will please take notice of the death of this sister.

The work is moving along finely all along the line.

In bonds,

HENRY SPARLING.

PORCUPINE, Wis., Jan. 14.

Editors Herald:—The Saints of this branch have cause to mourn because of the death of an estimable brother, Joseph Heath, Jr., who died very suddenly. He was convalescing from the measles but thoughtlessly exposed himself to a cooler atmosphere, which did the fatal work. He was teacher of this branch and was widely known and highly respected. His loss will be keenly felt by the branch and many friends. It can truly be said of him that he was faithful to his covenant and died in the Lord.

Since returning from Twin Lakes Elder A. V. Closson and I have been preaching at Porcupine and Big Cooley, and during this present week we will occupy at the West Frankfort schoolhouse. I am expecting Bro. L. E. Hills, of Afton, Rock County, to join me this week. Next week we intend to visit Ono, Pierce County. The work is onward here.

In bonds,

C. H. BURR.

TENANT'S HARBOR, Maine, Jan. 9.

Editors Herald:—Brother D. S. Seavey and I have been holding forth at this place. We preached six times. We have had the powers that be against us. So we have but few that come to hear—from twelve to thirty-three. The Odd Fellows held their annual installation one evening, the Daughters of Rebecca another; diphtheria is in town, and the Baptists went in for a week of prayer. Some have married a wife, another bought a yoke of oxen, another a farm, and all wish to be excused.

People seem to be walking after the name of their god. Bro. Seavey says: "Sometimes I get discouraged and think our preaching in this place is in vain." The noble brother was born in this town and always lived here; has held town office for twenty-six years and is well liked by the people. His father and mother belonged to the old organization, and died in the faith. Bro. Seavey and his wife were baptized by the writer at Rockland, Maine, May 3, 1875. They, according to appearance and report, lived true to their covenant. His wife departed this life twelve years ago, since which time he has lived alone. We shall hold meetings each evening this week, and over Sunday, and then try some other place as we have several in view.

I see you touch a little on tea, coffee, and tobacco. I have drunk no tea for twenty-six years and over. I drink no coffee. I did use tobacco for seventeen years, but as I was

walking along the road one day some twenty-eight years ago, I heard a voice over me say, "Throw out that tobacco!" I let it go out of my mouth then, and have used none since; neither have I ever wanted it, as the hankering taste for it went with the cud I threw out of my mouth, although I had tried several times before to leave it off, and seemingly I could not. Thank God for his power to cast away sin.

Yours ever,

J. C. FOSS.

RIDGE PRAIRIE, Ill., Jan. 13.

Editors Herald:—At the St. Louis district conference, September 28 and 29, 1895, I was authorized to look after a request or petition to the conference by some members of the old Alma branch, which had been disorganized several years ago, looking toward a revival of our church interests in this place. In pursuance of this commission I have been endeavoring to awaken the interest in our work by a regular Sunday service and meetings during the week when practicable. As an up to date result we are having good audiences and most excellent attention, yesterday's attendance being the largest as yet, interest in our services plainly growing, and we hope under wise treatment for permanent good as a result. We have made many new friends, and are reviving the old ones.

There has been talk of branch organization, but we do not think matters are anywhere near in readiness for such a move. Shoulder straps don't make a general, nor does the imposition of hands alone qualify a man with that wisdom which only previous gifts, callings, with experience perhaps, can furnish. Unlawful and unwise haste to baptize, confirm, ordain, and organize, forgetting or ignoring the necessary conditions and prerequisites provided in the law, have wrought mischief incalculable, the effects from which, in some quarters, we shall hardly recover. To stand for this rule and order in the church is not always a pleasant service, and to so live before God as to be preserved from extremes, and the errors of a hasty judgment in any or all matters pertaining to church building, is indeed a service calling for watchfulness, patience, and courage, that is not a pleasant fleshly service at least.

In our work here we have had valuable and cheerful assistance from the ministry of St. Louis at different times, Brn. Archibald and Hitchcock aiding in Sunday appointments, also that of the district president, Bro. Jaques. The kindly care and love bestowed toward the brethren and the missionary by the few of the faithful who reside here is cheerfully acknowledged. There is a lot of warm-hearted, generous people in the St. Louis district. May heaven grant power of discernment and appreciation of their true interests and ability to comprehend the truth which will render them free from a repetition of past mistakes and disaster, is the best or worst wish we have for them.

On December 3 we went to Seaburger in St. Charles County, Missouri, a place where our gospel had never been heard until about six or eight months ago, when through the agency of Bro. and Sr. Moorman, Brn. Noah

Cooke, Ivor Davies, also Bro. Jones, held forth in the district schoolhouse, resulting in the baptism of about twelve persons. Good people were added to the church through the labors of these brethren. A Sunday school had been previously established at this place by a Presbyterian minister by the name of Hughey, who also had semi-regular preaching appointment with revival services, etc. With the advent and success of gospel preaching a change came over the spirit of the Rev. Hughey's dream, regarding religion and Bible doctrine, and as he couldn't reconcile or accept straightforward interpretations of the Bible with his creed, there was nothing left but to collect the orthodox weapons of warfare and begin the stereotyped methods of opposition to the truth.

The detailed story of his ungentlemanly, unchristianlike, and cowardly treatment of Elder Ivor Davies, who has been the chief agent in introducing the gospel at this place, the readers of the *Herald* need not be burdened with. I was present at the time of Reverend Hughey's last effort against "Mormonism" in this place and upon the date above indicated, the occasion being a one night's discussion, perhaps not altogether wisely agreed to, by Bro. Davies upon a resolution of Reverend Hughey's framing; viz., "Resolved that the Church of Jesus Christ of Latter Day Saints does not now, nor never has preached or practiced polygamy;" Bro. Davies to open with a one hour's speech; Rev. H. to follow with speech of one and one half hours, Bro. Davies closing with a thirty minutes' answer, the half hour speech being practically all the time Bro. Davies had in which to answer his opponent's argument!

A more contemptible and cowardly opposition of the Clark Braden order to the truth I never witnessed. Reverend Hughey had previously had enough of our doctrine to know that anything like equality or fair play would prove disastrous, and so gave special notice before commencing debate that he would positively answer no challenges or discuss with us further than that evening, and of course did not even do that. Mr. Hughey was made to understand previously that it might prove uncomfortable or even dangerous to affirm an application of the resolutions to our church—he in fact plainly disclaimed that, but held the title as belonging to the Utah Church and that the Reorganization represented a faction—or indeed an apostasy—making ingenious use of the late reversal of the Temple Lot decision, etc. The revelation on polygamy was read, reread, and descanted upon as a sweet morsel or mouthful for Hughey, and his crowd of friends who had been invited, and the time filled in with abuse and falsehoods concerning Joseph Smith, the testimony and life of the three witnesses, misrepresentation and abuse of Bro. Davies, misuse, misrepresentation, and ridicule of matter in *Herald* and *Ensign*, with letters read from these offices to him, etc.

I never had as hard a time of it to keep still as I did at the close of the debate, as I had noted the statement in full; but of course it was not my say, but I obtained a full vote to make a ten minutes' statement, Bro. Davies

not occupying all his time, and I think the audience would have been glad to have had a continued discussion, but the reverend gentleman had emptied his slop bucket and had said about all that he could have said for his side, and certainly demonstrated to every unprejudiced person present his consciousness of this fact, and flatly refused to defend his own beliefs or faiths or discuss "Mormonism" any further. I understand that he is now claiming a great victory, through the St. Charles and St. Louis newspapers; but he certainly did not deceive the unprejudiced that evening.

Bro. Davies' conduct was that of a Christian and a gentleman, and in this line it was plain to be seen that he had no competition at all. Hughey may blow his horn in St. Charles or elsewhere where he has not been under fire, but his reputation is made and career ended at Seaburger. It will be seen that Bro. Davies was made to affirm a negative proposition. In justice, however, to him it should be stated that Reverend Hughey would consent to no other terms of any kind upon which he could be gotten before the public with any kind of a show of answer to his previous conduct and misrepresentation concerning Bro. Davies and the work of the brethren. I believe that Mr. Hughey's Presbyterian Sunday school was changed into a union school and since, to all effect, a Latter Day Saints' school, our *Hope* being freely used, and school officered I think by our people. This in fact was the chief beginning of our offense, Hughey charging Bro. Davies more than once during his "discussion" with "stealing" his "Sunday school." Too bad, certainly! Bro. Davies has made friends of the majority of the people, while the reverse is certainly true as regards Reverend Hughey, and when weather and roads make meetings practicable again in that country we trust and look for further labor and harvest ingathering.

We were very glad to have present with us at our district conference, which convened December 28, Brn. M. T. Short, and G. H. Hilliard, of the Bishopric. Business meetings, in attendance, were very far in excess of anything seen in the district since I came to it, or indeed for years, as reported by the brethren. Some changes, innovations perhaps, but agreeable to the law, were introduced and affirmed harmoniously, Brn. Short and Hilliard rendering the preaching acceptably; Bro. Short, however, having to "shorten" his evening discourse by early departure from us Sunday evening. Two funerals on Sunday hindered the success of Sunday's meetings somewhat; one that of Sr. Martha Taylor, a long sufferer, being preached in the afternoon by Bro. Hilliard, the other by the writer.

On Tuesday following a "watch night" meeting was inaugurated by an excellent discourse from Bro. Hilliard, who also gave us "necessary food" on the following evening in lieu of the regular prayer meeting. Bro. Hilliard's visit seemed providential; his counsel was vigorous, sound, and practical, and we feel decidedly pleased with his visit. We accompanied him to Belleville, Illinois, Friday, returning to appointments in city on Sunday.

Attendance and liberty in preaching the word while in the city, good, our talks in morning services more particularly to Saints. These as well as our evening services are increasing in attendance and seeming interest.

Six regular services weekly, with priesthood meetings the first and third Tuesdays of the month, regular business meetings, calls from the sick, and many matters pertaining to church work and discipline, with work outside the city, etc., leave but little time for idleness. We are spiritually blessed and hope to be able at last to answer without fear concerning our stewardship.

In bonds,

M. H. BOND.

Original Articles.

"AMERICANISM IN THE WHITE HOUSE."

TO SAY that I was astonished and pained to read the two-and-a-half column article under the above caption in *Herald* of December 25, is to put it mildly indeed. Why should one expect the organ of the Church of Jesus Christ,—the harbinger of peace, to join the minority of church papers and in such strong terms encourage and foster the spirit of war when there is no just cause for war.

I do not know who the author of the article is, nor does it matter. As it is written from the standpoint of an American citizen, as such I accept it; and as a British American citizen I reply to it, claiming the same right that my brother has taken as to space in the *Herald*, as I understand the *Herald* to be the property of the church to which I belong. He says:—

We do not know the merits of the contest between Great Britain and the Republic of Venezuela, etc.

Nevertheless he says he hails with pleasure the position the President has taken in the matter, which is in the judgment of thousands of good United States citizens both meddling and warlike. And further:—

We are pleased to know that Congress has responded cheerfully and patriotically to the request of President Cleveland in the existing emergency,

whereas no emergency which should concern the United States government existed until Mr. Cleveland unfortunately created one. However, the article is quite in keeping with the circumstances existing in this regard.

The very fact of a commission being appointed is evidence that Congress

does not yet *know* but what England is all right as to her boundary lines. Then why such haste to stir up bad blood between two friendly nations, unless upon the basis of divine experimenting, which by the way meets but a ghostly indorsement by the divinity as represented even in the pulpits of the United States, and in my judgment smacks very strongly of misguided humanity.

As a provincialist I am ready to learn and indorse improvements in government, and in fact my sympathies have been strongly Republican; but what becomes of our confidence in the "divine experiment" when one man plunges two civilized nations whose ends and aims are one, in blood and carnage without cause? Alas! we find ourselves Britishers still, and in case the "possible war" becomes an actual fact what blood is to flow from my veins will flow on British soil; and such articles as referred to inspire one with the desire of running the chances of the loss of a few gallons.

He says his article is not written in the interests of partisanship. I can comprehend that when the inclosed clipping from the *New York World* (another American citizen) is published in connection with this, also a short editorial from a Nova Scotia paper, in the *Herald*.

Now, Mr. Editor, I have no doubt that the large majority of the members of the church will strongly object to the publishing of those articles but surely none can question the justice of publishing this one since the other has gone to the public.

I am yours to command in ecclesiastical matters, but in matters of "possible war" I belong to *my country*.

HOLMES J. DAVISON.

Are our "peace and safety as a nation," the "integrity of our free institutions" and "the tranquil maintenance of our distinctive form of government" threatened by an extension, however unwarranted and arbitrary, of the English possessions in Venezuela? The preposterous nature of this jingo bugaboo is sufficiently indicated by pointing to Canada and to British Columbia, on our very border. England is not a "foreign nation" in this hemisphere. Great Britain owns more territory on this continent than we do. She was here before we were a nation. If she had the hostile intentions which the President's words impute did she need to wait for a boundary dispute in distant Venezuela, with

a hybrid race, to assail us or to be a menace to our republican institutions? The assumption is absurd. And with it falls the structure of ponderously patriotic rhetoric reared upon it by the President. It is a grave blunder to put this government in the attitude of threatening war unless we mean it and are prepared for it and can hopefully appeal to the sympathies of the civilized world in making it. Do these conditions exist? Will any of the senators who applauded the President's message yesterday seriously affirm that they do? If these conditions do not exist, what remains for us except a few weeks or months of bluster and a more or less graceful backdown?—*New York World*.

There is little change in the status of the dispute between Great Britain and the United States since our last issue. The United States Congress passed the bill through both houses authorizing and providing for the expenses of a commission to determine for themselves who is right or who is wrong in the matter. This action on the part of the United States will of course be entirely ignored by the government of Great Britain. The commission may sit at Washington or elsewhere on foreign territory and report when it gets ready; and after true American fashion proceed to have a good time out of the hundred thousand dollar appropriation at its disposal, and John Bull will keep right along the even tenor of his ways. Should the commission set foot upon disputed territory—well, it will take care to do nothing of the kind, so what's the use of reciting the consequences. Meanwhile President Cleveland is catching "Hail Columbia" at the hands of his own countrymen. The false attitude in which the United States have been placed by Mr. Cleveland's message has been more severely criticised, and more wholesale denunciation has been heaped upon his head, by Americans than by any other people. There will be no danger of war until the commission reports, and the commission will not report as long as the hundred thousand dollars hold out; by that time the grass will be green again at least. Some of the Yankee papers profess to believe that in the event of war the United States will find sympathy among Canadians. The quicker they can be disabused of that notion the better. Should a regiment of the mongrel nationalities from which the American army would be recruited ever attempt to set foot on Canadian soil they would enjoy a surprise party as compared with which the historic Boston tea party would not be a circumstance. — Kingsboro, Nova Scotia, *Gazette*.

The number of Baptists in Wales has increased during the past ten years 63,972. The total membership in the principality is now 100,534, with over 200,000 adherents and attendants at public service. These figures are based upon the report of the Secretary of the Baptist Union.

In the Argentine Republic, instead of fining a drunkard, they sentence him to sweep the streets for eight days, and a similar punishment exists in St. Petersburg. But the drunkard maker goes scott free.

Sunday School Associations.

CONVENTION NOTICES.

Decatur district association will meet in convention at Lamoni, Iowa, Thursday, February 20, 1896, at ten a. m., continuing two days. Superintendents, your schools are entitled to one delegate for every ten or fraction thereof of your *enrollment*. Officers for the ensuing year are to be elected and delegates chosen to the General Convention. The date makes it convenient to attend convention and conference at one trip. Delegates and friends will be met at station and provided entertainment. Secretaries, please mail full reports of your schools for past year to the secretary, Elbert A. Smith, Lamoni, Iowa, at least two days before convention convenes. Program as prepared by the committee is as follows:—

Thursday morning and afternoon, business in charge of superintendent. Evening, song by congregation. Prayer. Music, solo. Address, Kate Weed. Quartet.

Friday morning, song. Prayer meeting led by superintendent; from ten to 10:30. Experiences in Sunday school work; from 10:30 to twelve. Afternoon, Song. Prayer. Ten-minute papers: How pride may hinder Sunday school work, Sr. Walker. Free discussion of paper. How we may promote spiritual growth in Sunday school work, Sr. Stebbins. Free discussion of paper. Evening, Song. Prayer. Orchestra; sacred music. Primary work. Orchestra; sacred music.

ELBERT A. SMITH, Sec.

Convention of the Northern Nebraska district Sunday school association will convene January 31, at 2:30 p. m. near Valley, Nebraska, with the Platte Valley branch. This is the first assembling since organization, and it is hoped that a full representation of all schools of the district by delegates may be present, as business of importance must be attended to.

J. F. MINTUN, Supt.

The Kewanee district Sunday school convention will convene at Kewanee, Illinois, on February 7 instead of the 14th, as I stated last week.

CLARA FRANCIS, Sec.

Resolved that the delegates of the Massachusetts district Sunday school association, be authorized to bring before the General Assembly the matter of amending the constitution in order to provide for ex officio members of association. Boston convention, January 11, 1896.

ORA V. HOLMES, Sec.

The date of the Exodus has been generally set down at 1320 B. C. Dr. B. Neteler, the Egyptologist, now declares that the date must be put back 130 years. He is largely influenced by some facts disclosed in the Telei-Amarna tablets, and he maintains that the reign of Menephtah, the supposed Pharaoh of the Exodus, ended about 1449, B. C. The real Biblical date places the Exodus 135 years before 1449, that is, 1584 B. C.

Miscellaneous Department.

PETITION.

To the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints to be held at Kirtland, Ohio, April 6, 1896; Greeting:—Whereas the year 1896 is the semi-centennial of the expulsion of the Latter Day Saints from the State of Illinois; and the lapse of time, the Spirit of the Lord, and the right living of the remnant—who did not follow the pernicious ways and heresies of those who went to the "Salt Land,"—has so ameliorated the spirit of prejudice and softened the asperities of persecution that the Reorganized Church is invited to hold a reunion at Nauvoo, and also at Montrose, Iowa,—the business men and citizens contributing liberally to secure the grounds for that purpose; thus showing the partial fulfillment of the prophetic statement, "the glory which shall follow after much tribulation, for after much tribulation cometh the blessing" (D. C. p. 176); and after the fulfillment of that prediction, "Ye shall be scourged from city to city, and from synagogue to synagogue, and few shall stand to receive an inheritance" (D. C. p. 189), also "I will get them honor where they have been put to shame;"—

And, whereas, the Nauvoo, Decatur, Eastern Iowa, Des Moines, Kewanee, and North-eastern Illinois districts have held a successful reunion at Bluff Park, Iowa (opposite Nauvoo), from September 6-16, 1895, and received sufficient encouragement to cause them to favor holding a reunion at or near one of these places in 1896;—

To this end your petitioners were appointed a committee and instructed to petition your honorable body to make or appoint a General Reunion of the church to be held with the above-named districts in the year 1896; at the time and place to be designated by the undersigned committee; or that you appoint a committee to act in conjunction with said committee to appoint time and select location.

Therefore we as a committee chosen at the business meeting of the Park Bluff reunion, September 13, 1895, J. R. Lambert and A. H. Smith presiding, respectfully ask that you take such action in the matter as in your judgment will best subserve the intent and purpose of this petition.

Signed, JAMES MCKIERNAN,
J. R. LAMBERT,
DANIEL TRIPP,
F. G. PITT,
J. S. ROTH, } Com.

CONFERENCE NOTICES.

Galland's Grove district conference will convene at the Saints' chapel, Dow City, Iowa, Friday, February 28, 1896, at 10:30 a. m., continuing over Sunday. The district Sunday school association will hold their sessions in connection with the conference Saturday afternoon and evening as usual. Each branch is hereby requested to appoint delegates and send all credentials and reports to our district secretary, Sr. Nellie Rudd, Dow City, Iowa, in due time. A

cordial invitation is extended to all and everybody will be made welcome.

C. E. BUTTERWORTH, Pres.

AUBURN, Iowa, January 14, 1896.

Decatur district conference will convene at Lamoni, Iowa, on Saturday, February 22, at ten a. m. A good representation of the district should be there, as considerable business of importance has to be transacted, among which will be the electing of district officers for the ensuing year, and delegates for the General Conference, and other work. Don't stay at home and leave others to do your part of the work and then wonder why the church does not accomplish more or move faster.

On the evening preceding the conference—February 21, at seven p. m., there will be a meeting of all the ministry, both local and missionaries, that can and will come for general and special instructions in regard to their duties as ministers and to consider the needs and demands of the work in this district. We expect that the First Presidency will be with us, as the work in this mission is under their charge.

WILLIAM ANDERSON, Pres.

LUCAS, Iowa, January 16.

NOTICES.

Anyone knowing anything of the whereabouts of any person or persons by the name of Brandenburg—or the heirs of Robert M. Brandenburg, will confer a great favor by addressing William Feagins, Valley, Douglas County, Nebraska. When last heard of they were in Iowa, but failed to find just where.

Patriot, please copy.

WILLIAM FEAGINS,
Valley, Nebraska.

BORN.

McHARNES.—At Leon, Iowa, October 9, 1895, to Bro. Edward and Sr. Ella McHarnes, a daughter; named Edith Agnes, and blessed January 6, 1896, by Elders H. A. Stebbins and J. M. Brown.

SEAWORTH.—At Lamoni, Iowa, September 23, 1895, to Mr. William C. and Sr. Emma C. Seaworth, a son, and named William Edgar. Blessed January 5, 1896, by Elders Robert M. Elvin and Joseph Smith.

DIED.

BROLLIAR.—At Lamoni, Iowa, January 11, 1896, Sarah Broliar, who was born in Virginia some eighty years ago. Four sons, one daughter, grandchildren, and great-grandchildren survive her. The funeral sermon was by Elder Robert M. Elvin from 1 Corinthians 15: 21, 22. Brn. A. S. Cochran and Robert White assisted in the pulpit service. Interment in Rose Hill cemetery.

CASTER.—At his home in Bartlett, Iowa, January 7, 1896, Bro. Robert H. Caster, aged 57 years, 11 months, and 2 days. Bro. Caster was born in Sacket's Harbor, New York, February 5, 1838; emigrated to Utah in 1852; returned to Iowa in 1856; united in marriage to Miss O. E. Harrington, December 10, 1857; became identified with the Reorganized church in 1860; was ordained an elder by James Caffall February 14, 1876; has held various positions as branch officer, but for the

last few years has not been actively engaged in church work on account of unfavorable circumstances and ill health. Through his union with Miss Harrington he was the father of nine children, eight of whom survive him, one having passed on before, those remaining being all identified with the church, and who mourn their loss in unison with a large circle of friends and relatives. Funeral at the house, January 8, 1896, in charge of C. L. Epperson; sermon by Priest H. F. Durfey, Job 14: 14.

BERGERSON.—Near Lamoni, Iowa, January 18, 1896, Norman E., child of Bro. Bant and Sr. Emma Bergerson, aged 26 days. The mother died on the 11th, and the child did not thrive without mother love and mother care, and so departed to be with her in the society of the blessed ones beyond. Sermon by Bro. H. A. Stebbins, on Sunday the 19th, assisted by Bro. J. A. Gunsolley.

HASKINS.—Elder Myron J. Haskins was born near Brockville, Kitley, Leeds County, Ontario, September 13, 1844; was baptized into the Reorganized Church, November 26, 1870, by Elder John Shippey; died at his home in Harrison County, Missouri, January 17, 1896; aged 51 years, 4 months, and 4 days. He leaves a wife, four sons, one daughter, and other relatives to mourn their loss. Funeral services conducted in the Saints' church, Lamoni, by Elders H. N. Snively and A. S. Cochran.

HEATH.—At his home at Porcupine, Wisconsin, Joseph Heath, Jr. He was born April 23, 1863, in the town of Fox, Clearfield County, Pennsylvania. He was baptized February 11, 1894, by Elder Charles H. Burr, and confirmed by Elder W. A. McDowell. He was afterwards ordained the teacher of the branch and held that position when he died; and though he was a single man, yet he was the friend of the fatherless, kindly and faithfully caring for the children of a widowed sister. Let us believe he has gone to his reward, and our loss is his gain.

ROBSON.—At Blake's Mills, Ohio, January 2, 1896, Bessie Robson, grandchild of Bro. Robert and our late sister Margaret Robson. Little Bessie was born at Washingtonville, Ohio, being 5 years, 11 months, and 3 days old at the time of her death. Funeral sermon by Elder L. W. Powell, from John 5: 17-31.

OTTO.—At Wheeler's Grove, Iowa, December 26, 1895, Jasper Otto. He was born in Franklin County, Ohio, March 8, 1845; came to Iowa when a child with his parents, and had lived nearly all his life where he died. Although a believer in the doctrine he had never united with the church. He leaves a wife and numerous other relatives to mourn his loss. Funeral services at his home conducted by Elder D. Hougas. In spite of the severe cold the attendance at the funeral was very large.

WHITLOCK.—In San Bernardino, California, December 25, 1895, Dr. Alma Whitlock. He was born in Independence, Missouri, December 24, 1831. Funeral services at his home by Elder D. L. Harris.

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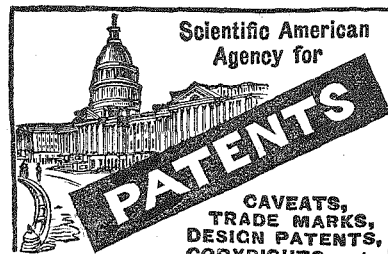
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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, January 29, 1896.

No. 5.

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DECADENCE OF DOGMA.

AN eminent English divine recently declared that much of the weakness of modern Christianity comes from the general indifference to the intellectual aspects of Christian doctrine; that theology is dethroned from her position as queen of the sciences; that ministers are even applauded for attacking in the pulpit what they were ordained to preach; and that multitudes of church-going people are densely ignorant of the very rudiments of theology. "This utterance," says the *New York Observer*, "may sound like a jeremiad and be counted a pessimistic wail by many readers, but beyond any doubt there is a strong element of truth in it. The decadence of dogma in our generation is too significant to be overlooked by the careful student of the tendencies of the times." The writer continues:—

"How to account for this decadence is not so simple a matter as it appears at first to be. Part of the cause is to be found in the intensely practical spirit of our generation, which is apt to lessen the emphasis on dogma and strengthen the emphasis on conduct. Superficial thinkers are early led astray by the popular fallacy that it does not matter what a man believes if he only does right. Conduct is ex-

alted to the supreme place, and creed is relegated to a very secondary position. The folly of such a course of procedure is apparent on reflection. How can a man know what is right and what he ought to do unless he has a well-defined belief concerning duty here and destiny hereafter?

"Another factor in the decadence of dogma is the place given to so-called practical preaching in the pulpits of the time. There seems to be an avoidance of great truths and a seeking after the little truths bound up in the lessons of current events, and philosophizing about the gospel instead of proclaiming the gospel in all its simplicity and fulness. The unpardonable sin in a sermon in our day is dullness, and a desire to be interesting is a will-of-the-wisp which leads many a minister into the marshes of theological decadence. Under the influence of a morbid dread of being commonplace and of a juvenile passion for originality, men avoid the great highways of Christian thought and wander off into by-paths which, however pleasant, do not lead into the secret place of the Most High. Fuller experience of life and keener realization of the sacred urgency of the message intrusted to their care must teach such ministers that they are deliberately excluding themselves from the subjects which in all ages have exerted the profoundest influence on the moral and spiritual life of mankind. If any permanent effect is to be produced by preaching, there must be the vigorous and frequent attempt to put before the people the great truths of the Christian faith in their native dignity and power.

"'Like pastor, like people,' says the old adage. It holds true in the matter under discussion. There was a time when two or three men could not meet by the fireside or on the wayside without reasoning high

'Of Providence, foreknowledge, will, and fate, Fixed fate, free-will, foreknowledge absolute. That time has passed away, and discussions range on the lower levels of gossip, politics; and the questions of the hour. With its passing there has

gone out of the Christian life of our generation a solidity of thought and strength of conduct for which our fathers were famous. A revival of dogma would, we believe, do much to bring both back, and restore to many a pulpit a large measure of its waning power."—*Literary Digest*.

SIGNS OF A RETURN TO FAITH.

THERE runs through the religious literature of the present day a bright thread of hope in opposition to the negative tendencies which have been characterized by the term "agnostic." Prof. A. C. Armstrong, writing for the *Methodist Review* (January), points out that on the continent and in Britain a striking series of deliverances by various leaders of opinion has within a year past given rise to the belief that the era of doubt is drawing toward its close. He notes that in France M. Brunetière has used his visit to the Vatican as a text from which to preach the bankruptcy of science as a guide for life; that in England Mr. Huxley's lecture of 1893, on "Evolution and Ethics," which culminated in the thesis that the cosmical process and the ethical process stand in direct antagonism, had not ceased to be a center of debate when three notable books appeared, each of which in turn brought evidence of a new movement in the direction of philosophical or religious faith. He cites Mr. Kidd's "Social Evolution," Mr. Balfour's "Foundations of Belief," and the posthumous "Thoughts on Religion" of Professor Romanes, the latter being held to "show that before his death that he had returned to the enjoyment of theistic and Christian belief." Professor Armstrong then says:—

"Not less remarkable than the appearance of these works has been the reception which they have met. The eagerness of the public to hail them as signs of a return to faith has proved how deep the faith still strikes its roots in the heart of the Western world, and has revealed the tension under which many earnest minds have suffered; but it has also shown how

greatly the age has misconceived the nature of the forces at work in its midst. For, like the man who counts his own burden heavier than that of any other of his kind, we have been so blinded by our doubts and difficulties that it has been easy to fear our age was to be marked by the final dissolution of fixed beliefs. Friends and foes of systematic thinking have combined, the ones to dread, the others to hope, that the perplexities of thought which the last half century has brought were so grave that no way of escape could possibly be discovered. Thus we have overlooked the fact that our troublous time is not unique in the history of the world. Proud of our enlightenment, we have committed the unenlightened blunder of taking our own experiences too seriously, in forgetfulness of the truth that the world has seen several such skeptical periods in the past—the age of the Sophists in Greece, the transition from medieval to modern times, and the eighteenth century in Europe, to name no others; that these various eras exhibit a family likeness; and that one characteristic point of resemblance among them is the law of action and reaction, under which the skeptical movement works out its own dissolution until the period of doubt gives place at length to one of more positive belief.”

Professor Armstrong says that the tokens of change in the temper of the age have not been confined to the year just ended, or to any country, or to any single department of thought. He asserts that “philosophy has revived as men have felt anew the perennial impulse to seek answers for the great questions of existence,” and that there is a marked recovery from the decline of a generation ago. We quote again:—

“In the matter of religion it may be noted that, like philosophy and morals, theology is not without its tendencies of reaction toward more conservative theories, as well as those ‘advanced’ or ‘liberal’ movements which have formed so prominent a feature in recent theological opinion. For, if questions of criticism now stand in the forefront of theological discussions, and if the Old Testament records seem in danger from a disintegrating attack, which must radically alter the view hitherto taken of them by the Chris-

tian world, it must be remembered that the New Testament writings, passing through the same fire of criticism, have been found to stand the test much more successfully than appeared possible in the early days of the controversy, and that, in regard to the older book as well, there are evident the beginnings of a movement to reconstruct, on the basis of critical results, more positive theories of the history and religion of Israel. Apart, too, from special questions of theology, there is observable in many quarters a new disposition to estimate religion at some real value. It may be too much to say, as it has recently been said, that there is to-day no scientist who reckons religion a delusion; but it is plain that both science and philosophy have retreated to a not inconsiderable degree from the negative, or even contemptuous, attitude assumed by some of their adherents in times little removed from the present.”

Professor Armstrong then goes into an examination of religious auxiliary questions, and closes by saying:—

“The troubles of the body social are forcing men to renewed consideration of ethical principles; but it is quite as evident that social questions have their important religious bearings as that they involve moral issues. Shall it be said, then, that the social problem is likely to generate a reaction toward faith? Probably anyone who should to-day maintain the affirmative of this question would encounter much ironical criticism; yet, if all the elements in the situation be taken into account, the suggestion is far from being unfounded. For, while religion in its general aspects is involved in the issue, Christianity stands in a special relation to it. The cures for social ills which have been so loudly heralded by certain parties in the church may indeed be of doubtful efficacy when tested by sober reason; but there is a striking kinship between the Christianity, doctrinal and applied, which is needed by the closing nineteenth century and that which proved so potent a force when the Christian religion was first fighting its way to recognition. There are few evidences of religion so convincing as religion in action, and so fast as Christianity proves itself able to grapple with the evils which beset society its renewed

acceptance will be a direct corollary from the laws under which opinion normally develops.”—*Literary Digest*.

SIZE OF THE UNIVERSE.

“It has been estimated,” says W. H. Lamaster (*Popular Astronomy*, January), “that a cannon ball moving with a velocity of 500 miles an hour, and leaving our earth at a certain time and traveling in the direction of the nearest fixed star, would not reach it in less than 4,500,000 years; and yet there are stars in the heavens and visible through telescopes that would require a cannon ball moving with the same velocity at least 500,000,000 years to reach them. It was said by the elder Herschell that it would require light traveling at the rate of 185,000 miles a second two millions of years to come to the earth from the remotest luminous vapors within reach of his forty-foot telescope, and yet, whatever may have been the efforts of astronomers to bring the starry heavens as a whole into view, even with the most powerful reflectors, they have so far proved to be futile. Hence, to the minds of men, the universe must seem forever to be and to remain immeasurable, incalculable, and incomprehensible. And while we may be able to weigh and measure suns and systems within range of our telescopes, there are others so far away and so far beyond our powers of vision, and our powers of calculation, that even our present supposed great knowledge of the sidereal heavens would dwindle into the thinnest of mental vapories.”—*Ex.*

Electric-lighting has made numerous contributions to sanitation. Dr. Saunders, medical officer of the London Board of Health, says that it has done much toward making the employees of commercial and manufacturing establishments healthier. “Faces that were pale and wan from work in gas-lighted basements, stores, and shops are much improved since the introduction of electricity. The heat from the gas-jets and poor ventilation are responsible for much sickness. It is also shown that in the same city the electric light has lessened crime. Darkness breeds wickedness and light dispels it.”

The *Journal of Inebriety* estimates the total number of drunkards in America at 1,600,000. There being about twenty-five millions of adults in this country, this means that one person out of every fifteen drinks to excess, and is consequently more or less of a drunkard. The journal thinks that this estimate is a very modest one and rather under the mark than above it.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 29, 1896.

BIERBOWER OR SNOW, WHICH?

THE following is from the *Deseret Evening News* of January 13, 1895, and speaks for itself:—

BIERBOWER NOT A PROPHET.

The *Lamoni Saints' Herald* seeks to promote Vic Bierbower, formerly assistant United States Attorney here and now a prominent Idaho official, to the rank of a prophet. It says that on January 16, 1886, when Mr. Bierbower had asked a jury to convict Elder Lorenzo Snow of unlawful cohabitation upon the ground that if this was done a new revelation would soon follow "changing the divine law of celestial marriage," Elder Snow remarked that "whatever fame Mr. Bierbower may have secured as a lawyer he certainly will fail as a prophet." The *Herald* then indicates the alleged superiority of Mr. Bierbower's inspiration. Since the conviction was had, however, and the predicted change in the divine law of celestial marriage did not follow it, and has not taken place, Mr. Bierbower's prognostication is yet short of realization; hence his pretensions as prophet have proven baseless thus far. On the other hand, the prediction of his failure to foretell events with even a reasonable degree of accuracy is so notable in its fulfillment that there is no question as to whose was the superior inspiration. It was emphatically not Mr. Bierbower's.

It will be seen that the *News* herein denies that there has been any change in what it is pleased to call the "divine law of celestial marriage." Well, perhaps not; but if not, then the late declarations of the church in Utah regarding polygamy and celestial marriage are insincere. The government and the public generally have been led to believe by President Woodruff's manifesto, and the action of the church thereon, that there had been at least a *practical* change; and, pray tell us, what is a theory worth without practice? However, the *HERALD* did not "seek to promote Vic Bierbower," "to the rank of a prophet," only as compared to Lorenzo Snow, upon the given occasion. The *News* is content to simply deny that the predicted

change followed. The result of the conviction of Lorenzo Snow and others on this so-called celestial law is too well known to the public to require any special discussion.

But what of the prediction of Lorenzo Snow? He not only predicted that Bierbower would fail, but he went further and predicted what would result to the opposers of this divine law so called. Will the *News* please tell us if the prediction of Mr. Snow was fulfilled wherein he says, "But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown"? If not yet fulfilled, will the *News* please tell us if it expects it will be fulfilled, and this nation be overthrown because of its opposition to the doctrine of polygamy? If the *News* accepts the inspiration of Apostle Snow on this occasion, what means its recent boast of loyalty to the government of the United States?

THAT PROPHECY OF THE SEER CONCERNING THE SETTLEMENT OF THE SAINTS IN THE ROCKY MOUNTAINS.

EVER since the Reorganized Church has been before the public our elders have been met with the statement that Joseph the Martyr prophesied that the "Saints would go to the Rocky Mountains, and there become a great and mighty people."

We could not say that he did not so prophesy, so our only course was neither to admit nor deny; but we could and did insist that wherever they were they should honor and obey the law of God.

The prophecy now comes out in the language of Anson Call, an honored official of the Utah Church, who claims to have a vivid recollection of it, and like every other fact that has come to light it sustains the position assumed by the Reorganization. In the history of "Northern Utah and Southern Idaho" by Tullidge is a sketch of the life of Anson Call. The historian relates that in July, 1843, he (Anson Call) was present at the installment of

the Masonic Lodge of Rising Sun, in Montrose, Iowa, and that at that time Joseph delivered this wonderful prophecy. The historian then says:—

We will let Mr. Call describe this prophetic scene.

He then quotes from Mr. Call as follows:—

I had before seen him in a vision and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living, brilliant white. He seemed absorbed in gazing at something at a great distance, and said, "I am gazing upon the valleys of those mountains." This was followed by a vivid description of the scenery of these mountains as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: "There are some men here who shall do a great work in that land." Pointing to me he said: "There is Anson, he shall go and shall assist in building cities from one end of the country to the other, and you," rather extending the idea to all those he had spoken of, "shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice."

It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful description of this land, and his wonderful prophetic utterances as they emanated from the glorious inspiration that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: "O, the beauty of those snow-capped mountains; the cool, refreshing streams that are running down those mountain gorges!" Then gazing in another direction as if there was a change of locality: "O the scenes that this people will pass through; the dead that will lie between here and there!" Then, turning in another direction, as if the scene had again changed; "O, the apostasy that will take place before my brethren reach that land!" But he continued: "The priesthood shall prevail over all its enemies, triumph over the Devil, and be established upon the earth no more to be thrown down." He then charged us with great force and power to be faithful in those things that had been and should be committed to our charge, with the promise of all the blessings that the priesthood could bestow. "Remember these things and treasure them up. Amen."

There is not a material fact in all this prophecy as related by Elder Call that the Reorganization has ever disputed. We believe they went to

those valleys; that they performed a great work; that they astonished the nations of the earth (for evil as well as good); that many were gathered out of the nations to this land and assisted in building cities and temples. We even believe that they did and do rejoice. But there is not one word in the prediction to show that God would approve of them. God is not even mentioned in the connection. Ah yes! and we believe that sad story of the dead that lie between the here and there.

Nor have we ever lost confidence in the final triumph of the priesthood. We believe further, and have insisted, that a *great apostasy* took place before they reached that land, hence the necessity of a Reorganization. Our thanks are due Elder Call for allowing us to see the text of this oft-referred-to prophecy.

Who comes next?

TIMELY VIRTUE IN JUDICIAL CIRCLES.

THE following taken from the *Washington Star* of December 27, 1895, sent us by Bro. W. W. Blair is suggestive. It is to be hoped that it is not a spasm of judicial virtue, but the inseting of a wave of needed reform in this good country of ours:—

"The time has arrived," remarked Judge Cole, in Criminal Court No. 1 this afternoon, "when the law against adultery and similar offenses must be enforced. It should have been enforced years ago, and I can no longer feel justified in imposing the minimum penalty."

Phillip Mills, an exhorter, and Elizabeth Davis, both colored people, had just been convicted before Judge Cole of adultery. Joseph Davis, the woman's husband, testifying that he caught them in bed together on three different occasions early last month. Policemen Williams and Creagh testified to finding them in bed together the 9th of last month. The defendants, of course, denied the charge, although they admitted being found in the room by the policemen. Mr. Samuel D. Truitt, counsel for the prisoners, asked the court to impose a light sentence, stating that Mills was a comparative stranger here. Mr. Truitt also thought that the living together of the man and woman for a few days had not injured the morals of the community to any great extent.

"I cannot agree with you, Mr. Truitt," interrupted Judge Cole. "These people had friends and acquaintances who were aware of what they were doing, and, besides, both of them, they say, were members of the church. Therefore, their acts could not but necessarily have an injurious effect. Then, again, a man who has no more manhood and con-

science than to go with another man's wife is not deserving of any leniency."

"But, your honor," remarked Mr. Truitt, "there are six or seven thousand people in this district who are now openly doing what these people have been convicted of, and people higher in life than they are."

"No, I doubt that," Mr. Truitt," continued Judge Cole, "and if what you say is true, then it is time that the guilty ones, when convicted, should be severely punished. The present case is not one in which I can be lenient. The sentence of the court is that Mills shall be confined in the Albany penitentiary for the period of three years (the maximum penalty), and the woman for two years."

THE Columbus, Nebraska, *Telegram* of January 9 has a notice of Judge H. J. Hudson's retirement from the magisterial bench, in the terms given below:—

After sitting as a justice of the peace in the city of Columbus for four years, Judge Hudson to-day turned over his office to his successor, Lawyer O'Brien. In his time Judge Hudson has held many offices of trust in Platte County, he having been County Clerk, County Judge, and member of the legislature. In all of these places he served the people well. But in no office did he give more satisfaction than in that of a magistrate. Possessed of the rare faculty of discerning at a glance the law and the right in disputes between litigants, and being alike impregnable to the sophistry or bulldozing of lawyers, he rarely erred in the decision of cases brought before him, and his retirement from office will be generally regretted. The judge will continue to sit as police justice until May 1, 1896, when his term of that office expires.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

THE special feature which this church makes in its successful work among Hawaiians is its particular attention to morality, and to abstinence from the use of tobacco and alcohol.

In carrying on the work here and elsewhere, valuable aid is being rendered by the women who have two organized societies in the church, the Sisters' Prayer Union which meets each Thursday afternoon, and the Daughters of Zion, who have taken as their motto, "Our aim, mankind to bless," and who are now organizing here.

These people have no connection with the Utah Church and have always been utterly opposed to polygamy, which practice is contrary to the teachings of the Bible and of their books.

Bro. G. J. Waller sends us a copy of *The Time*, of December 25, a thirty-two page magazine published by prominent women of Honolulu, Hawaii, from which we insert the foregoing. It speaks in behalf of the work in general and also tells what impres-

sion our people are making upon the residents of the Hawaiian capital. May the moral standing of the Saints in every place in which the work has been planted be an illustration of its possibilities for good; an illustration of divine citizenship. Every man and every woman however isolated may find comfort in being called to so live that others seeing his good works may learn that God reigns and rules in the lives of his children to enlighten and redeem the world.

When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men.—D. C. 98: 5.

A BROTHER in Pennsylvania sends us a fragment of a copy of the *Gospel Trumpet*, Grand Junction, Michigan, for January 9, 1896.

The way to get an experience of salvation is to forsake all your sins. (Isaiah 55: 7.) Confess them to the Lord. (1 John 1: 9.) Repent and be baptized. (Acts 2: 38.) Repentance includes believing on the Lord Jesus Christ: "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31. A person cannot believe on the Lord for the salvation of the soul until there has been a repentance of all sins of the past. A person can get fully saved without being baptized but will then have to obey the command and be baptized. The way to keep saved, is to obey the word of God in all things.

Of this the brother asks, What about the doctrine taught? To this we reply:—

If a man can be fully saved without being baptized, then the Savior made a mistake when he said,

He that believeth *and* is baptized shall be saved.—Mark 16: 16.

The opposite of this is equally true: "He that believeth not shall be damned." In this elliptical sentence the words "and is not baptized," are understood as belonging between the words "not," and "shall," so that it would read, "He that believeth not (and is not baptized) shall be damned."

If baptism was not and is not an essential to be fully saved, then the Savior made another mistake in sending the disciples to baptize, thus imposing on them a wholly useless ordinance. (See Matthew 28: 19, 20; Mark 16: 15, 16.)

Paul also make a mistake when he was baptized. For, according to this peculiar doctrine he was fully saved when he reached Ananias; but was told to "Arise and be baptized and

wash away thy sins." (Acts 22: 16.)

Peter, also, made a mistake when he said, "the like figure whereunto even baptism doth now save us." (1 Peter 3: 21.)

These are enough to show which is right—this preacher, or the word.

JOHN WESLEY, while at Oxford, received the following instructions from his mother. We republish them as worthy not only the consideration of young students in the present, but of all, old and young students in the school of life, presuming that all Latter Day Saints accept as true the statement that one is never too old to learn:—

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things,—in short, which increases the strength and authority of your body over your mind,—that thing is sin to you, however innocent in itself.

"Self-preservation" is said to be the first law of nature. Self-control might well dispute the claim, or be granted equal right to it, for the lack of it has drowned more men and women and youth in destruction and perdition than has war or pestilence. Modern times have not outgrown the need for the advice given by good Mrs. Wesley. Her counsel is worth fixing in the mind.

EXTRACTS FROM LETTERS.

BRO. COLUMBUS SCOTT, Sandyville, Iowa, January 21:—

I came here last Saturday from near Winterset. I began a series of meetings the 5th inst. at a union church six miles east of Winterset. The result is a great awakening among the people of the community. Preached thirteen times to full houses. Never was treated more courteously by all, young and old, at any place. All seemed intensely hungering for the bread of life. I was endowed with great liberty and freedom of speech and mind from beginning to end. The people were nothing daunted by the gospel, the doctrine of Christ in its plainness. Am demonstrating the divinity of the promise, "They shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."—D. C. 122:7. Bro. G. W. Johnson, of Des Moines, was instrumental in getting the opening there; also assisted in a number of the services. George is a good boy and stands by the work against all opposers he meets. Bro. Joseph Knox has procured the M. E. church here. We began here on Sunday evening, the 19th, to continue

over Sunday, the 26th. Bro. Knox has held the banner at royal height here, and has won honor for the faith. Disciples and Methodists are strong here, but he has made no retreat. Bro. O. B. Thomas is remembered honorably with many; and for all this we are glad.

Mr. J. J. Johnson, of Hartington, Cedar County, Nebraska, his parents members of the church, writes:—

We have lived here over three years and have not heard or seen any Latter Day Saints. Would like some elders to come up here.

Children of Saints have become accustomed to having the faith mixed with all the phases of their lives—with work, conversation, and habit—and become hungry for it when denied the privilege of mingling with those who "know the truth." The religion of a true Saint permeates the man or woman and becomes a part of his life—his meat and drink. We can understand what scattered Saints and friends mean when they write of their hunger for church privileges and the society of brethren and sisters. What the faith does for the honest in heart proves that it is both divine in character and a perfectly natural response to the normal aspirations of mind and heart. It is but natural for true men and women to "hunger and thirst after righteousness." Thank God for the means provided whereby "they shall be filled."

Bro. I. A. Morris, Zenith, Illinois, January 18:—

I have been looking after the interests of the work in the Brush Creek branch, for the past few weeks. This is a very large branch in extent of territory. There had been a few Saints here from 1842, but on August 21, 1867, Bro. M. H. Forscutt more fully organized this branch. My father, N. A. Morris, was presiding elder at that time. In May, 1868, he resigned and the writer was elected to that position which I have filled to the best of my ability. It is only in fair condition, in some places good. Bishop G. H. Hilliard made us a visit in December and did good work, especially in Xenia, where a few Saints have fitted up a nice little hall and have Sunday school every Sunday with an invitation to all the traveling ministry to stop and preach for them. Bro. Hilliard came back again on the 10th and preached a few times, and left on the 14th for Kibbie, in company with Elder J. F. Henson, district president, to look after the interests of the work in that branch; and on the 17th was called back here. Bro. Hilliard remained and preached a few times, going then to Xenia over Sunday, thence home for a few days' rest, which he greatly needed. I have just closed a very successful meeting here; preached seven times and baptized one.

Bro. John H. Lake, writing from Waterford, Ontario, January 21:—

I came here yesterday from Clifton. Have held a number of meetings there with some interest. I commenced a series of meetings here last night; not many out. We hope for more. Meetings to continue over Sunday, the 26th. I then expect to go to St. Thomas for a short time; then on into the Chatham district to labor until time to go home to prepare for the General Conference. Reports from different parts of the mission tell of good being done and the onward move of the work. May God hasten his work and the Saints be ready to do their part and be worthy to enjoy the rest prepared for the pure and good.

Bro. W. R. Smith Carmi, Illinois, the 16th:—

In my letter to you I said there was a minister of the United Brethren out to hear me. He was of the "Social Brethren." I have tried to open other places but failed. The Campbellite friends said they were not afraid of me drawing the old ones away, but thought I might lead off some of the young ones; so they refused me their house. There are two more places where I can get openings here when their protracted meetings stop.

Bro. John Smith, New Bedford, Massachusetts, January 20:—

The Lord is still working with the people at Fall River. One young man was baptized January 5. Weather zero; the brethren cut a hole in the ice. There are still prospects of further success to the work there.

Bro. M. T. Short, Webb City, Missouri, January 20:—

I arrived here this forenoon from Standley, Indian Territory. Was there twenty days; preached twenty times; saw twenty baptized and assisted my brother Ellis in confirming them. I attended Sunday school, sacrament, and social meeting; confirmation, and prayer services; and heard my younger brother preach. We administered to the sick and blessed a few babies. To give you a bird's-eye view of the experience, anxiety, and labor of a missionary; I spoke nearly three hundred miles distant yesterday morning, baptized nine, laid hands on fifteen in the afternoon, preached in the evening, boarded a night train and rode twelve hours to be on hand for this evening's appointment. This is my old stamping ground and the scene of former toil. I am to return north in time for the Kewanee conference, but in the meantime will work all I can.

EDITORIAL ITEMS.

SR. IDA L. JONES, Canton, Illinois, writes, pleading that a word in season be given the tried and weary ones; that worldly pleasures that lead from God and his work be abstained from; and that opportunities for good be improved. It is significant that those who enter upon the work with a pure motive are moved upon by a desire to

do good, and that that desire continues and increases, impelling to nobler purposes, higher ideals, and practical doing for good. The inspiration of the work is pure, exalting, true. No infidel philosopher; no unphilosophic opponent of the truth can explain away the self-evident truth of it. The faith is strictly rational and meets the practical wants of the race. It makes men and women good and true—self-helpers and helpful to others. It is a recreating, remaking, renewing power for good in the world. It is guaranteed to remove human miseries and exalt the race. The gospel "is the power of God unto salvation to everyone that believeth." It has never failed to do its work when its principles have been put into practice. All evils are traceable to violations of its provisions; all benefits to obedience unto them, all human experiences, past and present verify its claim to be a savor of life unto life when obeyed; that violations of it have sown the seeds of moral, physical, spiritual, national, and intellectual death. It originated in the mind of God; for that reason it is comprehensive, far-reaching, complete, and affects the universe entire.

Successful efforts bring a certain amount of commendation; sometimes of praise. Commendation of an effort may be proper, when necessary or wise to offer it, but personal praise may be very unsafe. It is true that good men and true will not be spoiled by flattery, but danger may result from its use. Strong men do not court flattery nor desire undue commendation. It is an evidence of weakness when men become susceptible to praise or flattery. The ablest worker has become such by the grace of God; and is able only by that grace. His ability in one direction—in preaching for instance—should be equalled by *ability to be humble*; and to keep the spirit of meekness; otherwise he is spiritually, mentally "unbalanced," and may become "top-heavy." True and strong men guard against and rise above suggestions of flattery and tendencies toward it. They labor for the good of the people and the glory of God, hence avoid unnecessarily attracting attention to themselves.

We have received a communication

acknowledging receipt of contributions to the Burlington, Iowa, chapel through a system of chain letters. We omit publishing list of names in full.

The address of Sr. Royce, editor of the Sunday school department, is Mrs. J. H. Royce, Baroda, Berrien County, Michigan. Matter for publication in that department should be sent to her. Minutes and notices of district associations should be sent to the HERALD editors.

The death notice of last week of a brother at Bartlett, Iowa, should read Coster—not Caster.

We publish elsewhere in our columns a letter from a young man, a brother, who warns parents against evils to which young people of both sexes, especially young men, are subject, in these degenerate days. Some may be disposed to criticise the insertion of matter so plainly stated; but such should remember that while they may have no need of such warning, others have; and that it is a false modesty, equivalent to a grave neglect, in those who not only fail to warn their children, but also fail to keep such vigilant watchcare of them as to see that they are protected from the temptations of corrupted associates, or from possible personal inclinations. The subject need neither be made odious nor evaded. Evils do and will exist, and the wise father or mother is he who is watchful of the welfare of his children. The evils of licentiousness, intemperance, and kindred vices are strongly entrenched and need vigorous, heroic treatment to uproot and suppress them. They flourish under the gingerly policy of false modesty. A word to the wise is said to be sufficient. Men and women are commanded to "watch" as well as pray.

Card from Bro. M. T. Short, dated Standley, Indian Territory, the 15th inst., reports eight more baptized—twelve in all since his arrival there.

Bro. E. A. Erwin reports considerable sickness having prevailed in the vicinity and among the Saints of the Manchester, Texas, branch, which caused some to leave the country. He thinks that Saints who are doing well should stay where they are; that those who aid and stand by the work will be cared for, if faithful and ener-

getic. Bro. A. B. Moore was in that region of country, laboring to build up the work.

Bro. A. Tabbut, of Pelican Lake, Minnesota, a brother who has long been afflicted and confined to his bed, writes of a vision in which he was shown that those who work diligently will have reward and a portion at the marriage supper, while some who make profession of faith will be disappointed because of failure to do duty. He exhorts all, officers and members, to do their full duty; especially that priests and teachers be diligent in looking after the people by encouraging them and by laboring to prevent causes of division; that all be careful that the inspiration by which they speak be of God.

The best field for the operations of spirituality is among the activities of life; in trade, in the professions, in all departments of business. By applying the principles of his faith in his dealings with fellow man the disciple does his part in leavening society, and thus bears witness to the truth. The lawfulness or unlawfulness of a thing may safely be judged and accepted or rejected by the spirit of the gospel. It is designed, not to separate man from normal human activities, but to govern him in the right conduct of the affairs of business and of work.

Bro. C. M. Fulks reports himself as doing what he can for the work at and around his home, Lehigh, Indian Territory.

Brn. William Anderson and J. S. Snively have been doing missionary work of late at Hiteman and other points in the Decatur district. Brn. F. M. Weld and A. D. Greer, laboring in the Nauvoo district, will be joined by Bro. Snively, who is to labor in that field for a time.

No definite news has yet reached us concerning the Temple Lot suit appeal case. Telegraphic items report entry on the Supreme Court list.

Bishop E. L. Kelley returned from Washington on Saturday the 25th inst.

Our brother, Bishop E. L. Kelley, was lately admitted as a member of the bar of the Supreme Court of the United States, and is entitled to practice in this high court of the realm. It is a proper recognition of his worth as a man and a lawyer. We are

pleased to note the fact of such admission.

A bill has been introduced in the House of Representatives providing for the restoration of property to the Utah Church—that portion of its property that Congress had formerly placed in the hands of a receiver.

Bro. W. W. Blair was at Pittsburg, Pennsylvania, January 24 to 26, (over Sunday) and would go thence to Wheeling for a few days.

TEMPLE LOT SUIT.

THE United States Supreme Court has denied the petition of the Reorganized Church for a rehearing of the Temple Lot suit on appeal, as indicated by the following telegram to Bishop E. L. Kelley from the clerk of the Supreme Court:—

WASHINGTON, D. C., Jan. 27, 1896.

E. L. Kelley, Lamoni, Iowa:—Petition for certiorari in the church case denied.

JAMES H. MCKENNEY.

A curious harvest-festival was held at the fishermen's chapel, Folkstone, England, recently. In addition to the usual decorations there was a supply of fresh fish. The preacher pointed out that the "harvest of the sea" was as deserving of notice as that of the land.

Mothers' Home Column.

EDITED BY FRANCES.

"The essence of all beauty I call love,
The attribute, the evidence, and end,
The consummation to the inward sense,
Of beauty apprehended from without,
I still call love."

READING FOR THE FEBRUARY MEETING OF DAUGHTERS OF ZION LOCALS.

"THE childhood of to-day is the nation and the church" of to-morrow. Can there be more important work than its care and culture, physical, intellectual, and spiritual?

Let this thought be discussed.

THE CHILD'S BODY.

It is not our purpose here and at this time to enter upon the discussion of this subject. Not because of its want of importance, but just the opposite. It is too important, too weighty to be discussed and dismissed in a single reading. Hence it seems best to simply mention a few points upon which each one shall obtain all the information possible before the next meeting, when the leader of the meeting shall bring them up one by one for discussion.

Remember that our bodies are not only "fearfully and wonderfully made," but they are given to the soul as its only means of communication with the outer world. No human mechanism was ever half so wonderful, half so beautiful. This body with all its delicate and complicated mechanism is God's

first, best gift to the child, and with all its possibilities is intrusted to the care of father and mother, and evil must result both to them and the child if they are not true to the trust. Nature's laws once broken she will exact the penalty and no one can escape her demands.

Sensation first reaches the soul through the medium of the skin.

How many coats or layers compose the skin?

What is the office of these?

How must the skin be protected in order to insure the health of the child?

At what season of the year is this even covering most neglected?

How may the young child be injured in other ways than by improper clothing?

After weaning, what is the proper food of a healthy child?

To these very brief questions it is hoped many others will be added and be fully discussed at the various meetings in March. Let each sister having charge of a meeting post herself fully upon this subject. Now that physiology is so generally taught in our schools it will not be a difficult matter to obtain this information, and doubtless many are already in possession of it

"In the throbbing young heart of your child is folded up tendencies, appetites, passions which are to mark all the future life for good or ill. Repressing the evil, developing the good,—repressing the good, developing the evil,—the one or the other you are doing continually, thoughtlessly it may be, perhaps unconsciously—yet which you do may decide the weal or woe of an immortal soul throughout eternity."

SELFISHNESS.

"Encouraging love for others, bringing it into exercise by training him from babyhood to share his good things with those around him is the best way to lead a child out of selfishness. It is mistaken kindness to refuse the gift of a child as he offers to share with you his candy, his food, his toys. Take what he offers you and show him that you appreciate his gift and the spirit which prompts it. Your approbation gives him pleasure, and thus linking with it self-denial, you foster the growth of a generous spirit."

SELF-WILL.

"Self-will is another perverted expression of the feeling of personality. It is aroused when something crosses the child's will and by unthinking parents is condemned *in toto*. They seem to think that 'breaking a child's will' is the beginning, and end of all government. A man with a broken will is about as profitless as a man with a broken back; what he needs is a strong will rightly directed. The great lack of the world to-day is moral backbone: who shall say that this lack has 'no connection with the mistaken theory of will-breaking? The training which is to produce men and women of moral backbone, or of moral weakness, commences in the cradle, when self-will is first aroused in the infant. He wants something—wills to have it and intends to get it if screaming, his only means of making his wants known, will procure it."

Let this point be fully discussed and let each one leave the meeting with a firm conviction in regard to this matter; namely, when should the child have his wishes granted—when should they be gently but *firmly* refused.

"Froebel lays down the following general rules: 'Satisfy the child's demands as much as possible. Be *wisely* indulgent; allow a child (so far as it can be done without injury) to teach itself by its own experience.' It is not difficult to make children obedient if parents begin aright, and begin early enough, before selfish impulses and passions are aroused. Indeed it is only in very early childhood that a firm foundation for true obedience can be laid. The little one believes in his parents fully,—as we have seen, and we speak it reverently,—they are to him God manifest in the flesh. If this trust is never betrayed, if they continue to be inspired with a sense that they desire nothing but his welfare and happiness, he will obey them not only instinctively but lovingly. It is only by patience and love that animals can be trained; much more is this true of children and there is no deceiving them in regard to that love."

LOVE OF APPROBATION.

"This is a sentiment early developed and upon the right or wrong guidance of this instinct depends its development into proper love and reverence on the one hand, or into vanity and ambition on the other. If we show approbation of all those things which are good in the child, and disapprobation for all that tends to evil (even those things which sometimes look 'so cunning' in a baby), we are day by day marking in the child's mind a sharp distinction between right and wrong and are teaching him insensibly to seek the one and to shun the other.

"Social impulses show themselves very early." The child loves company and the companionship especially of those near his own age. This instinct is implanted by our heavenly Father and for the wisest of purposes. But herein lies danger to the child as well as pleasure.

After this phase of child-life is discussed if time permits, let the influence of playthings upon him receive attention, also the influence of a mother's songs or lullabies.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. WILLIAM FARLEY, of Gallup, New Mexico, requests the faith and prayers of the Union that God will be pleased to grant him the desire of his heart in righteousness.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.—Doc. and Cov. 16:4.

Thursday, Jan. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 51: 3-8.

DAUGHTERS OF ZION.

PROGRAM FOR FEBRUARY MEETING.

OPENING hymn, 108. Prayer. Scripture reading, John 3. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 691.

 Letter Department.

NEW WASHINGTON, Ohio, Jan. 22.

Editors Herald:—Since my return from Europe I have endeavored to labor as my circumstances would permit. During the month of December I occupied the rostrum in Wilber's Hall, Cleveland. I was greeted with fair-sized audiences; and what was still more gratifying, was the fact the Lord recognized our weak efforts by the presence of his Holy Spirit. The present outlook seems to indicate that much good will accrue to the church there, providing the proper effort is put forth. There is much credit due to Brn. E. Miller, Burgett, Gillespie, and Smith, for the faithful manner in which they have striven to keep the truth before the people. They have rented a large hall on Pearl Street at a great sacrifice. There are about twenty-five Saints there now; and a number who have been baptized there have moved away; hence it is that the labors and sacrifices of the brethren have not been in vain.

By urgent request I visited Blakes Mills branch, in company with Bro. Garrett. We found things rather complicated. It was the old-time and frequent story—somebody had said something about someone else, hence somebody was offended. This condition of things makes it very trying for branch, district, and missionary officials. How much better it would be for all concerned if the word of the Lord was observed as given to the church in 1873, which reads: "Let contentions and quarrellings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."—D.C.117:13.

We have some noble Saints there, and I believe I am warranted in making the statement that there is not a place in the district where the prospect for an ingathering is brighter than there; and as a general rule the ministry experience excellent liberty in dispensing the word. Bro. Cramer is president of the branch, and the Saints will do well to heed his counsels. Bro. Robson, the priest, has been passing through some very trying scenes of late, having lost his companion and a granddaughter. May the Lord bless and comfort him and all those who are called to mourn.

I preached one night at Goshen to a full house. Brn. Carlisle, Hinkle, and another brother (whose name I cannot remember just now) have fitted up a pleasant and commodious place of worship. The interest is very good. There are a sufficient number of members there to form a branch, but it did not seem expedient to effect an organization at that time. However, they enjoy some of the privileges of a branch. Be of good cheer,

brethren, and keep the gospel chariot moving.

Arrived here on the 15th inst. and began operations the same night at the residence of Sr. J. A. Hamilton, formerly of Omaha, Nebraska, one mile out of town. Bro. W. H. Kelley opened up in the town last Sunday and had the use of the Church of God building. Since that time the members of the various denominations have concluded they have got enough of "Mormonism" and have closed their public buildings against us. But there is an effort being put forth by some of the "Church of God" people, who seem interested in our preaching, to have their house opened again to us. Still I fear we may be disappointed in this as in many other things. In view of unfavorable conditions of the roads, inclemencies of weather, and other things, we have been blessed with fair-sized audiences. Have felt while sowing the seed, that in the Lord's own time, the seed thus sown would bring forth precious fruit. Sr. Hamilton seems very patient, hopeful and encouraged. Her hospitality is well known to many of the ministry and others of God's people. We pray our heavenly Father to cheer and comfort her heart in her loneliness, and to make her a power for good.

I am announced for Ashmont the fore part of next month, where I shall hold a series of meetings. Yours hopefully,

G. T. GRIFFITHS.

STANDLEY, I. T., Jan. 13.

Editors Herald:—I came into this, the Choctaw Nation, the 31st ultimo. I have spoken here as many times already as there are days in this present current year. The attendance, in proportion to the population, is simply immense, and the attention and deportment are first class.

I attended sacrament meeting the 5th instant, heard Ellis Short preach yesterday; baptized four after the forenoon services; conducted confirmation and social meeting in the afternoon, and talked in the evening to a large house. Several more are talking of uniting with the church; many are friendly to the cause, the Saints are rejoicing to see others added to their numbers, and unity and love prevail.

The Sunday school is getting on fairly well, and peace and prosperity; yea, growth and development, confirmation and blessings characterize this lumber camp.

The people here are in these parts mainly on account of my brother's mills; hence the major portion of them are in his employment. To hire the people, shelter and supply them, and then look after their spiritual needs, is a complicated task, indeed; but the Lord seems to fit my brother's back for that peculiar burden, as he is both principal and pastor. His men are mainly of southern birth, but some hail from the country north of Mason and Dixon's line. Their wants are few and simple in this mild, sunny climate. Amid these wild mountain sceneries that harbor the bear, deer, wild turkey, and other game, they do not have to pay a heavy tribute to fashion.

Their habitations are not elaborate; their fare is plain, but substantial in the main; their furniture is simple, but withal, they

are remarkably friendly, sociable, and kind to all they come in contact with. These folks are more ready to believe and receive the gospel than many more wealthy and refined communities. The poisonous upas of orthodoxy has not the ruinous foothold among these rocky crags and pine-clad heights it has where caste and creed and style and pride abound. Considering their bringing up and environments, I do think many here far exceed in righteousness and truth the teeming millions with glorious birthrights, educational opportunities, moral and religious instruction, and advantageous surroundings.

My parents traveled life's highway together a full half century, and Mother dear still sojourns here. Father was praising and blessing God and admonishing and exhorting all to faithfulness and diligence, thirteen years ago last December, while the reaper—death—brandished his sickle and the pale ferryman was beckoning and bearing him across the turbid tide. May the Jordan of death be pleasing to behold, and the plash of the oar be music in our ears when the time comes to embark in the old ship for the wonderful voyage.

The sands of life are running through the hourglass of time, and unless translation and immortality claim us soon, all living will have to succumb to the inevitable and others will stand where we stood. The thing needful is to act well our part and acquit ourselves like men and then all will be well. Light and liberty are the rich heritages of all the divinely called ministry that magnify their office. The field of action and conquest is at hand, and heroes are wanted to beat down the foes, strike off the shackles, and set the captive free. The sound of celestial warriors may still be heard among the mulberry trees, while the armies of the Philistines defy the hosts of Israel's God. The lion has raised up from his lair, the leopard has left the thicket, the bruin has gone forth from his den, the behemoth or river horse is troubling the waters; the horns of the unicorn are pushing and the trumpet is sounding the tattoo of time and the reveille of eternity; therefore let the King's vanguard double quick and drive like Jehu.

M. T. SHORT.

SPRINGFIELD, Mo., Jan. 17.

Editors Herald:—I have recently closed a discussion with a Christian minister at Doren chapel, in Greene County, Missouri. The debate lasted seven days. We debated the church propositions four days and then for three days I affirmed that the Book of Mormon is of divine origin and entitled to the belief and respect of all people who believe the Bible.

I visited my opponent on two different days before we began the discussion and had a friendly talk with him in regard to the debate. I tried to use no slang phrases in debate, believing such to be out of place on such occasions. I treated my opponent and his congregation with such kindness that we gained friends, and at the close of the discussion one young man was baptized. The Lord blessed me in this my great time of need so that I was enabled to answer the objections

to our church and those urged against the Book of Mormon in such a way that the world were amazed and the few Saints edified.

Bro. Grey acted as my moderator, and I will say that his kindness to me as exhibited both by himself and family will long be remembered. Bro. Grey showed by his works that he was not only interested in my spiritual welfare, but also in my temporal necessities. Saints, let us all be kind to one another and to the world and show by our works that we are what we profess to be.

Your colaborer,

C. J. SPURLOCK.

GUSTON CENTER, Mich., Jan. 16.

Editors Herald:—Two weeks ago I came to this place and began preaching in the Wilson schoolhouse. The director of the school gave the people to understand that he would neither come to hear nor allow us to preach there, so the schoolhouse is closed for the time being. I then received an invitation to come to the village; that they would open the town hall. Let me say that I am preaching every night in the hall to a crowded house. People are coming for miles to hear the new doctrine.

I often wish I could have some help up in this part, as there are so many calls for preaching. I go to-morrow to Greenbush to preach the funeral sermon of our beloved sister, Sarah Grantham, who has been a cripple for years, but has at last passed away. She was a noble Saint and a good mother. May God bless those called to mourn.

I never felt better in the work.

Yours in the faith,

DAVID SMITH.

STANDLEY, I. T., Jan. 21.

Editors Herald:—Elder M. T. Short closed a series of meetings Sunday, the 19th, that began New Year's night. He preached twenty-two sermons and Bro. Ellis Short preached one. The house was crowded to overflowing at every meeting and the meetings were in every respect a decided success. Outsiders as well as Saints were held enraptured for an hour each night, and many expressed themselves as follows: "I could have listened for hours to a sermon like that." Twenty were baptized during the meetings, all adults but four. There are now eighty-one names on the branch record.

Four years ago when Bro. James Gillen came here, the only Saints in Standley were Bro. and Sr. W. R. Pickering, now of Springfield, Missouri, Bro. and Sr. Ellis Short, Grandma Short, and myself. Bro. Gillen told us that a great work would be accomplished here and while with us he baptized three.

Our next elder was my father, S. V. Bailey, of Lamoni, Iowa. He baptized two, and his work was followed by that of J. D. Erwin, who baptized quite a number. Since then Brn. Heman Smith, John Moore, George Montague, A. C. Hart, and H. H. Robinson have been with us, and each did good work.

The growth and development of the branch since its first inception has been almost phe-

nomenal. The Pauls have planted, the Apolloses have watered, but God has given "the increase." We have a Book of Mormon meeting every Wednesday evening, Sunday school and prayer meeting Sundays, and Sunday nights my brother-in-law, Ellis Short, and brother, E. D. Bailey, preach for us.

It was with regrets that Saints and friends bade good-bye to Bro. M. T. on Sunday night, but we were glad to see such a large number gathered into the kingdom. May they never look back. May we individually "come up higher" and be clothed upon with the divine nature and possess every excellence necessary to the child of God, that we may become more like him and be permitted to dwell with Christ when he "shall come in the glory of his Father, with his holy angels."

Your sister,

EVA M. BAILEY.

LEBECK, Mo., Jan. 21.

Editors Herald:—During our meetings recently held at Exeter, Barry County, Missouri, I met the man that I have been looking for a very long time. Since my early childhood I have heard the flimsy old yarn about Joseph Smith trying to walk the water. I have never been privileged to meet anyone who saw it himself, but usually heard that "my father" or "my uncle" saw these things.

Upon learning that the man who saw this lived in Exeter, we promptly called on him. He gave his name as Smith Clark. He is seventy-two years old, about six feet tall, and claims to have been a "powerful man" in his young days.

We requested him to give us the details of the affair. He said:—

"Yes, sir, gentlemen; I seed it," (laughing a dry, forced laugh,) "an' I aint a gon' a tell you no lie either; its a God's truth. Joe had benches, you know, fixed with legs in 'em—iron legs—an' had 'em just under the water fur enough so you couldent see 'em. He had on a pair of injun rubber boots that come up about here [indicating by gesture above the knee]. He walked along very nice til' he come to where one of the benches had been knocked down by a boat the night before, and right there his faith failed him and in he went."

"Could he swim?" we inquired.

"O they had yawls right there and took him out; but, then, he could a swum out anyhow; he was a good swimmer."

"How were the legs fastened in the benches," we asked.

"They were screwed on with a tap. The planks were two inches and a half thick."

"Were the benches all the way across the river?"

"Yes, clean across the Mississippi, right thar at Nauvoo."

As he seemed to be so well posted on the water-walking we questioned him on Joseph's assassination.

"Yes, I seed him killed."

His account of the killing did not agree with any published statement of it we had ever read. I will not attempt to give it, as I do not now remember his version of it well enough to write it. I was more taken with

the part relating to the causes that led to the assassination. It was as follows:—

"Joe and Rigdon was out riding along in a spring wagon about ten miles from Nauvoo. They met some movers going from Indiana to Iowa. Driving along they came in contact with two young ladies, members of the company, who had fallen behind the wagons about a mile. They coaxed 'em to git in and ride so as to ketch up with the wagons. When they got 'em in the wagon they put whip for Nauvoo. Search was made for them, and Rigdon and Smith were found out and took to jail."

"Was Hyrum with them?" we asked.

"No, he was killed after that."

The above is a sample of what the old man knew of Joseph Smith, his life and death.

He continued to tell us of some of his individual experiences in life. Said he had been a great fist fighter in his day. Had had as many as six men coming at him at one time. Was so very active he could turn summersaults either backward or forward and kick a man in the face every time.

By this time we had about all the information we wanted, and insisted on taking our leave; but the old man was "wound up" and must run. We could hear him going yet when we got to the gate; don't know how long he continued.

He is a member in good standing in one of the churches at Exeter, and his knowledge of Mormonism will no doubt be transmitted to posterity with great care.

Braden ought to have this man's statement.

In bonds,

C. R. DUNCAN.

HORNERSTOWN, N. J., Jan. 16.

Editors Herald:—I commenced a series of meetings here on the 8th. This place once was adorned with a Latter Day Saint church, but it was long since sold to the Catholics and the fair name of Zion became a thing of the past. Here Bro. Joseph the Seer and many others held aloft the banner of King Immanuel. The people here are an open-hearted class, generally speaking. By their assistance a room has been cleaned, seated, and stairway run, in which to hold meetings, as I was refused the use of the Baptist church by the pastor and trustees, who live in another town. The people here felt indignant over it, hence we are now independent.

A. H. PARSONS.

MALVERN, Iowa, Jan. 16.

Editors Herald:—Pardon me, for I have been a young man who has by no means lived a chaste, virtuous life, but the very opposite, in the early part of my youth and young manhood, but since I have accepted the gospel I feel a touch of something that moves me to a wish to warn others not to fall into the same snare in which I have fallen.

This may be for the fathers and mothers that may read it, and for the young who may be able to understand. I have been a young man that has gone in the way of the unchaste. My desire is to warn others not to become victims to pollution and vice and unchaste company. The Bible speaks of all of these

evils to which the human race is subject, and as I have not seen very much warning in the *Herald* since last winter, I feel like writing this. I am getting along the best I can, afflicted as I am for these sins, and I intend to try to go on and to keep the word of God as best I can so long as I have control of myself.

I write this for the benefit of others and trust that Jesus' grace is sufficient for me, though doing this, as I before said, that others may be warned.

Print this if you choose. I wish you would write something for the *Herald* to guard the Saints. This may be insufficient.

GEORGE ELSON.

THURMAN, Iowa, Jan. 9.

Editors Herald:—There are many calls for the preaching of the word but few that seem willing to respond, though many like myself may be willing but are hindered.

I pray the time may soon come that those thus detained may be liberated and made to spend their time in the field. We need a young and willing elder to labor in this district. Our ministers spend so much time in the branches; they do not seem to get off the railroad in the rural districts. We need a man able and willing to take his book and satchel and strike out. He would not lack for places to preach in or stay. He might not be able to keep his shoes, collar, shirt bosom, and cuffs quite so shiny; but in the great settlement of accounts the stars in his crown might shine with equal brilliancy as if there had been no dust on his shoes.

Sometimes when I look at our elders I think that if they should come to a place where it would be necessary to shake the dust off their feet as a testimony against the people, they would have to kick pretty hard to make much of a showing. I commend the letter of Bro. Snow in *Herald* of January 1 to some of them for a careful reading.

A more careful study of the revelation of April, 1894, also an observance of the same, would be a great benefit to the work.

H. F. DURFEY.

SOUTHWEST CITY, Mo., Jan. 18.

Editors Herald:—To-day finds me at the comfortable little home of Bro. and Sr. O. B. Miles, who show by their actions that they are glad to do anything in their power to make the life of the traveling elder pleasant. This old brother and sister seem to be enjoying good health.

I began a week's meeting at the Mann schoolhouse, four miles distant, in Arkansas, on the night of the 15th, and will continue over Sunday. The people filled the house every night and listen with marked attention. I feel very thankful that I was able by the help of the Master to remove prejudice and make some friends to the cause as I go along. It is true that the Heathen will rage once in awhile and imagine vain things, but it is my determination to fill these valleys and hills of Arkansas so full of the gospel sound that none shall have an excuse in the day of judgment and say, "We have not heard."

Although this section of Arkansas and Missouri is a new field, the outlook for the work is promising indeed. I baptized two noble people from Pryor Creek, Indian Territory, last Monday, Bro. and Sr. Neil. They came sixty miles to render obedience to the law of the Lord, and returned homeward rejoicing.

My home address is Maysville, Arkansas. I would be glad to hear from any of the Saints who live anywhere in Northwestern Arkansas or near the Arkansas line in Missouri, that I may visit their localities and open up the work as much as possible this winter. Yours till the battle is over,

T. J. SHEPPARD.

SYDNEY, N. S. W., Dec. 18.

Editors Herald:—Five more have been baptized here of late since Wife and I returned over two months ago and the branch seems to be getting along fairly well. Bro. Wells is at New Castle helping the brethren to get the churchhouse finished for the coming conference, and preaching at every opportunity.

In about one week we go up there and at close of conference I will have a four nights' debate with Elder John Bell, of the Christadelphian Church; two nights on the kingdom of God, and two on the conscious state of the dead.

We are hopeful of having a good conference and of the future advance of the latter-day work in this far-off continent island of the sea. The work is of God and his divine power will move it onward and upward, and if the Saints humbly and faithfully "continue in his word" he will make them a power for good in accomplishing his "marvelous work and a wonder" of gathering his sheep, those who are willing to obey his voice, into the "one fold."

I rejoice in the thought of being one of God's "latter-day Israel," and trust I shall always be ready to make any sacrifice, within my power, to build up this great work. Dear brethren and sisters, live faithfully and do all in your power to advance the cause of truth, for Jesus will bring a rich reward with him for all the faithful Saints when he comes.

In bonds,

JOHN KALER.

CARMI, Ill., Jan. 13.

Editors Herald:—Having received permission from Bro. T. C. Kelley, missionary in charge of Kentucky and Tennessee to labor in Southern Illinois, the rest of the conference year, I came into White County and began preaching at the Young schoolhouse, January 4, and preached three times there; thence about four miles north and preached three times in a private house; thence again to the schoolhouse and gave them four more sermons. They seem to be highly pleased with what we believe and I had many invitations to come again. It is the first of this kind they ever heard and it takes among the people. They have heard so much about the little blue-eyed boy and the little curly-haired girl dying and going to heaven and that big wicked Jim boy dying and going to the other place that they have become tired

of such stuff and want to hear the gospel preached in its purity.

One old lady said I preached just what she had always believed and what she had long been wanting to hear. One minister of the United Brethren was out three times to hear me. He opened meetings by prayer and seemed pleased with the sermons. He said it was the truth and that it was according to the Bible. Fair crowds greeted us with moderately good order.

The last night after meeting was dismissed one young man bloodied another one with knuckles, or something of that kind. I aim to try to get more openings near here this week. If I fail, I will then go to Springerton, Illinois.

In bonds,

W. R. SMITH.

CHELSEA, I. T., Jan. 20.

Editors Herald:—Prospects encourage us in almost every place we go. The interest around here, where I baptized two last fall, has in nowise slackened. Before leaving Ruby my impression that there is a gradual change in our favor in the minds of most of the people was still more confirmed. A young lady of more than ordinary intelligence, who has read one volume of *Autumn Leaves* and various books and papers, speaks very highly of them in answer to a reverend who said people should not permit our literature to come into their houses, that it was unworthy of notice, etc., she said: "It is the most respectable, high-toned, and elevating I have ever seen." We were told by others and not of our faith that she made a noble and lengthy defense of our books, papers, etc. She has taught in the city and several times there; and is a leader in church, school, and literary work, having superintended various departments. At her pleasant home they have had as many as fifteen papers, journals, etc., at a time. She writes for some works they already take and talks of writing for *Autumn Leaves*, which she now subscribes for, considering it the best magazine in existence. She seldom fails to preside at the organ and lead or assist in the services.

The post master and family of Lucas have gone several miles to different places to hear us. He is reading our works and has always cordially invited me to visit them. I stopped and spent an evening with them in fulfillment of promise and had a good preach. As I was purchasing stamps to send tracts to different parties he ordered his son to give me stamps free.

I visited various ones who several times had urged me to visit, but there were others I had to neglect. The teacher of the High Prairie school has some of our works and says we are the nearest right of any he has ever met, according to his understanding of the Bible. A professor near Welch has a Book of Mormon and may send for "What is Man?" He was highly pleased with the Inspired Translation and met or helped me to meet opposition to it.

If the work is followed up closely I am confident of an ingathering here as in other parts. I hope Bro. Hinkle or others will look after those interested near Paradise,

Oklahoma. B. Tankerly will purchase an Inspired Translation. He is a senator, school-teacher, and man of intelligence, who seemed deeply interested, as did some others there. Our prayer is that God will remember them giving them light and courage. Noblets, friends of ours from Kansas, did all they could to add to our support and comfort and for the success of the meetings while we were there. They are strong believers in the work; and, by the way, I do not see what is to hinder them from visiting home folds May 22 next and attending the Spring River district conference at Angola, Kansas. I am sure all will be welcome there.

Yours for the great gospel work,
A. C. HART.

Original Poetry.

BE NOT ANGRY.

Angry words are lightly spoken,
In a rash and thoughtless hour;
Brightest links of life are broken
By their sad insidious power.

Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of hurt and sorrow—
Bitter poison-drops are they;
Weaving for the coming morrow
Saddest mem'ries of to-day.

Angry words, O, let them never
From your tongue unbridled slip!
May the heart's best impulse ever
Check them, ere they soil your lip.

Then, when Zion's King shall rule us,
And on earth God's will be done,
Strife and discord will be vanished
And the sons of God be one.

THOMAS STREET.

MIDWAY, Utah.

Original Articles.

THE SENDING OF THE ONLY BEGOTTEN SON TO THE WORLD.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Our powers of conception are too diminutive to grasp the depth of the meaning of those beautiful words. It is evident that the love that prompted the making of that stupendous sacrifice cannot be measured by human wisdom. That comparative adjective "so" contemplates everything outside of that love.

When we consider the condition in which Jesus must have existed before being clothed with mortality, it must occur to the mind as being a beautiful

place; for Paul, in speaking of a similar condition, says:—

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2:9.

Imagine, if possible, a place where circumstances are such as to render it impossible for sorrow to exist, where no tear shall ever bedim our eyes, and where such ecstatic joy exists in those bright fields of elysium that Paul pronounces it inexpressible. And then *higher, grander*, and brighter than this glory, Jesus, the brightest jewel of heaven, forsakes the glittering palaces of eternal felicity and comes down to our benighted condition and is made a partaker in the ills that mortality is heir to; and yet the magnitude of the love that prompted this action is so little realized by the world, and the stupendous gift is really appreciated by so few.

Then we consider his life; how he touched with a healing hand the fevered brow, opened the blind eyes, unstopped the deaf ears, cast out the evil spirit, loosed those that were bound with the chains of Satan, and proclaimed to the poor of earth the most glorious system of ethics the world has ever known; and in return for what he did for the good of humanity received only scoffs and abuses, and finally as the crowning scene of his mortal existence offered up his life as an atonement for the *sin* of the world. Surely:—

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

Why did God suffer his Son to come to the world and endure all this? Because he so loved the world.

In consequence of the giving of Christ to the world there are certain duties incumbent on us. When the Father promised life everlasting to those who should believe in him, he evidently intended they should comprehend the *object* of his mission and comply with the conditions that attach to the promises. The Lord speaking to Moses says:—

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—Deut. 18:18, 19.

And again to Isaiah he says:—

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isa. 55:4.

As a witness Jesus said:—

My doctrine is not mine, but his that sent me.—John 7:16.

And John, while on the Isle of Patmos calls him the "faithful witness." When Jesus said, "take up thy cross and follow me," it implied leadership. Jesus leads the way and bids the human family follow. Now if he was given as a "commander," what will he do? Why, he will command, and if he was given for a commander does it not necessarily follow that he was given to be obeyed? If this line of reasoning be followed to its legitimate conclusion, what of those who say we need not comply with certain principles that Jesus clearly taught? To say that Jesus taught a single principle not necessary for us to obey would, to my mind, be receiving him at a heavy discount. I believe Jesus is being wounded in the house of those who profess to be his friends, for there are many who are singing these beautiful lines:—

We have seen the light of Judah
Shine across the desert far;

We have come to worship Jesus

As the bright and morning star,

who at the same time tell us that some of the principles that Latter Day Saints teach were all right in the days of the apostles; but they have become nonessential now. Was it not Jesus that said:—

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

And was it not the Lord who said:—

Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him?

Then if we shall say that principle has passed into a nonessential will not such words wound him as deeply as the nails that pierced his hands and feet? He must mean the same to me as he meant to the apostles of old; and if he has changed his philosophy for the salvation of men, how do I know that he will not change it again and then when I come to be judged by his words I will find I have obeyed the wrong plan? But no, very much unlike the creeds of men that are continually changing to suit the opinions of the pew-renters, his gospel is the "everlasting gospel." Who then will object if I couple the two scriptures together and have

it read like this: "For God so loved the world that he gave his only begotten Son for a witness to the people, a leader and commander to the people, that whosoever believeth in him should not perish but have ever lasting life"?

Clearly then we must believe him as the witness, follow him as the leader, and obey him as the commander.

JOHN B. ROUSH.

CHRIST'S SECOND COMING.—NO. 3.

BY W. W. BLAIR.

In further proof that the Lord *has* in fulfillment of Bible promises, manifested by angel ministration, and also by direct and immediate revelation through the Holy Spirit to his people in this nineteenth century the fact, the imminence, and the character of Christ's second coming; also many remarkable events of world-wide notoriety and important principles leading up to that wonderful, glorious appearing; I submit the following texts which serve to identify and make sure "the times and the seasons" in which it will occur:—

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

Behold, this is wisdom in me; wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you

might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.—D. C. 26: 1-3.

In the above text is seen who, as angels, had ministered in the things pertaining to the latter-day dispensation, the kingdom of God, and the second coming of Christ, up to September, 1830, defining and announcing the present century, the present time, as the one set forth in the Bible as the day of the coming of the Son of Man, the great and dreadful day of the Lord. In this text it is seen that Peter, James, and John, also John the Baptist, have ministered officially as angels of God. And why should this be thought incredible when we read in Revelation 22:9 that an angel said to John,

I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book?

Why should it be thought incredible when we read, as heretofore quoted, that God in the last days will send to his people "Elijah the prophet before the coming of the great and dreadful

day of the Lord"? Why should it be thought incredible when we read that Moses and Elias (or John the Baptist) were sent of God to minister to Christ in the sight of his disciples, as mentioned in Matthew 17:1-13, and elsewhere? Is it not reasonable, and scriptural, that in opening, organizing, and carrying on to its final, glorious consummation the latter-day dispensation, God will send as angels those leading ministers like Adam, Moses, Elijah, John the Baptist, Peter, James, and John, and many others, who held the keys of priesthood when on earth, and that they will officiate as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," as taught by Paul in Hebrews 1:14? Yes, the Bible promises as much, and Joseph the Seer and the Latter Day Saints claim that these promises have been and are being literally fulfilled; and they are the *only ones* who have intelligently made this claim.

In relation to this matter of angel ministrations in these last days preceding Christ's second coming, Joseph the Seer said September 6, 1842:—

For it is necessary in the ushering in of the dispensation of the fullness of time; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.

Now, what do we hear in the gospel which we have received? "A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful on the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold, thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

And again, what do we hear? Glad tidings of Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on

the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.

And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers.

Behold the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth, for he is like a refiner's fire and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-Day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.—D. C. 110:18-24.

The foregoing items of fact, principle, and doctrine, are just such as we might expect from the numerous promises made in the Bible, heretofore quoted, concerning angel ministrations in "the days of the coming of the Son of man;" and yet the only people who claim these things as transpiring in this age and time are the Latter Day Saints, though the Bible is being scattered abroad

among all nations with a liberal hand.

The Bible promises, in many places, that the Lord, in the last days, prior to the second coming of Christ and the end of the world, will reveal his word directly and immediately to his people then dwelling on the earth, giving needed warning, instruction, and essential information, as see the following:—

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.—Rev. 18: 4-8, 20-24.

Here is another promise of a similar kind:—

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the

people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11: 3-15.

And now I present proof incontestible that God *has* revealed his word directly in these latter days, warning, instructing, and confirming the Saints in respect to many important matters, identifying these as the days preceding and preparatory to the second coming of Christ our Lord, that they may be "the children of the light, and of the day," and be fully prepared for what was and is coming to pass before the end of the world—the wicked. Here is an important revelation, given December 25, 1832. It explains itself:—

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war.

And it shall come to pass also, that the remnants who are left of the land will march themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning

also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.—Copied from the "Pearl of Great Price," published at Liverpool, England, in 1851.

To the foregoing may be added the following revelation, pointing out events that will be to the people of God signs of the second advent:—

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion: and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a

great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.—D. C. 85: 22-27.

FORGIVENESS AND REMISSION OF SINS.

WITHOUT gospel obedience there is no remission of sins, is a truth that demands acceptance without argument. Adam received forgiveness of his transgression in the garden of Eden, and knew that to keep the commandments he must be baptized for the remission of sins, having received this knowledge of God.

It is not recorded that the man whom Jesus forgave sin was commanded to be baptized, but it is true, he could never see the kingdom of heaven unless by water he obeyed the commandments. This man might have been baptized of John; if so, Jesus was his advocate and could, by virtue of his authority, pray the Father in heaven that his sins be remembered no more.

To the wicked servant whose actions are recorded in Matthew 28, the former sin returned, because of transgression, and his lord compelled him to pay the debt in full. If his lord had given a receipt when the debt was forgiven, payment could not have been justly demanded. Because the debt was forgiven on conditions, the lord did not give a receipt.

When the sins of men are forgiven because of their obedience to the com-

mandments, the Lord gives unto them a receipt in full, and he will no more demand payment of them. No man ever received the promise of eternal life until his sins had been remitted by baptism and had hands laid upon his head for the gift of the Holy Ghost. This must be performed by those whom God has sent and ordained unto this power.

If any man says the Lord has given him the Holy Ghost after refusing to obey the commandments, he deceives himself. If he thinks his sins remain forgiven after refusing to be baptized in water for the remission of them, he deceives himself again and has no promise of life. If any doubt the truth of this, search the Scriptures, for they with the Spirit of God for a lamp, will reveal the truth and break error's chain.

JONAS H. DRURY.

LENGTH AND DEGREE OF PUNISHMENT.

TRUE, no one can fathom the depths of punishment that the wicked shall undergo after the judgment; but one thing we do know, that God created man for endless happiness, and that all the powers of darkness shall not frustrate the attributes of God and his redemption through the plan of salvation before the world was created. And that is the reason they are punished, because they rebel against that plan of salvation.

I believe that punishment is a good medicine. Then is the time when every knee shall bow and confess that Jesus is the Christ to the glory of the Father that the plan of salvation is accomplished to the human race, and all the creation of this universe. You ask if a man die without embracing the gospel, and suffers out his measure of punishment will he ever enjoy celestial happiness? Yes, he will; for God created him and redeemed him for happiness. But it must be through trials here or hereafter.

Now I make an end for this time on this subject, and wind up by saying, The end will be when the last farthing is paid. I would advise the writer when he quotes scripture to take scripture that has something to do with the subject. For there is not a passage that is taken, neither in the Bible, Book of Mormon, or Covenants that

proves that man will be kept in endless punishment, although the evil power always was and will always be; for God always was and will always be.

This is an answer to *Saints' Herald*, January 1, and first page. Be sure and print this in the *Saints' Herald*.

GEORGE C. HODGE.

THE DEACON'S WORK.

THE office of deacon is the lowest in the priesthood although by no means the least important. Paul informs Timothy thus:—

They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:13.

It is a duty of this office to "feed the flock of God;" to feed them not with bread that perisheth, but "by every word that proceedeth out of the mouth of God, with heavenly bread that if we eat we shall never hunger, and like the prodigal in the father's house we shall find bread enough and to spare."

The deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—D. C. 83:22.

The deacons and teachers not needed as "standing ministers" should be sent by the higher authorities of the church, "to make appointments, and to prepare the way, and to fill appointments" that the elders make and "are not able to fill." (D. C. 83:20.)

ARTHUR B. PIERCE.

NOT IN CONTRAST.

KINDLY permit space that I may place myself in a proper light before your readers, in reference to an article written by me in *Herald* No. 52, December 25, 1895, entitled "True and false manifestations."

In an article in *Herald* No. 2, January 8, 1896, the writer says that "comparisons are odious," and proceeds to compare notes; and finally concluding that there is a contrast between George Derry and Moroni, he places them side by side. He kindly informs me that I should not judge lest I be judged; that the measure I mete shall be measured to me again.

Higher authority than the brother has given me the right to exercise "righteous judgment" pertaining to every act and every principle that I come in contact with. And if the

brother had studied Moroni more closely in that chapter 7, verses 11, 12, and 13, he would have found that I was in harmony with Moroni. I am highly pleased to be placed side by side with so illustrious and reliable a personage as Moroni; and am pleased with the assurance that there is no contrast or conflict in regard to what is good as stated in my article and what is taught by Moroni as the word of God.

To illustrate more fully my idea of good, and what may safely be accepted as good, I refer the reader to Book of Moroni 7:9; also chapter 10, verse 5, large edition.

And whatsoever thing is good, is just and true.—Chap. 10:5.

The reverse of that is, what is not just and true is not good;—is not good for the life that now is, nor for that which is to come. The elders have been preaching the apostasy from the primitive order of the church for the last sixty years, and I suppose the brother has been as loud as anyone. Moroni says:—

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you; no, not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.—Ibid. 10:16-18.

The reverse of that is, Whosoever of whatever name or calling, that does not work by the power and gift of God, professing to teach the plan of salvation, is a fraud and a deceiver. Where does the contrast exist? No-where, except in unrighteous judgment.

The gospel as revealed by Jesus Christ and taught in his day, and as renewed and taught in our day, is said to be "good news;" good because it comes from God; good because of its effects and consequences to man. Man's highest aim and ambition should be to become just and true that he may become good. We know of nothing this side of the pearly gates that will qualify man to enter and become a citizen unless he has this inherent goodness produced in his life and character by obedience to the gospel.

One reason I wrote as I did was because I believed as Moroni did. I

have become fully satisfied that man's motives must be just and true *that they may produce good*. I am also aware that a man may preach and pray and exercise whatever gift he may, unless it is done with real intent from good and true natures, it is not acceptable to God. And, dear reader, if you will study well the writings of Moroni, you will find no conflict or hurtful contrast with my article.

GEORGE DERRY.

LAMONI, IOWA, January 20, 1896.

THE PARABLE OF THE SHEEPFOLD.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10:1.

This verse is used sometimes by members of the ministry and laity of the church to convince individuals not of our faith that there is but one plan of salvation, one way, one church. The propriety of using the text in this connection is, to my mind, questionable for several reasons. First, the chances of anyone getting into the kingdom by stealthy methods are very, very few:—

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter 4:18.

Secondly, the Savior is here speaking in parable, and the following verse contains the leading fact to be drawn from the parable:—

But he that entereth in by the door is the shepherd of the sheep.—John 10:2.

Thirdly, if the text is to be used at all in a literal sense, it should be so used only with reference to false teachers, prophets, etc., as verses seven and eight show:—

Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear him.—John 10:7, 8.

In order that the beauty of this parable may be more clearly seen, let us quote from the Sunday school *Quarterly*:—

After a day spent in the pastures, tended by the shepherd, crook in hand, the flock was guided at evening to the door of a fold, or walled enclosure under the open air, and shut in for safety during the night. A watchman as porter spent the night at the gate for their protection. Lions, panthers, wolves, thieves, robbers, not only by day, but even by scaling the low walls by night, were ravenous for the destruction of the feeble victims. Defenseless by nature, the sheep, of all animals, is the most utterly dependent upon human protection. Hence it is provided with those in-

instincts of docility, of learning the voice, and implicitly following the lead of its human guide. In the morning the shepherd returns, is admitted by the watchman [porter] through the door, calls the bellwether and leads forth the sheep to pasture.—Whedon's Commentary.

To see the sheep following the shepherd brought back to one's mind the words of our Lord, especially when I found that the he-goat which led the flock, and some others that followed the shepherd closely, had a name to which they answered when he called them. With the dawn of day the shepherds wake, and each of them "putteth forth" his own sheep, counting them as he lets them pass slowly out under his rod, through the one doorway. To help him in so doing "he calleth his own sheep by name and leadeth them out," for flocks of different shepherds may have rested during the night in the same fold. Unlike the thief or robber, who stealthily climbs the wall, he goes through the door to bring out his flock; the shepherd who for the time is gate keeper gladly opening to him as he approaches. Once outside he begins his daily march at the head of his goats and sheep, the older ones, which, often decked with bells, lead the rest, keeping close behind him like so many dogs. It is one of the amusements of his monotonous day to play with them at times, for they are his only companions.—Lesson 2, Sept. 10, 1893.

Now read the whole of the tenth chapter of John.

PENNELL MARTIN.

ST. JOSEPH, Missouri.

Conference Minutes.

NORTHERN WISCONSIN.

Conference convened with the Reeds branch, December 7 and 8, 1895; A. L. Whiteaker in the chair, C. W. Dillon secretary pro tem. Branch reports: Frankfort 52; 14 baptized. Reeds 26; 11 baptized. Evergreen, no report. Ministry reporting: Elders C. H. Burr, A. L. Whiteaker baptized 10, A. V. Closson baptized 11; priests G. Hewitt, C. W. Dillon baptized 2; Deacon W. Mair. No report from Bishop's agent. Voted that as the members of the district are scattered we hold only two conferences a year, and that the setting of the date for holding be left discretionary with the district president. A. L. Whiteaker was sustained district president, A. V. Closson elected clerk, and G. D. Hayes was sustained Bishop's agent. A. L. Whiteaker was appointed delegate to General Conference. The district clerk was instructed to notify the president of each branch to appoint a committee in his branch to collect means to defray the expenses of our delegate to the conference. A good time was had throughout. Preaching by Brn. C. H. Burr, A. L. Whiteaker, and A. V. Closson. Adjourned to meet with the Frankfort branch, Porcupine, Wisconsin, at call of president.

H. P. Curtis, School 7, South Flores Street, San Antonio, Texas.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school convention of the Northeastern Kansas district will convene February 21, at 10:30 a. m. to transact business for the Northeastern Kansas district at Netawaka meeting house, when it is also hoped that all who can will come to assist us in our efforts that the lambs may be fed with that spiritual food and that the Sunday school may progress in its undertakings.

SR. PARKER, Supt.
SR. MILLER, Asst.

Miscellaneous Department.

RATES AT GENERAL CONFERENCE.

To all whom it may concern:—The committee on arrangements to provide entertainment for holding the next session of General Conference beg leave to announce that the price of board has been fixed at \$4 per week. The committee was desirous to have the price at \$3.50 per week. It is not intended to make money off of any, but simply to meet expenses; but at present writing they do not feel justified in making the reduction. Later on should circumstances favor the reduction, it will be made and announced; otherwise the present statement will stand.

Some think \$4 per week too low a price to undertake to entertain for, while others think it too high. This difference is owing to the locality from which they hail; thus it may turn out that the price concluded upon is the happy medium.

Amply accommodations can be had for all who desire to attend, but just how many will attend is the thing revolving in the minds of the committee just now. How elaborate shall the arrangements be? How many will be present on the day fixed for the beginning of conference?

Anyone can see that there must be something of an anxiety here. The committee does not wish to go to any unnecessary outlay, neither do they wish to be surprised and found unprepared when the time for meeting arrives. To obviate this difficulty as nearly as possible, will all those expecting to be present at the conference write the committee of their intentions, that due preparations may be made so that there will be nothing lacking when you arrive? Your names should be in the hands of the committee by the 10th of March at the latest, and as much earlier as practicable. Send all communications to William H. Kelley, Temple, Lake County, Ohio.

Transit from Willoughby to Kirtland will not exceed 25 cents for one person.

Caution. Do not be in too much of a hurry to get over to Kirtland after you arrive at the depot, and rush into any vehicle that may be in waiting, for you may get into the wrong conveyance. See those having in charge the transferring of passengers from the railway to Kirtland, and thus avoid confusion and unnecessary expense. If in doubt, look for the proper badge and follow the ad-

vice of the one wearing it. The color of badge will be announced later on.

One of the committee will be present at the depot if possible.

Come to conference all ye who will.

Respectfully,

WILLIAM H. KELLEY, }
L. W. POWELL, } Com.
D. H. PROPER. }

KIRTLAND GENERAL CONFERENCE.

I desire to again call the attention of the Saints to the proposition of the *Plain Dealer*, regarding the reports of the proceedings of General Conference and their intention to publish a "special" for April 6, 1896, containing cuts of leading men of the church; also an article containing historical matter, setting forth the doctrine, and organization, and the difference between us and the Utah Mormons.

Now the Saints throughout the world ought to take advantage of this rare opportunity of placing this paper in the hands of editors of the newspapers in their respective localities, and in the hands of their friends.

This special for April 6 can be furnished for the small sum of two cents per copy. And the daily (including the special) throughout the entire conference for the sum of thirty cents. Every family in the church ought to take this daily and thus encourage the enterprise.

One hundred specials have been ordered sent to one hundred editors of the city of London, England; and hundreds have been ordered sent to other editors of Europe.

I suggest that the districts in Canada and the United States take up collections to supply the newspaper men in their vicinity with copies of the special.

The *Plain Dealer* has requested me, as their agent, to attend to this matter, and we would like all orders in by March 15, so that the lists, etc., may be properly made out.

Address all orders to

G. T. GRIFFITHS.

TEMPLE P. O., Lake County, Ohio.

LOOK OUT FOR HIM.

He is about fifty to fifty-five years of age, about five feet ten inches in height; gives his name as Henry Pierce; claims that he is a member of the church and baptized near Lamoni, Iowa, sixteen years ago, by Z. H. Gurley; moved to Western Nebraska six years ago; was farming; lost his crops the last three years; claims that he is married and that his wife had gone on to Lamoni to his mother, who lives eight miles west of town. She is a widow lady, his father having died some years ago. He seems to be troubled with asthma and has a very queer shaped head. He gives the names of many of the Saints and friends in and near Lamoni.

He called on us in the evening the last of November and said that he was penniless and was walking his way back to his mother's. We kept him all night and after getting all the information I could out of him I said to my wife that if he was a member of the church he seemed to know but little about the work; but we concluded that as he was so poorly clad and had no means to travel

with thought we would buy a ticket for him; so I took him down to the depot, my wife put up a lunch for him, and I bought a ticket. He was to return the money to me as soon as he got home to his mother's, who, he said, was in good circumstances. The ticket was bought and he asked if I would give him twenty-five cents to get some medicine for the asthma, which I did.

In about three days he turned up at the Pleasant Grove branch twenty miles north-east of this city. Here he was helped, the Saints taking up a collection. He informed them that he had just come from Oklahoma; and his appearance said that he was in need, judging from his clothing. Later he was seen in a saloon in this city. I tried to find him but could not; had I, he would have been turned over to the police.

I gave the above facts to a brother here and asked him to send them to the church papers. As I have not seen anything of them, I send them to you and ask that you please publish, as I notice that a letter from Bro. Lee Quick, from Uniontown, Kansas, in the *Ensign* of this week—January 18, page 4, calls the attention of the Saints to his wanderings among the Saints.

Now he is a tramp of the worst kind, and I ask the Saints to look out for him and if he comes among any of you please read this to him and say for me that he is wanted in St. Joseph, Missouri, and for him to go soon as he can and call on the undersigned. Mr. Editor, will you please head this with large letters so that all will see it and let the *Ensign* please copy. We want to run down such frauds. I am sorry he was not published long ago.

Respectfully,

WILLIAM LEWIS.

St. JOSEPH, Missouri, January 18, 1896.

CONFERENCE NOTICES.

The quarterly conference of the Northwestern Kansas district will convene at Blue Rapids, Saturday, March 7, at ten a. m. This will close the conference year. A full and complete report is desired from the branches and ministry; also the condition of the work in each locality. Presidents of branches should see to it and forward their reports in time. The district Sabbath school association will hold a session on Friday evening, the 6th. Brethren, don't fail to send your delegates to represent your interests in the conference as branches and Sabbath schools. A full representation is expected and desired. Come, brethren; bring the Spirit of the Master with you that we may rejoice together.

A. KENT, Pres.

Conference of the Nodaway district will convene at Guilford, Missouri, February 22 and 23, 1896. Branches, have your reports ready for same. Everybody invited to attend.

M. P. MADISON, Pres.

Conference of the Northeastern Kansas district will convene at Netawaka, Jackson County, on the 22d and 23d of February, beginning at 10:30 a. m. We hope and pray that we may have one of the best spiritual conferences that we have ever experienced.

We are to have Bishop E. L. Kelley with us, all being well. And we say to all different branches to try to send one at least of your officers with the branch reports, that we may have a full conference. What can we have without a little sacrifice? Then, dear Saints, let us come, all that can, and bring the Spirit with you, that we may all be filled with the blessings from God our Father, and have a time of rejoicing in the knowledge of him who ruleth all things. Please send all reports on printed form, and oblige.

Your humble servants,

J. ARTHUR DAVIS, Pres.

JAMES BAILLIE, Sec.

The conference of the Massachusetts district will convene at Providence, Rhode Island, February 8, 1896, at Good Templar Hall, High Street near Dean Street, at 2:30 p. m.

F. M. SHEEHY, Pres.

Conference of the Central Nebraska district will convene with the Clearwater branch on Saturday, February 22, at two p. m. A cordial invitation is extended to all. Branch clerks are requested to send statistical reports.

LEVI GAMET, Sec.

Conference of the Fremont district will convene at Shenandoah, Iowa, Saturday, March 7, at ten a. m. The district Sunday school association will hold a convention beginning Thursday evening next preceding conference and three sessions Friday. The brethren will please remember their written reports, also reports from the missions assigned you, if any. We would like a full attendance, as there are matters of special interest to come up.

D. HOUGAS, Pres.

The Idaho district conference will be held at Malad City, beginning February 29, 1896, at ten a. m. Brn. H. C. Smith and R. J. Anthony are expected. Let us all who can, come together in the Spirit of the Master that the work done may receive divine approval and the membership blessed and better prepared for the work to come.

S. D. CONDIT, Pres.

The conference of the Southern Wisconsin district will be held at East Delavan, Wisconsin, February 29 and March 1. Come one and all. Branches be sure to send in their reports in time.

W. A. MCDOWELL, Dist. Pres.

BORN.

GRAY.—At Lamoni, Iowa, August 19, 1895, to Mr. John J. and Sr. Martha F. Gray, a daughter, named Jennie Frances, and blessed January 15, 1896, by Brn. H. A. Stebbins and A. S. Cochran.

SULLIVAN.—Martin Herman, son of Warren and Gustie Sullivan, born July 31, 1894. Blessed at Muscatine, Illinois, December 13, 1895, by M. T. Short and James McKiernan. Earl William Sullivan, born November 6, 1895. Blessed December 13, 1895, by James McKiernan and M. T. Short.

PLATO.—At Clifton, Ontario, January 1, 1896, to Bro. and Sr. Jason Plato, a daughter, and named Edith Ann. Blessed on the 19th inst. by Elder J. H. Lake.

WALTERS.—To Bro. T. M. and Sr. Lizzie Walters, August 7, 1895, at Woolstock, Iowa, a son, and named J. Maclin. Blessed January 9, by Elder Eli Hayer.

DUKES.—To Richard and Jessie Dukes: At Ridge Prairie, Illinois, October 13, 1889, twin daughters, and named Maggie and Esther. At Alma, Illinois, December 10, 1893, a son, and named James. At Cheltenham, Missouri, June 23, 1895, a son, named Richard. All blessed by Elder M. H. Bond.

WELCH.—At Alma, Illinois, November, 25, 1895, to Clinton and Bessie Welch, a daughter, and named Mary Henrietta. Blessed by Elder M. H. Bond.

WHITE.—At Alma, Illinois, September 1, 1895, to Peter and Esther White, a son, and named Robert Paul. Blessed by Elder M. H. Bond.

MILLER.—At Sandoval, Illinois, December 2, 1889, to Alexander and Minnie Miller, a daughter, and named Blanche. Blessed by Elder M. H. Bond.

The five first named children were blessed by Elders Mark H. Forscutt, R. Archibald, Sen., and R. A. Marchant, on November 17, 1895: Russell William, son of Coventry and Charlotte Archibald, born at St. Joseph, Missouri, August 9, 1895. Minnie Lena, daughter of Joseph and Anna Bikman, born at St. Joseph, Missouri, October 22, 1895. Ellen Effie, daughter of John and Mary Burlington, born at St. Joseph, Missouri, October 22, 1895. Mabel Clare, daughter of Julius and Mary Sampson, born at St. Joseph, Missouri, March 14, 1894. Arthur Franklin, son of Franklin and Lucy Pierce, born at St. Joseph, Missouri. Mary Annie, daughter of Robt. and Dora Garlich. She was born at St. Joseph, Missouri, and blessed by Elder M. H. Forscutt on November 18, 1895.

DIED.

MUNNS.—At her home, Netawaka, Kansas, January 18, 1896, Sr. Sarah Munns. She was born in England, August 25, 1825. She, with her husband, Daniel Munns, emigrated to Utah in 1856, but not finding what they expected, returned to Eastern Kansas and settled near Atchison, where she became a member of the Reorganized Church in 1869, of which she was a faithful member until death. So patiently did she bear her last sickness that none supposed she was so near death's door till they realized she was dying. She will long be remembered by the Saints and elders who visited her hospitable home. By a faithful application of the principles of the gospel she became a Saint indeed, and will be missed by the Saints, and especially by her aged husband and four daughters, who remain to mourn her departure. While we miss her cheerful smiles and encouraging words, we realize that our loss is her gain. Funeral services were conducted in the Saints' chapel, in charge of Elder J. T. Davis; sermon by Elder W. E. Peak.

SHAW.—At Lamoni, Iowa, January 14, 1896, Joseph Blaine, son of Bro. and Sr. A. E. Shaw, aged 1 year, 3 months, and 9 days. He was blessed at Allendale, Missouri, December 31, by Elder Joseph Snively. Services at the house, January 16, sermon by President Joseph Smith; body laid to rest in Rose Hill cemetery.

WRIGHT.—Julius C. Wright was born January 25, 1876, at Moline, Illinois. Moved with his parents to Plano when a child. Was baptized November 18, 1885, by Bro. J. C. Foss. Died December 27, 1895, at Plano. Funeral services were held at the chapel; the house was full to overflowing. For a short time after uniting with the church he tried to live his religion, letting his voice be heard in the testimony meetings; but meeting with discouragement where he should have received encouragement, he forsook in part the house of the Lord, but in the last few days his mind returned to his Savior. He was of a quiet disposition, not indulging in many things to which those of his age are sometimes led. We believe his return to his Master drew to him the mercy and love of that Savior, in whom his final trust was placed, and the testimony to the writer was, It is well with him. Sermon was by W. Vickery, assisted by Elder E. M. Wildermuth.

MCKEE.—Jonathan McKee was born in Butler County, Pennsylvania; died December 29, 1895, near Golden Springs, Nebraska, aged 73 years and 7 days. He united with the church in its early rise, when a youth; was with the church through its persecutions at Nauvoo and other places; went to Utah in 1846; united with the Reorganized Church in Utah, April 5, 1866; returned to Iowa in July, 1866, and was one of the charter members of Spring Creek branch, near Persia, Iowa, in which he held membership at his decease. His wish was to be buried in the private burying ground of D. Chambers, his son-in-law, near Persia, and it was respected. Funeral services were held the Saints' chapel at Persia, January 29; discourse by Elder Joseph Seddon. Wife, three sons, and four daughters mourn.

GRANTHAM.—Sr. Sarah S. Grantham was born in Guisbory, Nova Scotia; died January 14, 1896, at her home in Greenbush, Michigan, aged 65 years, 3 months, and 10 days. She was an invalid for a number of years. She was baptized March 13, 1886, by Elder John J. Cornish, since which time she has been a faithful member of the church. Her husband and a number of children mourn. She was a faithful wife and patient mother. Many friends followed her to the grave. Funeral sermon by Elder David Smith from Psalms 37: 34.

WILLARD.—Rebecca J. Willard, daughter of Judah and Deborah L. Chapman, was born in Harrison County, Iowa; died December 14, 1895, aged 27 years, 4 months, and 22 days. She was married to Logan J. Willard, April 3, 1888. May 23, 1893, she became a member of the Latter Day Saints' Church, lived a consistent Christian life, and died with full confidence of a final redemption. She had struggled for over two years with consumption, her life slowly ebbing away. Husband, father, mother, two sisters, and one brother, with a host of friends, mourn. Funeral discourse by Elder Joseph Seddon to a large audience.

NAVERT.—At Gentry, Arkansas, November 7, 1895, Fanny Navert, daughter of William and Sophia Schick. Born July 27, 1863,

in Lee County, Illinois; baptized October 2, 1881, by Brother Griffiths. She died strong in the faith, praising the Lord.

BUTTERFIELD.—In Laguna Canyon, Orange County, California, November 29, 1895, Sr. Matilda Jane, daughter of Bro. Chauncy C. Butterfield, aged 20 years and 4 months. Her mother (the daughter of Bro. and Sr. Gaud Roger) died October 15, 1895, leaving eight children. Two brothers and five sisters, all under sixteen years of age, with their father, mourn their great loss. She was baptized December 15, 1886, at Laguna, California, by Elder Heman C. Smith. She lived the life of a true Saint, and was loved by all who knew her. She sleeps by the side of her beloved mother in the cemetery at Santa Ana, California.

Gone to the home where the loved ones are dwelling,

Gone from temptation, from worry and strife;

Side by side sleeping, the mother and daughter,

United in death as they were in their life.

We pity her dear little brothers and sisters,

So lately bereft of a fond mother's care;

O God, send thine angels to guard and protect them,

And guide their young feet away from each snare.

Remember in mercy the husband and father,

In this the dark hour of trial and gloom;

The light of his home has departed forever,

The best of his joys are now laid in the tomb.

M. R.

GRIMES.—In San Bernardino, California, January 4, 1896, Mr. Isaac C. Grimes, born March 14, 1829, a native of Ohio; came to California in 1853. Mr. Grimes was not a member of any church but was a believer in the Reorganization, his wife being a member. Funeral sermon at his home by Elder D. L. Harris.

NELSON.—At Nottingham, Pennsylvania, January 2, 1895, Sr. Susanna J., wife of Bro. Joseph R. Nelson, came to death as calmly and considerately as one going on a visit. Her suffering was intense at times. Her faith was firm in the gospel, by which she seemingly lived for almost two years after having the fatal attack. Funeral the 7th from the M. E. church, the pastor, Rev. Mr. Cann, assisting. A devoted husband, daughter, niece, aged mother, two brothers, one sister, and many friends and Saints mourn. Baptized October 31, 1886, she lived as she died, firm in the faith. Her last words were, "It's sweet to live, but sweeter in death."

MCINTOSH.—At his home, near Riverton, Iowa, January 8, 1896, Bro. James McIntosh. Deceased was born July 8, 1816, at St. Andrews, Scotland. He came to America in early manhood. Was married in New York City, April 26, 1843, to Fanny Findly. Five children blessed their home, three of whom were with him in his last hours. He was one of the early settlers of this country, highly respected by all who knew him. A devoted Christian of the old school Presbyterian faith, the true light of God as revealed in the gospel was manifested to him, and on June 19, 1894, he obeyed, received the promise of the Savior, and obtained testimony that it was of God. Patient in suffering, when the summons came he passed quietly and peacefully to that bright and happy home to await the resurrection of the just. He was laid by the side of his beloved wife, who departed this life just thirty-three years to a day before him, in the Utterback graveyard. Funeral

sermon in the Presbyterian chapel by Elder Henry Kemp; text, 1 Corinthians 15: 26. Song service by the Methodist choir.

BROWN.—Sr. Elizabeth Brown was born March 1, 1869, in Wayne County, Illinois; baptized by Elder I. M. Smith; died January 15, 1896. Funeral sermon by Elder G. H. Hilliard from 1 Thessalonians 4: 13-18 and John 11: 25, 26.

ELDER.—At Weir City, Kansas, December 23, 1895, Electa Ann Elder, aged 2 years, 11 months, and 20 days. She was blessed November 11, 1894, at Weir City, by W. S. Taylor and O. P. Sutherland. Funeral services in charge of Elder J. C. Severine. Interment in Weir City cemetery.

ANDERSON.—Mary C. Anderson died October 14, 1895, aged 29 years, 7 months, and 28 days. Husband and six children mourn. Funeral services conducted by M. P. Madison.

KJERSNER.—Rosine Kjersner died January 2, 1896, aged 60 years, 11 months, and 19 days. Husband and one daughter mourn. Funeral services in Danish by A. Jensen and in English by M. P. Madison.

ARNOLD.—At the home of her son, Rev. John F. Arnold, at or near Bridgeport, Michigan, December 23, 1895, Sr. Mary Arnold, aged 83 years, 1 month, and 28 days. Fifty of these years she was engaged in serving her Master, uniting first with the Methodist Church. Hearing the story of the latter-day gospel in December, 1865, she was baptized by Bro. George W. Shaw. She moved to Plano, Illinois in the fall of 1869 with her husband and family. Here she buried her husband, two sons, one daughter-in-law, and one granddaughter. Out of twelve children three remain. Sr. Arnold was ever firm and faithful in the latter-day faith. She returned to Michigan to live with her son about three years ago. Last winter she received a fall, breaking one limb, and from that on she suffered much, death coming to her as a release. She will be remembered by many of the Saints who attended the General and other conferences at Plano.

COSTER.—At his home in Bartlett, Iowa, January 7, 1896, Bro. Robert H. Coster, aged 57 years, 11 months, and 2 days. Bro. Coster was born in Sackett's Harbor, New York, February 5, 1838; emigrated to Utah in 1852; returned to Iowa in 1856; united in marriage to Miss O. E. Harrington, December 10, 1857; became identified with the Reorganized Church in 1860; was ordained an elder by James Caffall February 14, 1876; has held various positions as branch officer, but for the last few years has not been actively engaged in church work on account of unfavorable circumstances and ill health. Through his union with Miss Harrington he was the father of nine children, eight of whom survive him, one having passed on before, those remaining being all identified with the church, and who mourn their loss in unison with a large circle of friends and relatives. Funeral at the house, January 8, 1896, in charge of C. L. Epperson; sermon by Priest H. F. Durfey, Job 14: 14.

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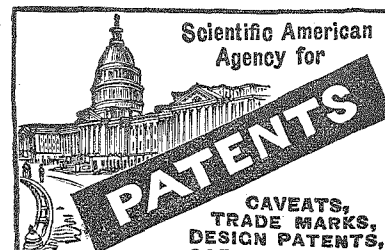
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BUSINESS AND MORALS.

I HAVE always believed that it is possible to unite success in business with strict moral integrity. I am aware that many people think that . . . a man may do things in his public employment which he will not think it right to do in his domestic or private life. I do not agree with this view; and if the record of my life has any value, it is in showing that at least it is not necessary to success in business that a man should indulge in "sharp" practices. But even if it were necessary, still it would not follow that it was worth while. We cannot afford to do or say a mean thing. There are higher satisfactions than the mere getting of money, and riches cannot compensate a man for the consciousness of having lived a dishonorable and selfish life.— *George W. Childs.*

CONAN DOYLE ON AMERICA.

To the Editor of the *London Times*,
Sir:—An Englishman who travels in the United States comes back, according to my experience, with two impressions, which are so strong that they overshadow all others. One is of the excessive kindness which is shown to individual Englishmen. The other is of the bitter feeling which appears to exist both in the press and among the public against his own country. The present ebullition is only one of those recurrent crises

which have marked the whole history of the two nations. The feeling is always smoldering, and the least breath of discussion sets it in a blaze. I believe, and have long believed, that the greatest danger which can threaten our empire is the existence of this spirit of hostility in a nation which is already great and powerful, but which is destined to be far more so in the future. Our statesmen have stood too long with their faces toward the East. To discern our best hopes as well as our gravest dangers they must turn the other way.

As to the cause of this feeling, it is not so unreasonable as Englishmen usually contend. It is the fashion among us to apportion the blame between the Irish-American and the politician who is in search of his vote. But no such superficial explanation as this can cover the fact that the Government of thirty American States should unhesitatingly indorse a Presidential message which obviously leads straight to war. A dislike so widely spread and so fierce in its expression cannot be explained by the imported animosity of the Celtic Irishman.

Few Englishmen could be found now to contend that we were justified in those views of taxation which brought on the first American war, or in the question of searching neutral vessels which was the main cause of the second. This war of 1812 would possibly only occupy two pages out of five hundred in English history, but it bulks very large in an American one, and has left many bitter memories behind it. Then there was the surly attitude which England adopted toward the States after they had won their independence, the repeated frictions during the Napoleonic epoch, and the attack upon an American frigate by a British fifty-gun ship in time of peace. After the war there was the Florida dispute in the time of Andrew Jackson, the question of the Oregon line, the settlement of the Maine and New Brunswick line, and, finally, the hostile attitude of most of our press at the time of the civil war.

Since then we have had two burning questions, that of the Alabama claims and that of the Bering Sea fisheries, culminating in this of Venezuela. The history of this country, then, as it presents itself to an American, is simply a long succession of quarrels with ourselves, and how can it be wondered at if he has now reached that chronic state of sensitiveness and suspicion which we have not outgrown ourselves in the case of the French?

If we are to blame as a community for some, at least, of these unfortunate historical incidents, we are even more to blame as individuals for the widespread bitterness which is felt against us. We have never had a warm, ungrudging word of heartfelt praise for the great things which our kinsmen have done, for their unwearying industry, their virtues in peace, their doggedness in war, their unparalleled clemency when war was over. We have always fastened upon the small rude details and overlooked the great facts behind. In our shocked contemplation of an expectoration upon the floor we have lost sight of universal suffrage and equal education. Our travelers from Mrs. Trollope and Dickens onward, have been surprised that the versatile, hardworking men, who often combined ten trades in one to adapt themselves to the varying needs of a raw-growing community, had not the manners of Oxford or the repose of Sussex. They could not understand that this rough vitality and overbearing energy which carried them through their task implied those complementary defects which must go with unusual virtues. Of all English travelers to the States there was hardly one who did not make mischief with his reminiscences until, in our own days, Mr. Bryce did something to rectify the balance. And our want of charity and true insight is the more inexcusable since no one has written more charmingly of England than Washington Irving, Emerson, and Holmes. Our journals and public men are in the habit now, as a rule, of alluding to America and Ameri-

cans in the most friendly way, and that must in time have its effect, if recent unhappy events do not change it. We should, in my opinion, lose no opportunity of doing those little graceful acts of kindness which are the practical signs of a brotherly sentiment. Above all, I should like to see an Anglo-American Society started in London, with branches all over the empire, for the purpose of promoting good feeling, smoothing over friction, laying literature before the public which will show them how strong are the arguments in favor of an Anglo-American alliance, and supplying the English press with the American side of the question and vice versa. Such an organization would, I am sure, be easily founded, and would do useful work toward that greatest of all ends, the consolidation of the English-speaking races.

Yours faithfully,

A. CONAN DOYLE.

Mena House, Pyramids, CAIRO, JANUARY 1, 1896.

AN EASY BERTH.

I RECEIVED a letter from a lad, asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; abhor politics, don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think. None of these are easy. O my son! You have come into a hard world. I know of only one easy place in it, and that is the grave."—*Henry Ward Beecher.*

GOVERNMENTAL SCIENCE.

FEW people have the leisure to undertake a systematic and thorough study of history, but every one ought to find time to learn the principal features of the governments under which we live, and to get some inkling of the way in which these governments have come into existence, and of the causes which have made them what they are.—*John Fisk.*

GUARD HEALTH.

TO GUARD against degeneracy—be it physical, mental, or moral—one must be continually on the watch. Health is everything, and wealth gathered at the expense of health is of no earthly benefit when the latter is gone, as no

expenditure of wealth can bring it back. Health is something that should never be risked or trifled with, any more than one's moral status or welfare. As a noted criminologist observes, there is no worse calamity that can befall a man than the successful issue of his first piece of villainy. So it is with the man who successfully gets through his first debauch, or who does not suffer at once from the evil effects of an unhealthy habitation, or while following some health-undermining occupation.—*Redmondino.*

WHAT I MUST DO.

WHAT I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Ralph Waldo Emerson.*

SELF-DEVELOPMENT.

IN education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations, and to draw their own inferences. They should be *told* as little as possible, and induced to *discover* as much as possible. Humanity has progressed solely by self-instruction; and that to achieve the best results each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men.—*Hebert Spencer.*

PROGRESS OF TRUTH.

IN directing the forces of your mind to the discovery of new truths, you fear to go astray. You prefer to remain quietly in the opinions most generally received, whatever they may be. That is as much as to say that you should not walk beyond doors, for fear that you might stumble and break your legs. But in that case you are in the position of him whose legs are already lamed, for

yours are useless to you. And for what has God given limbs to man, if not to walk with them; or given him reason, if not to make use of it? It is not error that opposes so much the progress of truth; it is indolence, obstinacy, the spirit of routine, everything that favors inaction.—*Turgot.*

WELCOMING EXAMINATION.

WHILE we recognize that there may be honest differences of opinion on all subjects of inquiry, and that we should be tolerant of those who differ from us, it does not follow that all opinions are entitled to equal respect. Each is to be judged by itself and on its own merits. We may, and indeed should, dispute the opinion that we believe to be erroneous, that out of the debate we may reach the truth, whatever it may be. But this does not imply intolerance exhibited toward those who hold the wrong opinion, especially when we know they are conscientious and have done some honest thinking on the subject. We should rather welcome those who dispute with us because they honestly disagree with us, than the so-called friends who play upon our vanity by pretending to agree with all we say.—*Minneapolis Times.*

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her campfires! We ourselves must pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the Future's portal, with the Past's blood-rusted key. —*Lowell.*

The February *Arena* is probably the most attractive issue of this great reformatory and progressive review that has yet appeared. In its 176 pages are found notable papers by Forbes Winslow, D.C.L., of the Royal College of Physicians of London, on "Madness as Portrayed by Shakespeare." "The Land of the Noonday Sun," by Justice Walter Clark, LL.D., of the Supreme Bench of North Carolina (profusely illustrated). Justice Clark has visited Mexico under the auspices of *The Arena* to study our sister republic, and this issue contains the opening paper of a series which will be magnificently illustrated, and which we predict will prove exceedingly interesting to all persons interested in travels and history, as well as social and economic problems.

John Kaler, Tuncurry, New South Wales, Australia.
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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 6.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
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LAMONI, IOWA, FEB. 5, 1896.

BRIGHAM YOUNG AS A PROPHET.

THE *Deseret Evening News* of January 7 makes a rather strained effort to show that a prediction of President Brigham Young's was fulfilled in the granting of statehood to Utah. Comment is useless, the weakness of the effort is best seen by reading the words of the *News*. Here they are:—

ANOTHER PROPHECY FULFILLED.

Among those acquainted with the life and labors of the late President Brigham Young there is no need of any effort to prove that he enjoyed the prophetic gift in his calling as an apostle of the Lord, chosen to preside over the Latter Day Saints. The fact of his being a prophet is fully established by innumerable evidences. As time rolls on, however, it is quite interesting to note the fulfillment of his prophetic declarations, often made, as on the occasion to which we now refer, when the way seemed to be effectually barred. The event which the people of Utah have been celebrating the past few days is a direct fulfillment of a prediction made by President Young forty years ago. In the summer of 1856, Hons. J. M. Bernhisel, George A. Smith, and John Taylor were in Washington, D. C., working in behalf of Utah in the effort then being made for statehood. In a letter written in July, 1856, to Hon. George A. Smith, by President Young, the following occurs:—

"Brothers Bernhisel and Taylor rather expressed an opinion that Congress will act adversely to our wishes. Well, perhaps they may; but one thing is certain, if the Lord wills it so, it will be for the best. But if he wills different, they cannot hinder our obtaining admission, how much soever they may feel unwilling to accord unto us our just rights. THESE WE SHALL OBTAIN, AND IN THE LORD'S OWN WAY, AND IN HIS OWN DUE TIME. He works not as men work, and peradventure will so direct matters as will surprise not a little those who seek to hold dominion over us."

The condition of statehood was necessary to the enjoyment, by the people of Utah, of their just rights. These were denied upon each successive attempt of the people to secure them. But concerning them the Prophet Brigham declared with emphasis: "These we shall obtain, and in the Lord's own way and in his own due time." Certainly those rights have been obtained in the

ceedings consummated on January 6, at the inauguration of State officials elected by the people of Utah. They were not brought about as it was thought at the earlier day should be the procedure in the way of men, or on occasions in the past when all seemed fair with promise. But they surely came, in the Lord's way and time; and all previous efforts to secure them were appropriate means in effecting the great results as the Lord willed. He worked in his own fashion, and his operations have occasioned no little surprise in some quarters, and may continue to do so.

There have been some people, we are told, who have labored under the impression that President Young's views were not that statehood would come to Utah. But the persistent efforts he put forth to secure it, and numerous public and private expressions he made like that we have quoted, furnish conclusive proof of his real attitude on the subject. By the voice of inspiration he declared that the just rights of statehood would come to the people of Utah, and the latter have entered now upon the enjoyment thereof. May they use them wisely and well.

The prediction according to the *News* is couched in the capitalized words in the quotation, viz., "THESE WE SHALL OBTAIN; AND IN THE LORD'S OWN WAY, AND IN HIS OWN DUE TIME."

If this prediction was indicted by the Spirit of God, as the *News* would have us believe, it is very significant.

The way in which statehood was brought about was by Utah providing in her constitution that plural or polygamous marriages should be forever prohibited. If then the prediction is to be relied upon, the Lord's way of bringing about statehood was by forever prohibiting polygamy. The *News* to be consistent should acknowledge that Brigham Young, his associates, and his successors were wrong when they knocked at the doors of the Union for admission with polygamy attached or not prohibited. When they complied with the demand of the government on this question they were simply complying with God's way; hence, through all the struggle the government was right and they were wrong.

Again. If it was brought about in the Lord's "own due time," the government was right in keeping them out as long

as it did, and it was wrong for them to ask for statehood at the times they did, and under the conditions attending.

The Reorganization has been severely censured by the church in Utah for sustaining the government in its attitude towards Utah; but in this article the *News* virtually concedes that we were right, and that until now the time for statehood had not come, and that the proper way to obtain statehood had not been proceeded in by them. In opposing polygamy we were only helping to remove an obstacle which stood in the way of their receiving their political rights.

O, you are welcome; we have only done what it was our duty to do!

PUBLIC OPINION ADVANCING.

IN that excellent journal of public sentiment, *Public Opinion*, for January, 1896, there occurs the following peculiar reference to the first president of the church organized April 6, 1830:—

It will be a long time before the world agrees upon the value of the character of Joseph Smith, the founder of the Church of Jesus Christ of Latter Day Saints. But beyond all question the number of those who revere his name and memory, as a prophet and a witness for God, is constantly increasing. The institution, too, that grew out of the revelations he claimed to have received has passed the experimental stages and must be accounted hereafter as one of the permanent acquisitions to the religious world. It has demonstrated its right to existence by surmounting all the difficulties naturally thrust in the way of such a movement as it purported to be. It has survived all attempts to destroy it, and henceforth the world will watch with increasing interest the unfolding of which it gives prominence. Meantime this much can be conceded by all to the Mormon prophet—his character surely possessed elements of greatness—for the man who can in a preëminently scientific age, which is equivalent to saying an age of systematic investigation, and an age of free inquiry, found a new religion, or revive an old one (whichever you will), and found it, too, by establishing a permanent institution, must have in him the elements of true greatness. Ninety years ago the 23d of December, 1895, Joseph Smith was born in the village of Sharon, Windsor County, Vermont.—*Sal Lake Herald*.

UTAH AS A STATE.

THE sentiment outside of the new State of Utah, in regard to the present intentions and designs of the dominant element to keep, or not to keep the letter and spirit of the apparent pledge to abandon the practice of celestial, plural, or polygamous marriages, made in the constitution under which the Territory of Utah was admitted to the Union and became a State, is variable, as a matter of course. One phase of that sentiment takes the form given in the following from the *American Sentinel*, New York, January 9, 1896:—

In view of the admission of Utah into the union of States, the following from a Newton, Kansas, correspondent of the *New York Sun*, printed in its issue of December 29, is worth the attention of the American people:—

Bishop Richard W. Hart, of the Mormon Church, who has relatives in this city, has been visiting among them for a few days. He was a member of the last Territorial Legislature. He belongs to the "Order of Melchisedec," from which all bishops of the Church of the Latter Day Saints must graduate, and therefore knows something of the plans of his church for the future.

Bishop Hart is on his way to the missionary field of Georgia, where his church has been at work for some time, and where the efforts at recruiting for the Mormon faith have met with better success than in any other field in this country. To the correspondent of the *Sun* Bishop Hart talked very freely about the situation in Utah. The population of Utah contains five Mormons to one Gentile, while in thirteen of the twenty-one counties there is not an official not of the Mormon faith. He declared that the belief that the church had abandoned all efforts to control the politics of the new State was a great mistake.

"Whether Democrat or Republican," said the bishop, "there will not be a State officer of other than our faith, either elective or appointive, unless the church so will it. There is not a district judge who can escape his responsibility to the Latter Day Saints, and with two exceptions there will not be a sheriff in Utah who is not of our selection."

After reference to the manner in which the church will secure control of all the industries, such as water supplies and irrigation systems, which would be given back to "the people for whom God intended them," he touched on the subject of plural marriages. He said that through divine command President Woodruff had suspended the ordinance, but it had not been repealed. He said:—

"This subject of plural marriages is very much misunderstood. Not more than fifteen per cent of our people have more than one wife. As a man prospers the church admonishes him to take additional wives according to his prosperity, and he obeys as a religious duty, always with the advice and full consent of his first wife. In Statehood, when

we are free from Federal interferences, the Temple will witness the solemnization of the marriage rites that have been suspended, as the penitentiary will no longer be filled with men for obeying God's law."

At the close of the interview the bishop said:—

"Yes, this ceremonial will be resumed; in fact, it has never been entirely suspended. I have three wives, all of whom love me. And they have persuaded me to seal another on my return next August, which I shall do."

Now that Utah has become a State, the only way Congress can deal with polygamy within its borders is by an amendment to the national Constitution. Thus the possibility of an amendment to the Constitution of the United States, touching a question claimed to be one of religious belief and practice, is by no means remote. While polygamy should be dealt with solely as a practice subversive of human rights, it has in the past been treated as a thing to be suppressed on account of its immorality; and if again made a subject of legislation, in the form of a constitutional amendment, will doubtless be considered on moral grounds. Hence should such an amendment come, it is likely to involve other issues besides the suppression of polygamy.

The reputed interview with Bishop Hart was sent us by two or three, clipped from Kansas City, Missouri, papers of December 26 and 27, '95, and is reported to have occurred before the admission to statehood took place.

We did not deem the clippings worth notice; for the reason that we did not think it probable that a bishop of any note or influence in the Utah Church would so flagrantly violate the confidence of his people, as to so publicly display an intention to disregard the expectation of Congress and the people of the States, after statehood had been acquired; even if such intention existed and was known to him. Nor did we think it proper to believe that such intentions as those expressed by this Bishop Hart were cherished by the leading minds of the church in Utah.

It appears, however, that the *Sentinel* has taken this reported interview as a genuine expression of the deliberate intention of the Mormon people to directly make void the national laws against plural marriage and reinstitute under State enactments the practices which they have solemnly, publicly pledged themselves to have abandoned. This is simply not credible, and either the *Sentinel* has been imposed upon, with others of the journals of the day, by a manufac-

tured report of an interview never had; Bishop Hart does not exist, or has never said what is reported of him; or the *Sentinel* prefers to believe evil of the Utah people rather than good, guided thereto by prejudice.

It is now strikingly opposite to put on record in these pages what the *Deseret News*, the organ of the church in Utah, states in regard to this supposed intention to reinstate the practice of plural marriages. In the issue from that paper for January 17, 1896, the following will be found:—

Some of the journals of the country, commenting on the admission of Utah to statehood, take occasion to express a doubt as to the sincerity of the Mormon people. They imagine that there is no longer anything to prevent the re-establishment of the peculiar social conditions that in years past caused so much controversy. They consider that polygamy was given up only under the pressure of unendurable opposition, and that its resumption is probable as soon as the opposition has ceased, or has been rendered powerless. Others take a more rational view and predict that it will be Utah's ambition to shine as one of the most brilliant stars in the glorious galaxy of states.

The fears and prognostications of the former depend entirely on a misunderstanding of the very principles of Mormonism. One of these is submission to the laws of the land. As early as in 1831 the Saints received as the word of the Lord a revelation in which it is plainly taught:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land: wherefore, be subject to the powers that be, until He reigns whose right it is to reign. Doc. and Cov., Sec. 58 21, 22.

To this principle the Latter-day Saints have always been true both in this country and in foreign lands, and they will remain so, as long as they believe in the Gospel of Christ, of which it is an indispensable precept.

During the long controversy concerning plural marriage, the duty of all good citizens to conform to the constitutional laws of the country was never questioned. That was always admitted, as it always will be, by the Saints. But the point at issue was whether the prohibition of what the Saints considered a purely religious ordinance was constitutional. To ascertain this the matter was carried into the courts and finally to the highest judicial tribunal. That authority having decided the question, the famous manifesto of the President of the Church was the logical outcome of the teachings of the Gospel regarding the duty of the Saints to obey the laws of the land.

When these facts are considered it will become plain that the fears of some of our contemporaries are without foundation. The members of the Mormon Church, while they remain true to the Gospel, can no more violate the laws against contracting plural marriages than any other law. They would be

liable not only to the punishment prescribed by the law, but also to the censure of the people to which they belong. The whole history of the Church proves this statement to be true. Mormonism has been preached extensively in various countries, but never have the missionaries urged or taught converts to break the laws of the countries to whose rulers they owed allegiance. On the contrary, they have preached loyalty, whatever was the form of government established. The Mormons can follow no other course in this country, blessed above all others in so many respects. The position of the Mormon Church is not that of defeat and humiliation; it is that of a people enthusiastic in its mission to set to the world a glorious example of loyalty, of patriotism, of justice. Have, therefore, no fear for the Mormons!

In the same issue of the *News* occurs a statement from one of its own former issues quoted from an exchange, as follows:—

The attitude of the Church is thus stated by the *DESERET NEWS*, the recognized organ of the Church party.

"The Mormon people accepted the doctrine of plural marriage as from God; they accepted the decision to cease its practice as from the same source. The divine law that they should be subject to presidents, magistrates, rulers, etc., they consider as binding upon them. There was an issue upon the subject of marriage, which was fully tested, with the result that magistrates and rulers refused to allow its practice. This point reached, God commanded the Saints to obey the ruling powers; he thus took the discussion of plural marriage as a practice entirely out of their jurisdiction. Whatever controversy there is, rests with him in behalf of that principle. The Mormons are not now a party thereof under the circumstances; nor could they institute a renewal of the practice without violating a direct command of the Almighty."

We are always pleased when we can get people on record in regard to vital issues; and it so happens that this question of obedience to the laws of the land is one of more than ordinary importance in the controversy so long waged between the Reorganized Church and the church in Utah. It is in fact so vital that it cannot be safely ignored and the real truths of the great work of the last dispensation be properly conserved.

We are not impressed with the correctness of this supposed statement attributed to Bishop Hart, copied by the *Sentinel*, but quite to the contrary; we believe it to have been a sort of campaign lie told a little too late to be of any avail; and too transparent to do any great mischief when told.

We call attention to one thing stated in the first quotation. The *News*

quotes and calls attention to a revelation given in 1831, section 58; paragraphs 21, 22. (Utah Edition.) Same section, paragraph 5, Lamoni Edition.

This was given in August, 1831, twenty-one years before the so-called revelation on plural marriage was presented to the church. Mark, the period of time during which the church was to be subject to that command was to cover the years between August, 1831, to the day when Christ was to reign. Until he did so come to reign, the church was to be subject to the powers that be, that is, the laws of the land.

The *News* states that in this country and in foreign lands "the Latter Day Saints have always been true to this observance. The *News* means, of course, the people, or church it now represents in Utah, and the people, or church, the *News* believes to be in succession have always thus been true.

It now remains to inquire why the *News* and its constituency of the church in Utah, so persistently insists that Joseph and Hyrum Smith were living, teaching, and practicing what was directly and positively a crime punishable by the laws of the State of Illinois, where they lived. Does not the *News* know this? Or by what strange fatuity does it hold Joseph and Hyrum Smith up to its readers as violators of this command of God given in 1831, and as transgressors alike of the law of the State which was a part of the laws of the land; as much so as any other law by which theft, lying, robbery, arson, or murder were made crimes before the law. What consistency is there in claiming now that the Latter Day Saints were always true to the principle of obedience to the laws of the land, by virtue of the command of God given directly to them, and in the same breath, almost, and in the same journal brazen it out that Joseph and Hyrum Smith, the leaders of the church, one of whom was the man through which this command to be subject to the laws of the land came to the church, did that which the law forbade and provided a punishment for. The laws of every State in the Union in which the church existed and flourished from the institution of the church in 1830, to the death of Joseph and Hyrum Smith in 1844, made a man a trans-

gressor of law who married or lived with as a wife more than one woman at the same time. The *News* must know this; and why should it flaunt the statement of the continued loyalty of the church to the laws of the land so boastfully now, and at the same time contend so strongly that Joseph and Hyrum Smith were guilty of conduct which made them violators of both the command of 1831, quoted so carefully, and the laws of the land referred to in such command.

The son of the prophet who challenges such charge and demands an examination of the evidences by proper legal methods by which its correctness may be determined is far more consistent; for he does not admit that his father could have been so carelessly ignorant of the law of God found in the command, the force of which was to continue until Christ came, nor ignorant of the law of the State, which was a part of the laws of the land where he lived, and binding on him and all others; neither is he willing to accept incompetent testimony to support so inconsistent a charge.

President Brigham Young stated while living that Joseph Smith, the prophet, did not break a law of the land; and now the *News* comes to the front and corroborates that statement by claiming boldly that the church has "always been true" to the principle of keeping the "laws of the land." We are thankful for so much, and hope, sincerely, that in this regard "Utah is all right," as the *News* so earnestly states. We are also pleased with the conclusion offered by the *News* that "no fear for the Mormons;" that is, that there is no just ground to fear that they will prove recreant to the promises they have made.

ALL OF A PIECE.

THE following from the *Globe-Democrat*, of St. Louis, tells its own story; and is but one more evidence of the bigotry and ecclesiastical ostracism of the day:—

ST. JOSEPH, Mo., January 24.—The Ministerial Association of St. Joseph to-day passed upon the application of Rev. J. M. Terry, pastor of the Latter Day Saints' Church, for membership in that organization adversely, and Rev. Terry will not be admitted. Several weeks ago Rev. Terry, who is a very modest and unassuming expounder of the

doctrine of Joseph Smith, and who is at the head of the church organized by the believers in that faith in this city some years since, made formal application for membership in the local organization of pastors and ministers known as the Ministerial Association. Rev. Terry desired to cooperate with the association, it is said, and to assist it in its work of reform in St. Joseph, and he felt that to be of greatest service he should be a member of the association. Mr. Terry was told his assistance was not desired.

Bro. Terry is a high-minded, noble man, whose association should please and benefit those whom he might come into relation with; and whose wisdom of speech and conduct would have offended none, but benefited all.

We regret, sincerely that the ministers' association did not "need" Bro. Terry's "help." What will help them to see?

GIVE ADDRESS IN FULL.

WE have a remittance of sixty cents from Sheridan, Missouri, without name or date. The sender is requested to give his name that the order may be filled.

Persons sending orders to the Herald Office should be particular to give their names, also their full address. Some give no address at all, while others give town but no State address. Complete addresses are necessary in all cases.

When remittances are made to continue subscriptions the same address should be given if for the same party, or the former address be changed as needed.

A WORD.

NEW subscribers for the HERALD can be furnished back numbers of the present volume—beginning January 1, 1896.

Those whose names have been dropped from the list because long delinquent, and those who contemplate taking the HERALD, will find it an opportune time to begin. Herald Office agents will please take notice that the present volume can be had complete.

Branches are requested to make the best selections possible when nominating parties to act as agents for the Herald Office. Men or women who have ability to transact business correctly, and who can keep accounts straight and push the interests of the publishing department, are desired, for the benefit of the office and of the

Saints themselves. This by request of the Business Manager.

Good work is being done in this line, but much yet remains to be done in this respect as in other lines of work, for the good of the church and its membership.

THE following queer bit of news is going the rounds of the press. Fort Madison was a town before the Mormons settled at Nauvoo, being founded some years before 1839. There were not a dozen houses moved from the city after the exodus of the Saints, to any point near or remote without being torn down. There were not "seven hundred well built frame houses, clustered round the temple." And there was probably not a house of any size moved on the ice of the river, and drawn by oxen, either to Montrose (old Fort Brown), just opposite Nauvoo, or to Fort Madison, twelve miles above. We were living in the city from 1839 to 1866, with the exception of the time between September 12, 1846, to February 19, 1847; and the only house of any size or value torn down and moved from the city was a two story brick house owned by one D. B. Smith, who becoming incensed at some action of the city authorities to which he was opposed, tore the dwelling in which he lived to pieces, loaded it on flat boats, and took it to Keokuk, Iowa, where he rebuilt it and occupied it.

Such tales of moving houses bodily on the ice of the Mississippi River from Nauvoo to Madison, are of a piece with the story that Joseph Smith stole a raft of walnut logs from a mill seven miles below Nauvoo, and rafted up the stream to Nauvoo, where he so effectually hid the logs that the owner never found them.

These stories made those who dwell in Nauvoo during the time in which the acts stated are said to have been done to smile broadly at the lies fools tell and fools believe.

Russia may succeed in moving Kola over the frozen surface of the river Kola on ice formed by a Russian winter; but if she does, it will not be because such an experiment was tried at Nauvoo, Illinois, and was a success.

Will the people never be done lying about Nauvoo?

European engineers are much interested in

the proposed removal of an entire town in Northern Russia to a point forty-three miles distant, the houses to be transported over the frozen surface of the river on sledges. The city of Kola, on the peninsula of the same name, is now situated at the confluence of two rivers, the Luttojoki and the Notosero, forming the Kola River, about fifty miles from the Arctic Ocean.

While the rivers and the bay below are navigable for even large vessels, Kola is situated so far inland that it is shut off from the sea by ice much longer than other seaports situated even farther north, like Vardoe, in Norwegian Lapland. The governor of the province of Archangelsk Baron Engelhardt, to whose jurisdiction the district of Kola belongs, has proposed to transfer the city to a better port nearer the mouth of the Kola River.

Imperial and ministerial consent having been given, active preparations are now being made to transfer Kola to the new location, which affords great advantages to navigation; and since it is surrounded by hills, which it will take but little expense to strongly fortify, it will certainly become a point of great strategic importance.

The project is not, however, a new one. The thing has been done on an extensive scale right here in the United States. When the Mormons left Nauvoo, Illinois, after the killing of Joseph Smith, they left behind them nearly seven hundred well built frame houses, clustered around their unfinished temple, the ruins of which, standing boldly out on a promontory, is one of the most picturesque features of Upper Mississippi River scenery. German grape growers came in and settled up the place. They wanted the hillsides for their vines.

The houses were sold to speculators, who moved them all in the course of three winters over the frozen basin of the river to a point twelve miles above on the Iowa shore, and founded what is now one of the most prosperous of western towns—Fort Madison. The houses were set on rude sledges and drawn by oxen.—*New York World.*

APROPOS OF CHURCH UNITY.

WE give an extract from an editorial of the *Denver News* of November 18, 1895, which in view of the wonderful things predicted of the World's Parliament of Religions, at the Fair of 1893, is rather suggestive reading.

Writing of Foreign Missions, the editor writes:—

The justification for all this sacrifice of brave and good men and women lies in the text, "Go ye into all the world and preach the gospel." But it should be remembered that Christ went first to his own and it was only when they received him not that he went to the Gentiles. It was Christ who said: "It is not meet to take the children's bread and cast it unto dogs," and it was he who commanded his disciples to leave those cities that would not receive them. That the Chinese have refused to receive our missionaries is sufficiently evident from the tes-

timony of many ministers. Rev. William Ashmore said in an article appearing in the *New York Recorder*:—

"The revulsion from the old kindly feeling toward America has begun. Now they are learning to hate us. We can contemplate an epidemic of ill-will against us, extending over a fourth of the human race."

Another missionary speaking on missionary organization in China said:—

"The startling aspect of the question is that not only is heathenism extending, but immorality is increasing in all directions. Those of us who have lived long in China see the evil spreading before our eyes, especially around our great emporiums, with an ever-widening area every year. The Chinese are learning evil faster than they are learning good. They are adding foreign vices to their own; and in and around our centers of commerce they are less honest, less moral, and less susceptible to the preaching of divine truth than formerly, by a long way. We are not rising in the respect or esteem of the Chinese, as we expected. Officials, wealthy civilians, and literary men respect us less than they used to do and receive our visits less readily."

If this be true, and there is no reason to doubt it, common sense would counsel the recall of the missionaries now at work in China. It would be far better to set them to work converting the quarter of a million Chinamen in this country, who could return to convert their brothers. There must be more unity of purpose between Christians before they can hope to accomplish great things in foreign fields. In Shanghai there are seven different missions, each with a different theology and a different interpretation of the Bible. Admirable as Christian unity would be in Christian countries, in foreign fields it is absolutely essential to the welfare of the work and the workers.

THE SAINTS' HYMNAL.

THE first edition of twenty-five hundred copies of the Hymnal has been sold.

A new edition now in the hands of the bookbinders, will be ready for mailing about February 7. All orders will then be filled.

Additional orders solicited. Everybody should have a copy of this new hymn and tune book.

WE have a very interesting account of the introduction of the work of the church in Indiana, written by *Kalgos*, and published in the *Indianapolis News* for January 25. A picture of the first Christian church at Mount Eden, is given. It is a log structure, big stone chimney outside at one end, two windows on a side, and a door in the center of one side. The account was written from Atlanta, Indiana,

and is quite good for the time. It makes the mistake of stating that Bro. Blair was from Utah; but otherwise notes his effort fairly correctly. It gives due mention of the Scott family, getting Harbitt for Harbert; and places Columbus and Leonard both in Michigan. It says at the close:—

While a few of the Scott brothers held to the doctrines of the Christian Church, others went with the Mormons, or Latter Day Saints, as they called themselves, and one brother, Robert Scott, became an Adventist, and built a church of his own a mile south of Scottsville.

Of these ten brothers, James M., Varde-man, Robert, Richard, David, Harber, and John were preachers. The other three brothers were Reasor, Wesley, and Moses.

The Scott family was also remarkable for musical talent. John Scott was a teacher of vocal music of more than local reputation, and his family of two boys and five girls were remarkably gifted in music. The singing in the Mt. Eden church of Latter Day Saints is something I shall never forget.

John Scott's two sons, Columbus and Leonard, are both noted preachers in the church of Latter Day Saints, and are now located in Michigan. Leonard Scott was a wild and unruly boy, and brooked all parental restraint, often running away from home to beg something to eat or tobacco to chew. I remember his coming to my father's house, from his home a mile away, one morning in midwinter, when the ground was covered with snow, in his bare feet. But these hardships seemingly brought out his better qualities, and he became an eloquent preacher and a learned and talented man. KALGOS.

THE following is the official record, in Temple Lot case as published from press dispatches in *Chicago Tribune*, for January 28, 1896:—

849—The Church of Christ at Independence, Missouri, et al, appellants, vs. The Reorganized Church of Jesus Christ of Latter Day Saints; petition for a writ of certiorari to the United States Circuit Court of Appeals for the Eighth Circuit denied.

If there shall be an opinion handed down by the court we shall give it to the HERALD readers as soon as received.

This fails to do the church justice, as we understand the matter; but having appealed to Cæsar, we must take Cæsar's judgment.

EXTRACTS FROM LETTERS.

BRO. COLUMBUS SCOTT, Sandyville, Iowa, 29th ult.:—

Large audiences attending our meetings here. I fear we are too popular here; no one going for us. Splendid liberty; wondrous interest. Bro. Kephart is fifteen miles southwest

and has the country stirred for miles around south of Indianola—so many friends he seldom stays over two nights with one. Truth is working; people wondering and reading. Pray for us.

BRO. J. W. WIGHT, in Little Sioux district, Iowa, writes, January 27:—

Two more "buried with Christ" yesterday, and we are in hopes of "troubling the waters" again next Sunday. Closed a three weeks' series last night with a packed house. Go to Six Mile to-day for one week at least.

BRO. C. H. BURR, Ono, Wisconsin, 27th ult.:—

Bro. L. E. Hills and the writer came here on the 22d, intending to remain and preach a week or two, but as there is at present no available place to hold our services we will remain over Sunday only, holding a few services in the homes of the Saints and then move on to other places where we have been invited.

BRO. S. N. GRAY, Turner, Missouri, January 22:—

Bro. Spurlock closed his debate with Reverend Mills, of the Christian order, on Saturday, the 11th. He is feeling well over the result; and so are the Saints. He had no elder to help him, but surely the Lord was with him. At close of debate he was requested to preach that evening, also on Sunday morning and evening, which he did to a crowded house. He baptized my oldest boy, Charles E, aged twenty-two. All my children are now members of the church—five boys and two girls.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH states in a letter dated Salt Lake City, January 25, that his associates are all diligent, and occupying faithfully and wisely as opportunities offer. H. O. Smith is in Utah; R. J. Anthony and S. D. Condit in Idaho; J. H. Wells and Gomer Reese in Montana. Reports indicating interest and prospects good in Montana and Idaho. In Utah we are holding our own, which is as much as can be expected under present conditions.

Bro. Luke Storey, of Latah, Washington, writing for information of a brother in Australia, states that thirty years ago he was president of the South Australian mission of the Utah Church; that there was no branch of that church at Adelaide, but there were branches at "Noawood," Woodside, and Morfotvale; that the first two were broken up in 1855, the latter in 1861.

Bro. Henry Grim, writing from Nacogdoches, Texas, states that because of poor health he is unable to do ministerial labor, but hopes at no dis-

tant day to resume the work of preaching. He relates a marked case of healing, resulting from baptism and administration. He asks prayer in behalf of a Sr. Hutchinson who has been greatly afflicted; also for himself that his strength and health be increased.

We acknowledge receipt of letters from various brethren—J. C. Epperly, Millersburg, Illinois; A. B. McCulloch, Coleman, Michigan; Samuel White, Diamonddale, Michigan; Thos. Street, Midway, Utah; each containing some good word of testimony or instruction. It would require a vast amount of literature to relate all the good things received by the people of God. Such as are of import to the whole body we try to publish, as space permits. Many things of a personal character we are obliged to omit.

Mr. J. G. Ettinger, of Taylorville, Illinois, writes the Herald Office requesting that some minister be sent to baptize him and his family. They were led to investigate by reading a tract handed them by a passing brother. Who can minister for good to these people hungering for spiritual food and comfort?

Bro. Alma Kent reports the Saints of Blue Rapids, Kansas, making an earnest effort to occupy higher ground, by a movement to build a chapel. Ground has been secured and the work of building commenced. Like others all over the land they were feeling the stringency caused by hard times.

Bro. W. W. Blair arrived home from Pittsburg, Washington, and other eastern points, on the 28th ult.

The world moves—the *world* we mean; the State Evangelist for South Dakota of the Campbellite Church is receiving members who have been sprinkled without requiring them to be immersed by him or his coministers. See Bro. C. J. Hunt's letter in this issue. It is well; sprinkling is not baptism, nor does immersion by an unauthorized minister constitute an induction into the body of Christ.

Owing to the energetic representations of United States Minister Terrill, Miss Clara Barton and her party will be permitted by the Turkish Government to distribute relief to the distressed Armenians, although the Red

Cross Society will not be permitted to figure in the work. Senators Frye, Mills, Cullom, and others have made vigorous references to and severe denunciations of the barbarity of the Turkish Government toward the Armenians. The former favors a Russian protectorate over Armenia; others the sending of war vessels to Constantinople, by the great powers, to compel a change of attitude toward the oppressed people.

Mothers' Home Column.

EDITED BY FRANCES.

"All things of beauty are not theirs alone
Who hold the fee; but unto him no less
Who can enjoy, than unto them who own,
Are sweetest uses given to possess.
For heaven is bountiful and suffers none
To make monopoly of aught that's fair."

—J. G. Saxe.

[THE following letter addressed to Sr. Emma Burton will, we believe, prove interesting to the sisters on this side of the ocean, because of its quaint and interesting style and the childlike, gospel faith which breathes in every sentence.]

PAPEETE, Tahiti, Dec. 7, 1895.

To Emma, my Beloved Sister in the Lord Jesus Christ, our Life. Amen:—I write to inform you that the letter you wrote to me and all the sisters did not reach me. We know, however, that you wrote a letter to me and to all the sisters through the second letter you wrote to us. At four p. m. in the evening of December 4, Tuane and Metuaore told me about that letter, and when I heard of it from them at that hour I had great joy with them, and I asked them to come close to us where we were eating and we ate our evening meal together, and it was then that they told me about that letter. That very hour I asked Tuane to come quickly with me to the post office, and when we arrived there I asked the men in the post office about it and they said it had not come. I think they threw it away, and therefore I would like you to write another in its place, because we know nothing whatever about what was in that letter: your thoughts, your reasonings, your exhortations, warnings, and great love. And therefore, my beloved and admired sister, my joy and my crown, may your exhortations to me be many in the Lord Jesus Christ, our Life. I desire that we should all meet again in Tahiti. It would be very good. Emma and Joseph, I desire that we should all meet again in Tahiti with joy in the Lord Jesus Christ, our Life. Amen. Make known my love to the church, viz.: to the Prophet Joseph, the apostles, seventies, high priests, bishops, elders, priests, teachers, deacons, brethren, sisters, boys and girls. May they all live in God. Do not forget me. I will not forget you. May we all dwell in God, and in the word of his love. Amen.

From Haua, your loving little sister in the Lord. Amen.

THE WEB OF LIFE.

AT some period in our existence we reach that eminence in our thoughts where we can look back over our past life and view our checkered career and thank God for each experience, whether of joy or sorrow, which has helped to mold and form our character. When such a point has been reached and we can feel as truly grateful for the sorrowful episodes as well as the happy hours with which our memory of past life is replete, we believe that from that moment we will be able to make greater strides along the path mapped out for us to follow, than ever before; as we will then hail each new experience, as a milestone revealing unto us the progress which we have made on the toilsome journey of life. Even should some of these be none of the brightest, yet when viewed in the new light which has illumined our mind and shone round about us, showing us the whys and wherefores before concealed, we feel we could not afford to miss one of them, much less deplore their existence for we have now discovered that,

"Like warp and woof our destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

"Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

Thus each new joy or sorrow, each act which enables us to advance a step farther, is like a thread in the hands of the weaver; we take the thread of each new experience and weave it into the web of life; each new thread whether colored with joy or sorrow adds luster to the fabric which, under our skillful or bungling hands grows day by day and year by year. Can we afford, then, to lose one iota of the experience to be ours, by timidly shrinking from the paths of duty and right, for fear that there may be added a pang to the already burdened heart? Nay, we cannot afford to shrink from the portion allotted to us lest we break a thread and mar the web of the beautiful fabric in the loom of life, thereby causing a deep and lasting regret when the great Overseer shall call for our handiwork and it is taken from the loom and presented before the Master to be placed side by side with the labors of others, its merits judged, and we rewarded accordingly.

We are unable to observe our progress during the weaving process, for the reason that the right side is ever toward the Master; but if we endeavor to faithfully follow the perfect pattern placed before us, Christ, although we do not see the fabric grow beneath our hands, yet every kind word, every thoughtful act, every pure thought and motive, as well as each unselfish act of self-denial, each holy ambition, each unspoken prayer for strength and guidance, has enabled us to follow more closely the divine pattern; and when at last our work is finished, the threads are cut, and it is taken from the loom, we shall stand with our colaborers and gaze upon the wonderful result of life's labor. How eagerly we gaze, hoping to find it perfect, yet fearing the delicate workmanship may have been irrevocably injured by some thoughtless act of ours. Anxiously we scan each portion of the shining

mass. Tremblingly we turn it over, expecting to find it stained by our tears or blotted and discolored by our doubts and fears, when we agonizingly worked on through dark days of trial, almost fainting beneath the strain placed upon us. With what joy we discover that here the warp and woof have been imbued with the beautiful colors of the rainbow with which Hope encircled us during those hours of dark foreboding. Here and there we find the smiles we have diffused over another's pathway, running in wavy lines through the woof and sparkling like crinkled sunshine. The assistance given to some other brother or sister in an hour of trial has made our web but the firmer and stronger.

But ah! the bitter words sometimes spoken have left blots in different places upon the fair fabric. The work of moments and hours, days and weeks, months and years, pass in silent review. Thus we carefully examine our handiwork and joyful indeed may we be if we have wrought diligently and faithfully and the pattern is pleasing and acceptable unto the Master, that he may say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

MINA A. PERKINS.

January 1, 1896.

CLARKSVILLE, Texas, Jan. 12.

Dear Sisters:—More than two years have passed since my last writing. During that time I have received great comfort and consolation from your letters in the hours of my affliction. I feel my indebtedness to God for his goodness to me. His promise was this: "I the Lord will be with thee. Be thou patient and I will watch over thee." O how faithfully that promise has been fulfilled! In my admiration for the gospel of Jesus Christ I am often carried away to the bright future when I with others shall have learned my duty by the things we have suffered. Then shall we come up higher and higher. Then will it be seen in our countenances that the word of God is established in our hearts.

To the mothers I would say, Be of good cheer; pray for the welfare of Zion and the young people of God; and not them only, but pray for the world, and we may live to see the desire of our hearts fulfilled in families least expected. I ask the prayers of the Saints in behalf of Mrs. Talo, who has not walked a step in sixteen years. She never has heard the gospel preached in its purity. I believe she will obey when she has the chance. I also ask the prayers of all the Saints in behalf of my afflicted sister that she may get well of her affliction.

ALICE CARSON.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and if he had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul.—Mosiah 9: 9.

Thursday, Feb. 6.—The church, its min-

isters and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—Romans 12: 9-21.

Thursday, Feb. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Ecclesiastes 11: 7-10.

Thursday, Feb. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—3 John 2-8.

Thursday, Feb. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 59: 19-21.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CINA BUTTS, of Decatur, Nebraska, earnestly requests the faith and prayers of the Union in behalf of her brother, who is sorely afflicted, that he may be healed and that the affliction may be the means of bringing him back to God, that he may yet be an instrument in his hands of doing much good.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

"Little children are loving, simple, true,
Our Father made them so;
And would you teach them? be so, too,
And stoop to what they know.
"Teach them with pictures, objects, things
On which they love to look—
Flowers, pebbles, insects, birds on wings—
These are God's spelling book."

WE would all like separate rooms for the little folks, where the infant class might have the little red chairs, the kindergarten table on which the many little articles for making the lesson impressive might be constructed; where the primary class might march and sing unobserved by the big folks; we would like maps and wall decorations, blackboards and colored crayons; but in absence of many or all of these we must learn to make use of the material we have. A curtain or a screen may serve the purpose of a partition, slates or tablets may take the place of a blackboard, though the energetic teacher is apt to find some way of getting the almost indispensable blackboard. If she is an artist her talent will not come amiss, but it is not at all necessary that she be one.

A dot or a dash may represent a person or place as well as a real picture of the same, provided the class understand your representation. If you use colored crayons, blue may represent water, red the enemy—the Egyp-

tians, etc. The — may be used to advantage with pupils that read script readily. In reviewing a portion of the life of Moses we may write, Moses was born in — and was the son of —, and —. He was hidden — — on account of the command of — —. He was one day found in — — of — by the — — who adopted him.

Scripture texts may be written in the same way. Take the lesson for the next Sunday, ask each member of the class to write a verse at home, omitting the important words, then the next Sunday exchange slips, having the omissions supplied. The golden texts of the quarter may be reviewed from Sabbath to Sabbath by the use of key words. For lesson No. 1 of present quarter we may use — "our help;" No. 2, "our refuge;" No. 3, "trust in the"—; No. 4, "I AM."

A golden text ladder may be constructed, one step for each Sunday, the steps made of cardboard, each bearing a key word."

The teacher may lay out an outline map of the country under consideration, having the class locate divisions, rivers, cities, etc., trace journeyings, and add such other items as are brought out in the lessons from week to week. Diagrams should be so plain and pointed that their meaning cannot be misunderstood.

For the little folks, we think the unique outlines in the *Primary Quarterly* just the needed thing for blackboard work. Honor to whom honor is due. It is our privilege to examine the best quarterlies published, and we feel that we have every reason to be proud of our own publications—*Senior, Intermediate, and Primary.*

PRIMARY TEACHER'S HELPS.

Teaching and Teachers, H. Clay Trumbull.....	\$1 00
Seven Laws of Teaching.....	65
The Kindergarten Sunday School, Fred-erica Beard.....	1 00
Sunday School Primary Teacher's Manual, Mrs. L. O. Teal.....	35
A Study of Child Nature, Elizabeth Harrison.....	1 00
Reminiscences of the Life of Fröbel, Baroness Marenholz.....	—

BOOKS FOR PRIMARY LIBRARY.

Birds' Christmas Carol, K. D. Wiggins, \$	50
Story of Patsy, " "	60
The Story Hour, " "	1 00
Seven Little Sisters, Jane Andrews....	50
Each and All, " "	50
Ten Boys who Lived on the Road, Jane Andrews.....	50
The Story Mother Nature Told, Jane Andrews.....	50
Black Beauty, Anna Sewell.....	25
Children of the Cold, Lelut. Schwatka..	1 25
Stories of India, Mara L. Pratt.....	40
Stories of China, " "	27
Stories of Australia.....	27
Stories of Industry, 3 vols., Chase and Clow, each.....	40
Story of the Bible.....	1 00
Footsteps of Jesus, Hester S. E. Young.	20
The Silver Thimbles, Mrs. C. B. Stebbins.....	20

THE PRESENT NEEDS OF THE SUNDAY SCHOOL WORK.

IN approaching this subject I do so with a consciousness that from my point of view I shall not be able to give it anything like a comprehensive discussion, neither may I hope to introduce any truths before unknown; for, as the proverb declares, "There is no new thing under the sun." But if I am able to present any truth in a different aspect, so that new light may be thrown upon it, I shall be glad.

As it would be impossible to prescribe any one course of treatment that would be in all points applicable to every patient in a hospital, so it would be equally impractical to apply the same measures of reform to each Sunday school in this Association. As there is one important factor in the treatment of every disease, as well as in the healthy growth and development of the body, that is the increase of vital force, without which there is nothing to build upon, so in the Sunday school. Its healthy growth and development is not possible unless there be found an active spiritual life among its members; and especially is this true in regard to the superintendent and teachers whose personal influence is most directly reflected upon the school. If I were asked what is the greatest present need in the Sunday school work, I could give but this answer,—a greater endowment to the officers and teachers by the operation of the Spirit, of love toward God and of desire for saving of souls. With this conclusion I believe all will agree, but this does not necessarily imply that these qualities are not now possessed by our Sunday school workers; for it is a fact that the most earnest and devoted one feels most deeply the constant need of such endowment.

If the work done in the Sunday school be not spiritual it amounts to but little so far as its filling its true mission is concerned. When I speak of spiritual work, I do not refer simply to the emotional effect which is so often mistaken for the spiritual, but to that higher, more enduring work,—the communication of divine intelligence to the human mind, the taking of the things of the Father and showing them unto us, the testimony of the mission of Jesus and the great work of redemption wrought out in him. This is a part of the work of the Spirit and it is this work for which a special endowment is needed by the Sunday school workers, that through them may be communicated the divine message of truth which carries conviction to the heart of the obedient and finds its response.

It is worse than useless for us then to go forth to this labor in our own strength and wisdom or in any spirit of self-seeking or self-glorification. We might indeed gather around us many kindred spirits, have the form of organization and create a society for mutual admiration as is done in the world, but none would be gathered to the true fold of Christ. The "sheep" would not hear our voice, "for a stranger they will not follow."

The command given to the ministry, "Except you have the Spirit you shall not teach," is equally applicable to the Sunday school worker. We might have the written word committed to memory, but as Trumbull truly

says, "Telling is not teaching," and "reciting is not learning," so without the Spirit to unfold its truths to the mind, its reception is not complete. "No man knoweth the things of God but by the Spirit of God" is the declaration of the great teacher, and I believe that no one has understood better than he the mysteries of the communication of divine truth. What a sacred task it is then to which we are called as Sunday school workers! We must needs give it our most earnest consecration. The endowment for this work does not come to us without our seeking. It will be fruitless for us if we take up our work in a careless manner. We should realize the measure of its importance and enter into the preparation for it with prayerful hearts. The exhortation to "seek knowledge by study and by prayer" must surely be heeded by the successful Sunday school worker. If we postpone our study and supplication until the last hour we cannot expect that then will be given us the unction we need, for which we were commanded to seek.

I believe if we can have for a superintendent a man or woman of spiritual intelligence, whose heart is in the work, together with a force of prayerful and devoted teachers, we may feel assured that in due time we shall have a school which will not only be a model in its appointments, but will manifest the vigor of growth and will display the blessed fruitage of souls brought to the knowledge of God through obedience to his laws. This is demonstrated in all our observations and experiences.

But granted the spiritual endowment and the necessary consecration, how are these results to be obtained? What are the means for their accomplishment? These are the questions which the spiritually intelligent superintendent will seek to solve, and if his heart is in the work he will not rest until he has found his answer. The solution will not be the same for all schools, as all schools have not the same needs; consequently it requires a great amount of study to adapt the methods to the conditions. One of our present needs is this constant study on the part of superintendents to meet the demands of their schools. Conditions change, classes develop and must be rearranged, and teachers adapted to each must be provided.

A school should not be allowed to run in a rut until it becomes like an automatic machine which performs the same revolutions whatever the material fed in. The Sunday school superintendent, then, needs to be ever alert and progressive, quick to examine into and apply every method which promises to increase the interest and promote the welfare of his school. Everything like fogyism should be laid aside; the disposition to hold to a thing just because we are used to it, or to reject a method simply because it is new, is fatal to progress. Of course the opposite extreme should be avoided, as it would be folly to adopt something that had only the merit of being new, though often the introduction of a new exercise of equal merit will stimulate interest because it gives variety and breaks monotony.

It is true that some of our schools labor under many disadvantages, having but few members and consequently lacking talent and material for carrying out the most approved methods. Hence the methods must be modified to meet the needs of each case. These schools need the fostering care of the Association through the counsel and encouragement of its officers.

Such schools should not think that they can make no progress, however, for talent will be developed by bringing into use that already possessed, and often when there is a seeming lack of talent it proves to be only a need of more courage and determination. While their members may be few they should be stimulated by the thought that one of the first steps toward increasing the attendance of a school is to make its sessions as interesting as possible; nor does this depend on the superintendent alone, but quite as much on the teachers.

As superintendents and teachers we should awaken more to the vital importance of learning the art of teaching. I would call attention to becoming acquainted with the real life and interests of our pupils by visiting them in their homes, thereby creating the bond of sympathy so helpful to the mutual work of teacher and pupil.

I would like to see a more devoted missionary spirit diffused in our schools; for in the work of gathering in as well as in holding our scholars, we are far behind our opportunities and do not display even the zeal of other religious bodies. When we appoint visiting committees to solicit attendance, too often it seems to be regarded as merely an honorary office and little effort is made to enter into the spirit of it. Now this should be remedied; indeed, every teacher and every member who is interested at all in the school should appoint himself a committee of one to invite new members at every opportunity.

It has not been my purpose in this paper to review in detail the many helpful methods and impressive exercises which should be introduced in our schools whereby our work may be made more effectual. These are from time to time demonstrated by example in our conventions. Let each of us then make sure that we take these with us, not as mere impressions, but that our minds digest them so thoroughly that the parts which would be helpful in our work may be properly assimilated.

Thus with increased enthusiasm in our scholars coupled with deeper earnestness and devotion in our teachers, *both* working together under the direction of superintendents fully alive and *all* seeking the inspiration and strength of the Holy Spirit, we shall find our labors crowned with an *abundant* harvest. Our Sunday schools will occupy higher and still higher ground until that day when it shall be said "*He cometh.*"

GEO. H. GATES.

PROVIDENCE, R. I.

H. P. Curtis, School 7, South Flores Street, San Antonio, Texas.

Mark H. Forscutt, Lamoni, Iowa.

Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

Letter Department.

CAIN HILL, Mo., Jan. 20.

Editors Herald:—Since I wrote I have been very busy, having preached at Shady Grove in White County; and at Ingleside and Oakland in Falkner County, Arkansas; and Cain Hill, Missouri. I came to the last-named place on December 5, and raised quite an interest, but had to leave when I had preached only four times; but by request of Bro. and Sr. Frisbie, and of some who do not belong to the church, I promised to return; so I came back on the 18th and commenced meeting with fair-sized audiences that increased in number at each meeting.

I went to Falkner County, Arkansas, December 10, and preached thirteen sermons at Ingleside, and had a very good hearing considering the bad weather. Bro. J. S. Moore is president of that branch and deserves much credit for his zeal and untiring efforts to feed the flock. He rendered valuable assistance in the meeting. The Saints were strengthened. One was baptized at the close.

The time came for the debate between J. H. Lawson and the writer, but the Campbellites wanted to defer it until the fourth Monday in July; and as it was Mr. Lawson's challenge, I gave them liberty. On Christmas Day I had the pleasure of meeting about one hundred people at Bro. J. S. Moore's house; not to preach, but to solemnize the marriage of Bro. John Brown and Sr. Addie Moore, and Bro. Baxter Hooks and Sr. Maggie Moore, both daughters of Bro. J. S. Moore.

On the 26th I commenced a meeting at Oakland, and the Christian order wrote for Lawson to come immediately; but it was all secret to me, and I closed my meeting and left the neighborhood thinking I would have a few days' rest. But the same day Mr. Lawson came, wrote out a challenge, and sent for me to come and defend my teaching if I thought I could do it successfully, as he intended to stay all the week and would expose it whether I was present or not. So I made myself ready and started from Bro. Pinson's at eight o'clock p. m. to go a distance of six or seven miles, and next morning called on Mr. Lawson, and by the middle of the afternoon we were engaged in a public debate on church propositions, which lasted three days and a half, closing on Saturday, January 4, at noon. I did not have time to stay to see what the result was, but believe from the tokens that it was a grand victory for our cause. One of the Christians (so-called) gave me a quarter and said, "Take this; it will help you a little; you have been a great help to me." And many of his brethren came and shook hands, and some wished me Godspeed and a speedy return; and one man said he would be ready to go with me when I came back.

At half past eight p. m. I was at Bald Knob; and on January 5 I baptized one. At half past eight that evening I took train for Hardy, and on the 6th took wagon for a distance of about eighteen miles across the mountain to Center, in Sharp County, and at ten a. m. the 7th I was in another debate—

with H. T. King, another Christian or Campbellite—to last five days.

King lives at Mount Vernon, Missouri, and is the roughest man I ever saw in debate. He told the president moderator that he intended to have his way rule or no rule, and he very nearly made his word good along that line. He left my affirmative argument almost entirely alone and resorted to coarse stories from Beadle, Smucker, and many other things that have been many times refuted; and in his closing speech exhorted the people to read the history of Mormonism, and said if they would read it no lady would ever welcome Elder Ward to her home again. I was blessed with good liberty in every speech except one, and that was my first affirmative speech. We had a large crowd in attendance. I am satisfied this second debate with King, as also the first, will terminate in the salvation of many souls—if they can be followed up with protracted efforts in due time.

The work is opening up in Northern Arkansas. Calls are coming from several places that we cannot attend to. I will go from here to Coats, Arkansas.

Your brother,

JOSEPH WARD.

MANCHESTER, Eng., Jan. 15.

Editors Herald:—As soon as I had obeyed the gospel I felt a burning desire that others should know about it too, so I took every opportunity of telling all that I knew to all that came within the sound of my voice. We opened our house for the elders and had preaching every Sunday evening, going to Dickenson Street in the morning. Others were baptized, and ultimately we were organized into a branch, now known as the Northeast Manchester. We have had some glorious meetings and have felt that it was a foretaste of our heavenly home. There are many things we cannot as yet understand, but the passage in James which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not," has given me comfort; also another, which says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

I long many times to see and know the brethren and sisters whose letters we read week after week, but am content to wait God's time for everything. I pray that the people of God may arise in strength and work while it is called to-day.

Your sister,

E. A. RHODES.

OAKLAND CITY, Ind., Jan. 27.

Editors Herald:—The good work still goes on in this place. I had the pleasure of baptizing six here on the 24th inst. I am still holding meetings in a private house. The Baptists turned us out. We have a membership of twenty-two in town and adjacent country, and quite a number are interested, and no doubt others will unite with us ere long. We are looking forward to an organization of a branch at this place, but it may not be affected this conference year.

I. P. BAGGERLY.

POCAHONTAS, Iowa, Jan. 31.

Editors Herald:—At this place Bro. J. F. McDowell met and defeated Clark Braden in debate last October. I hear many kind words expressed for Bro. McDowell.

G. W. Elliot, of Disciplesism, has been holding meetings here for three weeks and is making some converts. He accepts members into his church that have been sprinkled without baptizing them. How is that for that "Bible and Bible alone" church? Mr. Elliot is State Evangelist for South Dakota.

I begin meetings in the courthouse to-morrow night.

C. J. HUNT.

ST. JOSEPH, Mo., Jan. 27.

Editors Herald:—I have been a reader of your pages from my boyhood days, now thirty-one years; and you have become as one of the family, in the sense that I do not see how we could get along without you. Thirty-one years is a good long time, and to-day you are as much thought of as at any time in the past. When I read the statement of the Business Manager, of the vast amount of money due the church for the *Herald*, *Hope*, and books, I asked the question, How comes this? and why have the Saints not paid? Is it because they could not, or is it a matter of carelessness? I think the latter is the reason. I presume that there are some that cannot pay; but they are very few. The probable reason as stated is that we get careless. I judge this from my own experience and my observation.

I notice that as I went through our district I would hear the remarks, "Well, I must pay for my *Herald*," or "*Hope*, or "*Ensign*." And indeed I have reason to believe that they intended to do so. In picking up the *Herald* I would notice that on the wrapper would be "June, 92," or "93." This, of course, showed that these were two and three years unpaid for. Some of those persons did not lack for means, for they have good homes, stock, and are well-to-do; and there is no good reason given why they should let the church carry them for two or three years. When I say church I understand it so; for the publishing department is the property of the church; and what is to the interest of that department is to the interest of the church; and what is the church's is mine and yours, and I believe that as members we should work to that understanding.

I wish to offer a suggestion; if it is worthy of consideration, all well and good; if not, no harm is done.

1. In place of having on the wrapper how the account stands, have it on the first page of the *Herald*, so that every time we take up the paper the label will remind us of our obligation.

2. Let the Business Manager notify the church that he will insist that all who are in debt must pay, or give good reason why they cannot.

3. In connection with this, let it be understood that the accounts will be sent to the book agent in the branch, or to the district president, or Bishop's agent. Let them call on all that are in debt and make arrangements to collect.

I believe that if there is one or more agents in every district, or one in each branch, that has the account, that nearly all of the outstanding accounts can be collected. It will also be a means of convenience to all that wish to pay for the church papers. I know that I have kept the money for months, that I would have paid in if the agent had called my attention to it, and would have sent it for me.

I mention the above as I think that the church can get in much of the outstanding accounts by having the matter placed in the hands of some collectors. I have learned in the few years I have been in business that if I wait for all to call or send me what they owe, ninety per cent will put me off for months; and some will never pay; but when we send our collector out he gives them to understand that he will call again if not paid at first, that they will then make arrangements to pay. Now, in the church we believe that there are none but what are honest, and will pay when they can; but as there are so many places to pay out money, the first call generally gets the pay.

I am anxious to see the outstanding accounts reduced to at least one half this year—1896.

Respectfully,

WILLIAM LEWIS.

TOPEKA, Kan., Jan. 27.

Editors Herald:—Two years ago I was converted to Christ. I never heard a sermon until Bro. George Shute came and preached and his first effort convinced me that I was wrong. I had been a member of the Christian Church over thirty years and a deacon for twelve years, and thought it the only true church; but learned that they failed to preach the laying on of hands for the gift of the Holy Spirit, etc. They believe that all ceased when the last apostle died, though they cannot prove that John the Revelator is dead.

Bro. J. A. Davis is preaching near here with a good interest on the part of the people. I am to preach to-morrow evening—my third attempt since ordination. Brn. J. T. and J. A. Davis organized our branch October 12, 1895.

Your brother,

N. S. DUNNINGTON.

KANSAS CITY, Kan., Jan. 21.

Editors Herald:—For a long time I could not see what my life was spared for, but I can see that the good Master had something for me to do; and I am trying to do my duty as far as my circumstances permit. I feel well and find the good Spirit of the Master with me in every time of need.

In the past year and nine months I have gotten the work started at Chelsea Park, Kansas City, Kansas. We now have a branch there in good shape, and the people are hearing the gospel preached by the elders and priests, and are coming by the ones and twos; and so the good work goes on, and we are thankful.

I went to Olathe, Kansas, last August, by request, and preached a number of times, and as result of labor done at that time and

place with two dear souls, they came to Armstrong church on the 12th of January and were baptized, and at the afternoon meeting were confirmed, and went home with glad hearts. And I will here say that they had been members of the Hedrickites. They told me they had no peace of mind for months, but felt a spirit of discontent that had almost destroyed all hope they ever had.

I shall go to Olathe again soon; perhaps in two or three days, if the Lord will. I want to do all I can for the good of the work, as I am not able to work now as formerly, I must work in the vineyard of the Lord. I can do that, and the Lord is blessing me in so doing, and I am told by the Spirit that my work is to preach the gospel the remainder of my days and that the Lord will bless me in doing so; and I have made up my mind to go and do whatever the Lord wants me to do, by the help of his Holy Spirit. I ask the dear Saints to pray for me that I may do his will, and my own only as my will shall be in keeping with God's will.

I will here say that I am ready and willing to go at any time I am needed and where I have the means to go.

Your brother,

GEORGE HICKLIN.

SHERIDAN, Nev., Jan. 21.

Editors Herald:—The *Herald* is much appreciated by us. At present we have no one preaching for us as a missionary in the district, but we local men do what we can, and have our meetings as often as weather and circumstances will allow. The Saints of Nevada are scattered and it is not convenient for regular meetings, and in the absence of a missionary are rather careless in attending until some stranger or able minister comes; then everybody rushes pell mell to meeting. People of the world think us very strange and call us men worshipers; but a few are not so and can stand alone. The Lord has blessed us many times with his Spirit and given many testimonies of his divine will when faithful in serving him.

Bro. W. W. Blair preached here last October with good effect. Many expressed their approval of his counsel. The effect will be lasting on the membership and the people in general. Some were almost ready to obey. It depends a great deal upon our conduct as members. We can preach by our walk and conversation and win our neighbors and friends.

I would like to relate an instance of healing. Ellen, the eldest daughter of Bro. Val-lam, had been afflicted since her mother's death with a weakness of her mind, and a great deal of money and care had been expended upon her, but without avail. Previous to the assembling of General Conference at Lamoni her sister wrote requesting prayer in her behalf. She was prayed for at a morning prayer meeting and it was declared by prophecy and tongues that she would be healed. A sister present wrote an account of it, requesting that the branch where she resided should convene and fast and pray for her, and that she would be remembered. After the adjournment of conference the

Diamond Valley branch met in May, in a little schoolhouse on the hillside, and that day will never be forgotten by the writer. She was administered to and the promise was verified, and many blessings were pronounced on condition of faithfulness. At the conclusion we all wept for joy; it was five minutes before anyone could speak; the Spirit of God filled the house in a marvelous way, and since that day Sr. Ellen has been well. She has continued well ever since; to God be the glory.

This blessing confirms the divinity of the latter-day work. We should be careful and not make light of such things, for God will not trifle with us if we will not live in accord with his commands. The blessings will be withdrawn and we be left in greater darkness than before, and we lost to God and the life beyond. O, how great is the goodness of God to his children! Dear Saints, let us renew our covenant in the gospel and be diligent and faithful.

We can see the order of God;—it was not necessary to send a thousand miles for an officer of high standing or calling; the command was to the branch officers and members to fast and put our trust in God. O, what privileges the Saints of God have! How thankful and humble we should be every day of our lives. We shudder sometimes, when we think how weak we are. But, God has all power; he can support us and carry us safely through all the experiences of life. Like Jacob of old, I can say that God has supported me all through. This article may do good to some who have doubted the authority of the Reorganized Church.

Your brother,

D. R. JONES.

CAMERON, Neb., Jan. 24.

Editors Herald:—Will some of the readers of the *Herald* please send books, papers, or tracts to distribute among the people? I am preaching in Hall County and have the G. A. R. hall. We have a large crowd and an excellent interest. I am very thankful to all the Saints that have sent me tracts and papers before. We have had the privilege of warning a great many people. There are two revivals going on in this section; one just a mile away; but we feel thankful to know we have the attention of the people. Our music is quite a help to the cause. Many are confessing that they believe and understand the Bible better than they ever did. Only one has been baptized here, but there are several families that seem very near the kingdom and the way appears to be preparing to warn other congregations around us. With best wishes for Zion's prosperity,

Yours in bonds,

S. D. PAYNE.

CALKINSVILLE, Mich., Jan. 29.

Editors Herald:—I have not been idle; have been preaching very hard and trying to get the people to see the light of the gospel; also trying to get settled down to keep house. My home is now at Coleman, Michigan, where I expect to stay until the Lord wishes me to go elsewhere.

I am right in the midst of a large field of work and hope to be able to do much good.

When I came here prejudice was very strong against us, but now people who were strongly opposed to the work are coming to hear and are very much interested. Brn. Cornish and Martindale have done quite a lot of preaching here, also Bro. Baily. Musser came and stirred up the people against us and some were very bitter, but now I am having large crowds and prospects are good for some to come into the fold. Everything is so plain; it seems strange that people cannot see the glorious light of the gospel. The people seem to be anxious for a debate here, and I think that if they had one it would do good.

In bonds,

F. C. SMITH.

FREMONT, Neb., Jan. 29.

Editors Herald:—After my call at Smithland I attended to home duties, preaching twice in the branch and assisting at Sunday school. Here is found a greater interest than usual, and an intelligent manifestation of the interest had.

On the 4th inst. I again resumed missionary labor in field appointed. My first preaching was done on the 5th at the Omaha Agency at the Presbyterian church. Through the kindness of the pastor, W. A. Galt, I occupied the church both afternoon and evening, having in attendance at both services about forty Indians, principally young men and women, whose example in deportment would have put to shame some of the young people of the church who whisper and pass notes to one another during services. The minister and his companion entertained us as hospitably as it was possible, for which we were very grateful.

On the 7th Bro. William Owens and I journeyed to a place near Craig, where an opening had been obtained. When we arrived at the schoolhouse we found a wooden plug driven in the keyhole, which was removed, and we spoke with fair liberty to an audience of about twenty-five. The next night a nail had been driven in the keyhole, which necessitated our getting in the window and in that way opening the door. The audience was small, and now and then a pebble or grain of corn would strike the wall near us, and at the close a handful of what sounded like small stones were thrown through the window at me; but all missed aim.

There being no interest and much opposition we went the next day to Tekamah, where Bro. Whitman had created some interest, and by his request continued there till the 14th, preaching each night with increasing interest, at the residence of Bro. Teeter. Here the churches had been refused the Saints, and hall rent was so high that with so little money in the country we could not obtain any of them. The people have, on account of drought, lost all or nearly all their crops here for two years.

On the 14th I began a series of meetings at Decatur, in the Presbyterian church, there being good crowds and excellent interest shown, the interest increasing until the last, when four expressed themselves as expecting to be baptized in the near future. I preached at Blair on the evening of the 20th to a small

audience. A great need for labor exists here. Began services at Fremont on the evening of the 21st and with the exception of Saturday and Sunday nights have preached here each night. Some interest shown and much need of missionary work exists.

After services Friday night, a telegram summoned me to Decatur to preach the funeral sermon of Bro. James W. Williams who had died that afternoon from the result of a wound caused by a shot from a revolver accidentally discharged while he and a young lady were playing with it. The lesson to be learned from this is not to play with a gun of any description, even though it may be thought not to be loaded.

People seem to be very much surprised that they have been so misinformed in regard to the belief of the Saints, and many where I have labored are favorably impressed and are investigating to learn God's will. From every place I have been comes the cry, "Come again soon," except near Craig and at the Omaha Agency, and from our efforts at the latter place I have heard nothing unfavorable.

What this mission needs is good crops and zealous laborers. In the missionary work I find that the Sunday school must not be neglected, for great is the need of help in this department of church work; and, thank God, there are a few who are trying to prepare themselves for God's service in the Sunday school work, and the prospect for the future is slightly brighter. In general I must say I could not have been treated with greater kindness, considering the circumstances, by Saints and nonmembers.

God has blessed me abundantly in all my efforts, with patience to endure adversity, physical strength to perform labor and endure privation, and with spiritual light to comfort the mourner, cheer the faint-hearted, and give the hungering and thirsting soul that which satisfieth. To him be the praise.

When all else seems encouraging it seems hard to hear that home ones are in that condition that it seems that missionary work must be restricted. May God provide and send more laborers instead of permitting the number to be reduced.

Still hopeful,

J. F. MINTUN.

FREEDOM OF WORSHIP IN HUNGARY.—The lower house of the Hungarian Diet on September 30 adopted bills providing for the recognition of the Jewish religion and establishing freedom of worship.

The following figures given by the Rev. John McEwan, of Scotland, show the recent great increase in Imperial grants to Roman Catholics and Episcopal schools in that country. In 1872 the Roman Catholic schools numbered 22, with grants of over \$20,000. Now they number 177 with grants of \$347,940. The Episcopalians had 46 schools in 1872 with grants of about \$20,000. Now they have 74 with grants of \$86,000.

The Cardinal Archbishop of Paris has sent to the President of France a protest against the exceptional taxes imposed on their religious orders in that country.

Original Articles.

CHRIST'S SECOND COMING.—NO. 4.

BY W. W. BLAIR.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. —Matt. 25: 1, 2.

By carefully reading what immediately precedes and what immediately follows the above text, it will be seen plainly "the times and the seasons" when the kingdom of heaven, in its militant state, will be found in the conditions set forth in the "parable of the ten virgins." Mark it well, "the kingdom of heaven" will be existing on the earth in the last days, prior to, and preparatory to the glorious coming of our Lord in person and in power.

That "the kingdom of heaven" may and does exist in heaven and on earth at one and the same time is just as reasonable, and as scriptural, as that God's "whole family"—yes, God's "whole family in heaven and earth," exists there respectively at one and the same time, as taught by Saint Paul, in Ephesians 3: 15. This fact of "the kingdom" is *the* one, and *only* one, upon which numerous texts of scripture can be successfully harmonized. And it should end all controversy when Jesus declares that, prior to the coming of Christ "in the clouds of heaven," the "kingdom of heaven" will be on the earth in the conditions shown forth in the parable—part of the ten virgins "wise" and part of them "foolish," yet all of them expecting "the bridegroom"—Christ—and all having gone forth "to meet" him. Due emphasis should be given these points, for the reason that many who profess to believe in Christ's second coming, and that it is imminent, deny that Christ's kingdom—"the kingdom of heaven"—will exist on earth until *after* his coming. Christ says it will; uninspired men say it will not. Let us be found in this matter "on the Lord's side," for that is scriptural, reasonable, and brings salvation.

Our text declares that, "the kingdom of heaven" which will be on the earth prior to and at the time of the second advent, shall "be likened unto ten virgins, which took their lamps, and went forth to meet the bride-

groom." This manifests intelligent intention on the part of those then composing "the kingdom of heaven," to prepare and be in readiness to meet "the bridegroom"—Christ—at his coming, their "lamps" being an essential means to help them in getting ready and being prepared for his coming. These "ten virgins" had learned of the coming bridegroom. They had been previously notified of his coming. They had been already invited to go "forth to meet him." This "kingdom of heaven" then on the earth, will be looking for and expecting the coming "bridegroom," and desiring to meet him. How will those then composing "the kingdom of heaven" on the earth learn of the coming bridegroom? Why do they go forth to meet him? What creates in them the desire to "meet" him? The obvious answer is, as before stated, those composing "the kingdom of heaven" on the earth at that time will have been notified, invited, and instructed in these matters by gospel ministers, and they, for that reason, take their lamps, and go "forth to meet the bridegroom."

And now to prove that "the kingdom of heaven" then on the earth is to be instructed in respect to the coming "bridegroom"—Christ—we have the words of Jesus in the preceding chapter and fourteenth verse:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The gospel of Christ is "the gospel of the kingdom," for it relates to "the kingdom of heaven" and the things pertaining thereto, both in heaven and on earth, and wherever that gospel is taught by authority, intelligently and faithfully, Christ's second coming and matters pertaining thereto are taught; and that, too, without mistakes as to dates, signs, preceding and attendant events, and all essential facts.

We have now found that (1) Christ's kingdom will be on the earth, in its militant state, prior to Christ's second coming; that (2) those composing it, both the "wise" and the "foolish," will be instructed correctly, and authoritatively to prepare to meet him, and this by the means of "the gospel of the kingdom," this being the *first* call, the *first* notification, the *first* invitation, the *first* instruction concern-

ing the imminent, personal coming of Christ—"the bridegroom."

Having thus prepared the way, particularly, in order to start correctly, we may now consider the parable in its entirety, and then I will introduce the teachings given through Joseph the Seer on the points involved, for the conditions set forth in this parable are among the "signs of the times" to all who will profit thereby.

Here is the parable entire:—

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25: 1-13.

This parable reveals the following:—

1. That "the kingdom of heaven" on the earth prior to and at the second advent, is composed of two kinds of saints, "the wise" and "the foolish," the prepared, and the unprepared.

2. That both classes "took their lamps."

3. That the foolish "took no oil with them."

4. That "the wise took oil in their vessels with their lamps."

5. That *after* the ten virgins—"the kingdom of heaven"—*first* "went forth to meet the bridegroom," then, "while the bridegroom tarried, they all slumbered and slept."

6. That *after* "the bridegroom tarried," and when both "the wise" and "the foolish" (who then constitute "the kingdom of heaven" on the earth), "slumbered and slept," then,—

7. "At midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him," which is the

second, the last call, after which there is no tarrying of the bridegroom, and no slumbering and sleeping of the ten virgins—"the kingdom of heaven"—but:—

8. The Lord comes.

9. "The wise" enter in.

10. The "foolish" have neither time nor opportunity to get the needed preparation to enter in, and are therefore rejected from the "marriage"—"the door was shut."

I have been thus specific in analyzing the parable quoted, first, for the purpose of presenting the facts involved in such a plain way that the young and inexperienced might be enabled thereby to grasp and comprehend the meaning of the parable and its contexts; and, second, to refute the usual teachings of Second Adventists who assert that their teachers have made, are making, or will soon make, the "midnight cry" and that Christ will tarry even *after* that cry is made; who also teach that "the kingdom of heaven" will not be set up on earth until Christ comes in person; who also ignore, or deny, any other call to go forth to meet the bridegroom except the "midnight cry."

In further explanation of the parable quoted I respectfully suggest that, the "lamps" stand for the word of God (as see Psalms 119: 105; Proverbs 6: 23; 2 Peter 1: 19, etc.); the "vessels" stand for the living *persons* (as see Jeremiah 18: 4; 22: 28; Hosea 8: 8; Acts 9: 15; Romans 9: 22, 23; 1 Thessalonians 4: 4; 2 Timothy 2: 21; 1 Peter 3: 7, etc.); and the "oil" stands for the Holy Spirit (as see Psalms 45: 7; Isaiah 61: 1; Zechariah 4: 11-14; 1 John 2: 27; Acts 10: 38, etc.)

I have in former numbers of the *Herald* shown that the angels of God were predicted in the Bible to minister in the last days prior, and preparatory, to Christ's second coming, also that God would, by his Spirit, reveal his word to his people on the earth prior, and preparatory, to that wonderful event; and I have also shown that Joseph Smith the Seer and the Latter Day Saints have claimed from 1827 till now, that such ministrations and manifestations *have* occurred and are occurring with them as promised in the Bible; and I now undertake to show, by the revelations

given Joseph the Seer, that there was and is promised a *first* call to go forth to meet the bridegroom, commencing and continuing with the preaching of the gospel, and that the *last* call to go forth to meet the bridegroom—the “midnight” cry—*after* which there is to be no tarrying, will be made by the angels of God just at the time of Christ's appearing in the clouds of heaven; in all of which we will see the perfect harmony in the teachings of the seer with those of the Savior and be thereby better prepared to appreciate the ministrations of that man of God in these momentous matters, and also to see, and fear, and shun the contradictory and unscriptural teachings of many self-sent ministers in regard to “the great and dreadful day of the Lord” and “the glorious appearing of the great God and our Lord and Savior Jesus Christ.”

As claimed throughout this entire article, the people of God, in the last days, from first to last, need, and will have, divine and direct instructions from God to identify “the times and the seasons” of Christ's second coming, also all the essential facts relating thereto, as much and even more than did the people of God need the direct revelations of heaven at the first advent to identify those appointed times, and likewise identify Christ and his forerunner, their calling and their work. And in the quotations I now present it will be seen how gracious is the Lord, how faithful to his promises, and how very important the instructions given through the Seer in respect to the coming of the bridegroom, explaining and harmonizing the parable of Matthew 25: 1-13, and other relevant scriptures.

In October, 1830, the Lord revealed to Joseph the Seer the following relative to the *first* call to go forth to meet the bridegroom:—

And the Book of Mormon, and the holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so. Amen.—D. C. 32: 3.

The above text clearly proclaims and identifies the present age as the time of the coming of the bridegroom, calling upon all people to prepare for

that most important event, as does also the following:—

And at that day when I [the Lord] shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—D. C. 45: 10.

The following revelation, given in October, 1831, is very plain in announcing these latter days as the time of Christ's second coming, giving his people needed instruction as to “the keys of the kingdom” and the manner in which they must prepare themselves to meet “the bridegroom.”

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen.—D. C. 65: 1.

Here is another revelation on the same subject, containing much valuable and needed information:—

He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the

faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of Man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.—D. C. 63: 13.

To the foregoing texts I now add this commandment given November 3, 1831, concerning the ministry sent forth to preach the gospel to the nations. It explains itself and identifies the present age and time as the days of the coming of the Bridegroom. Read it with care:—

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand having his Father's name written in their foreheads; wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him, for behold he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon

the islands of the sea, and upon the Land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh.—D. C. 108: 3-5.

As before stated, these revelations make known not only the fact of Christ's second coming, but they identify "the times and the seasons" of its occurrence, and authoritatively instruct the ministry *when* and *how* to proceed, and *what* to proclaim, so there may be consistency and unity in their official work, and *certainty* in the message they bear to the nations up to the very hour of the advent, thus preparing the way for the final and *last* call, the "midnight" cry which the angels of God will make, and which comes to all, at the very time when the gospel "door is shut," when "the face" of the coming Lord "shall be unveiled," which final, last call, is set forth with great clearness in the following revelation, given December 27, 1832:—

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the

ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.—D. C. 85: 23-27.

As saith the prophet:—

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

And surely the Lord God *has* revealed, and will continue to reveal matters of great importance to "his servants the prophets" in these days concerning the second coming of Christ the Lord, an event which crowns and glorifies the dispensations of the past and ushers in "the last great monarchy divine," the inheritance of the faithful Saints, over which the Lord will reign and rule in power and in glory forever.

Wouldst thou that thy flesh obey thy spirit, then let thy spirit obey thy God. Thou must be governed that thou mayest govern.

Yazoo means "River of Death," an allusion to the malarial diseases generally prevalent along its banks.

Original Poetry.

JUSTICE.

BY ELBERT A. SMITH.

Ah! fate is never half so stern
To him who meets it true and brave;
But those who cringe and cower must learn
The sharpest lash is for the slave.

I think God loves a manly man,
Who still will labor and will trust;
To him who shortens the perfect span
Of truth, he is not harsh, but just.

And luck and favor still shall fall,
Or chance or fortune be gainsaid;
But in the eternal test of all
The honest man is undismayed.

Sunday School Associations.

MASSACHUSETTS.

Convention convened in Roxbury Hall, 67 Warren Street, Boston, Massachusetts, January 11, 1896, at eight p. m.; Superintendent E. H. Fisher in the chair, Ora V. Holmes secretary. Voted Sr. Gertrude and Bro. Richard Cliff be received delegates of this convention. Reports from the following schools: Boston, Haverhill, Fall River, Plainville, North Plymouth, Brockton, and New Bedford, Massachusetts; Providence, Woodville, and Little Compton, Rhode Island, read and referred to a committee of three, M. C. Fisher, John Heap, and F. Orin Coombs. Treasurer's and superintendent's report read and referred to the above committee. Delegates elected to General Association are as follows: F. Orin Coombs, F. M. Sheehy, Sarah Mortimer, E. H. Fisher, Arthur Phillips, Richard Bullard, George Robley, and George H. Gates. Voted that these delegates be empowered to make such additions as they deem necessary. Voted that the delegates present be authorized to cast the entire vote of the district, in case of division the proportionate part. Committee on reports reported two incorrect, which were referred back to schools for correction. Treasurer's and superintendent's report correct. These accepted and committee discharged. Resolved that the delegates of this district be authorized to bring before the General Assembly the matter of amending the constitution in order to provide for ex officio members in district associations. Carried. Voted that the secretary send this to the Herald Office for publication at once. Voted next convention meet in Brockton, May 9, 1896, at 7:30 p. m. The sessions on January 12 were as follows: Eleven a. m., Class drill and discussion, "Trumbull's Teachers and Teaching," by E. H. Fisher. At 2:50 p. m., Paper, Primary teaching, followed by class exercise, Josie Phillips. Quarterly review and chalk talk, conducted by Arthur Phillips. Seven p. m., Essay, Needs of the Sunday school, Elder G. H. Gates. Chalk, illustrated, Its use in the hands of every teacher, by F. Orin Coombs. The above was interspersed with vocal and

instrumental music and recitations. Thus closed a very instructive session.

NOTICES.

To the Sunday Schools of Central California District:—By order of superintendent all schools are requested to send in their special collection to be taken once in six months for support of association.

Your colaborer in Christ,
JOHN SWENSEN, Treas.
Box 945, SAN JOSE, California.

CONVENTION NOTICES.

Convention of the Philadelphia district will convene at No. 199 Saratoga Avenue, near Fulton Street, Brooklyn, New York, March 7, at 1:30 p. m., the entertainment at eight p. m. We trust each school will send delegates, so that all may be represented, and that we may learn your needs and progress. Do not fail to send a report of your school.

E. B. HULL, Sec.

Convention of the Southern Nebraska district will meet with the Wilber Sunday school, February 22, 1896. We would like a report from each school in the district, so as to have a good report to send to the General Association. Instruct your delegates who you would like to represent you at the General Association.

The Galland's Grove district will meet in Sunday school convention at Dow City, Iowa, February 29, 1896, at two p. m. Business session to be followed by "Question box." The evening session will consist of special music and a Sunday school sermon. Let every church member who can possibly attend do so; and let us *air* our methods of *how* and *what* to teach. Come prepared to put some question in the box. Do you wish to talk about "How to teach children to pray," "The necessity for separate rooms for primary classes," "Blackboard work in primary classes," "Methods of introducing the study of the Book of Mormon to the entire school by means of the blackboard?" etc. If so, please come to this conference, write out your question, drop it in the box, and it will be duly considered by the convention. More efficient work is required in our Sunday school department. We extend to all a cordial welcome to assist us in making it more efficient. Will you respond?

R. WIGHT,
ETTA DUCKETT, } Com.
DORA YOUNG,

Miscellaneous Department.

PASTORAL.

To the Saints of the Fremont and Nodaway Districts in Reference to Tithing:—Bro. William Leeka, of the Fremont district, Iowa, has been quite poorly this winter—unable to get around to talk to the people on this all-important subject; and as times are close financially, money comes in very slowly this winter. Now, brethren and sisters, this ought not to be the case. We should not

forget the admonition of Paul to lay by in store as God hath prospered us, whether it be little or much; ever bearing in mind that the gospel cannot be preached or the poor cared for without means; and that if the Saints neglect not to do this important part of the work they certainly will be blessed of the Master and thereby "lay up" "treasures in heaven."

Now let us look at this from a correct standpoint, and upon the principle of justness and equality, as we often say. Those who do their duty in this respect and comply with the law as given in the gospel, which we all believe to be the celestial law of the kingdom, will obtain the celestial glory, other things being equal. Thus the minister that travels to preach the word and the man or woman that attends to the business of life and complies with the law of tithing with an eye single to the glory of God, are all equal in his sight. But remember that both minister or laity must have no other object in view than to do the will of the Master perfectly.

Now, brethren and sisters, this is a just law. If I have but one dollar, God has so ordained that I can pay the tenth of that dollar and thereby I am entitled to the same reward as the man who is worth ten thousand dollars and pays accordingly. Then let us not slacken our hands during hard times, but be the more faithful and trust in the promise of the Master when he told his Disciples to "have faith in God," and ever bear in mind that if we obtain the same reward and glory we must of necessity make an equal sacrifice. One man is no better than another, but he that will work the works of righteousness is accepted of God.

Then let me say to you, dear Saints of these two districts, Move forward to duty. Let us show that we have an interest in the work; that it is ours indeed—"our gospel," as Paul said. Who dare stand before the Master and claim of him the highest glory that will not do the works of the law, whether he be rich or poor, and make the sacrifice required?

May the Holy Spirit of promise work with each one of us until we fully realize our duties and wholly obey the law as given, and thus show to God, angels, and men that we mean what we say. Believe me to be,

Your brother and colaborer in the one faith,
HENRY KEMP.
Tabor, Iowa, January 29.

CONFERENCE NOTICES.

Conference of the Philadelphia district will convene at No. 199 Saratoga Avenue, near Fulton Street, Brooklyn, New York, March 7, at four p. m. Every official in the district is requested to make his report in writing, in accordance with resolution passed at last district conference, and forward it to the secretary as soon as possible.

E. B. HULL, Sec.
2716 Darien Street, PHILADELPHIA, Pennsylvania.

The semiannual conference of this district will convene in the hall at No. 67 Fourth Avenue, Pittsburg, Pennsylvania, at 10:30 o'clock, Eastern Standard time, Saturday morning, February 29, 1896. It is very much

desired that as full a representation as possible of the different branches may be present. From all holding priesthood, except those employed as branch officers, a report of labor is required. Delegates should be elected on the basis of one delegate to every six members, and should be given a certificate, signed by the president and secretary of the branch, stating that they are authorized to act as such delegates. All who can make it possible to attend this conference are requested to write a postal card to Bro. Ralph G. Smith, 6105, Howe Street, East End, Pittsburg, Pennsylvania, giving timely notice of the number that will attend, so that provision may be made for their entertainment. The election of some one to fill the offices of presiding elder and secretary of the district will be held, and branches are requested to instruct delegates as to their preferences in this regard. Reports of branches not represented by delegates and ministry reports, should be forwarded to the district secretary, Bro. E. S. Fairley, No. 78 Fourth Avenue, Pittsburg, Pennsylvania.

W. H. GARRETT, Presiding Elder.
Kirtland, Ohio, January 28, 1896.

Quarterly Conference of the Little Sioux district will convene at Magnolia, Iowa, March 7, at 10:30 a. m., to continue over Sunday the 8th. Reports of branches, desired early. Clerks will please see that they are complete and correct, so they can be forwarded at once to Church Recorder.

J. C. CRABB, Pres.
A. M. FYRANDO, Clerk.

Southern Nebraska district conference will be held with the Wilber branch, February 23 and 24, 1896. We would like a full report from each branch, also from all of the priesthood who have labored in the district, as this is the last district conference before General Conference. All are invited to attend. Send all reports to

J. L. DIFENDORF, Sec.
Lincoln, Nebraska.

A WARNING.

A man, claiming to be a member of the church, and claiming the name of Riorty, is imposing on the Saints at various places in Central Iowa. Says he was baptized by J. S. Roth, and gives evidence of having been at Grinnell. He appears to be about forty years of age, well built, about five feet and nine inches in height. He has rather dark hair, and moustache of rather light color. Speaks up short and strong with rather clear, heavy voice.

Was at Sandyville, Warren County, Iowa, January 25, and has been doing the Saints at Runnells since.

Saints, watch out for him. C. SCOTT.
SANDYVILLE, Iowa, January 29, 1896.

THE CLEVELAND PLAIN DEALER.

The Cleveland Plain Dealer will publish full and accurate reports of the General Conference at Kirtland, Ohio, beginning April 6, 1896.

Besides giving details of the meetings, the Plain Dealer will contain fine portraits of the

leading men in the church, together with prominent church buildings.

On April 6 the *Plain Dealer* will be issued in enlarged form, and will contain historical matter in which the doctrines of the Reorganized Church will be correctly set forth. This issue will also contain a large number of illustrations.

Copies of the *Plain Dealer* containing reports of each day's proceedings, together with the special issue of April 6, will be mailed to any part of the United States or Canada for 30 cents; the special edition of April 6, 2 cents.

Copies containing the entire reports will be mailed to European countries and Australia for 50 cents.

Address all orders to Elder G. T. Griffiths, Temple, Lake County, Ohio, U. S. A.

PLAIN DEALER PUBLISHING CO.

FIFTH QUORUM OF ELDERS.

Some of our members that have changed their addresses have not notified me—Brn. J. S. Lee and D. F. Richards—and there may be others. Please give your post office address so I can reach you. I hope every member will answer every question on the blanks.

Write J. H. WELLS.
Box 545, BOZEMAN, Montana.

LOST.

I left my Book of Mormon at some place in the West last fall, probably in San Francisco. I greatly desire to recover it, and will pay all expense to any who will send it to me.

W. W. BLAIR.

LAMONI, IOWA.

BORN.

WHARTON.—At Montrose, Iowa, January 2, 1896, to Mr. William and Sr. Mary Wharton, a son, and named Leroy Elbert. Blessed at Montrose, January 29, 1896, by Elder A. D. Greer.

MARRIED.

WILLIAMSON — ELEFSON. — At Ottawa, Illinois, January 29, 1896, Mr. Milton C. Williamson and Sr. Ellen Elefson, Elder John B. Roush officiating.

DIED.

FOUTS.—At her home, Galland's Grove, Iowa, Vera, little daughter of Mr. James and Sr. Rena Fouts, January 19, 1896; aged 1 year, 9 months, and 9 days. Service in charge of R. Wight, assisted by Elder John Young. Interment in Manteno cemetery.

REEDER.—At her home, Galland's Grove, Iowa, January 19, 1896, Stella, little daughter of Bro. David and Sr. E. M. Reeder; aged 4 years, 2 months, and 17 days. Funeral sermon by R. Wight, assisted by Elder John Young. Interment in the Manteno cemetery.

FOUTS.—At her home, Galland's Grove, Iowa, January 4, 1896, Eava, little daughter of Mr. James and Sr. Rena Fouts, aged 3 years, 10 months, and 18 days. She was blessed by Elders J. S. Roth and D. M. Rudd. Funeral sermon by R. Wight, at the Manteno church. Buried in Manteno cemetery.

SKINNER.—Sr. Mary, wife of Thomas Skinner, was born near Bowling Green, Indiana, March 6, 1847; died January 19, 1896, near Vinita, Indian Territory. Seven chil-

dren mourn. Strong in the faith, she was willing to depart. Interment in Wills cemetery.

MIDDLETON.—Near Frazer, Missouri, January 11, 1896, Mary Charlotte, daughter of Bro. Jerome and Sr. Julia Middleton, aged 1 year, 9 months, and 11 days. Funeral in charge of W. Lewis.

MATTHEWS.—At his post, John, son of Thomas and Mary Matthews, of Syracuse, Ohio. He was a railway engineer and had been running on the Southern Railway for the last five years. Was killed December 12, 1895, by head-end collision with another train, five miles north of Macon, Georgia. Cause of collision, neglect of operator. They were unable to extract his body out of the wreck for forty-eight hours. The remains were sent home to his parents, and were buried December 17. He was not a member of the church, but his faith was that of his father and mother. He was a noble son to us, and his untimely death has left a great void in our hearts. Aged 29 years, 2 months, and 9 days.

THOMAS and MARY MATTHEWS.

GILKEY.—At Liberal, Missouri, January 19, 1896, Sr. Mary Gilkey. She was born in Hancock County, Illinois, November 28, 1848; was baptized by President Joseph Smith, when she was about fifteen years of age. She married Mr. Edwin Gilkey, December 20, 1867. In 1871 she and her husband moved to Kansas, and later to Liberal, Missouri. Her life, though she stood almost alone, was one of steadfastness in the faith, and she died in the full hope of triumph with Christ in the resurrection morn. Funeral sermon January 26, by Elder W. T. Bozarth, to a large assemblage of sympathizing friends. A husband, one son, and four daughters are left to mourn.

GOUGH.—Mrs. Ellen Gough was born November 17, 1845; died at Three Rivers, Mississippi, January 21, 1896. Baptized by Heman C. Smith about sixteen years ago, she lived and died a firm member of the church. She was loved by neighbors and Saints. The Saints of the branch regret their loss. Her house was a home for the elders. Funeral sermon by J. D. Erwin to a large gathering of people.

RUSHTON.—At Leeds, England, January 4, 1896, Mary Elizabeth Rushton, aged 18 years, 9 months, and 10 days. She lived a Christian life and was loved by all who knew her. She was patient under all her sufferings and full of faith to the last. Her end was peace. Blessed are the dead who die in the Lord. She was interred at Lanswood cemetery. The funeral service was conducted by Bro. Joseph Dewsnup, of Manchester. She was followed by a number of relatives, Saints, and friends, showing much sympathy for the bereaved family, especially for her father, who only a few weeks ago had gone to America.

MYERS.—At his home in Montrose, Iowa, January 18, 1896, Bro. George W. Myers. He was born in Pennsylvania, May 3, 1816. His wife preceded him in death some years. Three grandsons, with a host of friends, mourn. He was kind in his character, being

noted for his amiable disposition, his gentleness of spirit, and faithfulness to duty. He was well respected, as evidenced by the large concourse of people that attended his funeral. The funeral sermon was preached at the Saints' church in Montrose by priest D. Tripp.

SUTHERLAND.—Bro. Joseph L. Sutherland departed this life December 21, 1895, and was laid away the following day, in the presence of family and many friends, to await the Master's call in the morn of the first resurrection. Funeral sermon at the Union Church, in Maysville, Arkansas, January 5, by Elders T. J. Sheppard and S. W. Simmons, to a fair-sized and very attentive congregation. Wife, four sons, and four daughters mourn.

WILLIAMS.—James Walter Williams died near Decatur, Nebraska, January 24, 1896, from the effect of a wound received Wednesday, the 22d, by a shot from a revolver, with which he and a young lady were playing, it being accidentally discharged. He was at death 21 years, 11 months, and 19 days old. He was baptized June 18, 1883, and had retained his faith in the gospel through adverse influences. He leaves an aged mother whose chief support he was, one brother, one sister, and many relatives to mourn his untimely decease. It was said of him, "We do not know that he has an enemy in the world." Funeral sermon at M. E. church, Decatur, Nebraska, by Elder J. F. Mintun, from Romans 8: 24.

WOOD.—At his home near Martin Creek, Arkansas, January 14, 1896, Bro. Robert Hews Wood. Born at Nashville, Tennessee, October 1, 1845; baptized at Martin Creek, Arkansas, April 28, 1894, by Elder C. J. Spurlock. Funeral sermon preached by Bro. D. R. Baldwin. Bro. Wood was a man of sorrow and acquainted with grief, having sustained a paralytic stroke some years ago, rendering him a cripple. But neath all his trials and afflictions he was patient and kind. His daughter testified that she could not remember of ever receiving a cross word from Father. A consistent and devoted husband and father, and a true son, has been called home to rest, leaving a wife and eight children, who mourn their loss.

KENT.—Near Wirt, Ringgold County, Iowa, January 26, 1896, Bro. Oscar O., son of Bro. Newton J. Kent, aged 25 years, 10 months, and 3 days. From childhood he was afflicted with the asthma, and for seven years had attacks of the dropsy. Also, during his last illness, he was a victim of consumption of the lungs, therefore his sufferings were great. During life his conduct was worthy and honorable. He became a member of the church May 4, 1890, being baptized by Bro. H. A. Stebbins, who, by Oscar's request, was called to preach his funeral sermon. A large gathering of the neighbors and friends of the family, the majority of them not being members of the church, attested the esteem and respect felt by them towards Bro. Kent and the young brother.

ADDRESSES.

E. C. Briggs, 47 College Avenue, Valparaiso, Indiana.

John Kaler, Tuncurry, New South Wales, Australia.

J. H. Wells, box 545, Bozeman, Montana.

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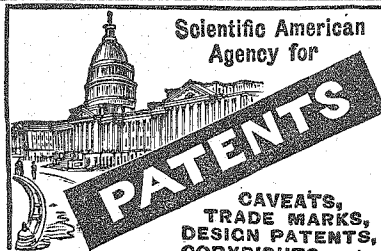
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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SHUN BOLTED FLOUR.

SIR:—What Dr. V. C. Bell is reported to have said in *The Recorder* of November 29 every careful observer can see to be correct; and, further, it is not simply the *teeth* of the rising generation which suffer, but also the bones, muscles, digestive organs, and brain. Why is all this physical degeneration of our young people? We have not to look far for one of the chief causes. Many of our children are half starved, and some of them starved to death.

“Starved! Why, she eats enough!” exclaimed an astonished mother, when I told her that her young daughter was starving to death. There she lay helpless upon the bed, not able to turn herself, and with some symptoms of scurvy, but in good flesh. I quietly asked the mother what she ate. She replied: “She eats toast made from the very best superfine white flour. If she eats anything else she throws it up.” I directed her mother to mix mashed potatoes with the flour from which she made her bread. She did so, and the child recovered rapidly.

Careful experiments made by Magendie and others have demonstrated that animals can only live for a few weeks if fed only on superfine white flour; whereas, they can live and thrive on unbolted flour or meal without any trouble. The Lord intended the grain as a whole for human food, and He manifestly knew what he was doing when he created our cereals. The food required to nourish the teeth, bones, muscles, stomach, to enable it

to properly digest our food, and the brain, is found in excess in the dark portion of the kernel which lies immediately beneath the hull, and the miller, in bolting, separates this portion as far as he can, and most of it is fed to cattle, horses, hogs, etc., and they have good teeth, muscle, stomachs, and bones when thus fed.

The white portion of the kernel from which white flour is made contains an excess of starch, principally a heat and fat producing material when taken as food, so that the whiter the flour the poorer it is. One simple fact ought to satisfy every intelligent man and woman that superfine white flour is not fit for human use, and that starvation must inevitably follow to a greater or less extent its use as food, viz., there is very little difficulty in keeping superfine white flour free from insects, must or mold, whereas it requires care and watchfulness to preserve unbolted flour and meal free from insects, must, etc. Do we want to feed our children upon a flour which will not sustain for any considerable length of time animal, insect, or even vegetable life?

Dyspepsia is more prevalent in our country than, I think I can say, in any other. Superfine flour does not contain the nourishment required by the stomach to enable it to digest food. The prevalence of dyspepsia in our country and England has led a number of medical writers in England and in this country of late to condemn the use of all cereals—wheat, rye, oats, etc.—as food, claiming that the starch overtaxes the stomach, and that we should use as food nothing but nuts and fruits, and if we find them not sufficient we should use a little meal or animal food, they think. But if we use the dark or coarse portion of the grain as well as the white, the stomach will be nourished, and the whole grain will be digested, and it will not cause dyspepsia.

In cases of irritable or weak stomachs from the use of superfine flour, it will be well to sift out the coarsest of the bran for a time, until the stomach gains strength. Cases of dyspepsia

have been cured by simply boiling the wheat for a few hours and then eating it, chewing it carefully. Banish superfine flour, and bread and cakes made from it from our land, or from use in our households, and there would be a wonderful change for the better in the development of the young, not only as to their teeth, but also as to all the structures of the body. No parent who cares for the development, health, and comfort of his or her children should, in my estimation, ever allow a single pound of superfine flour, or bread or cakes made from such flour, to enter his or her house.

Having constantly in view the development and health of our race, I have traveled over our own country from the East to Alaska and California in the West, and Florida in the South, over most of the countries of Europe, Egypt, and Western Asia, and I can say, as a result of my observation, that wherever the people eat, instead of superfine flour, the meal or flour of the whole grain, be it wheat, rye, oats, or barley, they have good teeth, and are well developed, and are rarely troubled with dyspepsia. For more than forty years I have carefully avoided the use of superfine flour, stimulants, narcotics, and condiments, excepting sugar and salt, and although my eightieth birthday passed two days ago, I rarely, if ever, fail to have a good appetite, and my food tastes as well as it did when I was a boy, and I have more than half of my teeth left.
—Dr. John Ellis in *New York Recorder*.

FEARLESS FOR TRUTH.

HE who opposes his own judgment against the consent of the times ought to be backed with unanswerable truths; he that has truth on his side is a fool, as well as a coward, if he is afraid to own it because of the currency or multitude of other men's opinions. — *De Foe*.

Meteorologists say that the heat of the air is due to six causes: (1) That from the interior of the earth; (2) that from the stars; (3) that from the moon; (4) that from the friction of the winds and tides; (5) that from the meteors; (6) that from the sun.

BODILY IDENTITY IN THE RESURRECTION.

A ROMAN Catholic theologian, the Abbé Noguier, argues that there must be more than mere personal identity in the Resurrection; there must be coporeal or bodily sameness as well. How he reconciles such extreme ground with the facts of science may be seen from the following paragraphs, which we translate from his article (*Cosmos*, Paris, December 21). The Abbé first briefly reviews the history of theological opinion on the subject. Origen and his followers believed that the same soul, dwelling in any kind of body, sufficed for the necessary identity, since it is the form and not the actual substance that constitutes the individual. Our substance alters day by day, yet we remain the same; it is sufficient, therefore, that in the resurrection form and soul should persist. The substance of the resurrection body is of no consequence. Others believe that the soul bears with it in death a kind of germ, and that the resurrection is nothing but an evolution of this germ into a spiritual body. Others still invoke the aid of what they call "the principle of bodily identity" or "the formative power" which, they say, maintains the individuality of the body during life, despite its changes in substance, and, persisting after death, bestows on the resurrection body that same individuality. The Abbé then passes to the doctrine that he is to champion, first laying down certain distinctions:—

"It is not sufficient to establish the identity of the risen *man* with the mortal man (the identity of the soul would suffice for that); it is the identity of the risen *body* with the mortal body that we must inquire about. For Holy Scripture and tradition say not only that the man shall rise again, but that he shall rise with the same body that he had previously. . . .

"For the perfect identity of the human body it does not suffice that the same soul shall dwell in a body composed of any elements, no matter what; but the same elements that composed it in life must, at least in part, compose the risen body. . . .

"We shall now examine some of the objections that may be made by modern physiologists against the doctrine of bodily identity that we have just stated. . . .

"That the identity of the risen body may be perfect, we have seen that it is necessary that it should be reconstituted by the matter possessed by it during life. But then it is natural to ask: Is it not equally necessary, in order that the unity of the individual should not be altered, that risen man should possess *all* the elements that he possessed from his birth to his death? Evidently not; it is, in fact, quite difficult to conceive how an individual, dead after the complete development of his organs, could return on the day of resurrection to what he was, neither more nor less, by acquiring all the material elements that had been renewed in his body by assimilation and disassimilation, during the whole course of his existence. . . . The reason of persistence of identity in a body that is constantly renewed rests on the fact that the specific form of the human body, and consequently the quality of each of its parts, remains the same during life, despite changes of matter. . . . If, then, on the one hand we must admit the necessity that the risen body should possess the same elements as during life, we see, on the other hand, that *all* this matter is not necessary, but only the quantity sufficient to reestablish its integrity.

"It will be understood, after what has been said, that a risen body will not lose its identity even when it can resume but a small part of the matter that formerly composed it, for the reason that this matter will unify itself with the newly acquired matter, just as happens during life. . . .

"One day I was among some young students, and, the conversation turning on the incessant movements of matter in the universe, on its multiple transformations, on the indestructibility of atoms, etc. . . . 'Who knows,' said one of them, 'whether I have not myself, in my own tissues, some of the atoms once possessed by some illustrious person of antiquity, Aristotle, for example, Alexander, Demosthenes, or even some great man of more recent times?' This question, strange as it appears, contains, nevertheless, the elements of possibility, in spite of the immense quantity of elements in motion all over our globe. There are, besides, cases where the acquisition by part of a human organism of elements that belonged to another man

living or dead, is not only possible, but certain. We shall find in this a final objection, whose removal will complete the solution of the question that occupies us.

"Since it is necessary for the identity of a risen man, that his body should contain at least a part of the elements that once made it up, how can it be that a certain quantity of matter that was possessed successively by two individuals can become anew at the resurrection part of the bodies of both?"

In considering this question, the Abbé puts the case of a cannibal who has for many years lived on human flesh. Whose shall the elements of this flesh be in the resurrection? The answer is that it is impossible that the cannibal's body should be exclusively composed of other's bodies. Says the Abbé:—

"We must note that, rigorously speaking, this man-eater would certainly have elements that belong to him alone, elements that he will have acquired from the air by respiration, from the water that he drinks, and from the mineral salts that it holds in solution. And, according to the principles just laid down, this substance added to that which he acquires for the first time should suffice to reestablish his identity. . . .

"Thus, at the great day of resurrection, each one, having a complete body, identical with that which he possessed during his mortal life, should and can, in all cases, reassume, to reestablish the tissues of his organism, at least a part of the very same elements that formerly made them up. As to the rest, which in some cases may be wanting, He who knew how to create Nature from chaos will know how to provide it in the measure of our need."—
Translated for the *Literary Digest*.

It is said that 300,000 cubic feet of water plunge 150 feet downward over the Niagara escarpment every second, thus wasting 10,000,000 horse power of energy to the second. If Niagara were really "harnessed" so as to utilize this energy, it would be sufficient to run more machinery than there is in the world.

The walls of Paris are doomed. No other large city in Europe is surrounded by a wall, and as the one round Paris occupies a space comprising no fewer than 12,000,000 square yards, or one-eighth of the total area of the capital, the state will derive an immense profit from its removal.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 7.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 12, 1896.

SOME BASIC PRINCIPLES PERTAINING TO LIFE HERE AND HEREAFTER.

WE published on the HERALD cover of this issue an article from a physician, entitled "Shun bottled flour;" that is, white flour, the ordinary fine white flour of commerce. This article was sent us by the National Temperance Society and Publication House of New York, with other printed matter designed to improve public morals and to promote health. We commend it to the HERALD readers everywhere and as worthy of careful consideration and observance. This physician calls attention to a well-known, scientific fact; a fact demonstrated by physicians and hygienists who know by actual examination and experience whereof they affirm. They say that the white flour of commerce, that used by almost every family as the chief article of diet, is not what it has been supposed to be—the staff of life, for the reason that the best elements of it have been removed and are extracted by the modern milling process; that the *gluten*—that that furnishes strength; that that supplies nourishment to brain, nerves, and muscles; that that enriches the blood and gives physical vigor and vitality; is removed; while only the white portion of the wheat—the starch—is left, and finds a ready market, because it makes a nicer *appearance* in "white bread," pie crust, cakes, biscuit, etc.; the life-giving portion of the wheat being fed to "hogs," "horses," and "cattle." This probably accounts, in some degree at least, for the physical degeneracy of modern man, especially of those who live according to some modern methods of living, and explains why the present generation has recourse to so many artificialities, in teeth, use of spectacles at an early

age, etc. Be that as it may, it seems plain that while man advances in the discovery of many utilities and in various branches of knowledge, he fails to store up the vital energy possessed and enjoyed by the generations that have preceded us, and the result is seen in the loss of the natural teeth at an earlier age, the prevalence and growth of nervous disorders, by which the work of the "dentist" and the "specialist" in medicine is more and more in demand to do the work of "tinkering" weak bodies and stimulating sensitive nervous organizations.

The animal kingdoms—those comprising the "lower forms of life"—obey the laws of nature, the laws of their being—those ordained by the Creator, and are thus "preserved by law." Man, the highest type of intelligence, created in the image of God, disregards the appointments and ordained means provided for his welfare, and hence suffers the penalty of "disobedience," disregard of the law of being, suffers the consequences, and entails additional suffering upon his posterity that follows and is to follow him.

This we believe is directly opposite to what ought to be. We believe that "man," especially those "called to be Saints," should heed the counsel of God and live "by every word that proceedeth out of the mouth of God." The Lord has said that while man should not live "by bread alone," the bread he does eat to sustain his bodily powers should be made from "wheat"—not merely a *part* of the wheat, and that part the *starch*, the *poorest* part; but "wheat"—wheat as God made it—all of it; the complete product prepared for him and of which he says "wheat for man"—his principal, leading, specific diet; the *staff*, the strength, and stay of his physical life; that adapted to the constitution, nature, and use of man.

Chemists affirm that the bone, muscle, nerve, and brain-producing, or nurturing elements, the gluten of the wheat, lie near the surface of the ker-

nel, next to the hull or coarse bran, or outer covering; while the white portion, the starch element lying in its interior, will not of itself sustain life, but merely supply heat without imparting strength; that dogs and other animals fed upon white flour have physically declined to that degree that has demonstrated that white or bolted flour will not sustain life. The whole wheat contains every essential property necessary to sustain and nourish the man, and is designed to be his chief article of diet, the staff of life. Under it he thrives and maintains strength; under the white flour diet he declines, and though apparently flourishing, his nervous and muscular system and brain, together with his bony structure, including teeth, show signs of lack of nourishment, and the man becomes more and more liable to nervous disorders, mental irritability, and other forms of general break-down. In addition to this his children are bequeathed a lessened store of or basis for physical strength and grow up with impaired or weakened constitutions.

It is stated and demonstrated that children and men and women show signs of improved health as soon as placed upon a whole-wheat flour diet; that while users of white flour lose their teeth at an early age, those using the unbolted article, the food of man that nature has provided, retain to a good old age the necessary tools by which they masticate their food and also enjoy greater physical vigor—a sound body, the basis of a sound mind, to an advanced age.

White flour, because of its astringent properties and mechanical inaction, is a fruitful cause of constipation—the basis of a long train of physical ills to which human flesh is heir. It is also justly chargeable with being a promoter of dyspepsia. Those who object to the use of the coarse "graham" flour will find their objections removed by having their miller remove the rough exterior of the hull, leaving the middlings or health-sustaining properties that lie next to the coarse bran.

It can then be ground coarse or fine.

God, our God, is the Creator of the physical universe as he is also the "Father of our spirits." He is "God over all," "in all," and "through all." He is far-seeing, infinite, perfect. His *wisdom* is coequal to his *love*; for that reason he has revealed laws to govern his children morally, spiritually, and physically; in other words "all things that pertain to *life* and *godliness*." Salvation is of a threefold character: moral salvation, by which we are redeemed from the fall; temporal or physical salvation, by which our bodies are preserved—governed by law—and his people promised deliverance from "the destroying angel" of pestilence, also from war and other destructive forces; and spiritual salvation by which redemption is perfected; hence no part of our nature or being is denied that attention or benefit necessary to bring us into harmony with God, and to extend our usefulness and perfect happiness. We are called to "enter into life" in the fullest possible sense in this world, and in a perfect sense in future perfect conditions. We are to advance here, by use of every means provided to exalt us, and thus be in the line of future advancement and have guaranteed to us a future progress by availing ourselves of the fundamental principles that pertain to life here. Man guarantees his advancement or secures it by obedience to law. God is expressed in law. We see his works made manifest in the expression or results of law wrought out. "Eternal fitness," the adaptation of proper means to proper ends, are essential to the working of a perfect Being. Principle, truth, law, order, the use of proper means to proper ends, are essential to Godship. God's works are perfect because he is exact. He is exact because he is intelligent. We may safely say that God himself is limited by law or limits himself to work by law. He could not make a triangle with but two sides, a line with but one end, etc. Because of the principle of proper restraint a good man is the superior of an evil man; because of ruling by law, God is superior to finite man, and presides and controls in the midst of all things, for the perfection and salvation of all the works of his hands.

In "these last days" God has again spoken, and "unto us, by his Son," "by whom also he made the worlds." He has seen fit to warn and to forewarn his people of various impending evils; including those of designing men, of devils, and the calamities and bodily afflictions, including various plagues that are being and to be "poured out" upon the people. The "Word of Wisdom" is a part of the law revealed "showing forth the order and will of God in the temporal salvation of *all* Saints in the last days. Given for a principle with promise; adapted to the capacity of the weak, and the weakest of all Saints," etc. The Lord says in another revelation that not at any time had he given unto his people a law that was temporal; for his commandments are spiritual; meaning evidently that while his law necessarily included provisions for the bodily, or temporal salvation and welfare of his people, it was in obedience to a law of life, a spiritual, eternal principle; that entering into, affecting, and preserving the race of man, in a general sense—the *man*, the man complete, body, soul, and spirit.

The Lord in the Word of Wisdom has "warned" and forewarned against strong drink and tobacco. However, the word is not limited to the *negative* virtues of abstinence from those evils; it has a *positive* side that refers to diet and is linked with the keeping of "the commandments." We quote a concluding portion of it:—

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.—D. C. 86:3.

This is God's counsel to his people, his advice; an expression of his love and wisdom in their behalf. Shall it be evaded because it comes not in the form of a mandatory command? The highest character of service is that that is voluntary. It is our conception of consistency and devotion upon the part of the child of God that he wait not "to be commanded in all things," but being enlightened to "know the truth," and having received "the love of the truth" in his heart,

he voluntarily moves forward and does what an exalted conception of right and truth enables him to see should be done, and thus becomes an intelligent, exalted coworker with God, instead of a mere automaton, a machine, that waits to be "driven in the strife." The Lord says:—

He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit.—D. C. 90:4, 5.

He also says:—

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, etc.—D. C. 85:10.

God is to write his law in the hearts and engrave it in the minds of his people. They are commanded to see to it that they love him "with all their might," with all their "mind," and with all their "strength." Only service of that kind is worthy of the Lord and his work. The Lord has in these last days—commanded his people to "forsake all evil and cling unto all good;" that they "shall not live after the manner of the world." We therefore repeat the thought that the true service of the true God is *heart* service; that it is designed that the spiritual disciple shall be able to perceive and "know the truth" in all phases of life; in the principles of morals, social, domestic, and all phases of life; and that he support the truth wherever it is, and be moving forward, seeking for good and appropriating it into his life and being until he is redeemed, preserved, and sanctified by law, and is "of the truth."

He who is unable to discern the truth in principle in all things presented in church life, in citizenship, in morals, in business, and in all phases of life, is unable to "know the truth;" unable to contribute as he should to the support of *principle*, upon which rests the wellbeing of

society. He is not "free indeed," but is in some degree in bondage, liable to be misled himself, and not strong in the support of right as he should be. Discipleship not only means good intention, goodness of heart; it also includes that critical discernment of the truth that shall enable one to get at the right, the *merit* of a question, however carefully concealed an evil may be in the garb of good; to fully comprehend a matter however deceptive and apparently harmless a garb it may be clothed in by the deceptive influences of Satan or of ambitious or evil men or women. It is not consistent with the character of discipleship that one fail to make progress in all that is like unto God; in mercifulness of spirit, in forgiveness of heart, in trueness, in intelligence, in motive, purpose, and power to see the truth in principle—and, last but not least, in firmness, in fearlessness, in advocacy and defense of right. All this can be reached and the power to reach it and stand by it be attended by moderation and true humility of heart. Satan or man may not succeed in leading a good man or woman to commit an open *wrong*; he may, however, blind or mislead an incautious, unguarded, or unintelligent one; may lead such a one astray through a mistaken use of the good and necessary quality of "sympathy," or by working upon his "feelings" to that extent that he will set aside or fail to exercise judgment or discrimination. All good qualities are essential to safety, to service of a high character, such as God's people, especially his servants, are called upon to render to God, to his church, to his people, and to the world.

A well-balanced man or woman is he who is coequally developed; who is neither all sympathy, all discretion, all feeling or emotion, or all any one, two, or three things. In the character of Jesus Christ, the God-man, we see a harmonious blending of the qualities or attributes of God and man. He was compassionate, forgiving, humble, just, pure, strong, intelligent, self-composed, etc. He was not deceived by hypocrisy, though he had compassion on the ignorant and "those out of the way." He was not "weak" in any respect. Had he

been unwary, unguarded, careless, or unable to discern "what was in man" or the plans, purposes, and devices of the wicked one, he would have failed. He was watchful and prayerful and thus received grace for grace and became symmetrically developed, evenly, harmoniously, safely; and was true in heart, free from vanity and wrong ambition, and suffered no unhallowed thought or untrue purpose to find lodgment within his heart, and thus received power and "overcame."

He has urged upon his people the necessity of being watchful, pure, discreet, chaste, benevolent, etc., and has especially instructed them to beware that they be not deceived by any influence, spiritual or general, or by any man or woman. He has provided too that they shall be led and guided into all truth, perfection of life and character.

The gospel is a gospel of *principle*. God is revealed and manifested in principle. To know the truth is to know principle—to accept a measure or man on his merits and his merits alone. If individuals act from personal motives, from partiality to any measure or man, they are apt to do wrong, to sustain untrue, incorrect measures or principles, and to bring darkness upon themselves and others and harm to the work of God. He who is able to discern the truth, who loves, and has the modesty and courage to stand by it, prudently and fearlessly, under all circumstances;—whose faith is in God to that degree that he is steadfast and immovable in the firm consciousness that right is bound to triumph over wrong; who refuses, without stubbornness, to be moved from his adherence to and support of what is true in principle, is a strong man, or woman, and his service is of value to the work of God. He who acts hastily, through mere feeling, or because of the influence of another; or who has not power to discern the correct ground to take; or who allows himself for supposed or apparent gain or welfare to act contrary to truth in principle, is unsafe, as a disciple or representative of Jesus Christ, and will misrepresent the truth by his action.

The work of God necessarily comes in contact, in collision, with error.

It has done so in all the ages of the past and in all the vicissitudes of the present dispensation. From its beginning to its end it is a conflict between light and truth on one hand and darkness and evil on the other. Men and women in various degrees of moral and spiritual development and possessing different degrees of intelligence and integrity, the most of them "the honest in heart," while some prove to be otherwise, compose the body of the church. The net gathers "of all kinds" and will continue to do so until the end. In conflict with the world, the flesh, and the Devil, the kingdom of God, like the mustard seed, grows and develops *gradually*. Ambition, pride, lust, and kindred worldly evils have to be contended against. Hence the need of men and women being able to know the truth, willing to support its principles under all circumstances, and being undismayed, unmoved by fear in so doing.

The truest service one can render to fellow-man or men is to differ from a friend if that friend be wrong. To support a friend in a wrong or mistaken course is not to be true to that friend. Nor is it true to a friend to dally or trifle with his weakness. He who refuses to resent an injury, who continues to do good unto all men, however they may err against him in a personal sense; who has the strength and nobility of nature to do good, to do right, to act from principle under all circumstances; to be calm, self-possessed, clear-headed in his action, in love and for principle's sake; is a true man, or woman, and will be honored and respected and used by the Lord, and in the end have and retain the good will and confidence of the true in heart. Such action upon the part of all secures and maintains the truth in individual, local, and general affairs.

Extremes are to be avoided. Reaction against an error to another extreme is injudicious, harmful, dangerous. Jesus the Christ, the example to all, never lost his self-control, never went to extremes. He permitted no bitterness, no hatred, no malice to enter into or actuate him. He was "just and true."

A man or woman can overcome anything of an evil character; this not-

withstanding the greatness of human weaknesses. The Lord has said this to his people:—

The kingdom is yours and power is given you to *overcome* all things. — Doctrine and Covenants.

To affirm that one cannot overcome is to deny the possibility of God's grace. The promise is to "him that overcometh." We believe that weakness should be outgrown, difficulties surmounted, evils and imperfections overcome, and mistakes avoided. This, as we comprehend it, is redemption, complete salvation; the passing "from death unto life."

The time of trial, of test, of proving, comes to all. He is wise who meets the demand and "rises to the occasion." It may be a test in morals, in integrity, the matter of paying tithing, or the standing by some other principle. He or she who fails to ruggedly and fully stand by the truth and do what he ought to do, to say "I am wrong" if he be wrong, and to make correction—who refuses so to do—will fail to move forward and upward, and God himself cannot carry him further until he repents and consents to heed the constraints of enlightened conscience and the Spirit and letter of the counsel of God. He who will not do so, "cannot be sanctified by law," etc. (D. C. 85:6-8.)

It may be asked, "What has all this to do with white or bolted flour, the Word of Wisdom," etc.? We reply, that the principle underlying all progress in any line of development for good is the same; and the mind enlightened to see one step forward is quickened to discern other and successive steps of action and is naturally looking forward, seeking to know the way, the truth, and the life. All truth is one and comes from God. Each feature of the truth is necessary to the perfect system. Our faith knows no exceptions of, no omissions to, no slighting of the divine law, no nonessentials in its principles. We believe and affirm that man shall live by every word that proceedeth from the mouth of God.

We understand that we are under obligation to God, to man, to the church, and to our posterity to live in such way as to bequeath true examples to all, and strong bodies and true principles to posterity, so far as in

our power to do. The world is advancing and better, in some respects to-day, because good men and good women have preceded us and because they live now and have been and are being acted upon by the Spirit of truth. It becomes us that we build upon the foundation laid under their ministrations by the Almighty that the good work of making manifest the truth be continued in the world, for its good here and hereafter. The church is called to be the light of the world, God's people, the salt of the earth and the savor of men.

With a willingness to review our own standing, a sincere desire to do right, a reëxamination of the principles we stand by, when such are called in question, together with a determination to be loyal to truth whether it confirm or reverse positions thought to be right, the success and progress of truth is assured, provided all are humble and obedient before God. No man, no woman, however many the years of his experience, however extended his attainments, sees so far but what he may and must see farther. To recognize the constant need of prayer that the Holy Spirit and the word be our guide, and to heed its teachings, is to recognize and to honor the means ordained of God for our safety and salvation.

To repeat, Let us seek earnestly to "know the truth" in principle, to stand by it truly, firmly, and modestly, and without fear, that we may please God, and sustain his work in the true sense; that we may benefit fellow man, leave a proper and honorable heritage to posterity, and gain eternal life. This, we believe, is salvation in its broad, complete, intelligent, and God-given sense.

It is the opinion of the writer that the spirit or purpose of the law designs the *prevention* of evils; that he who by obedience to law avoids bodily and spiritual ills and contributes to physical and spiritual health, so far as in his power, is more acceptable to God than the careless, indifferent one, or the transgressor, even though the latter be healed by the mercy and power of God through the administration of the elders. Of this, however, we shall say more hereafter. "Prevention is better than cure;" "preservation by law" is our safeguard.

The Jews by centuries of obedience to the hygienic principles of the law of Moses have developed a physical ruggedness that has comparatively insured them against prevailing epidemics that have practically decimated or very greatly scourged other nations. As the people of God, warned and forewarned by him, we should, by obedience to the Word of Wisdom and "the commandments," develop that physical and moral and spiritual strength that shall preserve us against the plagues, famines, and moral and spiritual deceptions abroad and that yet remain to be manifested in the world in these last days. "The Saints shall hardly escape," we are told; but the promise of "health," of "wisdom and great treasures of knowledge, even hidden treasures," is to "the called," the "chosen," and "the faithful."

The present age is an age characterized by adulterations, by bad and injurious habits and practices; by evils, shams, vanities, and hypocrisies. There is a strong and growing demand for a marked difference between the children of God and the children of Babylon. The example of the former is designed to be seen in all the phases of life and character—in all things that pertain to life and godliness, socially, domestically, morally, spiritually, and generally. This example will be seen by our obedience to what has been given us, of which we believe the Word of Wisdom is an important part. We have published heretofore statements that prove the scientific correctness, the normal accuracy of its provisions. Strong drink, such as intoxicants, are not the only beverages it prohibits; for its spirit evidently prohibits the use of tea and coffee, which are also harmful. Many commodities contain harmful, dangerous adulterations. Most of baking powders contain alum or ammonia or both, either of which is very destructive to bodily health. Some white flours are also said to contain alum to insure "light" bread. Coffee and tea, harmful in themselves, are dangerously adulterated. Barytes, a mineral, is used to adulterate lard, because of its weight and color. Manufactured vinegars and pickles almost without exception contain strong, hurtful acids, which

homemade cider vinegars do not. Most spices and many manufactured preserves also contain deleterious substances. The family that lives on a properly selected diet will largely avoid manufactured mixtures that are adulterated. "Homemade" bread, and other homemade preparations are by far the best, and conduce to good health—that basis of a sound mind, a serene temper, a happy disposition; all of which are essential to clearness of mind, usefulness, placidity, and an education in the gospel sense—the comprehensive or truly scientific sense.

We believe our people should be well informed in the principles of life and hygiene; the principles that prevent disease and promote bodily and mental health. The benefits of obedience to law are in proportion to the *degree* of that obedience. For instance, if a man diets himself, he receives a proportionate benefit; if he retires and arises early, he is further benefited; but if he would receive *all* the benefits of the gospel economy he must honor *all* the hygienic, moral, and spiritual principles of the divine law; he will then be perfected and preserved by law. Families composed of Saints can cooperate to their own and to others' good in all these things, contribute to their own and the general good, and find extended usefulness and clearer minds in the reception of greater blessings and "hidden treasures" of wisdom, and power for good.

Responsibility attaches to knowledge, added responsibility to added knowledge, etc. To them unto whom "much is given" of them will "much be required." This is a just principle. However, responsibility is opportunity, a means to greater growth and happiness. The allwise God, the beneficent Father of all, bears the greatest responsibility—a responsibility of almost inconceivable magnitude. He asks that we share with him in the great and masterly and beneficent work of progress and perfection, and graciously grants that the divine inheritance of redemption and eternal life, shall be granted to those who overcome and move forward.

We believe that the people of God should so seek for and so make use of "all truth" that they shall maintain a

progressive supremacy as examples of the power of the gospel for good; that by so doing they will bring the honest in heart to God, and be able to strengthen and educate those who, coming from the world, begin at the beginning of the divine educational system; thus insuring the safety, the progress, and the ultimate triumph of the work of God.

IOWA CHILDREN'S HOME SOCIETY.

THERE is an organization of the above name existing in Iowa the object of which is stated in what we give below, taken from a circular left on the editor's desk by U. B. Smith, district superintendent for the counties of Appanoose, Clark, Davis, Decatur, Keokuk, Lucas, Mahaska, Monroe, Ringgold, Union, Wapello, and Wayne, whose headquarters is at No. 435 Market Street, Ottumwa, Iowa.

This society is incorporated according to the laws of the State. It is auxiliary to the National Organization that has headquarters at Chicago with branches already in eighteen States.

OBJECT.

To care for homeless, dependent children in a natural and sensible way and according to divine law by placing them in family homes.

To protect society by guaranteeing proper home training and education to the unfortunate little ones against its two greatest enemies, ignorance and vice, and thus to improve American citizenship.

METHOD.

By the employment of interested workers; a State Superintendent, eight district superintendents, and local advisory boards in every town and village—thereby a thorough supervision is kept over all our children.

Our Temporary Home serves only as a place of waiting until suitable homes can be found for the children. During the past year we have received and cared for 201 children, yet averaged only 25 in the Home.

The cost of training children in the old institutional methods runs from one to two hundred dollars per annum for each child. The average cost of caring for a child by the methods of this society is about \$50, including subsequent supervision until of legal age.

This society is free from all sectarian, political, or race bias. It is a charity not supported by State funds, but by legacies and contributions from benevolent and philanthropic people.

To this circular Superintendent Smith adds at the close of his card:—

If you will aid this cause send me word where homes, children, or money may be obtained to help the helpless.

We presume that there are similar

societies in other States; New York probably having set the example, the overflowing of the population of the city having called philanthropic attention to the necessity for such a work; a work worthy of encouragement.

QUESTIONS AND ANSWERS.

QUES.—Explain the Scriptural use of the term hell.

Ans.—It is used variously, sometimes relating to a place, sometimes to a condition, sometimes to both. If the King James translation be examined in accordance with the foregoing idea, it will not be difficult to learn the significance of the term as variously used. Jonah used it as denoting a place of punishment, *that* place being the belly of the fish, as, "out of the belly of hell cried I, and thou heardest my voice."—Jonah 2:2. The Psalmist says, "The pains of hell got hold upon me; I found trouble and sorrow."—Ps. 116:3. This text relates clearly to a condition,—not to a place.

Q.—Does hell always mean the place of punishment?

A.—It seems always to denote either a *place* or a *condition* of punishment.

Q.—What does "the mountain of the Lord's house" signify as mentioned in Isaiah 2:2, and Micah 4:1?

A.—It is a figurative expression and relates to the people, congregation, church, or kingdom, as see Jeremiah 17:3; 51:25; Daniel 2:35; Zechariah 4:7; Ezekiel 17:22; Psalms 48:1; Isaiah 25:6, 7, 10. See also D. C. 108:4.

THE SEARCHLIGHT.

THE *Searchlight*, a four page monthly paper published at Independence, Missouri, by "The Church of Christ in Zion," as the imprint has it, is laid on our table. No. 1, vol. 1, is for February, 1896; and, without stating who the editor is, has for a motto,— "Devoted to the interests of the Church of Christ in Zion." It is twenty-five cents per year.

In an article headed "An Explanation" occurs the following:—

We intend to take every principle, as taught by every faction of the Mormon Church, and in their turn point out their good points if they have any, or their fallacies if they are false. We shall endeavor to do this in the spirit of meekness and love toward all, with only a desire to see this latter-day work shine forth in all the glory that God gave it on its estab-

ishment, and not obscured by any of the contrivances or inventions of man seeking to embellish the handiwork of God.

This is very laudable, and worthy as a promise; and we shall take interest in seeing how well the founders of this new paper will keep to the letter and spirit of the promise. In view of the statement made on page three of the *Searchlight* itself that the court had declared "the Church of Christ at Independence, known sometimes as Hedrickites," to be a "part of the great Mormon Church as organized A. D. 1830," we hope the *Searchlight* will turn its own light upon itself and give an exposition of its own doctrines that are considered "good points," and its "fallacies if they are false," quoting the words as they are found in the explanation.

EXTRACTS FROM LETTERS.

BRO. D. C. WHITE, Blairstown, Missouri, 2d inst.:—

Bro. A. White and I held meeting near Bro. Alma Hout's for a week, with good interest. Two were baptized. I send you names for sample copies of the *Herald*. I go to-morrow to Quincy, in Hickory County, to act as moderator for Bro. F. L. Sawley in a nine days' discussion. Please send us some tracts for distribution there; will see that they are used to advantage. I understand there is a great interest in that part of the country, but most of the people are poor and unable to get much reading matter. The questions to be discussed are the Book of Mormon and the respective churches.

S. B. Kibler, Woodbine, Iowa, the 30th ult.:—

Bro. J. W. Wight held a series of meetings here lasting three weeks, closing last Sunday night. As a result five were baptized (all heads of families but one); many more are to follow, and a great deal of prejudice is allayed. On last Monday night we went nine miles south to a country schoolhouse where I used to live twenty-three years ago, and began meetings. House packed full and last two nights many looking in at windows. I never saw such an awakening in that neighborhood. Will continue there next week. We feel that sheaves will be gathered as a result of the labor bestowed. May God give the increase. Bro. Wight is a noble worker for the Master, and just got acquainted last year, and had not sickness prevented this year much fruit would have been gathered. I came home to-day to attend to home affairs and be at our Sunday services, and hope to return to Bro. Wight for part of week.

Bro. M. T. Short, Webb City, Missouri, February 1:—

I preached nine times in seven days at Webb city, and last evening I closed a week's meetings at Blendsville. We baptized three adults yesterday, and others are halting

Will speak to-night in Webb and to-morrow eve I am to solemnize the ordinance of marriage. I am to call an evening or so on my way northeast while enroute for Kewanee conference. I am busy, happy, and well.

Bro. W. H. Garret, Blake's Mills, Ohio, February 5:—

Things moving fairly well here. Leave to-morrow for Akron, Warren, Washingtonville, Youngstown, Sharon, and Pittsburg. Regards to all.

Bro. D. W. Shirk, Belmont, Nebraska, 3d inst.:—

We are trying to faithfully discharge our duty. Our Evergreen branch numbers twenty-nine, twelve of them scattered, but not forgotten. Hope they will be remembered by officials of other branches and the traveling ministry. Would be pleased to have scattered Saints in this region of country unite with us. Our people at Crawford, Nebraska, desire tent work this coming season. Bro. S. A. Rogers, of Simeon, Cherry County, earnestly asks for preaching. The Saints of Hay Springs should be remembered by the ministry.

Sr. L. M. Selbe, Seafield, Indiana, February 3:—

Bro. E. C. Briggs preached here and at another place near by during the month of December. Many of the people were independent enough to go and hear him. Campbellites refused the use of their church. He baptized one; others are asking for his return.

Bro. J. J. Cornish, writing from Ludington, Michigan, February 4:—

God is working with and for his people in this place; also at Amber, six miles from here. Many are coming to hear, and several are obeying the truth. Bro. George Washburn has baptized between thirty and forty in this place and at Amber; and there are several more who seemingly are believing and whom we think may obey. Last Sunday while standing before the public trying to tell them the old, old story, God wonderfully blessed with his Holy Spirit. We have been persecuted and terribly misrepresented in these as well as other parts; but while the enemy comes in, sometimes like a flood, God does "raise up a standard against him." God is with us and we are rejoicing.

EDITORIAL ITEMS.

THERE have been so many discussions between our elders in the field and the elders of various faiths of late, that the synopses of them sent to us for *Herald* have become so voluminous that we are obliged to stop putting them in; for want of room, and also because that much of each attack upon and defense of the cause is like every other, varying a little in form of statement only. We trust no one will feel offended at this, as it is intended for the best for all. The *HERALD* is small at the best and could easily be filled

with good matter were it much larger, and still be too small, and much worthy material be left out.

Brn. E. L. Kelley and G. H. Hilliard, of the Bishopric, arrived at Lamoni from Independence on Tuesday, the 4th inst. They report well of the Saints of Independence, who during the attendance of those brethren subscribed about \$7,000 to pay off the entire remaining indebtedness on the stone church. This is good work and we congratulate those brethren and sisters on having thus freed their church building from debt. They have made much sacrifice to do it and deserve credit for it.

Brn. A. H. Smith and I. P. Baggerly arrived from their fields of labor during the week of the 2d.

Bro. G. H. Shearer, Little Sioux, Iowa, writes commending the labors of Elder Jenson, of Moorhead. He also writes against the practice of dancing, indulged in by some, he thinks, to the great injury of the work. He believes that the Spirit of the Master cannot be taken to the dance.

Bro. F. P. Scarcliff, of Scranton, Mississippi, makes a good defense of the faith in a half-column article which appeared in his county paper. It was written in reply to criticisms made upon the preaching of Bro. J. D. Erwin, by an opponent to the faith. Bro. Scarcliff's letter in this issue reports conditions and progress in that part of the field.

The verse "Be not angry," published in *HERALD* of January 29 and credited to Thomas Street, of Midway, Utah, as original, is said by some of the brethren to have been published years ago in England. We published as sent to us by Bro. Street. Though not inclosed in quotation marks, we do not know that the brother intended it to appear as his composition. Some writers know little of or pay little attention to marks of punctuation. Writers should, of course, indicate or quote matter that is not original.

A shock of earthquake severe enough to awaken people from slumber, passed over portions of Iowa, Nebraska, and South Dakota on the 4th inst.

The anti-prize-fight bill has passed the Senate and has been sent to the

President, from whom assurances of his signature have been received. The war department has been notified of its passage and has arranged to provide troops if necessary to stop an anticipated battle of scientific brutality. This is another sign of progress. The government has done well to follow the example of the legislature and Governor of Texas.

Bishop E. L. Kelley will be present at the conference of the Northeastern Kansas district to be held at Neta-waka, Kansas, February 22-23.

Mr. M. Willett, the inventor of a new system of cold storage, advertises his refrigerator, the Eureka, in this issue. We believe he has an improved system, and that it is of considerable practical value. He is recommended to us as reliable. See his card elsewhere.

Roentgen's discovery of an improved system of photography by which the interior of wood, iron, flesh, and other dense bodies can be photographed, and flaws, and foreign bodies, and other objects revealed, is followed by the announcement that Dr. Selle, of Brandenburg, Germany, has discovered a process of instantaneous color photography by which images of objects are reproduced in their original tints. What next?

Toronto advices state that Archbishop Walsh will address a letter to the press asserting that Catholics are free to vote on the Manitoba school question as their consciences dictate. He will also advise both Catholics and Protestants to avoid sectarian feeling and to ignore the efforts of politicians to excite racial conflict. He believes other Canadian political questions to be more important than the separate school question, and hopes all Catholics will so realize. The action of the Archbishop is opposed to the views of the hierarchy of Quebec and Ontario and is expected to cause a sensation.

The upper Atlantic coast has been visited of late by a storm that assumed the proportions of a hurricane. Much damage was done along the New York and New Jersey coast.

Prof. T. H. MacBride, Professor of Botany at the State University of Iowa, lectured at Lamoni in the interest of Graceland College library fund, on Friday, the 7th inst. "The life

and growth" of a tree was the subject. It was well presented and received the close attention of a large audience.

Mothers' Home Column.

EDITED BY FRANCES.

"Let high birth triumph! What can be more great?
Nothing—but merit in a low estate.
To virtue's humblest son let none prefer
Vice, though descended from the conqueror."

Dear Sister Frances:—This beautiful Sabbath evening my heart is filled with gratitude and thanksgiving to God for his goodness and mercy to me, and I just felt impressed to write to the Column. I have long thought it selfish of me to enjoy the products of other pens and not add my mite.

I love this latter-day work, and I praise God for the noble efforts of the mothers and daughters to benefit themselves and the world. The dear Father has given me a beautiful baby girl to train and nourish for his kingdom, and I feel the weight of the responsibility so sacred and so momentous. I never realized the blessedness of life and the meaning of the gospel until since my marriage, and now that the sweet babe has come to our home I can fervently say, "My God, I thank thee that I live;" that unto me is given the sacred trust of helping to "rear a righteous generation," that shall be prepared to meet the "King in his glory." God help all young mothers to realize their responsibility in this respect and enable them to give to the world the best possible offspring, and

"Arise our fervent prayer
Both night and morn.
God make 't good,
For children to be born."

My husband and I have enjoyed very much the letters in the Column, also the Leaflets and the Daughters of Zion Department in *Autumn Leaves*. It is a noble cause, and God will bless the efforts of those engaged therein. I would that I might be privileged to meet with the sisters and enjoy the readings and be profited by the rehearsal of the experience of others. But as that cannot be, I shall endeavor to serve God to the best of my ability and bring my little one up to the Father a bright and beautiful soul, which by example and precept I have led into the kingdom. May God help us so to live that our children shall rise up and call us blessed; that our home life may be such that the blessed state of motherhood shall indeed be a holy one, and that father and children shall claim us the queens of the home, while they may say indeed,

"Legions of angels looking down,
Rejoice, while God bestows a crown
Dearest on thee.
Their song the Judean shepherds heard,
And sacred is the hallowed word,
Maternity."

Thus we see that the angels rejoice in the contemplation of the state of motherhood, and even as Mary was inspired to burst forth into a song of joy when thinking of her blessed condition, so others may and will be blessed as they fulfill this condition.

The other morning when rocking my "wee

one" to sleep my heart and soul were drawn out along these lines, and the thoughts of how sincere and beautiful must the character of the mother be that she may indeed be an example for the child and how much we need the Father's help to make us worthy mothers, the following lines shaped themselves in my mind and burst from my lips as my very heart's cry, and I write them as given me:—

MY PRAYER.

Dear Father, help thy erring child,
Shield her from paths of sin so wild,
And ever help her in the fight,
Bravely to stand for truth and right.

Father, forgive me, thus I pray,
O keep my feet in the narrow way,
And ever lead me thus to share
Thy favor and thy loving care.

Kind Father, let thy Spirit sweet
Guide and direct my faltering feet,
And let me feel the holy power
Of constant care from hour to hour.

O thou who art in heaven above,
And carest for me in thy love
Hear now my prayer, thou blessed One,
For the sake of Christ, thy holy Son.

May God let his blessings rest upon the mothers. Ever praying for Zion's weal,

Your sister in Christ,

CEMITA.

DES MOINES, IOWA, Dec. 15, 1895.

KILMANAGH, Michigan, Jan. 15.

Dear Sister Walker:—It has often come to me to write to you; and this morning finding myself alone thought it a good opportunity to pen a few lines. My heart has often been made to rejoice when reading the letters, especially those on the training of children. I sincerely hope that the ones who write those letters do not let the words fall as idle tales, but put them in practice in their own homes by trying to teach the little buds of promise God has given them to love and honor his holy name. There is a great duty enjoined upon parents to teach their little ones the way of the gospel, for when the love of God is planted in their minds from their youth up what noble Saints they will make; and when they have grown up they will be men and women who are capable of filling the place of their careworn parents who have passed away.

If I should ask you where a mother's duty begins you would undoubtedly all say at home. Then, mothers, awake to the sense of your duty and make the teaching of your children a thing of prayer; yes, even prayer and fasting, that the great God of his Saints will give you wisdom whereby you may raise your family pleasing in his sight.

What is more pleasing to the eye than a large family striving to serve their Master and walk in the narrow way, with a noble mother at the head? Although her steps may be getting feeble and her head decked with gray and she is almost ready to be laid away in the grave, yet the work of her younger days shows forth by the training of her children. Would not the angels in heaven rejoice over such a scene? And who would fail to reward such a mother? Would God? No, with a willing hand he would give her the reward that she had gained. I have always had an interest in children, and being

a worker in Sunday school from my youth it has seemingly grown stronger as I advanced in years. As I walk along the streets I seem to notice the little ones more than the grown people. Many times I have looked into their bright baby faces and thought, What will you become in this world? Will your parents teach you to be a good child, or will they pay but little attention to you and let you go heedless until you have found your ruin?

There is nothing I love any better than to step into a Sunday school and see a large class of little ones about six or eight years old with a teacher who is interested in her class, and then look across the room and see that the parents of those little ones are present and they too have an interest in the Sunday school work; for I believe that every Saint who is striving to be a true saint should have an interest in this branch of the church work, for it is one that is going to do much good if carried on aright. I believe that the workers are growing stronger and more are taking an interest. I would ask the Saints if they cannot do any more to aid us in their prayers. Fearing that my letter will be too lengthy and will weary you I will close. Your sister in Christ,
MRS. F. C. SMITH.

CLEARWATER, Neb., Jan. 12.

Dear Sisters:—It has been a long time since I have written to the Column, but I have read with pleasure and perhaps profit that written by abler pens than mine. There are scores of intelligent writers in the church, and it seems a waste of space for such as me to occupy.

I am still interested in the mother's work, and in fact all advance movements that will better the condition of the family. Women are already placing themselves on record as mentally man's equal, and morally far his superior. The temperance movement was agitated by them and will never die as long as there are mothers and boys. I believe the time is coming when her voice will be a power that will make the rotten old parties shake. We have scores of men that claim to be against the saloon and its long list of associated evils when you talk with them, but when they vote they stand solid with the whisky side. When asked about it they reply, "O, we didn't like to lose our vote;" so they trade their convictions of right for the blood of their fellow men, it may be their boy, or it may be their neighbor's boy, or perhaps girl, that they send down to the depths of degradation; but they seem to care not, they have voted with the winning side. There are a few such professed Saints in the church and I can heartily echo Bro. Luff's sentiment when he said that if the Lord wanted any such members he could have them, but he had no use for them.

I do not believe a true Christian man will either sell or aid in the selling of either intoxicating beverages or tobacco. Some may think I am radical and call me a crank, but this crank can never be turned backwards. Some say, "Prohibition will never win, so what use to always be harping about it?" We

might reply, the gospel will never convert the world, so what is the use of the elders spending their time and lives in preaching it, the wives sacrifice all that they do for it, or the church spending its hundreds of thousands of dollars to send it to the nations of the world?

Temperance is one of the Christian graces, and as a nation we cannot have temperance without prohibition. It has been tried and found wanting. Then as a church let each one take a firm stand on the right side. Mothers, do not be afraid to advocate your principles. Stand firm against the dread monster, Alcohol, and its younger sister, Tobacco. Young sisters, see to it that the young man who seeks your hand in marriage is as pure as you in every respect. Do not compromise your honor by wedding a man whose brain and breath are poisoned by the use of whisky and tobacco.

Hoping that we all may continue to "Come up higher," I remain,

Your co-laborer for the right,
EMMA X. GAMET.

HATFIELD, Mo., Jan. 20.

Dear Sisters:—I appreciate your letters very much in my hours of affliction. I have been afflicted three years next June. I feel my weakness, but desire to bear my testimony concerning the work, for I have received great cheer and consolation from my heavenly Father. My desire is to continue faithful. I have a great anxiety for the gospel. I hope that the time may soon come that the honest at heart will be gathered into the one fold. Dear brothers and sisters, remember me in your prayers that I may have sufficient strength to hold out faithful. We have reorganized Sabbath school at Lone Rock. I love it with full purpose of my heart, and am glad to see it roll on again. They all seem to take such a great interest, although there are but a few that attend.

Your sister in Christ,
MATILDA HARTSCHEN.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and if he had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul.—Mosiah 9: 9.

Thursday, Feb. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Ecclesiastes 11: 7-10.

Thursday, Feb. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—3 John 2-8.

Thursday, Feb. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 59: 19-21.

DAUGHTERS OF ZION.

PROTON, Ontario: Maggie Campbell, Mrs. J. McMurdo, Minnie McMurdo, Eva McMurdo, Eliza McMurdo, Phoebe Bryce, Vina Bryce, Mrs. C. McLean, Mrs. N. J. McLean, Mrs. J. McLean, Ida May Wilson, Gertrude Wilson, Jennie Campbell, Maggie Batchelor, Aggie Mattheson.

Letter Department.

LAMONI, Iowa, Feb. 4.

Editors Herald:—By recent letter from Bro. R. J. Anthony to me I learn he felt "hurt" on reading my letter of December 19, 1895, in *Herald* for 25th of same month, for the reason that he thought said letter reflected on the ministry connected with the Utah mission since 1884. I am glad Bro. Anthony wrote me directly concerning what was an "offense" to him. This is fair to him and to me. It presents an opportunity for explanation. It fulfills the command of the great Teacher. It evinces that charity—that love—which ought always to actuate the servant of Christ our Lord.

I now assure him, and all others interested, that it was far from my heart to cast the least reflection on anyone at any time connected with the Utah mission. I sought solely to present facts in respect to that field as I saw them and had learned them, and to suggest the importance of church history in prosecuting missionary work there. I had no thought of saying church history had not been used freely there hitherto, for I knew it had been used with telling effect from 1863 up to 1895, and perhaps by very few to a greater extent and better effect than by Bro. Anthony.

It is an admitted fact that, since 1883-84, there has been a "shrinkage" in attendance at our chapel in Salt Lake City, and also in the general missionary work in Utah. But this is not chargeable to those placed in charge of that field. The cause of this lies rather in the fact that the mission has not been supported by the church since 1882, as fully as it should have been, and out of this has grown discouragement to the missionaries, and to the Saints in the Rocky Mountain mission, and to friendly Gentiles and disaffected Utah Mormons.

W. W. BLAIR.

COLDWATER, Mich., Feb. 3.

Editors Herald:—I am just now recuperating a few evenings in the midst of a very interesting series of meetings at California, Michigan. The town hall has been tested to its utmost capacity; great interest prevails. Rev. Aylesworth, M. E., formerly from Canada, gave his "reasons for not being a Latter Day Saint" in the Presbyterian church on Sunday evening, January 26. I withdrew my appointment for the time in his favor, and our congregation gave him a splendid hearing. His effort was a tame one, and it was very evident to the people that if the gentleman gave his strongest reasons for a nonacceptance of the faith of the Saints, he was too easily satisfied to be anything reli-

gious. By ridicule and ignorance he incurred the disgust of the entire people monopolized on his devoted head.

He was about to dismiss the audience without a song or doxology, when I interrupted with, "Can I make a statement, please?" "No, sir," came the answer, with an index gesture. You see he proved himself to be a "Canada thistle"! He finally consented for me to make an announcement, which I did, to reply at the hall to his misrepresentations on Tuesday evening of the same week. Many came who could not get in.

Mrs. Dr. Skinner remarked to me the next day, "Elder Scott, that man scored every point for you last night and one for himself, and that one was that he is a fool." Bro. Briggs was present and has been for two weeks in his inimitable manner, urging the gospel claims.

The work is commending itself to hundreds; the country is aflame. We think to open the cause in Montgomery and Reading next week. Brn. Daniel and Barmore have given Fremont, Indiana, a little "edging up." They aroused the Adventists on the Sabbath question and debate is talked of. The brethren were busy at Straw schoolhouse the last news. Twenty ministers could not respond to the "calls." What shall be done?

By the way, is not four dollars per week for board during General Conference a little steep, considering the money scarcity and low down prices of wheat, potatoes, etc.? Numbers of Latter Day Saints would gladly attend who cannot pay so much for board. Pitch the next General Conference at Coldwater and potatoes, beef, bread, etc., won't come so high.

Love to everybody,
S. W. L. SCOTT.

MOUNTAIN GROVE, Mo., Feb. 6.

Editors Herald:—I have not been able to be in the field this present year on account of serious affliction in my family. My dear companion has been in Mountain Grove since Thanksgiving Day, being treated for a large cancer. She had been investigating this latter day work last summer, but had not yet accepted it. I tried to get her to exercise faith and I would call for the elders, but somehow her faith was not sufficient to admit of my calling for them, although she had seen our youngest daughter, Lillie, eight years old, healed instantly by the administration of Bro. Joseph Ward. My wife has also been suffering with la grippe and is therefore very weak, so that I cannot take her home.

I desire the faith and prayers of all the Saints in behalf of our sore trials, which just now are very great, with persecutions also. These trials and persecutions I expected when I entered this work to my greatest delight and comfort. I therefore earnestly request your faith and prayers for my wife that her afflictions may be a means of bringing her into the fold and that she may be healed; also for my six children, and for me, that I may be faithful to the end and soon be able to take the field again; for I delight in this work, and in presenting this system to the people in the power of the Spirit.

I am fasting and praying often on account of these our afflictions, for we have the promises that the blessed Master will not leave nor forsake us if we put our trust in him and keep ourselves humble and walk in all his statutes blameless. May we all so live that we may by the help of the Master be able to come up through all our fiery trials and tribulations, so that we may obtain eternal life and enjoy the celestial glory.

In bonds,
JAMES P. BENSON.

GRIMES, Iowa, Feb. 5.

Editors Herald:—I am still in the conflict. My stay among the Saints at Oskaloosa and vicinity—December 17-31—resulted in one addition: Bro. F. E. Chambers, of Muchakinock, was baptized on the 29th and the Saints rejoiced. On the 26th Bro. Ed. Rowley took me to Oskaloosa from Pekay, eight miles distant, and got me a nice suit of clothes, others of the Saints being in league with him. This favor was highly appreciated by the writer.

From there I went to Angus and held a few meetings in the Salvation Army Hall. Cold weather evidently prevented many from attending; however, a few were present. The few Saints there are doing what they can to roll the work along.

I went to Frazer, intending to do some labor, but though I secured the schoolhouse and went from house to house through a good portion of the place, inviting the people out, but few appeared. There had been one of our brethren there a few weeks before, preaching, and practicing something else; and brought the church into disrepute. I then visited Perry, preaching four times in private houses to the few Saints and two or three outsiders. On January 14 I commenced a series of meetings at the Dillen schoolhouse, two miles south of Ortonville, in Dallas County. On the 15th Bro. D. M. Rudd joined me. We had not corresponded so were mutually surprised. We labored together, speaking alternately to large and attentive congregations. We had the largest crowd and the best interest I have seen for a long time. On Saturday the 25th Srs. Harding and Carle put in an appearance which gave much encouragement to us by their sweet singing and in their visits among the people, I believe, left an impression for good.

On the 30th ult. I left Bro. Rudd to continue the meetings while I came to this place with Sr. Harding. A meeting being in progress at McDeffits Grove church by the M. E's., I did not commence till the 2d inst. I had been informed that the Methodists intended to close at the close of the week. I attended two of their meetings and asked them to give out my appointment for the Center schoolhouse, which they failed to do, so I gave them notice myself, at which the ministers apologized for their forgetfulness. They however announced that they would continue their meetings a week or more longer. Considering the roads, dark nights, and other meetings so near, our attendance is very good and the best of attention is paid to the preaching. A good many of our brethren

have labored here, both locals from Des Moines, of whom I might make favorable mention—C. F. Merrill and M. H. Cook, together with others of the traveling ministry. What will be the outcome of all the labor done time will tell. We need not fear that our labors are in vain in the Lord.

There are a few scattered Saints here who are endeavoring to keep the camp fires blazing and who seem to be held in high esteem by their neighbors, which is pleasant for the missionary to see. They are not coming into the church as fast in this district as in others we read of in the *Herald*, but I think we are gaining ground in some localities, slowly but sure.

I am not discouraged by the Temple Lot suit; all will come out right in the end. If we are to be tried as Abraham was when commanded to offer his only son, Isaac, the Lord will as surely show us a way out of the difficulty as he did Abraham. Let us wait with patience the Lord's time, doing what we know to be right in the meanwhile. (See D. C. Sec. 98.)

The past year's experience has not been the most pleasant in many respects and were it not that I had the assurance that the chastening would bring good results in the end I would ere this have given up the strife. The trials are sometimes severe, but with the victory there steals over one a sweet peace which more than compensates us for the struggle we have made to overcome. May we all realize our true condition and proper position in the work of God. No one can afford to be idle; let us help the work along with faith, prayers, and means, as all are necessary. May the peace of God be with all who love him in sincerity and truth.

Your fellow servant,
WILLIAM THOMPSON.

BORDEN, Ind., Feb. 3.

Editors Herald:—We hope that the Saints of Southern Indiana will remember that the conference year is almost closed, when I will make out my annual report to the Bishop—February 28, 1896. All Saints wishing to pay their tithes or freewill offerings will please send to my address.

We say we love this latter-day work. How much do we love it? Judging by the past year the amount paid in would show very little. The agent cannot travel to the branches without means, nor can the elders' wants be supplied without complying with the law.

The law is, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50:5. If the Saints want to be gathered they must abide the law given for their establishment.

We hope the Saints will renew their energies in complying with the law of tithing as required by the law. We believe that every true Latter Day Saint must keep the whole law as given by Jesus Christ for their perfection and establishment in the land of Zion.

The work in my part of the field, Washington and Orange Counties, is progressing.

On January 1, I joined together as husband and wife Samuel M. Scott and Electa Ann

May, of Rego, Orange County, Indiana. Yesterday I had the pleasure of baptizing three precious souls; Philip Barksdale, Electa A. Scott, and Edmund C. Scott, my son, near Borden, Indiana. I leave home tomorrow enroute for Madison, and will visit the Manville and New Marion branches. Thence to my field of labor, Orange County. We realize that the harvest truly is great and the laborers few. Pray ye to the Lord of the harvest that he may send more laborers into the field.

In hope of eternal life,

JAMES M. SCOTT.

MARLIN, Texas, Jan. 30.

Editors Herald:—I have read a few numbers of the *Herald* and have talked with J. A. Robinson from Clarksdale, Missouri, who is a Latter Day Saint, and I would be glad if an elder could come and preach for us. Myself and family would like to be baptized, and I think several others would also be baptized. I think I can see the truth clearly.

We ask the prayers of the Saints. I believe the Church of Jesus Christ of Latter Day Saints is the true church of God. I first joined the M. E. Church, but could get no light. Afterwards I joined the Baptists, and still got no light. If God be my helper I will strive to meet the blessed Savior in the air.

If any of the Saints will come down we will take care of them and find a place to preach.

Yours very respectfully,

D. A. MCALISTER.

SEDALIA, Ky., Feb. 1.

Editors Herald:—It will soon be three years since I obeyed the Lord in baptism. I have been trying ever since to obey him in all things as fast as I learn what he will have me to do. Last August a year ago, our conference recommended me for Bishop's agent for the Tennessee and Kentucky district and in due time I received my appointment from the Bishop. I felt then and still feel my weakness and inability to serve the church in that capacity; however, I determined to do the very best I could. I realized that if I would be successful in this office I must give it some time and attention, and study the needs of the church as well as how to successfully teach the Saints to pay their tithes and offerings and thus supply their part of the means to meet the obligations of the church, as God ordained such to be done.

When the former agent, P. B. Seaton, turned over the books to me, upon examination I found that there was not one among every three of the Saints who had his name recorded upon the agent's book as having paid anything either as tithing or freewill offerings, for the support of the cause we all profess to love so well: therefore I began to investigate to see if I could ascertain why the Saints were not paying their tithes. They claimed to love God and a desire to keep his commandments. On reading the law on tithing as contained in the three books, it seemed so plain that no one need make a mistake, but that all must see, if they read the law and believed it, that all Saints should pay their tithes; so I began to interrogate the

Saints, one by one, as I would meet them, to find the reason why they had not been and were not paying tithes.

Most of them said that they expected to pay some in the future, but when I reminded them that the poor and the elders' families could not live on expectations, nor on promises; that it took the same food and apparel for them as it did for other folks; that it took money or its equivalent to secure these necessities; many of them would then say that they sometimes handed the elders money. Thus by talking with them I found some had given an elder or elders one or two dollars, some few possibly five dollars. This small offering, with a promise from time to time to pay some tithes, seemed to solace them. Many of them appear to think that perhaps that is all that is required of them; Saints who ought to be paying from ten to fifty dollars annually only paying from one to five dollars a year to the elder as freewill offering, and not one cent in tithes; still I must say that most of them appear to want to do right.

Permit me to say right here that I notice a letter in *Saints' Herald* for January 22, 1896, from Bro. I. M. Smith; and as one paragraph of which, commenting on Bishop's agents' teaching partially strikes at the manner in which I have been teaching the Saints, I will explain how I have tried to teach them; and if Bro. Smith or any one else will convince me it is wrong, I will stop it immediately. I have taught them publicly and privately that I thought they should pay some tithes each year—as much as they could reasonably spare, or as much as the law required, if they could spare it. I also taught that as a rule their freewill offerings should be paid to the Bishop or his agents, unless they should find an elder in present need, then they should supply him; and if they are Saints they will furnish him if they have the means. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3: 17. When asked how the elders could be supplied if all should pay their tithes and offerings to the Bishop or his agents, I said that they should call on the Bishop where they could be furnished, if all would thus pay. But Bro. Smith thinks that if the elder has to ask for all he gets, it would be embarrassing; not only so, but humiliating. I must confess that I am unable to see how it would be either embarrassing or humiliating, unless it would be from the fact that the Bishop would know how much means he used; and that could not be, because I have been taught to believe that it is the elder's duty to report all the means that comes into his hands. This the elders doubtless do; besides, I presume that no elder would have any desire to use more than would be necessary; hence I can see no just cause for embarrassment or humiliation in asking for such things as they need.

If I should work for you with the promise that you furnish me with food and raiment and all other necessities of life, and I lack any of these things, it would not be either embarrassing or humiliating for me to ask

you to furnish them; neither would I be begging if I should do so. The elders, as I understand, are working for the Lord, under the promise that he will furnish them food and raiment, with all other necessities of life. The Bishop is keeping the Lord's storehouse; then if the elder should lack any of the things promised, why should it be either embarrassing or humiliating to call on the Bishop and be furnished?

Now, in conclusion, permit me to say that all my teachings, both as Bishop's agent and otherwise, has been in good faith and with a clear conscience before God and man. Nevertheless some of my teaching may be wrong. If it is, when I am made sensible of it I will desist at once. Whether right or wrong I have been partially successful, at least.

I wish to use this method of returning my thanks to all who have been paying their tithes and offerings and thus honoring the law of God. Many of them have done well, some paying small amounts. For aught I know it may be the widow's mite. May the Lord bless them all, both small and great, in the efforts they have made and are making for the cause of Christ. May the Lord bless me with wisdom and understanding that I may be able to teach their duty so clearly to those who have not paid that they may commence to pay at once as the Lord prospers them.

In bonds,

D. W. COOK.

SCRANTON, Miss., Jan. 28.

Editors Herald:—I inclose you clipping from our county paper. The houses of worship of other denominations having been closed against us, Bro. J. D. Erwin has been doing some preaching in private houses. He is now about two miles from here at the seashore in the village of Pascagoula. On Sunday he preached in a private house down there, then having been offered the free use of Mr. Dodson's hall, he has preached there the last two nights.

Will the brethren please remember the Southern Saints in their prayers.

Your brother in Christ,

FRANK P. SCARCLIFF.

GALENA, Ind., Jan. 30.

Editors Herald:—The Southern Indiana district conference at Byrneville the 25th inst. was one of peace and harmony; and especially was the power of the Spirit's presence witnessed both by members and non-members, with its melting influence. Bro. M. R. Scott, Jr., was ordained to the office of elder. The elders who spoke evinced a marked improvement. It was one of the best ever held in Southern Indiana. The members and officers are more eager to understand the law of the church and to be subordinate.

I am aware that a misunderstanding and misapplication of "law" touching the duties of both district and branch officers have caused much confusion and shame; and some of the wrecks such policy has resulted in are to be seen, as monuments, not of infinite production, but of "human wisdom;" therefore we submit the law as found in Book of Doctrine

and Covenants, section 120, paragraph 7, for our consideration and obedience:—

"In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."

The present indications are that Southern Indiana will be the battle field in the near future; and the prospects never were so cheering. Then let us stand or fall under the ensign of our King.

In the faith,

M. R. SCOTT, SR.

TENANT'S HARBOR, Maine, Jan. 31.

Editors Herald:—Since I last wrote I have been wonderfully blessed in preaching the word at Martinsville. The Adventists broke and ran away from us; the Baptists wouldn't come out anyhow; their bottles were so filled with the old wine they had no place for the new. I suppose they are afraid of losing their Baptist bottles. At this place the old hardshells won't come to hear. A very few of nonchurch members come, or now and then one that followed the Baptists for several years. They say, "I can't go with them any longer," although some are deeply interested, and we hope in time will obey.

On the south side, I had about eighty out to hear, but a few of the Baptist people found their craft was in danger, so they got up some teams and rode off a few evenings to Port Clyde, where their minister was holding forth; so it made our congregation somewhat smaller. I learn that for several nights after I got through preaching a part of the congregation would stay in the schoolhouse for nearly two hours, discussing the doctrine.

I believe I have not been more blessed in preaching for years than I have been this winter. I have averaged a sermon a day for the past month. Although no one has been baptized, yet we are paving the way and getting ready for an ingathering if possible. At Martinsville I stopped with Capt. Stephen Gardner. He is a very intelligent man. He stands by us in the fight and attends all the meetings. His noble wife belongs to the church and of course, like most of women, she makes use of the little member in defending the cause of Christ, and it is very hard to beat her in an argument. The reason is because she has the truth on her side. The noble boys and girls are taking some interest in the work, and it is hoped in time may be made useful to the church.

Bro. Seavey has loaned out several copies of the Book of Mormon and has given away several copies of the Voice of Warning, and tracts. He opens my meetings with prayer, and says, "I guess I'll have to commence

and talk a little to them." He is a noble man and is very anxious for Nephi to call on him. He is not alone on this point, of course.

I married a couple on the 24th that is now in Detroit City, Michigan. The bride is the daughter of Mr. and Mrs. Clark, residing here. The young man is Mr. Albert Clarke, manager in a bicycle office in Detroit, Michigan. Will an elder call on them.

I am invited to call and preach in several new places near here. I will do so when I can get the time. I don't like too many irons in the fire at once.

I think the little Hymnal is splendid. May it be found in every Saint's home.

Yours truly,

J. C. FOSS.

ST. CHARLES, Mich., Feb. 5.

Editors Herald:—Leaving home the early part of last week, going by way of Bay City, I was prevailed upon by the Saints to remain a few days. I did so and preached in their nice little church. I believe the Saints in Bay City are active and are coming up higher; or as the apostle said, going on to "perfection." Sunday there is their busiest day as the Sabbath school is in a very prosperous condition, also the Prayer Union.

Leaving there early Monday morning I came to this place to meet with parties who have been taking the *Ensign*. This is a new place, but we announced meetings in the Sunlight schoolhouse, and have continued each evening since. Last evening I spoke on the judgment of God. I cited many passages of scripture showing that endless or absolute punishment was not the Bible term, but that equity and justice would be meted to every man. It is rather against the rules of the school board to hold week-day meetings, but the director and school-teacher being present consented for us to continue. Thus far our interest is good. One very pious man thought I ought to preach hell fire and brimstone forever and endless. I told him I did not like that doctrine and was not going to attach that to the mercy of God, and that to reform and pay the penalty was more reasonable and scriptural.

Yours in bonds,

E. DELONG.

BOONE, Iowa, Feb. 3.

Editors Herald:—I have been preaching in the Saints' church at Boonesboro. I spoke five times; had good attention and was blessed in the effort. May God bless the seed sown that it may not return void.

Some have been sick with the grip. Have administered to several since here; all are well at present. The work here is somewhat at a standstill at present, but all are firm in the faith so far as I know. I have received the very best of treatment from all the Saints, for which I am thankful. May the Lord reward them.

Shall return to Des Moines and Runnells and preach by the way as opportunity offers. Pray for me. I remain,

A wanderer,

N. STAMM.

Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

Original Articles.

THE HANDWRITING ON THE WALL BOILED DOWN.

AND this land [America] shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land who shall raise up unto the Gentiles. And I [the Lord] will fortify *this land* against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish.—2 Nephi 7: 2.

Exit Maximilian of Hapsburg; exit Napoleon to banishment and death; exit Dom Pedro back to the old country!

WILLIAM WOODHEAD.

BARNARD, Missouri, January 24, 1896.

GENERAL CONFERENCE.

WHEN AND WHERE HELD; SPECIAL
WORK THEREOF.

INASMUCH as there has been some agitation in previous conference sessions as to the advisability of the continuance of annual General Conferences, and fearing there is some misapprehension in the minds of many concerning the same, we offer the following.

Among all the Saints there is a special sacredness attaching to the sixth day of April, from the fact that on this day sixty-six years ago, Joseph Smith, under divine direction, organized the Church of Christ anew on the earth with the same plan, gifts, and blessings provided for by Christ when he first established it. Others hold it in double reverence, concluding that on this identical day eighteen hundred and thirty years before the Son of God was born, reasoning so from the seventeenth section of Doctrine and Covenants, it being a revelation from God.

It is well that this day be held in sacred veneration so long as the church remains, but to go to the extreme and urge that because the church was organized on this day at each annual recurrence of it a General Conference should be held, is not war-rantable in any. We should have more respect for what was done on this day than for the day itself, hence it is to the interests of all to make a success of the work commenced at that time; and if found expedient to dispense with an annual conference, we should gladly do so.

Had there been an uninterrupted succession of annual conferences on

this day, we might argue precedent; but even this fails. The church from its inception in 1830 to 1844 did not hold General Conferences annually. The last General Conference held was in 1841, for at a special conference held in October, 1841, Joseph Smith said:—

There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another General Conference until they can meet in said house. *For thus saith the Lord.*—*Times and Seasons*, vol. 2, No. 24; October 15, 1841.

The Reorganized Church has maintained the annual General Conference for thirty-five years; and while in its early history it could be conducted under favorable conditions and at a nominal cost, such is not now the case.

The Rules of Order says:—

The General Conference is a convocation of the general authorities of the church, empowered to take cognizance of and act for the entire church. All officers of the church may attend, and delegates may be appointed for districts, and for such branches as are not included in district organizations. These delegates may present such questions as they may have been specially instructed to offer, and may ask consideration and decision thereon.

From this I conclude, there cannot be held a General Conference of the church unless the general authorities of the church are present, or at least a majority of them.

In case of an official decision being demanded, there should at least be two of the Presidency, seven of the Quorum of Twelve, and thirty-six of the Seventy; and as in matters of decision these quorums hold check and counterbalance to each other; and as it is very probable that their service in this direction will be called into requisition more in the future than in the past; there will be greater need that they be present at our conferences.

As our missionary quorums move out into greater and untried fields they will, as a result, be farther removed from the church center and consequently be more unable to attend conferences of annual occurrence. It has been argued that there is no need for the missionary quorums attending General Conferences; but as they are general officers, under the law, it is as much their privilege and duty to attend as any other, and the conferences should be held at the time and place of most con-

venience to them. Is it better to have a conference every year and it poorly attended, or one every two or more years and have all, or the majority, of the general authorities present?

In the strictest sense of the term the General Conference is not a legislative body, but an organization met for the transaction of routine work or that of a provisional nature which can be largely provided for and facilitated in another way. The General Conference cannot enact laws or devise ordinances on manner of worship, for God alone can do this; but they can pass resolutions and devise means for the promulgation and effectual application of the same.

While the people have and always will have, voice and vote, either direct or by representation, in the general deliberations of the church, there are rights and prerogatives attaching to the quorums of the church which are greater than those of lay delegates; and the time must soon come, if it is not already here, when the quorums shall meet in "solemn conclave," and exercising the franchise given them of God proceed to settle questions of doctrine, rule, and order of the church. And while admitting that these quorums cannot enact over the heads of the people without submitting for their consideration and ratification, God has provided that they meet singly as well as conjointly, and that decisions be rendered, and that said decisions stand.

The Reorganization from its inception has been in the formative state, the leading quorums having never been completely filled; and while concurring in the wisdom of God in not filling, it is nevertheless true that the quorums were not in as good a position to act as though they were full. It is a question in my mind whether it is better to have an annual General Conference, or one in two, three, or even four years, when we consider that at every annual session, so far, much time and patience are expended in meeting issues the solution of which can be secured in an easier and better way. When grave questions confront the church is it not better that the "competent quorums" of the church meet in "solemn conclave" to consider and decide thereon? This would avoid the usual friction and the

publicity attaching to open discussion in promiscuous assemblies.

While radical differences may exist, and while it is possible that they cannot all be adjusted in said "solemn conclave," I am of the opinion that there are not so many differences between the leading quorums as many suppose; and I believe that a public airing of those differences in a promiscuous assembly of delegates and spectators large intensifies those differences; while a meeting of the quorums by themselves modifies differences and tends to an adjustment of ideas, as witnessed in the conference of 1894, at Lamoni, Iowa, and the "joint council" which followed. Here the Lord said,

The Twelve should remain at Lamoni, and continue in council with the Presidency and the Bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissension; and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. *It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.*—D. C. 122: 13.

The result shows the wisdom of this. I feel assured that more was accomplished in this "council" so far as these quorums and the general welfare of the church is concerned, than could have been in discussing these matters in a public conference. This being true, then will it not apply to matters that may come up? And can it not apply to all quorums affected by any question under consideration? We think so. When action is sought upon a certain matter and one quorum takes the initiative, then let them communicate with the other quorums and urge consideration. If after this considering, there is a unity in sentiment, the same can be brought before the General Conference for ratification; if there is not a unanimity, the quorums can be called in general council (not necessarily a General Assembly) and the matter be discussed from every standpoint with a view to union. If after every effort possible still a difference exists, and

it is believed by the quorums in the majority that a decision should be rendered, let them so decide and bring the matter before the body for action. But this should not be done until every effort fails in bringing about an agreement on the part of the quorums.

Most of the discussions on leading questions which engender feelings and a sense of alarm and unrest among the Saints, are done by the representatives of the church included in the administrative and judiciary quorums of the church. This discussion could as well be made in "solemn conclave" as in public sessions and would save us from unenviable ridicule by worldly scoffers, and at the same time not shake the faith of those who may be tender or young in the faith. Some measure should also obtain making it a breach of trust for any officer of the church to go among the Saints, and in private or public to dwell on the differences between the quorums, thus feeding the spirit of division which the Devil is seeking to bring into the church.

If, on matters pertaining to the specific workings of any quorum a decision obtains, it stands until repealed by God or the quorums. This being the case, is there not a necessity for General Conferences every year? Some urge, "The missions must be appointed." Is there a need for a General Conference to do this? Who appoints the missions? Not the body, but the quorums that God has stated should; viz., The First Presidency and Twelve. In mission work the Twelve are to labor under the direction of the Presidency; the High Priests under the Presidency and Twelve; the Seventy under the Twelve. Could the Presidency and the Twelve not appoint missions just the same? And then when our General Conference meets in two, three, or even four years, if there has been an unwise (which I do not think probable) use or abuse of this power, they would be amenable to the body. While in the proper performance of their duty and until it is proven otherwise, I see no provision in the law that General Conference can set aside appointments made by the appointing quorums.

To illustrate: Suppose the Quorum

of Twelve should appoint a Seventy to labor in New Zealand and the conference would change it and send him to Africa, under whose direction would he be laboring? Not the Twelve, for they directed him to go to New Zealand. The law says the Seventy shall labor under the direction of the Twelve—not the Saints in conference. It is scarcely ever that a change is made in the list of appointments, and when so it is usually done because one of the ministry affected by the appointment objects. And, could he not state his objections to the quorum appointing? And would he not be as fairly dealt with?

In case any emergency arises or circumstances necessitate the calling of a conference, the Presidency have that right. Now, if we have a conference every two or more years providing that if necessity requires it any time in the interim, a special session may be called, where is the evil to accrue from the change?

The benefits are:—

1. A saving of thousands of dollars to the church and the people.
2. A saving of from three to six weeks' time for the missionary in the field.
3. An ushering in of an era of more contentment among the Saints, as they are getting to feel about General Conferences like the people in the United States do about the convening of congress; they are anxious all the time the conference is in session, not knowing what is going to happen.
4. It would give more time for deliberation and thought, and would in a measure preclude spontaneous presentation and hasty action.

It would thus afford every general church official, and especially the missionary force, an opportunity of attending all the General Conferences of the church (which they should), a thing that they cannot now do.

Mission conferences could be instituted that could adjust matters and settle many things of a local character that are now submitted to the General Conference when they could with as much ease and accuracy be settled by the mission concerned.

PLACE OF HOLDING.

As to the place of holding the General Conferences of the church.

While I voted for Kirtland last spring out of respect for the many noble Saints in the East, I am now convinced that it is not wise to change the conferences about. The seat of the First Presidency, or some point in close juxtaposition thereto, is the place where General Conferences should be held; for it always will be the center of church circumference, or nearly so. Brethren in California, Salt Lake City, or Denver, can with as equal grace demand that the conference be held in the extreme West as that our eastern Saints can contend for the conference being held in the East.

It is urged that it gives us prestige with the world. We must consider that this is not the object of General Conferences. They are instituted to benefit the church internally.

Again Saints urge: "We have a right to the conference once in a while." The main work of the conference should be *business*, not social meetings or preaching; hence it is not instituted to secure a good time to the laity, but that the ministry may come together in the consideration of spiritual questions. We should not reason as to our rights as individuals, but should feel to support whatever facilitates the interests of the church as a whole.

There is a disposition on the part of some Saints if a missionary goes to General Conference to criticise him; and there is a feeling on the part of some of the ministry that they cannot afford to go to General Conference. So long as we have General Conferences it is as much the duty of one as of another to attend; and every member of the leading quorums of the church should feel it a duty, and do his best to be present.

Those under General Conference appointment, not having private resources to draw upon, should be privileged to draw upon the Bishop for expenses. It is inconsistent, when the church laws make it a duty for the ministry to attend to expect them to pay their own expenses when they have no resources to draw from save to ask the wife and family to yield up some of the pittance they now receive. The church should defray the expenses of her *active* representatives to conference, unless they are sent as

delegates or are personally able to do so themselves.

Another thing that seems peculiar: Our elders are sent out to prove the world, the Lord stating they would find people kindly disposed, who would "feed them, clothe them, and give them money." The universal testimony of the ministry is that God had fulfilled his promise. Now, suppose a minister under General Conference appointment has been doing this for a year, it comes General Conference time, he has now an opportunity of going "home;" that is, to spend a few weeks among the family of God. He goes intent on church work, but when he arrives he is informed that "although we are Saints, we can't even *feed* you unless you give us money;" and so the poor elder who has trusted God and the world all the year must now pay board, notwithstanding the fact that God has said, "*By this shall ye know my disciples,*" because they "*feed you, clothe you, and give you money.*" Thus the wearied minister after spending one year or more, roaming over hill and dale in search of sheep, comes home to the sheepfold and is told, "You can't come in here unless you pay us three or four dollars per week for board." In my experience I know of one worthy exception: We think it nothing amiss for Saints intent on pleasure and enjoyment, who attend General Conference, to pay a reasonable board; but to charge the "missionary," who has no way to pay unless he virtually robs his family of that which they need to supply actual wants is wrong. If there are not enough Saints who would be able and willing to board one or two elders, then the church should make arrangement and pay for their board at moderate rates. I do not write this reflecting on the motive of any, or because the conference this year is at Kirtland; for I know that the majority of the Saints who are there are poor and there are not many of them; and if there is any place (?) at all where it would be justifiable it would be there.

Let the conferences be held at longer intervals; let them be more permanently located and provisions made whereby the "missionary" shall not be under the necessity of remaining at home or drawing upon the al-

ready over-strained purse strings of his loved ones in order to pay his expenses.

Yours very truly,

T. W. WILLIAMS.

COUNCIL BLUFFS, IOWA.

WHOLESOME.

THERE is a wholesome growth in the gladsome things of the gospel when we improve each opportunity of increasing our store of knowledge and living by the commandments of the just One. The prophet asked:—

For who hath despised the day of small things?—Zech. 4: 10.

Perhaps the answer might not be amiss, Those who neglected to "follow after charity;" and that would be equally true now, for those in possession of true charity—the *love of God*, will be found doing God's will. There is small chance of being mistaken as to who fills the divine measure, for the Master said:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt 22: 37-40.

Those who eschew evil and seek to have their lives comport with the above will "desire spiritual gifts" that they may evince to one and all their confidence and trust in God:—

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believeth.—1 Cor. 1: 21.

And those saved through the means of the gospel and are in the spirit of it, will be of that class that will comply with the injunction,

But rather that ye may prophesy, and in so doing fulfill the word, he that prophesieth speaketh unto men to edification, and exhortation, and comfort.—1 Cor. 14: 3.

Another injunction reads:—

Forbid not to speak with tongues.

It is quite evident that the reason why none should forbid to speak in tongues is because God "*set*" that gift "in the church." (1 Cor. 12: 28.)

I will herewith recapitulate the points that I wish to emphasize as follows:—

1. Follow after charity.
2. Desire spiritual gifts.
3. Rather that ye may prophesy.
4. Forbid not to speak with tongues.

These commands can be found in 1 Corinthians 14: 1, 39, and are wholesome advice to all followers of Christ.

R. M. ELVIN.

WHAT IT WOULD AMOUNT TO.

WHILE a great deal has been said about the "Word of Wisdom," and especially about tobacco, we wish to look at this question in another of its phases. We are all anxious to see the church or kingdom of God built up faster than it has been in the past. We know it cannot be done without being preached, and we all feel willing to do our part in keeping the elders in the mission field.

Some may say, "We have paid our tithing, and when we have anything we can well spare, we give to the poor or to the missionary to aid in paying his expenses." That is good, yet I think I see where more might be done as well as not. The following might be the benefit derived by the church if the users would give to the church the money they spend for what God has said it is not "wisdom to use."

The church now numbers about twenty-five thousand. If but one member of every forty uses tobacco, we have six hundred and twenty-five users of the weed; and if the average amount used only amounts to ten cents per week (many use it to the extent of fifty cents to a dollar, and even more), we have a total of \$62.50 per week or \$3,250.00 per year, and I believe these estimates are made very reasonable.

Now let us see how much this is worth in souls. Suppose it requires \$250.00 per year to keep the family of an elder that he may spend all his time in the ministry. This "tobacco fund" would sustain the families of thirteen missionaries. Thirteen elders would, in the year preach, not less than one hundred and twenty-five times each, or 1,625 times. Now, taking the report of the Second Quorum of Elders at the conference of 1889 as a standard (their number of baptisms averaged one for every fifteen sermons) and we have one hundred and seven baptisms, all caused by the use of the "tobacco fund;" one hundred and seven souls saved in one year for the use of the money that is spent for that that God has said is not "good for man."

TEA AND COFFEE.

There are others still that might assist to a greater extent than the tobacco users if they would apply their "tea and coffee fund" for the

same purpose we have that of tobacco. Let us examine and find the real worth, or rather cost of this habit, for it is a habit as well as the use of tobacco. Twenty-five thousand church members, and to be on safe grounds we will only make our figures for one user of tea or coffee for each fifteen members, or a total of 1,666 tea and coffee users in the church. Now if one pound of fifty-cent tea or two pounds of twenty-five cent coffee would last a user five weeks, we have an expense of ten cents a week for each user. 1,666 users at ten cents each gives us a total of \$166.60 per week, or \$8,663.20 for the year. This amount would keep thirty-five elders in the field by supporting their families. This would give a total of 4,375 sermons and 291 baptisms.

Think of it, you tea and coffee drinking Saints, are you keeping two hundred and ninety-one souls out of the church and kingdom of God every year by the use of that that God has said is not wise for man to use? You who abhor the use of tobacco and sometimes almost abuse a brother because he uses it, while you are using tea or coffee just stop now and think. Be consistent. Don't condemn some one else for disobeying while you are doing the same thing.

"But," some say, "I don't think 'hot drinks' means tea and coffee." Well, you know that people who don't practice the "laying on of hands" "don't think" it is necessary.

To my mind "hot drinks" includes tea and coffee if it does not have direct reference to them. On account of "evils and designs" of "conspiring men." The adulteration of tea and coffee in later years proves the application of the Word of Wisdom to them to be good. Think again, tobacco and tea and coffee users, three hundred and ninety-eight souls might be saved each year if what you pay for what you would be better off without was only turned over to the Bishop of the church.

D. M. RUDD.

There are in Ohio about 17,500 oil wells, of which more than 3,000 were bored in 1894. The Kirkridge yields 310 barrels per hour, or 7,740 per day. Another yields over 1,200 barrels per day.

The Roman catacombs are 580 miles in extent, and it is estimated that from 6,000,000 to 15,000,000 dead are there interred.

Sunday School Associations.

SPRING RIVER.

Convention was held at Angola, Kansas, December 30, 1895; Mina Hart, assistant superintendent, in chair; Mirtie Jones secretary. Schools reporting: Angola, Kansas: Total enrollment 45; average attendance 30. Webb City, Missouri, 106; average attendance 62. Blendsville, Missouri, 124; average attendance 59½. A motion prevailed that each Sunday school in this district send its report to the superintendent of the school where the convention is to be held one week before the convention meets. Schools please take notice. The following motions prevailed: Each Sunday school do as it pleases in choosing its committee to prepare the program for next convention; also that superintendent of each Sunday school report to Sr. Mina Hart one month before convention is held what his Sunday school intends to have for entertainment. Moved that we request the General Sunday School Association to consider the wearing of some garb or badge for officers and delegates of the Sunday school to the convention, (along with credentials,) in order to obtain cheaper rates on railroads. Secretary's expenses, \$3.85, car fare and writing material. Report accepted and secretary allowed to draw on treasury for said amount; if there is not the said amount on hand, to collect from different Sunday schools in district. Each Sunday school is expected to help bear the expense of district. Officers chosen, Mina Hart, superintendent; Ida Davis, assistant superintendent; Mirtie Jones, secretary; Alfred Davis treasurer. On account of bad weather only a few were in attendance. Adjourned to meet at Angola, Kansas, May 25, 1896, at 9:30 a. m.

CONVENTION NOTICES.

The Independence district Sunday school association will convene on Friday, March 6, at two p. m., at Holden, Missouri. Afternoon session will be devoted to business, including the election of officers for the ensuing year, and the evening to instruction in Sunday school work.

We hope all the schools in the district will be represented. Music in charge of the Holden Sunday school.

A. L. NEWTON, Pres.
ABBIE A. HORTON, Sec.

Miscellaneous Department.

SPECIAL NOTICE.

The missionaries in Iowa and Northern Illinois will please take notice that the last ministerial reports for the conference year come due in March. Those who are not in charge should report on or about March 1, while those who are in charge of "fields of labor" should report on or about March 10. Please be as prompt as possible.

"In the March report, all the items required by the quorum as a prerequisite to missionary appointment, *must be furnished.*" (See

Herald for June 4, 1892.) "It should be the duty of the missionary in charge of a 'field of labor' to secure proper reports from all General Conference appointees in his field, summaries of which, together with his own report, must be sent to the missionary in charge." (Conference Minutes for 1893, page 68.)

In the minutes it reads "must be published" instead of "must be furnished," as above. The word "published" is an error, either of the quorum secretary or the proof reader, and like other mistakes it has had a tendency to mislead or confuse.

Please do not overlook the notice of Bro. A. H. Smith, President of the Quorum of Twelve, to the effect that it is probable that the quorum will appoint this spring in harmony with their resolution of 1894; that is, that only those of the Seventy will be appointed as general missionaries. (See Conference Minutes of 1894, page 8.) Farther than what is contained in the notice of the President of the quorum, and the quorum resolution, cited above, I am not authorized to speak. And those who feel like propounding questions to the missionary in charge will please bear in mind that I cannot presume what the quorum will do when it meets, further than what is indicated in the notice given to the readers of the *Herald*.

J. R. LAMBERT.

LAMONI, Iowa, February 10, 1896.

SPECIAL NOTICE.

Bro. J. C. Foss, laboring in the State of Maine, is hereby authorized to make collections of Herald Office accounts and make sales of church publications in his mission field.

This applies to all the ministry laboring under General Conference appointment, also to Bishop's agents and district presidents, who are requested to aid the publishing department, especially in those portions of the fields where there are no Herald Office agents.

The Saints will please take notice.

FRANK CRILEY,
Business Manager, Herald Office.

LAMONI, Iowa, February 6, 1896.

DELEGATE CREDENTIALS.

Will district officers kindly see to it that delegate credentials are sent in as early in March as can be done, so that a roll of the delegates may be prepared in season.

In some districts no conferences will be held before April, and such can make out the credentials authorized by their October or later sessions, and send in at any time. Those who hold sessions in February and March will please attend to it as soon as possible after the delegates have been appointed.

Remember the rule, that for every twenty-five members one vote is allowed, but not for the fractions thereof. Members standing on the records of disorganized branches in the districts may be counted, also scattering members who live within the districts who are not enrolled in some other district.

One paper certifying that so-and-so have been appointed by such a district, giving date when done, and signed by the president or

clerk of the district, is sufficient. Individual credentials are not necessary. Send all credentials to the Church Secretary.

Branches not in organized districts are entitled to one vote and one delegate each, and districts may appoint as many delegates as they have votes, if they see proper to do so.

No delegate can cast over twenty votes.

H. A. STEBBINS,
General Church Secretary.

LAMONI, IOWA.

GENERAL CONFERENCE MINISTRY REPORTS.

The blank forms provided for have been sent to the ministry who are under General Conference appointment. If anyone in the United States or Canada fails to receive a blank, please write and another will be sent. In a few cases the addresses were not known, but to such they were sent in care of some one whom it was expected would deliver to the one intended for.

H. A. STEBBINS,
General Church Secretary.

LAMONI, IOWA, February 6, 1896. 2t

CONFERENCE NOTICES.

The missionary in charge, Bro. Alex. H. Smith, expects to be present at the conference of the Southern Nebraska district which will convene at Wilber, Saline County, Nebraska, February 23 and 24. The district Sunday school association will meet at the same place on the 22d. A cordial invitation extended.

J. W. WALDSMITH, Pres.

The conference of the Northern district of California will meet on February 28 and the two following days in Montana Hall, Seventh Street, Oakland. Take cars to Adeline Station. Don't forget the Sunday school convention. Be prepared with lesson for March 1.

M. A. SAXE, Sec.

Conference of the Independence district will convene at Holden, Missouri, March 7, at ten a. m. We hope that the branches will be represented, and that as many as can will be in attendance as there is some important business to be done. We desire reports from all branches, and elders, and priests of the district.

R. MAY, Pres.

ARTHUR ALLEN, Sec.

2210 Wabash Avenue, KANSAS CITY, MISSOURI.

Conference of the Far West district will convene with the St. Joseph branch on March 14, ten a. m., in the Saints' chapel on Seventeenth Street near Faraon. Please let all the branches send in a full report. Bring the Spirit of the Master with you so that we may have an enjoyable time.

T. T. HINDERKS, Pres.

C. P. FAUL, Sec.

The Southern Missouri district conference will convene with the Burnham branch, on Friday, February 28, at ten a. m. All branch clerks in the district are requested to have reports made out as nearly correct as possible that we may avoid delay in forwarding our reports to the General Church Recorder, as this will be our last conference before General Conference. My permanent address now

is changed to West Plains, Missouri, but any wishing to send reports by mail can direct to me at Pomona, Missouri, in care of Henry Brooner.

W. A. BROONER, Clerk.

BORN.

BROLLIAR.—At Lamoni, Iowa, July 18, 1895, to Bro. Daniel and Sr. Sarah C. Brolliar, a daughter, named Elva Irene. Blessed January 31, 1896, by Elder R. M. Elvin.

GAYLORD.—To Bro. William and Sr. Laura Gaylord, Tabor, Iowa, September 8, 1895, a daughter, and named Ruth Mirth. Blessed January 26, 1896, by Henry Kemp and Mose Gaylord.

DIED.

VAN DRAN.—Ora May Van Dran was born at Plano, Illinois, July 17, 1877, and died at Sandwich, Illinois, January 29, 1896, aged 18 years, 6 months, and 12 days. She united with the Latter Day Saints Church at the age of eleven, thus remembering her Creator in the days of her youth. A short time before her death she told her mother she had no fears for the future; she only dreaded the pain of death. On Saturday, February 1, her school class met at the house and a short funeral service was held in their interest, and she was taken to the chapel at Plano, where further services were held. We then laid her to rest beside her father in Plano cemetery. She was a good girl, one whom to know was to love. A kind Savior has taken her to the rest in the paradise of God to await the first resurrection. Services were by Elder W. Vickery.

NELSON.—At his home in Carlsbad, California, January 21, 1896, Bro. P. C. Nelson. He was born in Utah, September 20, 1864; married to Sr. Mary C. Jacobson, November 16, 1885. One daughter and two sons were born to them. Wife, three children, father, two sisters, three brothers, and a host of friends mourn. Bro. Nelson was baptized in early childhood, and his neighbors in his late home speak in the highest terms of him as a citizen, a neighbor, and a Christian. When coming down with his last sickness he seemed to know that the end was near, as he arranged all his business so as to make no trouble or expense for his wife, and asked her if she was prepared for the worst. During the early part of his last illness he was blessed with the Spirit of prophecy, also open vision, part of which he related to his attendants, saying he had been shown the great plan of creation, but he was not able to relate all that he evidently saw. He was a kind and loving husband and indulgent parent. The funeral was conducted by Elder N. VanFleet, assisted by Elder W. P. Pickering.

TEAL.—Bro. Edward Teal died at his home at Mission, Illinois, January 22, 1896, aged 75 years, 4 months, and 12 days. Deceased was born in Columbia County, New York; emigrated to La Salle County, Illinois, in 1849; was married to Miss Susan Piester, January 1, 1839; was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Thomas Hougas, November 6, 1890. He was well and favorably known by nearly every one for miles around, having held various offices in the township

in which he lived, among them being the office of justice of the peace, which he filled for over thirty-five years. Funeral services conducted by Elder John B. Roush, at the Mission Latter Day Saints' church. An aged wife and five children mourn the loss of a kind husband and a loving father.

FLECK.—Gertie M. Fleck, November 13, 1895. She was born August 22, 1890, at Unionburg, Iowa. William Wallace Fleck died November 4, 1895; was born in 1892, at Council Bluffs, Iowa.

Where, then, art thou?
With the Savior.
Blest forever, blest to be,
Mid the sinless little children
Who have heard his "Come to me."

CHAPMAN.—Judah Chapman, born in Wiltshire, England, October 8, 1843; died January 31, 1896, at his residence, Cass Township, Harrison County, Iowa. By a consistent life he had demonstrated his faith in Christ and his gospel, being a member of the Latter Day Saints Church for the past twenty-six years, until he was held in such esteem that it was said of him, "He had no enemies; all were his friends who knew him." He was buried from his home, and the vast concourse of people attending manifested the esteem in which he was held. He leaves a wife, three children, and a number of other relatives to mourn his departure. The sermon was by J. W. Wight from Revelation 14:13, assisted by W. Bullard and W. Smith.

BALLINGER.—William H. Ballinger was born October 9, 1834; died January 29, 1896. Deceased joined the Methodist Church October, 1878, but during the last year had expressed belief in the Latter Day Saints Church, and in his last sickness declared his intention to embrace the gospel, if spared. He leaves a wife (a member of the church), six children, two brothers, and two sisters to mourn their loss. Was a resident of Harrison County, Iowa, since 1864, and the large concourse at his funeral bore evidence of the esteem in which he was held. Sermon by J. W. Wight, assisted by S. B. Kibler.

WALLING.—At Glenwood, Iowa, January 17, 1896, Sr. Josephine Walling, wife of Bro. W. H. Walling. She was born November 24, 1867, at Gosport, Iowa; was baptized in 1892 at Thurman, Iowa, by Bro. J. B. Heide. She endeavored to live a consistent Christian life and was beloved by all who knew her, as was attested by the many who attended the funeral. She was preceded to that better land by three of her little ones. A husband and little child mourn the loss of this loved one. Funeral services conducted in the Christian church by Elder J. B. Heide.

MYERS.—At her home in Wilson, Michigan, Sr. Thesdocia Ann Myers. Born in Oxford, Ontario, November 28, 1848; baptized by Elder John McKenzie, at Wilksport, Ontario; died January 4, 1896. Husband, five sons, and four daughters mourn. She was fully resigned to the will of God. Funeral sermon preached in the schoolhouse by Elder Thomas Badder, assisted by E. C. Blackmore.

LIGHTOWLER.—At Stockton, California, October 1, 1895, Bro. Joseph Lightowler, aged 76 years, after an illness of three years and six months.

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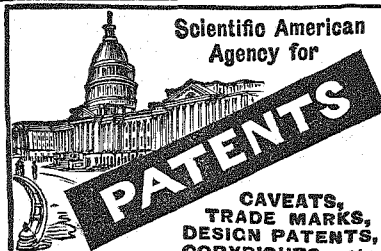
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Vol 43.

Lamoni, Iowa, February 19, 1896.

No. 8.

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BAPTISM OF POLYGAMOUS CONVERTS.

ONE of the delicate and troublesome question which arose before the last General Assembly of the Presbyterian Church, North, related to a request received from the Synod of India asking the Assembly to leave the decision as to the admission or exclusion of any polygamist convert to the ultimate authority of the church courts in India, where alone, it was claimed, all the facts in each particular case could be known. The chief point was the contention of the members of the Synod of India that in some few and special cases polygamous converts ought to be received into the church without being required to abandon at once all but one of their wives and families. The enforcement of such a general rule, it was said, would sometimes result in bringing much necessary hardship and misery upon worthy people. The Synod did not ask, of course, for the liberty to sanction a polygamous marriage contracted after entrance into the church, nor to sanction such marriages contracted at any time except in a few special cases where the conditions seemed to justify such action. It was also agreed by the Synod of India that if polygamous converts were thus permitted to be received, they would be debarred from holding any office in the church. The

request was strongly opposed in the General Assembly, and the result was that the request from India was refused. This refusal was based partly on the ground of the difficulty and danger of making such an amendment to the constitution and book of Discipline of the Presbyterian Church as would allow the General Assembly to grant the request of the Synod of India in legal form. Interest in this subject is revived by a long letter which Rev. S. H. Kellogg, D. D., author of "The Light of the World," writes to the *Herald and Presbyterian* from Landour, India, explaining and defending the action of the Synod of which he is a member. Among other things Dr. Kellogg says:—

"I should add that in asking the liberty of ultimate jurisdiction and decision in all such cases, the Synod of India would on no account be understood as expressing a judgment as to what the principles of New Testament law may require in other mission-fields. For the assumption that polygamy is one and the same thing everywhere is a grave mistake. From the testimony of former Allegheny students of mine, and many other friends, in various missionfields, I am convinced that polygamy, though always and everywhere an evil, and on no account to be perpetuated in the Christian Church, is morally considered a very different thing in different countries. In Africa, for instance I think that I for one should look on that horrible concubinage which is there miscalled marriage, as absolutely compelling the refusal of church membership till all but one was put away."

Referring to a previous article in the *Herald and Presbyterian*, criticizing the proposal of the Synod, Dr. Kellogg writes:—

"Even were it not improbable that thirty-six out of forty-three of your ministers and elders in India should have gone so grievously astray, and be entertaining so lax views concerning polygamy and the sanctity of monogamic marriage, as your article suggests, how about the women of the church? Surely, they, at least, are

likely to be sound on the question of monogamy, and to have no fondness for polygamy, whether in Utah or in India. How, then, shall the fact be explained that when the thirty-six married and unmarried missionary ladies present in that meeting of Synod took a vote among themselves, to ascertain their position, as a body, in this matter, *all but three*—and of these, one only about two weeks in India—voted their agreement with the position of Synod as set forth in that memorial; namely, that in some cases it would be unjust and cruel, and therefore contrary to the Spirit of Christ, to insist that, as a condition of baptism, a polygamist applicant should banish all wives but one from his roof."

In an editorial reply following Dr. Kellogg's letter, the *Herald and Presbyterian* argues that under no circumstances or conditions would the admission of a polygamist into the Presbyterian Church be allowable or defensible. It says:—

"That only a few polygamists are seeking admission to the churches makes no difference in the principle. The church which receives even one, and allows him to live in polygamy, abandons its testimony against the sin of polygamy. If a thing is sinful, the difference between tolerating it 'as a universal rule' and tolerating it in special cases is simply one of extent. If polygamy is 'always and everywhere an evil, and on no account to be perpetuated in the Christian Church,' the difference between perpetuating it in India and in Africa or Utah is not great."

"In depicting the fate of women whose husbands abandon polygamy, Dr. Kellogg assumes that they will be left to suffer. We should say that any man refusing under such circumstances to provide for his wives lacks the evidence of conversion. The women must be cared for, and the convert who, cleaving to one wife, ceases his relations to others, is the person to care for them. If he has the spirit of the Gospel, he will do this. It is easy to describe the hardships which would

follow the abandonment of polygamy by converts and their wives, but an equally strong appeal can be made in the case of other sins. Gamblers and saloon-keepers sometimes maintain their families in luxury. To give up their business may mean sacrifice and real suffering to their families, but this is no reason for receiving men into the church with the understanding that they are to continue their sin.

"There may be questions as to which is the true wife, and other questions which require wise handling, but no difficulty can justify the church in formally sanctioning polygamy by receiving and retaining polygamists as members. Yielding here, it must yield at every point where heathen customs and laws antagonize Christianity."—*Literary Digest*.

VALUE OF TRUE CULTURE.

DR. EDWARD CAIRD, the master of Baliol, in addressing a Glasgow audience recently on "The relation of culture to knowledge," said that the word culture had a certain air of arrogance and pretension, so that one could hardly make use of it without seeming to be a superior person; yet on the other hand, it expressed an idea for which no other word was quite so appropriate. People meant by it more than knowledge—more even than science and literature. They meant by it science and literature taken up into the mind and made one with it, so that they formed part of its very substance in addition to its natural forces.

No sooner did we provide the opportunities and means of education than we had to encounter the difficulty of so using them as not to overburden the mind. Every one who had had much experience as a teacher must often have met with cases in which the definition "overeducated for your intellect" would apply. The root of the evil, however, was seldom overeducation; indeed, it might be doubted whether there was such a thing. Overeducation meant education on the wrong things and on the wrong methods.

In considering what it was that constituted true culture it was necessary to avoid two opposite errors—the error of those who would separate culture from knowledge, and the more common error of those who would

simply identify it with knowledge.

Speaking more particularly of culture and knowledge as the instrument to culture he said we could not now take the world at first hand. We inevitably saw it as interpreted by great bodies of literature and science, which had been the result of the thought of those who had gone before them. Therein lay our privilege and our danger—our privilege, because we had not now to cope with all the heavy task of making the universe intelligible, but took it up at an advanced stage; our danger, because that made it so easy to live a borrowed intellectual life. Unless knowledge had a life of original activity in us it did not deserve the name of culture.

Dr. Caird declared in conclusion that the ways were opened for a higher and more humane kind of culture in the twentieth century than the world had ever before seen.—*Ex.*

ABOUT TOBACCO.

THE school board of Santa Ana found that for some reason the boys in the public schools were nowhere nearly as proficient in their studies as the girls, and an investigation was instituted to discover the cause, whether the boys were being neglected by their teachers, or whether a lack of discipline was chargeable with the fact that the boys were not doing well. The investigation was had, and it was found that 90 per cent of the boys between the ages of twelve and fifteen years, who attended the public schools, smoke cigarettes. The investigation did not require to be pushed any further. It is sufficiently well known that cigarette-smoking blunts the intellect as well as undermines the constitution, and if 90 per cent of the Santa Ana boys stay with the habit 90 per cent of Santa Ana boys will be failures in life, and no help for it.—*Palo, (Cal.) Mail*.

From the records of the senior class of Yale College during the past eight years, the nonsmokers have proved to have decidedly gained over the smokers in height, weight, and lung capacity. All candidates for the crews and other atheletic sports were nonsmokers. The nonsmokers have gained 20 per cent in height more than the smokers, 25 per cent in weight, and 62 per cent more in lung capacity. In the graduating class of Amherst College of the present year,

those not using tobacco have in weight gained 24 per cent over those using tobacco, in height 37 per cent, in chest girth 42 per cent, while they have a greater average lung capacity by 8.36 cubic inches.—*Medical News*.

EUGENE FIELD'S LAST STORY.

In 1884 Eugene Field wrote a story which he called "The Werewolf." When it was finished he laid it aside and a year afterward entirely rewrote it. In 1886 he again took it up and revised it, and during the nine years between that time and his death in November last, he rewrote it eight times. His last revision pleased him and he decided to print it. But death came too suddenly, and the story was found, unpublished, among his effects. Mrs. Field, concluding to have the story appear, gave it to the editor of *The Ladies' Home Journal*, in which magazine all of Mr. Field's work, outside of his newspaper articles, was presented to the public. The story will be printed in the next issue of the *Journal*, strikingly illustrated by Mr. Howard Pyle.

LITERARY NOTES.

There is a small room in an upper floor of a busy mercantile house in St. Paul's Churchyard, London, that is closely connected with the history of the Young Men's Christian Association. More than fifty years ago the Association started with a band of twelve young men who had gathered for a meeting in this room. Two years ago, at the time of the fiftieth anniversary of the founding of the Association, its founder, Sir George Williams, was knighted by Queen Victoria. Sir George has now written for the *Sunday School Times* a very interesting sketch of the origin and marvelous growth of the Young Men's Christian Association, which, beginning with twelve members, now numbers more than half a million. The article appears in the issue for February 8.

The *Review of Reviews* for February contains an article which, in the compass of two pages, makes perhaps the most telling and effective exposure of the recent Turkish massacres that has yet been attempted in the English language. The article is based upon full accounts of the massacres, written on the ground by trustworthy and intelligent persons—French, English, American, Turk, Kurd, and Armenian—who were eye-witnesses of the terrible scenes. The article estimates the number of killed in the massacres thus far at 50,000, the property destroyed at \$40,000,000, and the number of starving survivors at 350,000.

It is computed that every year the earth receives about one hundred and forty six billions of shooting stars, which fall on its surface, slowly adding to its mass.

An error of a thousandth part of a second in an astronomical calculation would mean an error of 200,000,000,000 miles in the distance of a star.

Narragansett is a corruption of the Indian name Naigansett, "at the point."

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 8.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 19, 1896.

PROGRESSING ORTHODOXY.

THE following report of a sermon delivered in Unity church, Los Angeles, California, was sent us by Bro. R. R. Dana, as clipped from the Los Angeles *Times* of January 27.

Progressing orthodoxy moves slowly, very slowly in some directions; so very slowly indeed that the end will undoubtedly come before the change is sufficient to place it in position to come to a unity of the faith in the bonds and terms of the gospel covenant. However, while we remember the statement that the new wine cannot be contained in the old bottles of popular theology, we accept with pleasure the indications of increasing light and freedom of thought wherever seen. We also remember that the spirit and preaching of the restored gospel is to be credited with the diffusion of the "greater light":—

UNITY.

A sermon on "Christ preaching the gospel in hell" was delivered by the pastor, J. S. Thomson, from the text, "The gospel [was] preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4: 6.

In the third and fourth chapters of First Peter, Christ is represented as preaching the gospel to the inhabitants of hades; and we learn from these two chapters, from Second Peter, and from other scripture, that Noah was a preacher of righteousness; that he preached morality and repentance to the people living before the flood, that they still sinned and refused to repent; that they were drowned in the flood; that they lived in hades nearly two thousand and four hundred years; that Christ, after his death, went in his spirit without his body to preach the gospel to the spirits therein; that he remained three days in hades, doing good. Christ came to our world to save the lost; and there is surely nothing in his life and gospel inconsistent with a mission into the infernal regions to teach and save souls. The reason that the antediluvians are mentioned especially as needing and receiving Christ's

gospel in hell is that they were so wicked that heaven destroyed them utterly from the face of the earth. A race that deserved such destruction must have been exceedingly sinful. When Christ visited them in hades they had suffered for more than two thousand years. This shows that sin brings punishment, or suffering, with it here and hereafter.

Protestantism teaches that, when a man dies, his spirit jumps all intermediate stages and rises directly to heaven or sinks immediately into hell. Catholicism teaches that venial sins and the stains of forgiven mortal sins require to be washed out of the soul in purgatory before it is fit to enter heaven, and that a man dying without his deadly sins being forgiven goes straight to hell. Catholic and Protestant churches deny that a sinner will have a chance in the other world to reform his character and to rise to heaven, after working out his salvation in hell or purgatory; but Peter has taught that Christ gave another opportunity to the very wicked antediluvians, who had died without forgiveness.

If God will ever refuse to forgive and help a sinner at any time or in any place, here or hereafter, then he is infinitely inferior to the tender, and loving, and self-sacrificing Christ whose great love for mankind would not allow him to rest after his cruel death, but sent him into the infernal regions to save his human brothers and sisters. The Catholic and Protestant churches teach that the worst sinner may receive forgiveness for all his sins, and escape the consequences of his crimes; but the gospel teaches no such irrational and immoral doctrine. The trinitarian who believes that his crimes are forgiven and that he will not have to suffer for them, and the liberal who fancies there is no hell for crime, will in the next world have the experience of Dives, "who lifted up his eyes in hell."

A SEASONABLE WORD.

THE following sermon was preached by Rev. C. A. L. Richards, Rector of St. John's Chapel, Providence, Rhode Island, December 25, 1895, just past, clipped from the Providence *Evening Bulletin* for December 26, sent us by Bro. T. C. Whipple, of Providence. We give it place because it expresses vividly the contrast between the message of peace and the prospect and object of war; and condemns the national political folly that leads to war:—

Christmas Day was observed at St. John's church yesterday by a service of morning prayer at eleven o'clock, followed by a high

celebration. The music was exceptionally good. The rector, the Rev. C. A. L. Richards, preached a vigorous and timely sermon on the familiar words, "On earth peace, good will toward men." He spoke as follows:—

That is the Christmas message. When was it ever so stinging a satire, such a reproach and rebuke as to-day? Rarely have Christian people entered upon this time of joy and gladness with a less festive and jubilant heart. Not in the darkest days of the Rebellion, and some of them were dark indeed, did your speaker find himself so near despairing of the republic as at the present hour. Not that he has for a moment anticipated war; that were too horrible a portent to conjecture—not that he is overmuch alarmed as to commercial disaster, for stocks may fall, and wages may fall and factories be closed, and the rich go bankrupt and the poor go hungry, and yet the conscience and the manhood and the character of the nation will rise to the emergency and stand upright through the storm. It is not the part of the Christian minister greatly to dread, timidly to forecast any evils that may happen to the body. But there are worse shames and evils that lovers of Christ and of their country, believers in the Gospel of the Incarnation and believers in free institutions, are compelled to recognize and dread. There are moments when Christians and patriots are pained and ashamed to the core. As I look to the appointed rulers of the nation I read, writ large, the old-time Hebrew warning, "Put not your trust in princes," and as I look about the land and hear the amazing plaudits of press and people, I complete the lesson, "Nor in any child of man," for there is no help in them.

This is the close of the nineteenth Christian century. For all those ages, year after year the clear note of the angels' song has been ringing, "Peace on earth, good will toward men." And upon this continent to-day stand two prominently Christian nations. In profession, and, I believe, in sober reality, England and America stand, as no other nations stand for Christ. We may misjudge them, we may partially regard the nation of which we are a part and the land from which our fathers came. But, from our point of view, at least, there are no two lands so leavened and permeated with Christian convictions and principles as these. If we can think that our Lord lives upon earth to-day, we have been wont to think that in these two peoples especially his presence may be discerned. We have borne to the heathen the gospel message, and now from the heathen might come back to us the rebuke, "Physician, heal thyself," "Followers of the Prince of Peace, follow the things that make for peace." To think that at this Christmas time we and our kinsmen across the seas have been standing on the alert for instant

quarrel; ready to fly at one another's throats and set the world on fire!

Let England's responsibility for the shameful situation alone. This is not the place to weigh her fault or measure out her claim. Grant that she may have been arrogant; that her rulers have been curt of speech, lacking in diplomatic suavity, that she has been unduly peremptory to a sister republic, and having a giant's strength she has used it tyrannously. All that were a grave fault and will entail a grave penalty. They tell us, she has more to lose than we in case of war. Well, be it so. She will lose it then or incur the blame of the wise for risking it. But that is not our concern. Let her own teachers tell her that. History will take care to tell her that. We need not enforce the lesson. We have work enough at home, we have ourselves to look to.

And for ourselves, for the nation at large, it seems to me we might well chant misereres and intone litanies to-day, rather than utter glorias and jubilates. We might well strip these walls of emblems of festivity and hang them with sackcloth, and relieve the gray monotony with blotches or bloodred, and lurid flame and color. I know these seem extravagant words. I know that they express a transient mood, and that far down in all our hearts the deep causes for Christian joy and gladness lie undisturbed, fast anchored to a rock which cannot be removed. I remember that amid all the horrors of civil war, we still managed, as a Christmas time came round, to believe somehow in the angel's message; to be sure that sorrow endureth but for a night and that joy cometh in the morning; to be proud of the manhood that could die for a cause and look hopefully on to the liberty that war might win, the good will and peace that should have its foundations firm in righteousness. And so to-day I know that the angels' song rings out above all earthly clamor and wail; that its promise is but delayed; that through all temporary retrogressions, all relapses toward the barbarian and the wild beast, man still moves forward and the world makes progress. I thank God for the slowly returning sanity, the uplifting of the faces and the voices of lovers of peace and disciples of good will. I rejoice in the confidence that on both sides of the great sea the influence of the peacemakers will presently prevail. But none the less all good men must be pained and shamed for our land and its rulers to-day must ask what has the pulpit been about? what has the Church of Christ been about that it has little Christianized mankind, so little leavened the whole lump with the spirit of our Master.

Is it not a wholesome, a timely reminder, that what we have called our civilization is but skin deep; that religion has not yet rooted itself deep down in the soil of society; that the primeval instincts of the wild beast and the savage to raven for their prey still survive, and must be reckoned with and dealt with? Is it not a reminder that the Christian Church must not suspend her energies even for an hour, must not hold her hand as if the season of rest was come and the field

was won and there remained no longer very much land to be possessed? Is it not a wholesome and needed reminder that we may tell of a God of love, and men may lightly hear and seem to welcome the lesson, and call one another friend, brother, kinsman, fellow-disciple—and then—do but touch their pride and rouse their temper and the boasted fraternity is forgotten? With hot haste they stir the old embers, they turn their ploughs into armor and their scythes into weapons and begin to learn war, like very heathen, once more.

Do not mistake the occasion of these words. I would not lay undue stress upon the message of our Chief Magistrate, though with it a national treasure, a great reputation has crumbled into the dust. I have not now for the first time to learn the fallibility of the wisdom of the wise, or how well-earned fames may be ruined in an hour. That a good man may go astray and a strong man suddenly falter is no new experience. The deplorable, the horrible thing, is the response all the land over, the levity with which graybeards confronted the thought of causeless quarrel and snatched at torch and brand, the fact that among men in office there was no brave voice to rebuke the sudden madness, the fact that even the barriers of party spirit broke down before the rush of the jingo spirit, and a whole people, through its press and its representatives, were ready to cry havoc and set loose the dogs of war. I think of the way in which men of law and peace have dared to talk of war as healthy discipline; as a needed tonic in these days of pacific prosperity; of the way in which the common conscience has been debauched—that there should have been no instant recoil from those braggart and unseemly words—but that from all round the horizon should have flashed messages of approval from those whose sensitive fingers feel the popular pulse, and that with a few most honorable exceptions the press, which they tell us is to supplant the pulpit in these enlightened days—the press clapped its hands and threw up its hat, and shrieked for carnage.

It is an unexpected and awful disclosure of national character, which may well turn our feast into mourning, and bring us to our knees with shame, and teach us to repeat the "Angels' Song," not with lightness of heart and exaltation, but as a stern lesson, quite above our present attainment; a lesson to be painfully learned and faithfully transmitted to our children, Peace! Good will!

Barbaric passion has been roused. Financial credit has been shaken. Recklessness of character has been revealed and developed in our public men. The illusion of a great name, that rose above party and dared confront the mob, has vanished, and very patriotism has become a mockery by the substitution of a cheap and blatant jingoism in its stead. Our flag hangs heavy in its folds and hides its stars. There is a blot on our scutcheon that long years will not efface.

Once more, I say, I would not exaggerate. There are hopeful signs of reaction, tokens of saving common sense, if of no nobler feeling, coming slowly to the front; reason to hope

that some of the positive consequences of our folly may be averted; reason to feel sure that, whatever bad blood has been brewed, England and America have so far learned the gospel lesson that no actual conflict will come; that sober second thought will prevail; that the crash in Wall Street will suffice as a propitiatory sacrifice and act as a warning bell to ward off a bloody crash in battle. But while all that is true, it is also true that we have already come to grief, and have been greatly shamed. It is plain that our gospel lesson has not, so far, been learned as to become part of our being—an instinct for our conduct. It has not become a law in our members—a second nature in our lives. We have learned it, as a half-breed man learns courtesy, which controls his behavior when he has time to think, but loses its hold upon him in moments of excitement. We keep back the blow, but not the word of provocation. We refrain from the actual onslaught, but stand all aquiver with the thrill of rage, our muscles strained, our brows furrowed, our cheeks flushed, our eyes aflame. We are still half heathen. We can understand by personal experience something of the darkness before the day star began its shining. We look once more on the rock from which we were hewn, into the hole of the pit from which we were digged. We realize afresh how great was the mission of Jesus; how unnatural, unfamiliar to man was His message; how vast the work that His church has yet to do.

So, as humble disciples of the Prince of Peace, let us lift up our voices, hoarse though they be with tears, and echo what comes to us from the heaven to-day, as a stern and rebuking utterance. Let your troubled waves be still, "On earth peace; good will towards men." That is our lesson unlearned, and to be learned by heart.

If you and I have ever loved party above principle, cheap success above conscientious duty; if we have ever valued national wealth above national righteousness; if we have helped put unworthy men in places of responsibility; if we have cherished in ourselves a bastard honor, quick to resent injury; if we have carelessly wounded our neighbor's pride and provoked his enmity; if the gaudy trappings of war have allured us; if we have been dazzled with the crimson stain of blood; if we have loved the glory that wastes the poor man's savings, and thrives upon the widow's and the orphan's tears; if we have idolized the scourges of mankind as heroes; if we have forgotten the beatitudes and taken on our lips the anathemas; if we have asserted self instead of denying self, and found our pride in Lordship rather than service; if we have not been peacemakers and lovers of peace; if in our daily living we have not cultivated the love of our neighbors, the meekness, the courtesy, the graciousness of spirit which are its natural fruit, O, disciples of the lowly, loving Jesus, let us take shame to ourselves and begin now to take to heart the Gospel lesson. For out of the soil of private virtue public virtue springs. Our rulers come from the people, and the nation is such as the people choose to have it. The stream will not rise above its source, nor the politicians be

more Christian than their constituents. We must begin at home if we would not be shamed abroad. We must wear the mantle of charity every day in private life, if we would have peace and good will shine as stars upon our national banner. We must teach our children, not only with our lips but in our lives, that there is always something nobler than the resenting of insult or the suspecting of insult; that there is a finer courage in patience than in explosion, in calm endurance of evil than in wrath and strife. We must hush their murmurings and soothe their injured pride by pointing to Bethlehem and Calvary. There was no room for Jesus, yet still he came, and was born to love us and give himself for us. And men nailed him to a cross, and yet he cried, "Father, forgive them!"

So that one joy remains to us, that the angels did sing, and that the star did shine and the dawn did break, and the Hope of the World did come. Over this chaos of human passion the spirit of love broods. With pity our Father beholds the petty strifes and quarrels of his children, and soothes and chides their childishness. Above the voice of the tempest rings Christ's voice, "Be still!" Above blare of trumpet and beat of drum and tramp of gathering armies is heard the King's command, "On earth, peace towards men; good will!" Let us love the brothers we have seen, and so learn to bear more patiently with the brothers whom we have not seen, though they be as peevish, as reckless and as childish as we ourselves.

TEMPLE LOT SUIT.

THE next issue of the HERALD will contain an important article from Bishop Kelley reviewing the late decision of the United States Circuit Court of Appeals on the Temple Lot suit. Look out for it.

AN AEROLITE.

MADRID, February 10.—An immense aerolite exploded above this city at 9:30 a. m. to-day.

There was a vivid glare of light and a loud report, followed by a general panic. All the buildings were shaken and many windows were shattered.

According to the officials of the Madrid Observatory the explosion occurred twenty-six miles above the earth.

The force of the explosion was felt for several kilometres around this city and the concussion was so severe the partition wall of the United States Legation collapsed and nearly all the windows of that building were broken.

The sun was shining clearly at the time and the only thing visible in the sky was a white cloud bordered with red, which was traveling rapidly across the heavens, leaving behind it a train of fine, white dust.

When the explosion occurred the populace believed it was an earthquake or a sign of divine wrath.

Many injuries resulted from the panic which broke out amongst the people and

from the frantic attempts made to escape from the factories and schools. Seventeen persons were injured in one tobacco factory by the collapse of a staircase when the inmates rushed upon it to escape from the building.

At the Palace it was at first feared a bomb had been exploded.

Much damage was done by the force of the concussion to walls and windows throughout the city.

EXTRACTS FROM LETTERS.

BRO. M. H. BOND, of St. Louis, reports the organization of a local branch Sons of Zion in the Missouri metropolis. He writes:—

Organized Sons of Zion on Monday evening. A marked success; the Spirit of God was present and we are likely to reach some young men through this "organization for good" whom the church hitherto has failed to reach.

Bro. F. G. Pitt by letter from Kewanee, Illinois:—

Our conference at Kewanee was well attended; a good interest manifested, and all passed pleasantly. Bro. G. Hilliard, M. T. Short, and James McKiernan were with us. Bro. John Chisnall was chosen president of district. I baptized three yesterday, including the young minister of whom you wrote me. I go from here to Peoria; to Plano next week. The work in the city is doing fairly well; some very nice people investigating. Our branch now numbers one hundred and nineteen. My son Fred has been called and ordained a priest. He is very earnest in the work. I thank God for this blessing.

Bro. J. C. Crabb wrote from Little Sioux, Iowa, February 7:—

Meetings at Moorehead, Ticonic, and two schoolhouses in that region were well attended. I started from Moorehead in company with Bro. Levi Wilson, and find him especially adapted to the work of opening up new places, and letting me follow up; after his preaching from one to two discourses. I begin at Smithland on Monday evening next, thence to near Kingsley, the 14th.

Bro. J. R. Sutton, Powersville, Iowa, February 10:—

Was called upon to administer to Sr. Miller, the ninth, after the doctor said she could not recover. She was almost instantaneously healed; to God be the praise. I leave for Grove Hill. Good interest here.

Bro. J. W. Wight is doing encouraging work in and about Woodbine, Iowa, he writes, February 12:—

We have just returned from the water, where H. O. Smith has acted as the Apollos for four; and from indications there are others yet. So mote it be. Nine since arrival here.

Bro. I. N. White, Independence, Missouri, February 13:—

Please find inclosed articles for *Herald* from Elder Sewell and self upon the finding of the twenty-four plates. I trust the subject

is of sufficient importance to ask a place in the *Herald* for them. They also will go into the *Firm Foundation*—Christian paper—of Texas. Last week I held a debate with Elder J. H. Carter, eight miles east of Kingston. Meet him again on March 2, at Kingston, upon the two churches. The debate that I was to have commenced at Richmond, Missouri, on 11th inst., with Elder J. H. D. Tomson, is postponed to sometime in May, by request of Mr. Tomson. The work is moving finely. The more it is opposed the faster it goes. We have only to live the doctrine which we preach, and success crowns our every effort. Snow, mud, and bad roads are to be met with now throughout these parts.

Bro. White's and Elder Sewell's article will appear next week, space permitting.

EDITORIAL ITEMS.

THE Pittsburg, Pennsylvania, *Dispatch* celebrated its half century jubilee, in its issue of Saturday, February 8; and in that issue the leading enterprises of the city and its leading men of secular and religious affairs are presented. Among them is Bro. Josiah Ells, of the Reorganized Church, whose picture (a very good one) is given, with a pointed and clear statement of the organization of the church in Pittsburg and the faith is presented from the pen of Bro. G. H. Hulmes. The world moves.

Bro. G. H. Hilliard, of the Bishopric, will be at Mission, Illinois, on Friday, the 21st inst.; at Plano and Sandwich over Sunday, the 23d. He will then attend district conference at East Delavan, Wisconsin, February 29 and March 1.

Bro. Wallace N. Robinson, Secretary of the General Sunday School Association, was at Lamoni over Sunday, the 9th, visiting friends and looking up matters of interest pertaining to his line of work.

Bro. E. B. Morgan, laboring in the Nodaway district, tarried a few days at Lamoni during the week of the 9th. He reports a growing friendliness among the people toward the work. "Godspeed" is often wished him by hearers of the word.

Brethren would find it to their advantage, also to the convenience of others, if in fixing times for conferences they would specify exact days and dates. The often chosen "first Saturday and Sunday before the full moon," a convenient season and chosen because a good time to travel the roads, is often lost sight of. When

dates can be hunted up and given it is a decided and additional help to many who desire to attend.

Bro. O. B. Thomas reached Lamoni on Wednesday, the 12th, for a brief visit among relatives and friends.

One dollar is our price for each marriage notice. We more often receive the notice than the dollar, however.

President Blair hopes to attend the conferences at Guilford, Missouri, the 22d inst., Council Bluffs, or Dow City, the 28th inst., Shenandoah, March 7, St. Joseph, March 14, and St. Louis, March 21.

WANTED.—Copies of HERALD No. 7, volume 1—July, 1860. Address Editorial Department, Herald Office, Lamoni, Iowa, giving price.

Persons having copies of the *Times and Seasons*, *Millennial Star*, *Messenger and Advocate*, or other early church publications that they will donate to the church or sell will please address the Editorial Department, Herald Office, stating terms.

The St. Louis weekly *Globe-Democrat* of the 21st ult. has a lengthy article entitled, "The trial of Jesus." It purports to be a document giving an official account of said trial and to have been discovered in Sardis by two Italian explorers; also to have been engraved originally on plates of brass. We mention the article. Like many other reports it lacks confirmation.

The managers of the Cleveland, Ohio, *Plain Dealer* propose to make their paper the agent through which the news loving world shall learn of the doings of the coming April session of conference. Preparations are being made to make the story of interest. Bro. Gomer T. Griffiths has been the one with whom the *Plain Dealer* people have been consulting, and he is anxious that those of the Saints abroad who cannot attend conference will avail themselves of this opportunity to get early news from the session. Send in your orders to G. T. Griffiths, Temple, Lake County, Ohio; as see notice in HERALD.

Numerous letters left over. As many as we have space for will appear next week. The remainder will be summarized.

Bro. Criley announces a popular cheap edition of the "Saints' Hymnal, words only" at the low prices of 25

and 35 cents per copy. See advertisement on cover.

The Nickel Plate Road, the shortest line from Chicago to New York and Boston via Fort Wayne, Cleveland, and Buffalo, operates a perfect passenger equipment with a first-class roadbed and an exceptional service of Wagner Sleeping and Buffet Cars. Rates always the lowest. For information as to rates, time of trains, etc., call on or address J. Y. Calahan, General Agent, Chicago, Illinois.

Memo. No. 50.

Mothers' Home Column.

EDITED BY FRANCES.

"Truth crushed to earth will rise again:
The eternal years of God are hers;
But error, vanquished, writes in pain,
And dies amid her worshipers."—Bryant.

FROM THE MISSION FIELD.—NO. 5.

WHILE at Lake Port we were very kindly treated by Bro. and Sr. Fisher and family, and when Mr. Burton deemed it best to leave there, Bro. Fisher hired a nice outfit from the livery stable and took us to Potter's Valley, twenty-five miles. Sr. Fisher went, too, to make the drive as pleasant as possible, and all enjoyed the day. O, but there were some portions of the road we enjoyed leaving behind us better than being with them. Such narrow grades along the sides of such steep, bluff mountains, with miles and miles of lake lying at the base,—Little Lake, Clear Lake, and Blue Lake. A look off the grade would make the shivers creep up my back. Seven teams met on the summit of one of these mountain grades, four going up—ourselves the last—and three coming down. It took an hour to work past each other. The whole distance was through canyons and over grades. The latter part of the way was quite gloomy looking. The fog hung low and heavy, amounting almost to rain. Mountains high and dark, canyons narrow with rough, rocky roads, until Potter's Valley opened out to view. What a feeling of relief it brought! I had begun to think that whole upper country was mountains and canyons.

The next morning when we viewed the valley as it lay bathed in sunshine, canopied with the deep blue, cloudless sky, and teeming everywhere with the clear, crisp, autumn air, we both thought it a very beautiful valley. We remained in the valley at Sr. McGee's one week, Joseph holding meetings during that time in the town of Centerville, the First-Day Advent friends kindly allowing us the use of their neat little hall. None were baptized there, but one was converted, the Scriptures were expounded, and gospel truths clearly and forcibly set forth. Surely there will be a reaping time there, for the Lord has said his word should not return to him void.

Mr. Burton had given his word of promise to Sr. Brown, of Glen Blair, Mendocino

County, that he would visit that place during the fall months, or as soon as he could make his way up there. And now October was waning and we had to hasten on or we would be overtaken in those mountains by the winter rainstorms. Thus far the trip had been novel and fraught with interest, and I had a great desire to go over the whole route to the coast, but stage traveling was too expensive for me to undertake. If Mr. Burton had to go that way I concluded to remain in Potter's Valley till he returned, so was much pleased when Sr. McGee offered her horse and buggy. It did seem as if the Lord was with us on all that trip preparing the way before us. We felt very happy and grateful that white, frosty morning when, warmly tucked in a covered buggy, we started off on our trip over the Coast Range of mountains. Got to Ukiah at about eleven o'clock and remained there at Bro. Heger's till next morning. We were very kindly received by Bro. and Sr. Heger and family, formerly of San Francisco. It was one of those visits that make one feel comfortable for days afterwards.

Tuesday morning we were off bright and early, for there were plenty of long hills between us and the halfway house, and our steed was not swift, but trusty; nor was there any habitation between Ukiah and the halfway house. We had learned during the evening at Bro. Heger's that we had nothing but grade to expect all the day long, and we entered at once upon it. All the forenoon we toiled up big, bald hills; thought at the time they were mountains, till those in the afternoon "laid them in the shade" in reality. About noon we "beat" up to the top of a very high one. The road lay against its shrubless side like a great serpent in the form of a double S, so we had to tack ship six times. The view from the top of this great hill was simply grand! One looked down upon hill after hill, like so many flights of stairs, then came the great stretch-away-view of the valley in the distance. This was the backward view, and the last glimpse of the country we got. From the top of this bold peak commenced the chain of Redwood Mountains, and we were soon in the shady forest, which at first was very welcome, for the sun beat down hot against those bald hillsides. But as we went on and up, the forest became more dense and a feeling of weird solitude crept over us in spite of our outspoken admiration of the stately redwoods that towered so far above our heads in such majestic straightness. While eating our lunch in this deep forest—we were then on a mountain ridge where there was room enough to turn aside from the road—we heard a crackling in the underbrush, and two deer went bounding past at a little distance from us. During the day we got down on the ground three times; that is, passed through as many mountain gaps where there was enough smooth ground on either side of the road to turn around if one wished to. How safe a person feels when there is level ground each side of him. But we got used to scarry grades before our trip was ended. The road, though, was very good and free from ruts.

There were lots of places where there was

plenty of room for teams to pass, and lots where there were not; but so much of the way was so winding that the road could not be seen more than a rod ahead, and I was in constant fear of a collision. We met and passed several teams and nearly always we were on the outside of the grade and there was no room to spare. Sometimes we wound around on mountain ridges looking down on the tops of the trees that were on mountains beneath us and up to the base of those that still towered above us. How thick they grew! And where they had been fallen, what a tangled mass of logs and stumps. We thought we had reached the summit about noon, but kept being disappointed all the afternoon by long stretches of uphill after a little of down. We also felt the effect of the atmosphere at such an altitude. Our lungs seemed to eject the air they had, and was loath about taking new supplies. At sundown we reached the halfway house, and was informed that it was the summit house as well, so the next day we had more of down grade, but not all.

We got to Mendocino at noon. Mendocino is a seaport town. From it we had an expansive view of the restless old ocean, and also felt the discomfort of its cold breath. Fort Bragg was eleven miles farther up the coast. We had thought that Glen Blair was only two miles beyond Fort Bragg, but when we reached the latter place learned that it was seven or eight, and over a very bad mountain road. It was then four o'clock and a gloomy fog hovering over the land, so we decided not to try to go farther. There was only one family of Latter Day Saints in the town, but we found them, and staid with them all night. It was well we did not undertake to go in that night, for those seven miles extended over the roughest part of the country on the route; some of the hills so steep I was afraid of pitching over the horse, and just quietly betook myself to my own understanding. The horse set back in the breeching and slid down, stepping his forefeet only. In another place we had to go along on the railtrack with one wheel outside the track, bump, bumping along on the sleepers, at the risk of meeting or being overtaken by the lumber car. A little farther along the brush and logs on each side of the grade were all on fire almost to the wheel track. But our trusty steed went quietly past it, and we ourselves were glad to get a cool breath again.

Glen Blair is in one respect like North Forster used to be; that is, there is one large mill, and the town is composed of those who, with their families, work in and about the mill. Our stay at Glen Blair—or rather, Little Valley, where Bro. and Sr. Brown live—was very pleasant in some respects, but there was not the interest manifested in the meetings that we expected, and we half wondered why we had gone so far, and for what purpose the way had been so manifestly opened for us to get there. The good seed that was sown may have found lodgment somewhere, and time may reveal the fruits. I have spoken elsewhere of the baptism of Donald Brown and the beautiful little nook to which we repaired for the ordinance. We

could fancy what the beauty of the whole valley might be when the hills are green, and the days bright and sunny. There were very few of the latter while we were there. The heavy mantle of fog, which indicates the near approach of the rainy season, hung low upon the treetops nearly all the days, apparently warning us to retrace our steps while we could. Some rain had already fallen, but the day we left was clear and fine, all too fine to last.

We concluded to return by way of Sherwood Valley: were told that there was only one hill to go over, then it was all down grade to Ukiah. It was a *hill* indeed, much of it so steep that it seemed as much as the horse could do to pull the empty buggy up. We both walked and walked. I think I got out and in the buggy more than twenty times during the day. We did not get to the top of that "one hill" till near sundown, then about a half hour of down hill brought us to Mr. Sherwood's, the "putting up place" for night. Not a living being nor a habitation did we see all day. Both ourselves and our trusty horse were glad enough to get to a resting place. O my! how tired I was! Too thoroughly exhausted to speak. The kind lady of the house saw how fatigued we were, and purposely made a good soft bed for us, and by morning much of the weariness had vanished away.

And our bright day had vanished also, and was succeeded by a rainy one. But we had to move on, so we drove all the forenoon in the rain, and that beating in our face. At noon we began to feel very wet and cold, and to look at the houses as we passed to see one that we thought we would venture to go in and ask to be allowed to dry and warm ourselves while we ate our lunch. Presently we saw one that did not look especially inviting other than it had a very large chimney, which bespoke a broad fireplace.

"That's the one," I said; "we will be welcome there." But the house was quite a distance from the road up on a hill. Just then the old gentleman came out of the barn and crossed the road in front of us to water his horse, which gave an opportunity to ask permission to stop, which permission was readily granted. While we dried our wraps and robe the rain ceased and the sun shone out again for the rest of the afternoon. All that day we had a splendid road through a beautiful valley and a gradual descent. It would have been a most beautiful drive had the day been pleasant. Late in the afternoon we reached Calpella and halted in front of Bro. E. H. Gurley's store. He recognized us at sight, and with a cordial welcome took us at once to his house where we were treated most kindly by both himself and wife. The evening was spent in earnest but kindly conversation by the two elders.

We reached Potter Valley on the day following, feeling glad indeed to know that those lonely roads and steep mountain grades were all behind us; and since the rest of our homeward bound journey would be made in the cars, it mattered not to us whether it rained or whether it did not.

So here I will close the account of our

autumn trip. All are familiar with the train, and nothing came to our notice beyond the usual life of an itinerant. We spent Christmas in Sacramento—after being at El Dorado—and New Years at Oakland, and arrived at our home in Mount Olivet on the 17th of January. O the rest, the quiet, the *comfort* of home! But in two short weeks more we must leave it again and take up our line of march where duty calls.

SISTER EMMA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. JULIA STEWART, of Sterling, Kansas, desires your faith and prayers in her behalf, that if it is the Lord's will he will restore her to health. She has been afflicted for a number of years. She is alone in the faith at that place.

Sr. Trefren, of Capistrano, California, who has been blind for twenty-five years, one eye being very sore and painful, wishes the prayers of the Saints in her behalf.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and if he had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul.—Moses 18: 9.

Thursday, Feb. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—3 John 2-8.

Thursday, Feb. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Isaiah 59: 19-21.

The largest sailing ship afloat has just been completed at Bremen. She is called the Potosi, a five-master, 394 feet long, 50 feet broad, with a draught of 25 feet, and a carrying capacity of 6,150 tons.

A medical authority on the virtues of various kinds of food declares that the herring gives the muscles elasticity, the body strength, and the brain vigor, and is not flesh-forming.

A Swiss scientist has been testing the presence of bacteria in mountain air, and finds that not a single microbe exists beyond an altitude of 2,000 feet above the level of the sea.

"Don't," says a shoemaker, "go early in the forenoon to have boots or shoes fitted. In the latter part of the day the feet are at their maximum size."

It costs four times as much to run American cities as is spent for the same purpose in English cities.

The Chinese have a singularly complicated calendar. Their cycles have sixty years, each year, month, and day having its own name, and by combining these the day, month, and year are designated.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

DEAR SUNDAY SCHOOL WORKERS:—We are so thankful for the contributions already received and are trusting for more. When we think of the many who are way up in the work we feel like asking you to give to us who have had so little experience and yet are willing and anxious to learn all we can.

Won't you tell us how your schools are doing? Have you a blackboard? What are some of the things you do with it? How do you learn memory texts? Do you all have blank books? What do you do with them? How do you conduct reviews?

Do you keep class records? What means do you employ to increase attendance? There are so many things we want to know; and who will answer first? Can't we write a few lines upon one topic, so that we can hear from many in the same issue?

"I find the great thing in this world is not so much where we stand as in what direction we are tending."—O. W. Holmes.

"I don't believe that all the statesmen you have in existence, I don't believe that all the efforts [they?] have ever made, have tended so much to the greatness and the true happiness, and to the security and true glory of this country (Scotland) as have the efforts of your Sunday school teachers."—John Bright.

"Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood."—W. E. Gladstone.

We publish, without permission, the following extracts from a letter recently received from Sr. Ann Corless, of Coldwater. They show the spirit of the work and the worker in places where a winter Sunday school cannot be maintained:—

"I thought, when we parted, that I would fulfill my promise but we have had only one Sunday school since conference, I think, so I had nothing as I thought of interest to write. I have been teaching a few scholars at our house, with Sr. Willard's help. There are from four to ten who attend. We commenced at the first of Genesis and learned about the creation and our first parents; how man was banished from the presence of God through disobedience, the earth cursed for his sake, and death passed upon all; why we had to die and return to dust again. What has that to do with us in our day? Why this, 'As in Adam all die, even so in Christ shall all be made alive.'—1 Cor. 15: 22 God's dealings with men in the days of Noah, his family being saved through obedience. Has that anything to do with us in our day? Then we read Matthew 24 of the signs preceding Christ's coming and that it shall be as it was in the days of Noah. Seeing those signs

we must be living in that day; hence the necessity of learning how it was in Noah's day. It is something new to the children to learn how these things come to be and why they are so. We all enjoy it very much."

A SIMPLE DEVICE FOR PUNCTUALITY.

IN the Protestant Episcopal "chapel by the Sea," at Virginia Beach, Virginia, the rector and superintendent, the Rev. W. R. Savage, has recently used a familiar device with renewed effectiveness. Some of the scholars falling into irregular habits as to punctuality in attending Sunday school, the superintendent prepared a large card, ten or twelve inches square, printed on front and back as follows:—

I AM EARLY

I AM LATE.

This card was hung in front of the lectern, "I am early" being toward the school. After the opening time had passed, the card was reversed, and "I am late" stared the tardy teacher or scholar in the face. There was a marked improvement in punctuality very soon after this scheme was adopted.—*Sunday School Times*.

CONTINUOUS STUDY.

DO YOU know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had intrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like it I went and read a sentence, and then, after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—*Wayland Hoyt, D. D.*

THE OLD HYMN.

A BOY in Scotland learned to sing the old psalms that were as household words in the kirk and by the fireside. When he grew up he wandered away from his native country, and was taken captive by the Turks and made a slave in one of the Barbary States. Eighteen long years were passed in slavery in a strange land and among heathen people. But the captive never forgot the hymns he had sung in his old home, and often he would sit and sing over the words he had learned from his pious mother.

One evening some sailors on board an English man-of-war were surprised to hear the familiar tune of "Old Hundred" come floating to them over the moonlit waves. At once they suspected that one of their countrymen was pining away in bondage. Quickly arming themselves they manned a boat, and pushed off to the shore. They found the captive and succeeded in getting back with him to their vessel without creating an alarm. The old hymn was the means of his restoration to home and friends.—*Ex.*

Letter Department.

WATERLOO, Neb., Feb. 10.

Editors Herald:—I closed services at Fremont with increasing interest and came to the Platte Valley branch near Waterloo, on Friday, the 31st ult. to attend the district Sunday school convention and the quarterly conference of the Northern Nebraska district.

On Friday the convention assembled and reelected your writer as superintendent, elected Bro. H. W. Bellville, assistant, reelected Sr. Della M. Owens, secretary, and elected Bro. A. L. Lightfoot, treasurer; and selected Brn. F. A. Smith, G. M. L. Whitman, and the writer delegates to the General Convention. The association is composed of five schools, and a brighter prospect than ever exists. The sessions of conference passed off without a jar, and a very profitable session was held. Bro. A. H. Smith added to the pleasure and profitableness of the sessions.

At the close of the evening session on Saturday, the 1st, a request was presented for some of the elders to come and pray for a young man named Hugh M. Gillaspey, who was possessed by some power that rendered it necessary for him to be bound hand and foot, and then to be held by six strong men. The family are not believers in the gospel, excepting one sister, Sr. Arch Brown; but on the contrary have been much prejudiced against the church. Bro. A. H. Smith decided that the writer with others should go and comply with the request. In accordance therewith Brn. G. M. L. Whitman, Nelson Brown, and James Huff went with me. While on our way we could hear the man screaming for many rods before we reached the house, some saying they could hear him nearly a quarter of a mile. When we entered he was bound hand and foot and six men around him to hold him to the floor that he might not hurt himself or others, and perfect confusion reigned. Shortly after we had entered the house and secret prayer had been offered he became slightly quieter, his bands were removed and I administered to him some oil; but the power that possessed him seemed averse to this and he did considerable spitting. After a few moments he became so we could lay our hands upon his head and as we began to pray he became relieved of the evil spirit that had possessed him, and within ten minutes he went to bed and slept, and on the following day attended services at 2:30 and 7:30 p. m., and came several times during the week, and on yesterday gave himself to the Lord by baptism. This makes three that have been baptized here within a week; two on last Monday and this one yesterday—all adults.

I continued preaching at the schoolhouse each night last week except Saturday night, when I occupied a hall in Waterloo and preached to an audience of about forty. After the Saturday evening service a gentleman who believes in keeping Saturday as a rest day came forward and commended the sermon, but began to make inquiry about our views of the Sabbath, which resulted in about

a half hour's talk and in the hall being offered free if I will speak upon the Sabbath question, which I will do to-night.

The Sunday school has been reorganized here and on yesterday a very interesting session was held, the secretary of the district association rendering assistance in the primary work, and with patience and diligence a good work will be done; and I look to see several of the little hopes of Zion enter into the fold and become instructed in righteousness and fitted for a higher sphere of usefulness through this Sunday school. I go to Fremont to-morrow to continue the work begun there week before last, expecting to continue nearly two weeks, as has been thought to be advisable under the present circumstances. Much interest is being shown wherever I have labored in this district of late, and hope it is of a lasting character.

Some experiences through which I have passed of late have increased my faith in God, and my love for him, and taught me that God will care for his missionaries and the work they are seeking to do for the cause, no matter what influence may be used against them, whether in the church or without; and I am led to praise him day and night for his kindnesses in hearing and answering prayer. I know that prayers in secret are answered openly as promised by the Lord to his disciples.

I pray that God may redeem Zion speedily, and control the powers that be favorably to the recovery of the place appointed for the location of the central stake of Zion, and give patience to his people to do their duty unwaveringly, and they will see the salvation of God.

J. F. MINTUN.

NORCATUR, Kan., Feb. 13.

Editors Herald:—I came here January 20 and held meetings at Oronoque with full houses and good interest, delivering eleven discourses. From here I went over to Kanona, twenty miles west, and found the Methodists engaged in a protracted effort. I got an opening three miles east, at Bro. Oscar Hudson's schoolhouse, February 1; holding over two Sabbaths with a good congregation and interest increasing. I closed on Sabbath evening, the 9th.

While here I organized a branch to be known as Norcatur, ordaining Bro. S. D. Young priest, and F. F. Long to the office of teacher. I look for an ingathering in the near future.

I came on Monday the 10th to this place five miles east of the village of Norcatur. Some are very near the kingdom; whether they obey now, they will soon. Such an awakening of religious enthusiasm never has been known in this country as is experienced this winter. Everybody is combined in one grand crusade against the Mormon, and they say that God is coming down to dwell with his people and that they must be united so as to be ready to meet him; and that they are resurrecting the dry bones of Ezekiel 37. One reverend became so enthusiastic about the matter that he told the sinners that they were the bones and that he had come there and had resurrected them, and breathed

upon them the breath of life, and they were living souls. And how it made them rejoice! They made such a noise over it that it put the coyotes to shame, and it is said they have all disappeared. But, thank God, there are a few persons left who can rejoice in a living God, a living Christ, with living apostles, prophets, pastors, helps, and governments, and a living church with Christ its author and founder. By virtue of that all power given unto him in heaven and in earth; hence the church is a divine institution with all its powers and blessings, Christ standing at the head of the church as its Chief Shepherd, Bishop, Apostle, and High Priest over all that bears his name in heaven and in earth. May God bless his church and his Saints that they may rejoice in his kingdom and coming.

ALMA KENT.

WARREN, Ohio, Feb. 10.

Editors Herald:—Time is moving swiftly; four years will usher in the new century, A. D. 1900, and but a few more years will pass, according to the signs of the times and the Savior's promises, until the era of sin will close and the grand consummation so earnestly sought for ages past become a reality, when the archenemy shall be bound, and the grandest government this earth ever witnessed shall commence its rule, and peace and joy shall cover it "from the rivers to the ends of the earth." The conflict grows sharper, but the Lord has said, "My grace is sufficient."

After returning from General Conference and placing my affairs in as favorable condition as I could, I started May 17 for Crenshaw, Jefferson County, Pennsylvania, at the request of Bro. W. H. Kelley. Arriving, I was soon comfortably cared for under Bro. and Sr. Henry Winship's roof and was made to feel at home in a very earnest and hearty manner. Commenced services the same night in what was originally dedicated a "union" (?) church, being erected by a benevolent individual at his own expense; but, as is usual in such cases, the good brethren—Presbyterians, Methodists, Lutherans, and Swedes—captured it, got a charter in the names of these respective congregations, and lo! the union consisted in "us four and no more." Well, we started with fair audience and good attention; likewise the following morning—Sunday. In the afternoon the Methodist pastor preached and invited me to open his meeting. At the conclusion of his service there were two candidates to be received into full fellowship by baptism; but only one, a fine appearing young man, presented himself. The pastor read the discipline, secured his assent to its requirements, and then instructing him to kneel, sprinkled some water on his head with the words, "I baptize thee in the name of the Father, Son, and Holy Ghost." Some ladies seemed to be much affected by the solemnity of the ceremony, which led the minister to say that he always tried to make it as impressive as he could. At the close he prayed that good might be accomplished in the services to be held there during the week.

At 7:30 I had a full house, probably nearly

four hundred, and with excellent liberty and unction the mode of baptism was presented. Monday night was occupied by the Presbyterians, and on Tuesday night by the writer, and an announcement made for "the laying on of hands" for Thursday. Wednesday night was occupied in the regular prayer service, and at that meeting it was decided they did not want any more of "that kind" of doctrine, and that the subject announced should not be preached in that church.

The brethren secured a hall which was kindly allowed us free of charge, except one small collection handed the owner. Seventeen sermons were delivered, two excellent young men baptized (fruits of Bro. and Sr. Winship's labors), three administrations performed, and one child blessed.

Bro. and Sr. Winship are noble-hearted Saints, and their family of boys, all in the fold except one, evidenced quite a good interest in the meetings. Books were purchased and a class formed for the study of the things of the kingdom. Bro. H. H. Robinson is greatly esteemed for his work in times past at St. Marys, near Crenshaw.

June 9 was spent in Cleveland, Ohio. Preached there twice; Akron, June 16; Blakes Mills, 23d; and Wheeling the 30th; preaching at each place. At the latter place remained over July 7, and baptized Sr. Tamar Bickerton. The 14th was occupied at Glen Easton, West Virginia, in company with Brn. A. H. Mills and F. J. Ebeling, whom I had joined at Wheeling on the 7th. Services were held each evening of our stay; good audiences, excellent attention, and good liberty characterized the meetings, especially in one service at district school No. 10; house crowded and about as many outside. An hour and a half's effort left them something to think over. Brn. Mills and Ebeling had good liberty in their efforts and were well received; but if preaching could save a people that whole country should have been saved long ago. Brn. Ells, Brown, Wagner, Craig, Deuel, Robinson, Duncan, Bond, Powell, and I don't know how many other great preachers, have from time to time stormed the ramparts, until it seems all that will come have obeyed, though there may yet be others. We were kindly cared for by Bro. and Sr. Joseph Wayt, loyal, staunch defenders of the faith. A pleasant abiding place truly.

Returning to Wheeling, Bro. Mills was called to Pittsburg on the Hymnal committee work, while the writer occupied in Wheeling and at Georgetown, Ohio, July 21, baptizing three adults at the latter point. The following week an opening was effected in a church belonging to the "Church of God" people, at Sherrard, West Virginia, and on July 28 Bro. Ebeling and self firmly grasped our satchels and cheerfully took up our journey of five miles for that point. We opened the church and the congregation came, but at the close they all as promptly left, and it began to look as if it might be well to fast that day; but when we reached the door two gentlemen, members of the Disciple faith, invited us to dinner. We again occupied at the evening hour, and as no one offered us a

lodging we took up our satchels and walked back where we *could* find a home. We had announced meetings to continue during the week, so we walked it back and forth each evening, Bro. Ullom, president of the Wheeling branch bravely accompanying us; occasionally Brn. Serig and Joseph Ebeling, and others kept us company, which was much appreciated. Apparently there was little faith among that people, a repelling influence being felt in presenting the word. We thought best therefore to discontinue the effort at the close of the week.

Was at Wheeling, August 4; and at Pittsburg on the 11th, where, at the request of the president, Bro. G. H. Hulmes, I baptized Bro. Joseph Maxon, who in his time had baptized some two hundred into the Bickertonite faith, but accidentally he secured a copy of the Book of Covenants and Commandments and became acquainted with the rule of succession in Christ's Church, resulting in his accepting the true faith and enlisting his efforts to spread it among his former converts.

Beaver Falls, Pennsylvania, was the next point, where on the 14th I had the pleasure of uniting in marriage, Beulah, eldest daughter of Bro. and Sr. Murray, to Mr. James Simpson. I preached once to a room full of apparently interested listeners. Bro. and Sr. Murray, Bro. Frank May, and an aged sister whose name I cannot now recall, are all that are left at that place, of what was once the Beaver Falls branch; some moved away, others dead.

At Pittsburg again over the following Sunday, 18th, and at Kirtland the 25th, September 1, and 8, occupying twice each Sunday in the temple. On the 14th at Blake's Mills, preached the funeral sermon of Sr. Robert Robson, a good Saint truly. Her end was peace.

October was passed at Pittsburg and Wheeling; good spiritual branches at both points. Was privileged to baptize three adults at the former place during conference October 6.

At Fairpoint, Ohio, a new place, the first part of November. Preached eight sermons, but was handicapped by political meetings. Think good was done. Bro. and Sr. J. W. Martin entertained me comfortably, and also a Mr. and Mrs. Bosworth. This lady's brother and wife are members of this church, residing at Lamoni. She is very near the kingdom. Herself and husband are members of the "Church of God." Also met Bro. Alanson Martin, a former Disciple minister and long-time school-teacher. My sojourn was pleasant.

Wheeling, Hunter, and Moundsville, all contiguous to Wheeling, occupied the balance of November and December until the holidays, which were spent with my family. January until the 21st was at Blake's Mills in company with Brn. Griffiths, Etzenhouser, Edwards, and Ullom. Bro. Griffiths left for Wheeling about the 8th, and the three latter were called the week of the 12th to sit as a court. Wise and effective service was rendered by these brethren, and in the Saints' meeting of the 19th have seldom witnessed such an outpour-

ing of the Spirit as was felt at that time. All were greatly renewed and encouraged. Leaving Brn. Etzenhouser and Ullom there the writer returned home to attend to some business, and preached in Cleveland, assisted by Bro. Edwards, the 26th. Much credit is due Brn. Gillespie, Miller, Burget, Smith, and the sisters there for continuing efforts under discouraging circumstances. Brn. Bond, Kelley, Griffiths, Parrish, Etzenhouser, and others have aided effectively until there seems quite an encouraging interest aroused.

Am working towards Pittsburg for conference February 29. Expect to reach Washingtonville, Youngstown, and Sharon, on the way. There are but few left here. Bro. Wilson J. Shafer, Sr. Welsh, Sr. Ward, Sr. Winegle, and Sr. Jones are maintaining their integrity, and keep the banner floating. They are so scattered that few meetings are held.

I did not intend to "write a book" when I started, but not having written since General Conference, had more than I anticipated. The new Hymnal is received with *general* favor. Many commendatory expressions are heard. Am pleased to see the first edition is exhausted and hope the second will soon share the same fate.

Am encouraged in the work and thankful for continued favors. May the Lord of the harvest give his laborers success.

Faithfully,

W. H. GARRETT.

JASPER, Minn., Feb. 9.

Editors Herald.—I have noticed from time to time in the church papers and heard it preached by the elders of the church that the ministry were always ready for *friendly* discussion; but in hearing some of them speak and in reading accounts of debates it has occurred to me that sometimes the bond of friendship has been in question.

The Saints everywhere resent the name of "Mormons," and tell those who call them such that it is a vulgar word used willfully or otherwise by those no better informed. Still we read in nearly every church paper at the present day, the "Christian Church" referred to as the "Cambellites;" or as "Campbell and Co.;" the "Advent Church" as "Adventists," or "seventh-day people," and the other churches in like manner. We ask the world to desist calling us "Mormons," while we turn round, or some of us do, and are guilty of the same thing we are asking others to cease doing. Is it right? This gospel is a gospel of love, and we can, by friendly ways, do more to bring about an investigation of our claims than by antagonizing those who may seem willfully blind or are ready to slander us. I know this may seem hard at times, but Latter Day Saints are supposed to suffer hardships in this line the same as former-day saints.

While debating the elders score their opponents for not speaking respectfully of the Prophet Joseph, and at the same time refer to their opponents in ungentlemanly ways by calling them Taylor, Jones, or whatever the name may be; not giving them the title of Mr. or brother, and referring them to the

fact that they will be seeking a warmer climate, etc., a polite (?) way of telling them they will go to hell. Is it right?

Were I an elder and had to withstand the vile, villainous vituperation that is heaped upon them in many places, I might think that just indignation was right at times; but let us all remember what Christ said in his sermon on the mount, soon after choosing his twelve apostles (Matt. 5: 10, 12), and let us "love our enemies," be respectful to every one and that which is dear to them; and if examining the creeds of other churches, do it in a spirit and way not to offend.

Yours in love,

ARTHUR ADAMS.

THURMAN, Iowa, Feb. 10.

Editors Herald.—The work is still onward in this district. I have just closed a week's meetings near Farragut. Bro. M. W. Gaylord was with me and rendered valuable service in opening and closing and fireside preaching. Much prejudice was removed and good interest manifest, with many requests to stay longer, and come again soon. Could not stay longer on account of other engagements. Have to return in the near future.

Was at Hamburg the week previous. Interest good and many requests to stay longer. O, if I could only spend all my time in the work how glad I would be! But circumstances will not permit; those dependent upon me must be cared for.

I spoke at the home church (Plum Creek) yesterday and enjoyed a good degree of the Spirit. The evening found Bro. Moore and the writer at McPaul. A crowded house awaited us. The United Brethren and Holiness people both tried to claim the appointment, but we held the fort and spoke for about one hour and gave a general outline of our position. The ministers all stayed to hear us. We rather expected to meet some opposition, so remained in the stand until all the congregation had gone. One or two of the preachers came and shook hands with us, but offered no objections. Will be at home this week; then expect to go out again for a week or ten days.

Hoping the day may soon come that those who desire to labor for the Master may be at liberty, I am,

In gospel bonds,

H. F. DURFEY.

WOODBINE, Iowa, Jan. 12.

Editors Herald.—Bro. J. W. Wight has been telling the merits of the gospel of Jesus Christ in this neighborhood (Six Mile Grove) these last two weeks in the Needmore school-house. Crowds attended the meetings and it was quite a sight to see the buggies, carts, wagons, and saddle horses hitched closely together the whole front of the school yard and the opposite side of the road, sometimes an hour before service commenced. The sermons have been good all the time, sometimes grand, on account of the presence of the Holy Spirit. One remarkable feature of some of the sermons was that the words though spoken rapidly, were distinct and forcible—like

they had been cut out of solid matter—"wonderful words of life."

The first week questions were asked and arguments made which were considered by those who made them *posers*; but the answers given showed them to be weakness, causing joy and satisfaction to the Saints and honest ones. The opposition to the preaching has, as usual, been from the Campbellites who persistently deny present revelation and miraculous power.

Here is a remarkable instance of the power of God and the authority of his servants: One evening during the preaching, Bro. C. Downes, a man seventy-three years of age, who has been troubled the last three years with diabetes, rose to leave the house. Bro. Wight thinking he was leaving on account of the heat put his hand on him and told him to sit down. He sat down, and now he testifies that when Bro. Wight put his hand on him, he felt a warmth go through him and since then he has not been troubled with the disease. Two persons are to be baptized to-day as a part of the result of the meetings.

One more notable instance of the presence of the Spirit was whilst Bro. Wight was proving by the Scriptures and latter-day revelations that Joseph Smith was a prophet of God, rapt looks, tearful eyes, both of enemies, friends, and Saints made the occasion remarkable.

The preacher has married three couple in this neighborhood. I believe he likes to do that business, for a considerable smile o'er-spreads his face when he is going to do it; whether it is the magic word "yes" or the after "turkey," he is the best judge.

Nothing I have written is to be understood as praising Bro. Wight. He does his *duty*, I believe, and he knows how to do it; but as a testimony to the truth and progress of the "latter-day glory."

In bonds,

WILLIAM WATERMAN.

SARGENT, Missouri, Feb. 4.

Editors Herald:—The Saints are not all sleeping in Southern Missouri; neither is Satan. Bro. W. C. Cather came here in November and preached awhile, and several seemed interested; then he went down to Burnham and West Plains and was gone some three or four weeks, when he and Bro. Sparling returned and commenced a series of meetings, Bro. Sparling preaching from his charts. Three Baptist preachers were in attendance part of the time, and the reverend gentlemen simply could not stand the chart business. They could plainly see that their little cob house was about to topple over and that if they didn't do something they might lose a few of their flock; so as soon as Bro. Sparling closed his meetings one of the reverends commenced lecturing against us and lectured four times.

I attended the last two nights and took notes. His lectures, it was plain to see, were for the purpose of prejudicing the minds of the people against the truth. He gathered up all the old trashy books he could get, which are familiar to the Saints. Such threadbare tales I suppose will always be

used by the ignorant. The gentleman closed on Sunday night and Bro. Sparling commenced to answer on Monday night. The Baptist preachers attended, but did not bring the good Spirit; but they surely had a spirit that was not easy to be entreated, for they kept interrupting every little while. Bro. Sparling continued his answer all week and would have continued longer, but was called home on account of sickness in his family.

There was a good interest; the union church was full every night. As soon as our meeting closed they began a revival meeting and called on all that thought there was danger in Sargent to raise their hands. Of course all Baptist hands went up, for one of their members and her husband had asked me to write for Bro. Sparling to come and baptize them, and we received an answer that he would be here, and announced meeting for Saturday night and Sunday; and just before he closed the meeting Saturday night the old fellow boiled over and sent his agents to throw stones; but no one was hurt, only the window casing was marred enough for a testimony against the baser sort. We had preaching on Sunday, and baptizing, and a good confirmation meeting in the afternoon. Propositions are signed for debate, but no time set to commence. We think we can get them to agree to begin the 1st of March, but don't know yet.

In the faith,

M. E. TUCKER.

CONIFER, Colo., Feb. 7.

Editors Herald:—I left home in December to answer some special calls from the eastern part of Colorado. I visited one place called Fox, where I found some that were interested in the gospel. I went there in company with Bro. E. D. Bullard, of Wray, Colorado. I can truthfully say I was never treated better in my life, by outsiders, mostly belonging to the Christians or Disciples, they taking us in and caring well for us. Having appointments put out ahead, circumstances were such that we could not stay very long. We had a full house and the best of attention, with the good word, "Come back again, for we like to hear your preaching." So we left another appointment, which Bro. Bullard will fill shortly.

I also went to Wray, or near that place, where I found a brother Advent, G. O. Stales by name, who had been holding meetings for about three weeks. I had the opportunity of listening to one discourse, in which he stated that "the Sunday keepers were afraid to meet them on the seventh-day Sabbath." This being on the Adventist's Sabbath, and Bro. Bullard having an appointment for the following morning (Sunday), I essayed to fill said appointment, in the course of which I stated that we were not afraid to meet the Advent brother on the above question; and he being there remarked that he was willing to meet in a friendly discussion, which resulted in a four nights' debate on the question. The truth lost nothing, as the majority of the people said we "came out ahead," and remarked that "the Advent wasn't in it at all." We had a full house every night; standing room was at a discount and no slack-

ing up. After that I held a series of meetings, commencing on Friday, keeping up over Sunday week, the people turning out well and seeming interested and pleased. I never saw a greater interest taken in meetings in all my travels, and I believe some will shortly unite with the church.

I left Bro. James W. Gillen there to carry on the meetings, and I believe much good will result from the efforts put forth there and thereabouts. I had hard work to break away from the people, but Bro. Gillen having arrived, and having a call at Buena Vista, I left him in charge of them and the work.

Yours in bonds,

JAMES KEMP.

LUCAS, Iowa, Feb. 10.

Editors Herald:—On February 2 I closed a series of meetings near Milo, Warren County, which proved a grand success for the truth. None of this people ever heard the gospel before. At the close of the meeting I gave an opportunity for any who desired to follow Christ in the waters of baptism to make it known and they would be waited upon. Two gave in their names, and since that time two more added their names to the list. I think there will be a general ingathering, although I have had to meet opposition.

The Christian-Union preacher met me at the home of an unbeliever in the presence of quite a number, to whip me on baptism; but after an hour's discussion, this unbeliever (who was chosen as judge) said to the Rev. Charles Holensworth: "It's no use; I don't believe the Bible, but all the evidence in the Bible is against you, and you have got something now that you will never get rid of." And the preacher and his wife left laden with their books, and did not stop to even say good-bye. Thank the Lord for victory for the truth. May the good work roll on.

I am now holding meetings two miles west of Milo, with good congregations. Many of the interested ones are following me. Pray for me.

Yours in bonds,

W. H. KEPHART.

BEVIER, Missouri, Feb. 8.

Editors Herald:—The Northeastern Missouri district conference passed off very nicely. Quite an amount of business was transacted which we think will result in good for the cause here. Bro. J. A. Tanner, president of district, is a young, vigorous, and rising man whose moral worth will be felt in the no distant future. The footprints of our loved brother, Bro. J. C. Foss, are ever visible. In every house we enter we greet Bro. Joseph hanging by the wall side, looking as pleasant as a summer's morn.

Our short visit in this district made so by overwork and circumstances over which we have had no control—have impressed us very favorably indeed. There are many noble-hearted, self-sacrificing Saints who would like to do more for the cause than they are now doing because of the fierce fight with poverty and hard times.

Of one thing I am impressed fully: that in this district there is a great need of labor; and there are plenty of opportunities and

openings for a great revival of the work. The calls are from every side, but the laborers are few.

Last night by request of the young men's society of this city we spoke from Mark 16: 16—a question which had been discussed by them and not satisfactorily settled. After dismissal we were invited to meet them at their hall on Sunday afternoon and speak upon the same subject, with privilege of questions being asked by the society. We have willingly agreed to so meet; and so the evidences are upon every side that the world is ripe for the message we bear and the pews are forcing the pulpits, and ministers of the various faiths are compelled to answer and explain to their flocks that which smacks of this latter-day work—the light that was set upon a hill. May God speed the day when it shall cover the earth as the waters do the deep.

We feel that this district has been sadly neglected and that it should not be neglected any longer. It is a grand district to work in and no end of new fields to plow.

Yours in the faith,

T. W. CHATBURN.

GOLDEN, Mo., Feb. 11.

Editors Herald:—I wish to hear from the nearest branch to us, with a view of attaching our membership. Perhaps the branch at Seligman is the nearest. We are deeply interested in the work.

I was called upon the other day to conduct a funeral and do the talking. I went, trusting in the Lord. Was it right, I being only a teacher in the church? I considered it so. I desire the power of the gospel to increase upon me for the spread of truth. O, how I do pray God to let his Spirit rest upon those that stand at the head of his church, and his servants, for Christ's sake. Amen.

I. W. WOLSEY.

BARTLESVILLE, I. T., Feb. 10.

Editors Herald:—Just arrived here through cold, mud, and snow to answer urgent call. (Permanent address, Vinita, Indian Territory.) I want *Heralds*, *Hopes*, helps, *Quarterlies*, *Autumn Leaves*, tracts, *Ensigns*, etc. How many of the many who testify how they love the work and wish they could do something for it remember my calls or the suggestion to the Saints of the Spring River district how they might supply this Cherokee Nation and save postage? The last *Hope* subscription was to a nonmember, a pretty Indian girl, and was obtained by some furnished me by an outsider who says, "It is the best Sunday school paper I ever saw; we all like it, the children often commit from it for day school." She will not let them be destroyed. I ordered my last week's *Herald*, given to one who gave her name for baptism just as I was leaving Big Cabin.

Please send to Bartlesville, Indian Territory, the three last *Heralds* including this week and any other church papers that could be sent here by return mail. God is raising kind friends to the cause, while the Devil is raising some bitter enemies.

The Saints of Angola may be gratified

with a turnout May 22-26. Many including some who have given their names for baptism, talk of going to the conference and convention. They may look for some of the red men or young people. And I hope their modesty will not be shocked if the "colored preacher" who gave us a chance last fourth of August in common with other white ministers, in their "congress of religions," is on hand.

We do not know what the outcome will be here. Bro. D. is quite elated, however. I expect to go from here to Skitook where a call was made last summer.

Yours in haste,

A. C. HART.

ARBAUGH, Ohio, Feb. 10.

Editors Herald:—Mention was made some time ago through the *Herald* concerning the loss of church edifice at Vales' Mills, Ohio, by fire. I write to inform the Saints that quite a stride has been made towards erecting another house of worship. Something over three hundred dollars has been subscribed, and the material for the new church is all on the ground, with the exception of the seats or chairs. The foundation is laid, and the frame is almost ready to be raised. We have the sympathy of many of the outsiders, and many are helping what they can in the way of teaming and work. The Saints here are making a noble effort to replace their house of worship, and we hope that when completed it will not meet the same fate as the other.

We hope that our brethren throughout the Ohio district will feel moved to assist the Saints here in their present distress. It may be as bread cast upon the waters. Times are hard, money scarce, and the work of rebuilding is quite a burden.

By the consent of the missionary in charge I have been assisting the Saints in this movement until now. I expect now to take up my missionary labor, working toward Sand Run, Ohio, where our district conference convenes on the 22d of this month. We are not discouraged in the work notwithstanding all the reverses and misfortunes the Saints meet with. The cause is good, the work is of God, and will ultimately triumph over all.

Yours in the gospel,

H. E. MOLER.

LOS ANGELES, Cal., Feb. 8.

Editors Herald:—The Los Angeles branch, so far as I am informed, is in the unity of the faith and enjoying in a fair degree the bond of the Spirit; but our light is largely obscured by not having a house of our own to worship in. It would require a sacrifice of no little magnitude by the members to purchase a suitable place and build a house of worship; but then, is this not a day of sacrifice? and will not the Master hold us responsible for the loss which may accrue to many of the people of this city in the judgment day if we fail to let our light shine, instead of placing it in a condition to give light "to those who sit in darkness" and in "the valley and shadow of death"? Very few strangers ever find their way up into the third story

hall for which the branch is paying ten dollars per month, and have the use of it only Sunday morning and evening. The gospel message of the latter-day dispensation is intrusted to the Saints of this branch to be heralded forth to the people of this city and surrounding country; and no doubt the God of heaven will charge up to us every failure upon our part to let our lights shine, at least so far as it has been within our power and reach to do so.

This is now a city of nearly or quite one hundred thousand population, and a very small proportion of that number are aware of the existence of such a people as the Latter Day Saints in the city, and very largely so because we have no church edifice that people may see or hear about, and thereby advertise ourselves and the doctrines which we believe.

Our meetings are fairly well attended by our own members, but they are more or less stereotyped and void of most of the gifts of the Spirit, which the Lord has said should follow the believer. Sometimes the sick are healed or helped, and occasionally the gift of prophecy is manifest; but *always* as an admonition to be more faithful and energetic or we shall suffer loss. However, one came in at the door last Sunday and three others have given their names for baptism in the near future.

I acknowledge to having been more inactive in spiritual matters than I ought to have been, but by the grace of God I intend to be more active in the future. I pray for and rejoice in the advancement of gospel truth. I am one of the weak ones in active labors, but strong in the faith.

R. R. DANA.

BLLENHEIM, Ont., Feb. 7.

Editors Herald:—The Saints of our branch are all well as usual. Bro. Buck is so ill that he seldom gets out.

Bro. J. H. Lake, the president of the mission, is now in Chatham holding a series of meetings. We hope success may attend his labors. The work seems to be prospering fairly in some parts of our district, but there is not much stir here. The people seem very indifferent.

Bro. Samuel Brown has been laboring for some time at a place called Jericho. Bro. A. Leverton was there last Sunday and the fore part of last week. He reports having a fair congregation and good attention. He also found the Rev. Keffer there to poison the minds of the people against the Saints.

Your brother,

RICHARD COBURN.

ADDRESSES.

J. F. Minton, Box A, Magnolia, Harrison County, Iowa.

J. C. Foss, No. 72 Crescent Street, Rockland, Maine.

E. C. Briggs, 47 College Avenue, Valparaiso, Indiana.

H. P. Curtis, School 7, South Flores Street, San Antonio, Texas.

Mark H. Forscutt, Lamoni, Iowa.

John Kaler, Tuncurry, New South Wales, Australia.

J. H. Wells, box 545, Bozeman, Montana.
Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

Original Articles.

A PLEA FOR UNITY.

TRIALS we will have in proportion to our faith, and the bitterest ones of all will be those from false brethren.—*Saints' Herald*, page 366, issue June 6, 1894.

No truer sentiments were ever uttered than what is embodied in the above. It is the bitterest water to drink, the disappointment the greatest. The pain from the wound is the most intense when it comes and is received in the house of one's friends. The Apostle Paul speaks of it as one of the greatest trials in his experience as "in perils among false brethren" (2 Cor. 11: 26); and if we carefully read the remainder of this epistle we shall find him treating in an impressive manner upon the weaknesses of himself and associates, entreating and exhorting them to come to a unity and to seek to bear with each others' infirmities; to "be of one mind," "to live in peace."

As long as we are human we must not look for unity of thought upon all questions at once, because it is not in the nature of things to be so. We cannot expect to see eye to eye, at least not until the time comes as has been predicted:—

Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.—Isa. 52: 8.

We see then, that it is a condition to be attained; and we look forward to its realization, like every other promise, to be obtained by faithful effort and perseverance.

It is by expecting too much of others and too little of ourselves that much mischief has been wrought and injury done, which ought and could have been avoided providing the Spirit of the Master and a proper understanding of duties and obligations to each other had prevailed. This applies to the church as a body as well as to individuals; as, for instance, to illustrate:—

A measure may be presented either in council, branch business meeting, or conference—either district or general, the movers of which may honestly believe that if adopted it would work great good to the cause. Some one or more of the body before whom such measure is presented may peradventure not see it in the same light as

the movers, and so may speak and vote against it, and it may be rejected. Now it is not the part of wisdom for the movers of the measure to take offense at those who may thus differ from them and who may have the courage to speak against that which they cannot conscientiously accept, especially when the argument is made against the *measure* itself (which invariably should be the rule) and not against the ones presenting it. And yet such is too often the case, and much hardness is engendered in consequence, and distrust is cast upon the ones who perchance may differ from us as to the means and methods to be employed to build up the work of God. As a result loss to the cause ensues, and division and strife obtain where love and fellowship should dwell. How much better it would be if we could "have [more] faith in God," and believing this to be God's work; that he, and he alone, is the director of his own work; and that if we are persevering in the right ourselves he will in time so work upon the hearts and minds of others who are equally interested in having the right prevail that the work will not be allowed to suffer by our patiently waiting. It is not wise to be too arbitrary in our views in these matters no more than it is wise to be too arbitrary in the preaching of the things connected with the gospel, even when we are satisfied that we are right.

Bro. Burton puts it in the right way when speaking of his conviction of the truth of the gospel—one principle at a time. We are willing to be convinced; so you may "produce your cause and bring forth your strong reasons;" but we "cannot bear all things [at once] now." Man is only permitted to testify of the truth, "God giveth the increase." Therefore to impugn the motives of others; to dissemble, to refuse to fellowship; to withdraw from the communion of the church; to cast suspicion upon anyone or in any way to neglect our privileges and duties, whether official or otherwise, because we cannot have our way of thinking to prevail, is wrong. It works injury to the cause and does "despite unto the Spirit of grace;" and if persisted in will bring confusion and loss to those who allow themselves to be so influenced.

Another great hindrance to our spiritual progress is found in neglecting to follow the instructions of Christ as found in Matthew 18: 15:—

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

How simple a thing to do when we are willing to do it, but how hard to do when unwilling. And yet if we wish to become the disciples of Christ we must learn to do his will:—

Ye are my friends if ye do whatsoever I command you.—John 15: 14.

Think what a world of contention and strife might be ended, what needless heartaches might be avoided, if this part of the law of God as revealed in Christ was more honored and carried out.

It should be the aim of all to try to avoid giving offense, either in word or deed; and, on the other hand, all should try and not take offense; but when we do feel wounded and sore, and believe that we have been trespassed against by one of the brethren, the Master does not tell us to brood and sulk over it; he does not tell us to fall out with the church and everyone connected with it; neither are we instructed to cultivate a spirit of retaliation; but to try in the Spirit of Christ to go to that one and tell him (or her) his fault "between him and thee alone," and thus haply seek a reconciliation.

Many seem to think it strange that offenses are found in the Church of Christ. Many soon after they come into the church become offended because of some things that may have been said or done by some one from whom they may have expected better things. Jesus told his followers,

It must needs be that offenses come; but woe unto that man by whom the offense cometh.—Matt. 18: 7.

And in the parable of the sower as found in Mark 4, we have an illustration of the seed which fell on stony ground "and immediately it sprang up because it had no depth of earth;" but when the sun shone upon it, "it was scorched" and "withered away." It is explained that these characters who when they hear the word immediately receive it with gladness and so "endure but for a time, but afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." It is those who not only receive it, but have an *under-*

standing of the word (the gospel) that will be able to endure in the trying day.

Yes, offenses we must expect during the time of our probation, like the soldier whose experiences are made up of both smooth and rough, bitter and sweet; yet so long as he remains in the service he may expect to be called upon, if necessary, to endure hardships and privations; not always, however, for pleasant times are his, especially in times of peace. But when the enemy comes against him and he meets him in the shock of battle, if a true and loyal soldier, he will not desert the standard. So the sailor who may set sail under a clear sky with a fair wind must not desert his post when the storm clouds begin to gather and the waves become tempestuous and danger threatens him. So with the soldier of Christ who has enlisted in Christ's cause. During our Christian warfare we are admonished to have our "loins girt about with truth," to take "the shield of faith" and "the sword of the Spirit, which is the word of God," "wherewith" "to quench all the fiery darts of the wicked one;" not to waver in our loyalty because the adversary of our souls uses these forces against us, thus seeking to thwart us in our purpose, to hinder our progress in the divine life; but being thus panoplied with the Spirit, and the truth, and understanding the source from whence come fightings, dissensions, dissimulations, strife, and all evils, we will be able to endure and obtain the victory.

JOHN GILBERT.

FALL RIVER, Massachusetts.

INDOCTRINATED CHRISTIANS.

It is a recognized fact that we are living in a time of religious transition, a modifying period, the result of which seems to be productive of inconstancy in religious thought or purpose. Our nation is titularly Christian; but the great mass of our population cares but little for the claims of "orthodoxy." True, it makes a great flourish of a wouldbe something; but worldly pride, opulence, art, fashion, culture-literati, cannot and do not furnish a foundation good and solid upon which to rest the hope for the future of an immortal soul's spiritual hungering. People who think desire food for thought. If there is anything in Christianity at all,—the Pauline Christianity, or any other type thereof,—men and women of thought very largely desire to know it,

Christ said to his immediate ministry:—
Go ye into all the world, and preach the gospel to every creature.

That phrase—"the gospel"—indicated a certain message of which they had learned from the Master. He did not send them out to preach something concerning which they had no definite understanding. When he said "the gospel," they knew what were the special principles involved in that term, else salvation and condemnation in the mystical beyond could hardly have been made dependent upon an acceptance or rejection of what these men were to faithfully teach the people to observe. Hence it was not a going out, upon the part of these men, with an opinionated philosophy of contradictory ideas; but rather the announcement of a clear-cut word and way of life.

But people, many of them, are very shy of doctrinal preaching. Catholicity stands firm upon her doctrinal tenets. Protestantism has learned to feign an external unity by keeping her antagonizing pulpits quiet on points of credo-dogmatism, else there might be a theological fisticuff on hand. That soothing-syrup, paregorical saying is sown broadcast: "It makes no difference what church you join, just so you are sincere."

Can Armenianism and Calvinism mix? Yes, just as water and oil mix—two opposite poles with no attractive element in either so as to bring them together; and we are told that sincerity in the one is just as acceptable with God as your sincerity in the other one would be. God ordained both if these respective systems originated with him.

But who knows, aside from theological students, what enters into a composition of these isms? Preachers do not preach them; "evangelists" dare not; so at the conclusion of a "revival" what do the "converted" ones believe? If these isms are included in the phrase "the gospel," why do not preachers everywhere "preach the gospel"? "No man lighteth a candle and putteth it under a bushel," said Jesus. If, then, the various denominations, all tintured with these isms, have a lighted candle, why not out with it, and put it in a candlestick so we may have the benefit of its radiation? If it makes no difference what church you join, why not tell the people what each respective religious body holds to as fundamentals? Could members of half a dozen conflicting churches get together and talk of their gospel themes and agree? A writer in the *Church Union* once said, while contemplating this incongruous medley:—

We are not divided,
All one body we;

and asked if professed Christians could look Jesus in the face and sing the above

lines of a hymn without being conscious that they were telling him a—? What think you, *Herald* readers?

When Jesus sent his ministry to preach the gospel did he anticipate that by so doing he would "send a sword" of the make we have on hand to-day? Did he not promise unto all truly baptized believers the baptism of the Holy Spirit which would "guide" them "into all truth," making, under its direction, religious distraction an impossible and improbable work? The old saying, "Many men, many minds," was not to have place beneath the unifying power of the Holy Spirit. Respecting matters of obedience wherein faith, doctrine, organization, promise, power, and blessing were to be taught and understood, a people of this character would stand upon a foundation distinctly outlined, and no compromise with anything antagonizing its God prescribed form could ever be effected.

Elders often hear the statement made, "You never go to hear those Latter Day Saints but what they are talking about doctrine, doctrine, all the time."

We are glad of it. God foresaw a time when his doctrine would not be preached and when people somewhere would begin to murmur; and God would renew his gospel, and he said, as found in Isaiah 29:24:—

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

And the Latter Day Saints preach "the doctrine of Christ," hence where would people expect to hear the doctrine, seeing the popularized religionists desire to keep theirs hushed?

Paul wrote:—

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.—Rom. 16:17, 18.

Paul taught the same doctrine everywhere he served as a minister for Christ. Let us see what he taught, as well as others of the ministry: Acts 2:38, 39; 19:1-6; 8:5-17; Romans 6:3-6; 1 Corinthians 12:14; Hebrews 6:1-3; Galatians 1:6-12; Ephesians 4:1-16; Colossians 2:12; James 5:13-16; 1 John 2:27; 2 John 9, 10.

Paul wrote:—

Examine yourselves, whether ye be in the faith.—2 Cor. 13:5.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.—2 Tim. 1:13.

And they continued steadfastly in the apostles' doctrine and fellowship.—Acts 2:42.

Paul said the Scriptures were profitable, among other things, "for doctrine."

(2 Tim. 3: 16.) He positively charged, "that they teach no other doctrine." (1 Tim. 1: 3, 4.) There was danger of people departing "from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4: 1.)

From these several quotations we learn that the gospel was *the doctrine* of Christ; we discover what the early Christians believed, the obeying and believing of which constituted them genuine followers of Jesus Christ.

This kind of teaching was Christianity proper; and if we are to be real Christians to-day, it will be by the indorsement of Christ's way as primarily enunciated. No change in the plan could be made and yet have it remain intact—"the gospel." If any man preaches the gospel he will preach what Paul preached in his day. The durative validity of the scheme as a whole was not dependent upon how long a time any given number of officers in the church might happen to live, but the rather how long the time should be when the *necessity* for such a God-revealing system might stand as a universal human demand or requirement; then, when *that* quality of a time should cease, the other could reasonably be dropped out. No book can reveal God. He has revealed himself independent of all books, or ever before a book was written. A book may contain an intimation, or clearly state the course of procedure a man is to pursue in order that God may be found.

Jesus said of the Holy Spirit:—

He will guide you into all truth . . . and he will show you things to come. . . . All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—John 16: 13-15.

To teach mankind contrary to Christ is to victimize the race with intoxicating prescriptions of speculative theologians, and people are caused to "stagger, but not with strong drink." (Isa. 29: 9.) Fables are too often accepted for facts, and a spiritual mania siezes the mind, and the power to poise the reason becomes temporarily lost, the decision of the judgment is perverted, and people are led astray.

The readiness on the part of many to accept the thirty or more pieces of treasonable silver—who are malpractitioners, adulterating the only remedial agent God ever gave for human ills in moral and spiritual concerns, has created in many places an opposition to others who would gladly point humanity "to the Lamb of God who taketh away the sin of the world." By what authority do we say "malpractitioners"? Because that to which we have already cited the reader was "God's remedy for sin;" it is the *divine* prescription, and Paul in referring to it said:—

But though we, or an angel from heaven, preach *any other* gospel unto you *than that which we have preached* unto you, *let him be accursed.*—Gal. 1: 8.

Should not that settle the matter, when he told the Galatians that what he preached he had received "by the revelation of Jesus Christ"?

Are we to believe that Jesus is "the same yesterday, to-day, and forever;" or do we rather believe him to oppose himself—believe that what he was yesterday upon doctrinal matters he is not so to-day? Could we safely rely upon such a professed Savior as that?

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of Son, and of the Holy Ghost; teaching them [the believers] to observe *all* things whatsoever I have commanded you: and, lo [upon these terms], I am with you alway, even unto the end of the world. Amen.—Matt. 28: 19, 20.

Within and back of this commission stands the authority of God; and all who were taught by these men "learned *doctrine*," and became, upon obedience, indoctrinated Christians. They were "built upon the *foundation of the apostles and prophets*;" they were upon gospel themes intelligent Christians, knowing *what* they believed, and *why* they believed it. Assenting to a statement in history of Jesus being the Christ, and "joining church," does not constitute a person an indoctrinated Christian. Peter said of the early Christians:—

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, *acceptable to God* by Jesus Christ.—1 Peter 2: 5.

This could not be well effected independent of a careful training in doctrinal matters. Again he said:—

Seeing ye have purified your souls in obeying *the truth* through [not the word alone] the Spirit.—1 Peter 1: 22.

The truth, the gospel, the *doctrine* of Christ was first taught them. They understood its import and complied with its requisitions:—

Feed the flock of God.—1 Peter 5: 2.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 4.

We are to understand from these quotations that the food is to consist in the giving of God's word—the doctrine of Christ. Paul wrote to the Colossians:—

Rooted and built up in him, and established in the faith, as ye *have been taught*, abounding therein with thanksgiving.—Col. 2: 7.

And he warned them:—

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and *not after Christ.*—Col. 2: 8.

When men preach Christ they preach the *doctrine* of Christ; for therein only is

he fully and truly represented as the Savior of the world. He does not propose to save people outside the means God has ordained. It becomes necessary therefore that the people be duly and correctly instructed in "the way, the truth, and the life."

Rev. R. C. Shimeall, of the Presbytery of New York, in writing of church matters dating from A. D. 533 to 1517, says:—

What, we ask, are the heart-sickening annals of this prolonged period, but details of the rapid progression of *primitive Christianity perverted*, in doctrine, ceremonials, church order, and moral degeneracy, to the extent that, at its close, it may be truly said, that "the earth was corrupt before God, and that it was filled with violence."

He also believes that one of the signs of the times preceding Christ's second advent would be "A prevalent *ignorance of divine things* among all classes."

If all the preachers in Christendom plead guilty to the preaching of "the gospel," how could this ignorance of divine things abound among *all* classes? Can the reverend himself answer?

Indoctrinated Christians upon the apostolic plan could hardly be included in the number. BACK TO CHRIST should be the watchword of the hour.

J. F. McDOWELL.

Conference Minutes.

NORTHERN NEBRASKA.

Conference met at the schoolhouse near Valley, Nebraska; G. M. L. Whitman president, James Huff secretary. District president reported that the condition of the district had improved during the four years of his office, and urged the necessity of the local members of the priesthood being more diligent in their duties, and that he had baptized 4. Elders reporting, A. H. Smith, J. F. Mintun baptized 4, F. A. Smith baptized 1, G. W. Galley, J. M. Stubbart, J. P. Ogard, E. H. Boulson, N. Brown, and James Huff; Priests, E. R. Ahlstrand, W. T. Owens, and H. W. Bellville. Branch reports: Blair 27; 2 removed. Columbus 36; no change. Lake Shore 82; 7 baptized, 4 received. Omaha 184; 1 baptized, 18 received, 2 died. Platte Valley 57; 2 received, 2 expelled. Union 66; 1 removed. Bishop's agent reported: On hand last report \$5.90; received \$91.30; paid out \$93.10; on hand \$4.10. Priest's duplicate license ordered given to Wilson Walters. W. T. Owens and H. W. Bellville given missions in the Northern Nebraska district, and Nelson Brown given mission in Sarpy County. Sunday school association reported. The following resolution was adopted: Whereas, we believe a mistake was made by the last quarterly conference held at Lake Shore branch in their failure to sustain the recommendation of the court of elders in Bro. Oscar Brown's case, therefore be it resolved that we do now adopt the recommendation of the court releasing Bro. Brown from the disability placed on him by the silence. It was

resolved that there being a necessity for a district fund to pay the necessary district expenses, it is required of the branches in the district to raise for such purpose the sum of not less than ten cents each for all members over eighteen years of age residing in the branches, and that a solicitor be appointed in each branch to solicit funds for such purpose, and that the said funds remain in the branches subject to the order of the conference. A committee composed of James Huff, H. W. Bellville, Nelson Brown, W. T. Owens, and S. Ahlstrand was appointed to arrange for a series of two days' meetings for the coming four months. Delegates to General Conference, F. A. Smith, G. M. L. Whitman, and J. F. Mintun. The branches in the district are requested to raise fifteen dollars or more to help defray the expenses of the delegates to and from General Conference. Preaching by J. F. Mintun, G. M. L. Whitman, F. A. Smith, and A. H. Smith. Adjourned to meet at Blair, May 29, 1896, at 7:30 p. m.

KEWANEE.

Conference convened at Kewanee, Illinois, February 8 and 9; James McKiernan president, A. Whitehouse secretary. Speeches were made by G. H. Hilliard and F. G. Pitt. Branches reporting and approved were Peoria, Henderson Grove, Millersburg, Farmington, Canton, Buffalo Prairie, White Eagle, and Kewanee. Officers laboring in district and reporting were: J. McKiernan, I. B. Larue, M. T. Short, F. G. Pitt, D. S. Holmes, D. C. Smith, and T. Stafford. Bro. Short was selected to report the proceedings of conference to the *Kewanee Star*. Moved that James McKiernan's resignation as district president be accepted. J. Chisnall was elected for unexpired time. Resolved that when this conference adjourns it does so to meet at Galesburg, Illinois, the first Saturday in June, ten a. m. Delegates chosen to represent the district at General Conference were: J. Chisnall, F. G. Pitt, J. McKiernan, M. T. Short, J. Williams, B. F. Ordway, and S. Garland, Sr., and delegates present authorized to cast full vote. Resolved that the tent be in charge of the district president, in connection with missionaries who are sent in the district. Preaching by Brn. G. H. Hilliard and F. G. Pitt.

SOUTHERN INDIANA.

Conference convened with the Byrneville branch, January 25: M. R. Scott, Sr., president, M. R. Scott, Jr., secretary. Minutes of previous conference amended by striking out, "Letters be granted upon recommendation of branch clerk to district secretary," and inserting, "Letters be granted to members of disorganized branches (New Harmony and Washington) if nothing is upon record against them." Branch reports: Union 49, gain 6. Eden 30, no change. New Trenton 19, no change. Byrneville 38, gain 1. Plainville 15, gain 1. Rego branch was received as a branch of the district; was organized October 31, 1895, with 17 members, 1 priest, 1 teacher, and 1 deacon, by I. P. Baggerly and J. M. Scott. Reports of the ministry: J. M. Scott baptized 1, L. F. Daniel baptized 2, M. R.

Scott, Sr., baptized 1, G. Jenkins baptized 2, V. D. Baggerly, J. R. Chappelow, J. G. Scott, M. R. Scott, Jr., S. C. Grover. Bishop's agent's report: Receipts \$132.49; expenses \$132; due church 49 cents. The request of Union branch relative to the ordination of M. R. Scott, Jr., to the office of elder, was granted and he was ordained. Officers of Rego branch were granted license. David Herbaugh was granted priest's license. David Herbaugh was selected district treasurer and requested to collect funds to pay expenses of district secretary. Brn. E. C. Briggs, I. P. Baggerly, M. R. Scott, Sr., M. R. Scott, Jr., G. Jenkins, L. F. Daniel, V. D. Baggerly, J. M. Scott, and A. C. Barmore were appointed delegates to represent Southern Indiana district at General Conference. Adjourned to meet with Union branch, May 9, 1896.

The members of those disorganized branches will please note the action of conference relative to letters of recommendation, and all who are worthy may receive letters of recommendation from the district secretary. Be particular in writing name, place, or branch, where you may desire to place membership, and send postage to pay expenses. Address,

M. R. SCOTT, JR., Dist. Sec.

Warr, Indiana.

SOUTHWESTERN TEXAS.

Conference met January 31, 1896, at the Saints' church, near Medina City, Texas; L. L. Wight president, W. H. Davenport secretary. Branch reports: Bandera 41; 1 expelled. Medina City 39; 10 baptized, 4 removed. Oak Wood 78; 1 died. Ministry reporting: Elders, L. L. Wight baptized 2, H. P. Curtis, J. A. Currie, Sr., O. D. Johnson, and W. H. Davenport; Priests, J. P. Neal, E. B. Bennett. Bishop's agent's report: Received \$11.10; paid out \$8.50; due church \$2.60. Resolved that we request the Quorum of Twelve and General Conference to be held April 6, 1896, to retain Bro. H. P. Curtis in the Southwestern district of Texas for the coming conference year, with the understanding that we will give said brother all the support necessary for his temporal wants independent of the general church funds. The speakers were Elders H. P. Curtis and L. L. Wight. Adjourned to convene in San Antonio, Texas, Thursday, June 11 next, at night.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday schools of the Ohio district association will meet in convention during the district conference, which convenes February 22. Superintendents, your schools are entitled to one delegate for every ten members or fraction thereof of your enrollment. We trust that every school in the district will send delegates so that all may be represented and that we may learn of your needs and progress. Secretaries, please mail full reports of your schools to secretary, Minnie Rhoades, Sinking Spring, Ohio, if possible,

by the 18th inst. It is hoped that all who can will come, bringing the Spirit of the Master with you. The Sabbath school work must stand upon a higher plane than it is now occupying if it would be felt as a power and influence for good in the district.

MINNIE RHOADES, Sec.

The Des Moines district Sunday school convention will convene at Des Moines, Iowa, Friday, February 28, 1896, at ten a. m. We would like each school in the district to report. Secretaries, please be very careful in making out the report of your respective school, that we may send a full and correct report of the district.

ETTA SPRINGER, Supt.
ANNA AMOS, Sec.

Convention of the Nauvoo district Sunday school association will convene at Burlington, Iowa, March 6, 1896, at 10:30 a. m. Morning session for business. Afternoon and evening sessions will be interesting and instructive to both old and young. Let us have a good attendance and every school of the district well represented, as this is the meeting for the electing of district officers for the coming year, also to select delegates to the General Convention at Kirtland, Ohio. Come, all ye Sunday school workers, and let us make the Sunday school work in Nauvoo district second to none.

D. TRIPP, Pres.

Corrected program of Decatur district convention, to be held at Lamoni, Iowa, February 20 and 21:—

Thursday morning and afternoon, business in charge of superintendent. Evening, song by congregation. Prayer. Music, solo. Address, Kate Weed. Quartet.

Friday morning, song. Prayer meeting led by superintendent; from ten to 10:30. Experiences in Sunday school work; from 10:30 to twelve. Afternoon, song. Prayer. Ten-minute papers: How pride may hinder Sunday school work, Sr. Walker. Free discussion of paper. How we may promote spiritual growth in Sunday school work, Sr. Sina Wight. Free discussion of paper. Evening, song. Prayer. Primary work. Orchestra; sacred music. Paper, Elbert A. Smith. Orchestra; sacred music.

Preparations are being made to welcome and entertain all who come. Can we count on you?

ELBERT A. SMITH, Sec.

The Far West district Sunday school association will convene at St. Joseph, Missouri, Friday, March 13, at 10:30 a. m. The forenoon session will be given to the hearing of reports. In the afternoon convention will meet for instruction. Methods of teaching primary, intermediate, and senior classes will be illustrated and discussed. District officers are to be elected for the ensuing year, annual report made to General Convention, and delegates selected to represent the district at that convention. The exercises in the evening will consist of a program composed of selections from various schools of the district, in accordance with motion adopted at last meeting.

DAVID J. KRAHL, Supt.
LAMBERTUS NIEDORP, Sec.

Miscellaneous Department.

TO THE FIRST SEVENTY.

Those of the First Seventy who are not under General Conference appointment will please send their reports to the secretary, R. S. Salyards, Lamoni, Iowa, not later than March 20. Those under General Conference appointment are not required to report to the quorum separately; the report to General Conference will be received and serve as report to the quorum.

It is not deemed necessary for the quorum to meet any earlier than the assembling of General Conference, (April 6,) when time and place of meeting will be duly announced. Bro. Lorenzo W. Powell is requested kindly to undertake the securing of a suitable room for quorum meetings.

DUNCAN CAMPBELL, Pres.

SECOND QUORUM OF ELDERS.

On February 12 I mailed blank report to each member. If any have not received same and will send me their address to my home, 2210 Wabash Avenue, Kansas City, Missouri, they will be supplied at once. Please send all reports to Arthur Allen, care of William H. Kelley, Temple, Lake County, Ohio. Would like to get all reports in by April 1.

ARTHUR ALLEN, Sec.

SECOND QUORUM OF PRIESTS.

Bro. George Harrington, of Independence, Missouri, has been ordained to the office of elder and is no longer secretary, therefore will all the brethren of said quorum send their reports to me at Box 222, Lamoni, Decatur County, Iowa, by March 20, so I will have time to make out a report of the quorum to send to General Conference. Those who have not received blank reports please drop me a card and I will send at once.

S. D. SHIPPY, Pres.

FOURTH QUORUM OF PRIESTS.

Brethren:—Please send me reports of your labors for year ending March 1, 1896, also your quorum dues, twenty-five cents, as we are still a little in debt, which must be paid before conference. Be prompt, brethren, as I will only have about two weeks to make a general report of our quorum. Please address me at 803 Walnut Street, Kansas City, Missouri.

In bonds,
GEORGE EDWARDS, Recording Sec.

GENERAL CONFERENCE MINISTRY REPORTS.

The blank forms provided for have been sent to the ministry who are under General Conference appointment. If anyone in the United States or Canada fails to receive a blank, please write and another will be sent. In a few cases the addresses were not known, but to such they were sent in care of some one whom it was expected would deliver to the one intended for.

H. A. STEBBINS,
General Church Secretary.

LAMONI, IOWA, February 6, 1896. 2t

SPECIAL NOTICE.

Bro. J. C. Foss, laboring in the State of Maine, is hereby authorized to make collections of Herald Office accounts and make sales of church publications in his mission field.

This applies to all the ministry laboring under General Conference appointment, also to Bishop's agents and district presidents, who are requested to aid the publishing department, especially in those portions of the fields where there are no Herald Office agents.

The Saints will please take notice.

FRANK CRILEY,
Business Manager, Herald Office.

LAMONI, IOWA, February 6, 1896.

CONFERENCE NOTICES.

Eastern district South Wales conference will convene at Porth, near Pontypridd, on Saturday and Sunday, April 4 and 5. Our esteemed missionary in charge, Bro. James Caffall, is hereby cordially invited to attend. All presidents of branches and district officials are hereby requested to send their reports to the district secretary, Bro. George Cope, Aylburton Common, near Lydney, Gloucestershire, the same to reach him not later than March 31.

A. N. BISHOP, Pres.

BORN.

MILLER.—At Charles City, Iowa, February 4, 1896, to Mr. Lew and Sr. Cora Miller a daughter; named Margaret Ellen. Blessed February 9, 1896, by Elder J. R. Sutton.

ARCHIBALD.—At St. Louis, Missouri, November 11, 1895, to Bro. Russell and Sr. Jennie Pearl Archibald, a son; named David Myron. Blessed by Elders M. H. Bond and Charles Peet.

Welcome, dear gift, from Heaven sent,
Love's double pledge affirmed in earth and heaven.
May we interpret all that thou hast meant
Of duty Lord, in this sweet babe which thou hast given.

BULLOCK.—At St. Louis, July 21, 1895, to John W. and Sr. Martha A. Bullock, a son; named William. Blessed by Elder M. H. Bond.

MARRIED.

APPLEWHITE—WALLIS.—At the home of Bro. G. W. and Sr. Wallis, at Earl, Texas, February 4, 1896, their daughter and only child, Sr. Minnie, to Mr. Lee Applewhite, Elder H. P. Curtis officiating.

May the waves that form life's ocean,
Sometimes tossing high at will,
Be controlled by love's devotion,
Like the Master's "Peace be still."

H. P. C.

YOUNG—MORGAN.—At the residence of the groom's parents, January 26, 1896, in Peoria, Illinois, Alexander G. Young to Mary Morgan, of Farmington, Illinois, Elder J. D. Stead officiating. The groom is a member of and deacon in the Peoria branch; the bride is a member of the Bevier branch, Missouri.

MARRIOTT—NIELSON.—In Salt Lake City, Utah, February 9, 1896, Mr. Joseph Marriott, of Murray, to Miss Mary Nielson, of Salt Lake City, by Elder Ethan Barrows.

SHEPHERD—PAGE.—At the residence of the bride's brother-in-law and sister, Bro. Roy and Sr. Emily Davis, at Hollister, Cali-

fornia, January 2, 1896, Mr. Eugene Shepherd and Sr. Zena C. Page, Elder J. M. Range officiating.

DIED.

THORPE.—At Malad City, Idaho, December 29, 1895, Sr. Margaret Jane, wife of John Thorpe, and daughter of E. J. and Ann Evans, of Malad. Deceased was born July 18, 1874, at Malad City; married December 25, 1894, and died as above stated, having been confined about two weeks prior to her death, leaving her infant child of two weeks old, who is now being taken care of by Grandpa and Grandma Evans. Funeral services January 2, when deceased was followed to her grave by a numerous concourse of friends, who extend their sympathy to her parents and husband.

DAVIS.—At her son's home, near Fanning, Kansas, January 26, 1896, Sr. Jane Davis. She was born in Muncie, Indiana, January 25, 1817; was married to Mr. Thomas Davis in 1852 and moved to Kansas, and located near Fanning, in 1854, where she and her husband embraced the gospel August 11, 1868. Funeral services were conducted by Elder William Gurwell; sermon by Elder W. E. Peak.

HANSON.—Grandmother Lena Hanson was born March 4, 1809, in Strarup, Denmark, and died January 25, 1896, being almost eighty-seven years old. She was the mother of eight children, sixty-two grandchildren, and thirty-three great-grandchildren. Seven of her children are living, all honorable men and women. She with her husband emigrated to America in 1859 and located in Utah, but soon left the Utah people and united with Joseph Morris, and after his death they moved to Soda Springs, Idaho, and from there to Montana, and for several years she has been a resident of Deer Lodge. She passed away at the home of Bro. Andrew Christofferson, who is also her son-in-law. All that tender, loving hearts and generous hands could do for her was done to make her declining days pleasant and happy. She was one of God's noble women, kind-hearted and generous, and always doing good. She was loved by all who knew her and highly respected. Her funeral was the largest ever known in Deer Lodge, so stated by several. She was baptized by the writer October 13, 1895, after receiving almost a miraculous blessing through obedience to the ordinance of administration for health. While she was greatly blessed it was also made manifest that she would not remain long; and while she bore testimony to the power of the gospel and the great blessing she received, she did not believe she would survive long, and made preparation for the end. The funeral services were conducted at Bro. Christofferson's by Elder R. J. Anthony and Elder John E. Reese. It was by her request I was called to preach her funeral. A good soul has gone to rest. May God comfort and deal lovingly with the loved ones who are left to mourn.

CROLY.—At St. Louis, Missouri, December 27, 1895, Edward, infant son of Edward and Sr. Martha Croly, aged 1 year, 4 months, and 3 days. Funeral services conducted by Elder M. H. Bond.

BRITAIN.—William Britain born October 30, 1818, in Deeping Fen, Lincolnshire, England; died near Garden City, Kansas, July 12, 1895. He was baptized into the Reorganized Church, May 2, 1864, at Glenwood, Iowa, by Bro. C. McIntosh. He was always ready to bear his testimony to the truth of the latter-day work. He leaves an aged wife and six children to mourn the loss of a loving husband and father.

ASHTON.—Sister Abigail, wife of Bro. Isaac Ashton, of River Sioux, Iowa, was buried on February 7, 1896. She lived seventy-five years and one day. Was baptized in Nauvoo, in 1840, and identified herself with the Reorganized Church the latter part of her life. Her funeral was attended by many Saints and other friends, attesting by their presence their good feeling toward her. She leaves a husband and five children, having buried three children. Sermon preached by Elder J. C. Crabb, from Revelation 14: 13.

BULLARD.—Bro. A. M. Bullard was born in Ontario, Canada, August 14, 1836, and died near Laird, Colorado, January 25, 1896. He joined the church over twenty-five years ago in Iowa and came to Colorado in 1886 from Creston, Iowa, during which time he has lived an honorable, upright life and a true Christian, and died firm in the faith of the gospel, with a hope of a glorious resurrection. The brother leaves a faithful, loving wife and a family of five grown children, four daughters and one son, to mourn the death of a loving father and husband. In their bereavement they have the sympathy of a large circle of relatives, friends, and acquaintances. Funeral services conducted by Elder James Kemp at the residence of the deceased, January 26, at 11 a. m.; text, Job 14: 14; Revelation 14: 13. A large number of neighbors and friends met to pay their last respects to the worthy brother, after which the remains were taken to Creston, Iowa, for interment, accompanied by his wife and one daughter.

TYSON.—Bro. Abiathas Tyson was born in Ontario, Canada, April 27, 1821. His parents came to St. Lawrence County, New York, when he was quite young, where they resided until he was about twenty-one years old, when they came to Illinois. June 22, 1857, he was married to Miss Ellen Boughen by whom he became the father of thirteen children. He came to Nemaha County, Nebraska, in 1865, where he resided until his death, January 10, 1896. Funeral at the Christian church, Elmwood, January 12, Elder Pallister opening the service, and Elder Alton following; the sermon by Elder T. W. Williams. He leaves a wife, eight children, and a host of friends to mourn their loss.

BARTON.—Mr. Thomas Barton departed this life January 22, 1896. There was a short service held at the time of interment, conducted by Priest Daniel T. Williams. Funeral sermon preached at Keb, Iowa, February 2, 1896, by Elder E. B. Morgan, of Lucas, Iowa, from 1 Samuel 20: 3. Mr. Barton was born November 10, 1851, in Lancashire, England. He left a wife, two stepchildren, and grandchildren to mourn their loss. He was not a member of any church,

but had faith in God and the Bible as God's word. He was a kind husband and a peaceable neighbor.

RUBY.—At Rock Island, Illinois, February 8, 1896, Jerome Ruby, who was born November 8, 1833, at Mills' Mills, Alleghany County, New York. He came to Iowa with his parents, who located in Davenport in 1839. In 1858 he was married to Miss Sarah Pauline Page. To them were born two sons, who both died in childhood. He was by occupation a steamboat pilot on the upper Mississippi, over whose torturous course he has guided all manner of craft, from the towboat to the finest packet. He was a member of the Davenport branch of the Reorganized Church; was baptized October 14, 1861, at Buffalo, Iowa, by his father, Elder W. J. Ruby. He was ordained an elder June 8, 1862, at the same place, and has done much preaching, in which he bore a strong testimony to the truth of the gospel whenever and wherever the duties of his vocation and opportunities would permit. His last testimony was that he was completely reconciled to die and knew that it was well with his soul. The only dread he had was to be compelled to leave his wife in her sore affliction. His home was at Buffalo, Iowa, but he died at the home of his brother, H. S. Ruby, No. 1006 First Avenue, Rock Island, Illinois, where he had gone on a visit while feeling well. The day after his arrival he suffered a relapse that resulted fatally. He leaves to mourn his death his wife, a foster daughter, an aged mother, two brothers, a sister, besides a host of other relatives and friends who deeply feel this bereavement. The funeral services were held in the M. E. church at Buffalo, Iowa, at two p. m., February 11. Elder James McKiernan, of Farmington, Iowa, delivered the sermon. The throng of people present evinced the esteem with which the deceased was regarded at home. Interment in Buffalo cemetery.

SMITH.—Sr. Laura, wife of Bro. Frank Smith, was born April 10, 1861, at Madison Furnace, Ohio; baptized March, 1882, by Elder L. R. Devore; died January 4, 1896, at her home in Centerville, West Virginia. A husband and seven children mourn their loss. Funeral in charge of Elder A. Haws, who also delivered the sermon to a large assemblage of friends. She died firm in the faith with a full hope of triumph with Christ in the resurrection morn. She will be greatly missed by all who knew her, especially the Saints of the branch where she was a member. But what is our loss will be others' gain.

TAYLOR.—Bro. John Taylor, or, as he was familiarly known, "Uncle John Taylor," passed peacefully away from earth's scenes, after a few weeks' illness, at his home near Plain City, Utah, February 7, 1896. His was an eventful life. Resolute and brave even in the face of appalling danger, and yet devoted to truth and virtue, he maintained his integrity and honor to the end, and went down like a shock of grain fully ripe. He was born December 7, 1812, at Bowling Green, Kentucky. He united with the church in Missouri, in 1832; so with the exception of the

first two years, he has been identified with the church through its entire history. On April 3, 1834, he has married in Liberty, Missouri, to Miss Helenor Burket, who still survives him. Through nearly sixty-two years this couple have walked hand in hand life's uneven journey. Though for many years of his life surrounded by those who were running after strange women, and often urged in the name of God and religion to enter into what was called the celestial order, he loathed this carnal, debasing practice, and always proved true to the cherished vows of his youth. Come what would he was always her Isaac and she his Rebecca. Of this union there were born seven sons and five daughters, all of whom still live to honor his memory, also many grandchildren and great-grandchildren, so that his posterity is said to number about three hundred. They passed through the persecutions, privations, and trials of the church in Missouri, and were among the exiles to Illinois. He spent two seasons with Lyman Wight and George Miller in obtaining lumber from Wisconsin pineries, for the Nauvoo Temple and Nauvoo House. In 1845 he accompanied the Lyman Wight colony to Texas and remained with them until the fall of 1850, when he withdrew, and after some meanderings found his way in 1854 to Utah. He here united with the Brighamite Church, but constantly protested against some of their practices. When the first missionaries of the Reorganization came to Utah he hailed their message with gladness, and was baptized in 1863 by Alexander McCord. He has ever since been unwavering and devoted in his testimony. He held the office of teacher and afterwards that of elder in the Martyr's day, and was reordained to the latter office in the Reorganization. On February 10, the Mormon meetinghouse at Harrisville being opened for the purpose, the funeral discourse was delivered by Elder Heman C. Smith to a large concourse of people, and a long procession of relatives and friends followed him to his last resting place in Ogden cemetery. A good and true man has gone to his rest.

SKINNER.—At Auburn, Iowa, February 2, 1896, Katie Skinner, daughter of T. J. and Ollie E. Skinner, aged 4 years, 10 months, and 29 days. Funeral services at Latter Day Saints' church, Auburn, Iowa, February 4, in charge of William Carroll; sermon by Elder H. O. Smith.

HANSEN.—At Manti, Utah, January 30, 1896, Sr. Josephine E., daughter of Bro. L. P. and Sr. Karen J. Hansen. Sr. Josephine was born at Moen, Denmark, June 8, 1878; baptized September 10, 1894, by Elder H. N. Hansen. Funeral sermon was preached at the family residence in Manti, Utah, February 1, 1896, by Elder Heman C. Smith. A large concourse of friends was in attendance, thus attesting the esteem in which she was held by associates.

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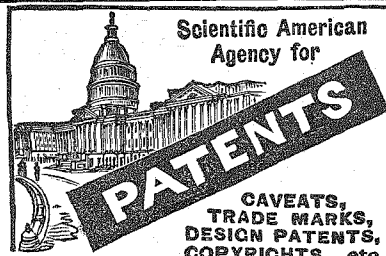
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AN UNDERMINING FORCE IN OUR SOCIAL FABRIC.

CUSTOM HAS NOT BECOME LESS HARMFUL BY AGE AND IS ONE OF THE GREATEST DANGERS SOCIETY HAS TO CONFRONT—FAMILIARITY BREEDS CONTEMPT, BUT DOES NOT LESSEN THE WRONG—LAW, THOUGH LEGALIZED IN THE STATES, MAY NOT BE RIGHT.

TO-DAY the divorcée, if not in your personal acquaintance and friendship, yet in your knowledge and within your radius, is by no means a rare individual, and that not only divorced but married again; and the subject of her unmarriage and her remarriage, from having been forbidden through all sorts of delicacy, has become as simple and natural a topic, if allusion is necessary or convenient, as any other subject.

Part of this has followed upon the frequency of the situation, and its consequently nearer approach to ourselves, and the impossibility of avoiding so many that we know or that our friends know, and from the facts also that law is on the side of the people who have taken advantage of its permission.

But a great deal is due to the way in which divorce has become a standard joke, so that every newspaper has its little merriment to make about it, a

thing which has habituated us to the idea if not to the fact. It is one of the evils of the age that serious things are so frequently made the subject of jest. Certainly the incessant jests about divorce have taken it out of the remoteness where it belonged and made it seem possible and easy.

It is time, then, that we bethought ourselves and paused to see whither we are drifting. If divorce was wrong fifty years ago it is wrong to-day. That in its frequency among the fabulously rich it seems to have become the last luxury in which they indulge themselves, that they may have at the same time both sin and respectability, does not take away from its demerit. And that it has in a way been legalized does not change its intrinsic character.

The usual divorce, obtained on pretenses of desertion or incompatibility, if followed by marriage with other parties, according to the precepts of our accepted religion, is a sin. That it is countenanced by forms of law in various of our States makes it possible without penalty, but does not make it right.

And so it is time that women, in the interest of society, of the family, of their own salvation, and even of virtue in general, looked at the matter from a more serious and uncompromising point of view.—*Harper's Bazar*.

THERAPEUTICS OF COLOR.

A CONTRIBUTOR to *Popular Science News*, Mr. A. S. Kelly, gives some points on the effects of color that are at least interesting, and, if true, of importance. Rooms in which the prevailing wall color, and other colors are gray, or as he puts it, French gray, are far from being cheerful, but tend to make its occupants sad, gloomy, and depressed.

Blue is the coldest of the colors, and rooms where it prevails are cool, quiet, and sedative, and consequently not cheerful.

Orange is the warmest color; it is ardent, cheering, and enlivening and "a room done in a yellow key will impart these lively sensations to the mind. No person ever committed suicide amid such coloring. My old

pastor was pessimist and his sermons were bordered in black, and I only discovered why when I saw his study, a room whose walls were done in cold-blooded Prussian blue, and whose woodwork, including the floor, was stained to imitate black walnut."

Blue is a distant or retiring color.

Yellow is a near, or advancing color and the most luminous of all the colors.

Red is a hot color.

Green is a restful color to the eyes.

It is said that a melancholic patient who persisted in abstaining from food, and who was slowly wasting away, was taken into a room where the prevailing color was a vivid crimson. The room was brilliantly lit at night and sunshiny by day. In a short time the patient grew cheerful and ate with a relish. On the other hand a raving lunatic was taken into a blue room which soon cooled him down.

So it would seem that if you want to have a cheerful room you must have it in the yellow key, with other colors subordinate.—*Homeopathic Envoy*.

PRESIDENT HARPER ON THE BIBLE.

THE *Journal and Messenger* (Baptist, Cincinnati) takes President Harper, of the University of Chicago, severely to task for certain of his views which he expressed in a recent interview with the editor of the *Texas Baptist Standard*. In some prefatory observations concerning President Harper, The *Journal and Messenger* expresses its grievous disappointment over the position taken by him toward the interpretation of Old-Testament history in general. It had expected different things. It says that it seems to be Dr. Harper's aim now "to see how little he can leave for the student to place his foot upon with his assurance of its immovability." In the interview reported in *The Baptist Standard*, Dr. Harper, in reply to some direct questions submitted to him, made statements like the following:—

"The story of Adam and Eve is certainly not fiction, and it is certainly not history, in the sense in which we use the word history to-day. . . . As these [Genesis] stories appear among

the Hebrews, they have been purified and purged, and at the same time filled with a distinct spirit which, from my point of view, can be only explained by assuming a supernatural, divine influence. . . . I believe that these early stories of Genesis contain the world's earliest ideas, purged and purified by the divine Spirit, concerning the origin of man. . . . The early ideas of these people may or may not be correct. That does not affect the great truth. The essential idea contained in the first chapter of Genesis is shown by all history to have been true."

As to the inspiration of the Old-Testament Scriptures, President Harper is reported as saying:—

"The thing which seems to me to deserve emphasis is the inspiration of the history of the chosen nation. God worked in all history, but he worked in Hebrew history and New-Testament history in a sense in which he did not appear in other history. This was a specially ordered, specially guided history, the events of which were directed, and the great lives of which were so influenced as to produce a history out of which should come these biblical records. Now, inasmuch as the history itself was divinely guided and inspired, the records which grew out of the history, which were occasioned by the history, were thus, in the same sense, divinely inspired and divinely ordered. Whatever supernatural element we find in the history itself, whatever is in the events, that same thing we shall find in the record; whatever one was the other was. The history, however, is the fundamental thing, that is the rock upon which we may stand; and if we can prove, upon scientific grounds, that that history was unique, distinct from all other history, we have a basis upon which our divine inspiration from our Bible can rest."

Commenting on these utterances, the *Journal and Messenger* says:—

"It seems, then, that in order to a divine record, we must have a divine history; or, rather, we must have a course of conduct ordered and directed by God. In order to have an inspired record of the doings of Satan, we must have Satan divinely directed and controlled. It can not be true that Satan wrought his devilish work upon Job, unless it is true that God directed him

in his devices and energized him in the execution of his plans. We must have a divinely directed order of events, before God can put it into the heart and the pen of a scribe to tell the truth about it; and then it must not be expected that his record will be true to the facts. . . .

"When asked what are the essential elements in which he differs from the 'orthodox' view of the Scriptures, Dr. Harper said: 'In giving more prominence to the history which forms the basis on which the divine revelation rests.' Herein is a marvel. A man tells us that what in the common view is history is not history at all, but simply a conglomeration of traditions, 'purged and purified by the divine Spirit;' and then, in a breath, he tells us that he differs from the orthodox in that he emphasizes more fully the historical basis upon which the divine revelation rests. We confess to utter inability to harmonize these two statements. First, we have no reliable history. It is only a tradition, 'purged and purified by the divine Spirit;' then, after destroying, so far as he is able, the historical character of the writings, he tells us that he differs from those who believe in their historical character, in that he gives 'more prominence to the history which forms the basis on which the divine revelation rests' (!). Divine revelation resting upon history which is not history at all; a record which is not history, but which bears the evidence of purging and purifying by the divine Spirit! We have to confess to amazement and confusion; and we ask, How can these things be joined together so as to reflect credit upon the president of a great university?"—*Literary Digest*.

PROFESSOR BONNEY ON IMMORTALITY.

A SPECIAL feature of the *Christian Commonwealth*, of London, is its interviews with noted men of the day on subjects of interest to the religious public. One of its latest was with Professor C. C. Bonney, the noted geologist and scientific writer. Among other things Professor Bonney was asked this question:—

"Then your scientific studies have not shaken your belief in personal immortality?" To which he answered:—

"Not in the least; rather have they strengthened it by suggesting analogies and showing relations between the condition of matter and its environment. But I ought to say that I am not one of those who look upon immortality as a necessary condition of every human being. In reading the New Testament I think we often impart a meaning into the word 'eternal death' which I may term nonnatural. It is generally interpreted to mean a painful form of life; but I think both the words life and death ought to be understood in their natural senses, as antithetical the one to the other. I hold what is commonly called Conditional Immortality, which seems to me to agree best with the Savior's teaching, 'This is life eternal, to know Thee, and Jesus Christ whom Thou hast sent.' Very good; but not to know is not to have life eternal, and the antithesis of life is death. I do not, however, hold that the existence of any man who has not eternal life is necessarily concluded at the moment which we call death, because I believe in justice, and I cannot think that a man can escape the consequences of wrong-doing by just putting a pistol to his head. But sooner or later the man who does not lay hold of eternal life will die."

In spite of the climate the people of Iceland are certainly not cold in matters of religious belief. There are 287 churches on the island, of which 12 are of stone, 246 of wood, and 29 of turf. In the inside these edifices are extremely plain with bare walls. Musical instruments are scarce. Only 51 churches possess even a harmonium. Even the cathedral at Reikjavik has no organ, but only a large harmonium. Church services are well attended, and the position of the clergy is one of high respect. Of the 72,445 inhabitants of the island 72,000 are Lutherans.

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Memo. No. 51.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 9.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALTARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 26, 1896.

REUNION MINUTES, ETC.

WHILE it occurs to us, we desire to suggest that those in charge or connected with reunions arrange for a change in the literary program, in this; that instead of the tiresome, stereotyped *routine reports* of who had charge of the morning prayer meeting, the number of prayers offered, the hymns sung, the number of testimonies borne, etc., etc., that a breezy interesting report of the *general features* of such reunions be given. We want "correspondence" that shall include new departures from beaten tracks. There is abundant opportunity for, "interesting originality"—we shall term it. The oft-repeated "at 10:30 Bro. So-and-so occupied the stand, assisted by Bro. So-and-so, who offered prayer, followed by the singing of hymn No.," has become wearisome and a "vain repetition" in many respects.

If we are thus early on the scene in so suggesting we remind the brethren that some signs of spring have already begun to appear; that time flies; and that we wish that those who may be selected to report said gatherings may be "storing up" some of the literary energy that shall prepare them to enliven and interest our readers all the way through. The stores of good things to be said in representation of the truth are practically inexhaustible, the sources of supply never-failing. Variety is necessary to retain interest, also to the more important work of presenting the many-sided character of truth, and the evidences in its favor. Many men and many women of many minds may view the facts and principles of the great work of God through lines of energetic application in its interests and not exhaust the theme. Truth is an *eternal theme*, an *eternal study*.

No one "knows it all," not even the angels; and we may well apply ourselves humbly, diligently, reverently, in the spirit in which others into whose labors we have entered have applied themselves, that as we have been aided by their efforts, so we may be able to aid those who in turn shall take up the work or follow us. The past, the present, and the future is ours—especially the *present* and the *future*.

We appreciate what has been done in reporting for us. We know that many who have written up minutes of various gatherings have done well, and mostly during very busy seasons. We often realize that our own work, often done very hurriedly and amidst frequent interruptions, could be much better done could we have time for more thought, for uninterrupted seasons of meditation, and study, and systematic arrangement of it; and, last but not least in importance, more prayer for light and power to do it. For we remember the command to do "*all things*" "by much prayer and faith" "in the church"; and that it applies to all phases of the work.

We shall be pleased and our readers will be pleased to have interesting and instructive correspondence from writers in the field at the various reunions.

We may offer some other and more specific suggestions later on.

QUESTIONS AND ANSWERS.

PAUL wrote to Timothy saying:—

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—1 Tim 4: 1-3.

Ques.—Does the foregoing text relate to the former or the latter-day apostasy?

Ans.—Paul says it relates to "the latter times."

Q.—Who, in the latter-day apostasy, are "forbidding to marry?"

A.—The Utah Mormon leaders have

done so, for they ignore and repudiate marriage as taught and practiced in the church under the presidency of Joseph the Seer from 1830 to 1844, and have required that the parties to be married should be sealed by the priesthood, and that not in public. The order of marriage provided for and indorsed by the church is as follows:—

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe, that all marriages in this Church of Christ of Latter-Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."—D. C. 111: 1, 2.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above

another: wherefore the world lieth in sin; and wo be unto man that sheddeth blood or that wasteth flesh and hath no need.—D. C. 49: 3.

At the time the revelation, section 49, was given, the Shakers, a sort of Quaker community, were in existence and in their teaching and practice taught against marriage, as a sort of state provision; ostensibly with the view to eliminate from the nature of the individual whatever attached to the carnal, or fleshly nature.

Then, as now, the Catholic Church held that their ministry should remain unmarried. This ostensibly is for the purpose of attaining to greater sanctity of person and not to burden the bishops, priests, and popes with the cares of the domestic state. The same church teaches also the single, or celibate condition for various orders of both men and women, monks of various orders, and nuns, Sisters of Mercy, etc.

They also teach abstaining from meats, on stated days and times, for supposed hygienic purposes and the mortifying of the fleshly appetites; and to keep in the memory of the devotee the existence and supremacy of the church.

The Church of England follows in restricting the use of meats during the Lenten season; a season of fasting, prayer, the abstaining from worldly pleasures, the occupations of the fashionable world and the giving of one's self to religious contemplation and the observance of the rites and ceremonies of the church.

Some of the Advent societies also teach and practice the abstaining from meats, to a greater or lesser degree, as a matter of hygienic principle advantageous to health.

Whether any or all of these come within the provisions named by the apostle, as those who have "departed from the faith," is probably a matter for every man to settle for himself.

To the above it may be added, that the Utah Mormon leaders long ago struck out of their Doctrine and Covenants the above-mentioned form and covenant of marriage, which they had ignored, repudiated, and in fact forbidden.

Q.—Who, in the latter-day apostasy, have been "commanding to abstain from meats"?

A.—That other faction of the church known as "Banneemyites"—the fol-

lowers of Charles B. Thompson—who were first known in St. Louis, Missouri, and afterward located and collapsed at Preparation, Monona County, Iowa.

Flesh "meats" are those alluded to in verse 3, and they are those the Banneemyite leaders commanded their followers to abstain from, not on special days, but at all times.

FRIENDSHIPS, ETC.

WE give below an extract from the pen of a writer not too often heard in the *Herald*:—

Speaking of friendship, of the kind that is pure and noble, or that is a worshipful sense of worth in another, or of what kind you will, we do oftentimes observe in our fellows those excellent qualities of mind and heart which cause us all unconsciously to greet them with a thrill of joy and sympathy, because we ourselves aspire to the same loftiness of character as theirs.

We have read, sometimes of the gentle manner with which our elders in the field meet the scoffs and jeers and abusive taunts; we also have read occasionally in the columns of the *Herald* the soft answer, that turneth away wrath, to the misrepresentation and misleading statement of those who should have been more *enlightened* on the matter at issue; many an observant eye has been moistened with joy, as the thought came and was uttered "How courageous, how magnanimous the man or woman who can stand alone and defend an unpopular cause like ours, and do it with a grace born of a sense of justice and right!"

So we will continue to love this work more and more as we become more intelligently comprehensive of what it is doing not only for us but all mankind; and while some are preaching religion and others what they claim it to be, we must make sure to occupy where we can receive the full benefits of that which is the "pure and only" kind.

Rev. Roberts lately stated that "the church is not appointed to think or reason or examine, but simply to speak the message that has been given to it;" also that "as it is organized today, the modern church is the most senseless and unjustifiable waste of money and energy to be found within the limits of civilization."

While taking a glimpse of the popular religions of the day, we hardly know in what kind of manner to quote such sayings as these, being religionists ourselves; but when we contemplate national relationships, we think we understand our moorings; for when touched with a feeling of appreciation as we see the desire expressed by our kinsmen for a more amicable relation between us as a nation and those of other lands, the happy thought strikes us that the great-hearted if not the broad-minded men of the world are those who sue for peace, whose cry is like that which ages ago broke the dark world's midnight stillness, and, joyful, made the welkin ring—"peace on earth, good will to men."

Seeing we have at last struck so sweet a theme we will leave it.

Listen to what "Universal Knowledge" says of the Platonic theory:—

"The Platonic morality like the Christian is of that high order which admits of no compromise with ephemeral prejudice or local usage. The contrast between the low moral standard of local respectability and that which is congruous with the universal laws of pure reason stands out as strikingly in Plato as the morality of the Sermon on the Mount in the Gospels does against the morality of the Scribes and Pharisees." Now see what love is; "Love is a transcendental admiration of excellence, an admiration of which the soul is capable by its own high origination and the germs of Godlike excellence which are implanted into it from above."

RELIGIOUS WAR.

IT would seem that the spirit by which religion in the far past would stand by its own convictions at the determination to crush out what opposed it, is not yet entirely excluded from all religious circles.

Witness the following:—

NEW YORK, Feb. 10.—Sixty-two bishops of the Protestant Episcopal Church in this country, who a week ago petitioned President Cleveland to take some forceful action that would lead to a cessation of the massacre of Christians in Armenia, have sent petitions to the Archbishop of Canterbury, head of the Anglican Church, and through the various ministers of foreign affairs to the Czar, the President of France, and the emperors of Germany and Austria.

In their letter to the Archbishop of Canterbury, the Bishops declare that a crusade supported by Christians the world over would be warranted, and plead that the great Church of England, through its Episcopate, shall take decisive action.

To the great powers they pray that in the name of Christ they come to the aid of the persecuted brethren who are suffering from persecution worse than the Roman emperors ever inflicted, worse than the martyrs of the early church ever endured.

"Our differences of doctrine," they say, "are as nothing in the presence of a crisis like this. All we who profess and call ourselves Christians must place the rescue of hundreds of thousands of our fellow Christians from death, or what is worse than death, above all questions of mere material and personal advantage. It is not a question of policy, but of Christianity, and even of common humanity. For Christ's sake, save our brothers from death and rescue a Christian community from extinction."

It may be conceded that there is an inexcusable and outrageous persecution urged by the Turk against the Armenian Christians; and it may be that there should be a governmental interference by those nations that have

undertaken to keep the equilibrium of a portion of Europe, and a stop be put to the wicked slaughter of inoffensive citizens of the country where Armenian Christianity prevails to an extent.

All religious wars are in degrees vicious and cruel, their tendencies dangerous; and for that reason the powers that are asked to interfere should move cautiously and carefully, notwithstanding the apparently grave necessity for such intervention.

THE THREE BOOKS AT POPULAR PRICES.

CHEAP AND DURABLE.

BECAUSE of the increasing demand for the Inspired Translation in home and class study in general and in Sunday school work, also because of the increasing number of Book of Mormon and Book of Covenants classes being formed in various branches of the church, and the consequent growing demand for the "three books," the Herald Office management has decided to issue popular low-priced editions of each.

The books are all well bound and printed on good paper, the paper and plates being the same as used in higher-priced editions.

They are good and durable and with ordinary care will last the necessary wear of years. They are bound in cloth and sold at the low price of 65 cents for either Book of Mormon or Doctrine and Covenants; the Inspired Translation at \$1.00.

Orders solicited. The three standard books of the church are now within the reach of all.

THE *Christian Worker*, of Des Moines, Iowa, February issue, has the following "student's letter." The clipping is republished as showing the on-sweeping reaction against creedism:—

Sister and I have just come from Central Church: Dr. Breeden preached on "hell." He repudiates very strongly the idea of what he called the "dogma of literal fire." Said a man could have hell on this earth as well as any time. Your conscience may be goading you for some evil done, or you may be reaping now from your evil doings; if so, you are in hell. He says he doesn't like to look at hell as a place, but rather as a condition, or an effect, or result of evil. Says that there will be different stages of this in life to come; according as the man's deeds are so will his hell be. Referred to "It shall be more tolerable," etc., he said he didn't think

much of a man's repentance and baptism just before death. Said he would rather take his chances on living a good life toward those around him and die without being baptized, than to live a drunkard's, or an immoral life and repent and be baptized just a short time before death. He ended up by saying that he believed that hell would be great misery and appealed for them to flee to Christ. . . .

SENSIBLE CONCLUSION; GOOD RESOLUTION.

A BROTHER, now several years in the active ministry after due observation and much thought upon the effect resulting from the use of ridicule and sarcasm against other men's faiths, has come to the following conclusion and resolution, which have incidentally fallen into ye editor's hands, and thence into the HERALD:—

I have resolved that I shall never ridicule or unduly criticise others' religions. It does not pay.

No. In the light of the Golden Rule, "Do ye unto others as ye would that others should do unto you," it does not pay. When will we learn the lesson, so earnestly taught us?

ELDER SAMUEL W. RICHARDS, in charge of the work for the Utah Mormon Church in the Eastern district of the United States is reported to have stated to a New York City *World* reporter; to the following effect:—

Of course it is the general desire of those who enlist beneath our standard to remove as soon as is convenient to Utah. We do not teach polygamy, of course, or practice it any longer. As a matter of fact, polygamy never was practiced by more than perhaps one tenth of our people, those in whom was vested the patriarchial right. Many misapprehensions have arisen on that point.

Thus it goes, one estimates ten per cent, another fifteen, and yet another two per cent of the membership of that church as practicing plural marriage.

EXTRACTS FROM LETTERS.

THE following from Bro. John Kaler, is news from the work in Australia and will be read with pleasure by the HERALD patrons. It was written in January:—

The hot weather is the worst here now ever known, so they say; and many people drop dead from sunstrokes. It has been as high as 108° Fahrenheit in the shade here on the coast, and 118 inland. It is common to hear of people dropping dead traveling; and to make it worse fires are raging in some places in the country, doing damage to property and livestock. Our late district conference was

well attended and all the Saints felt joyous in the good work. The honest truth-seekers are coming in by twos and threes. So the latter-day work moves slowly but surely onward in this far-away mission.

Bro. R. M. Elvin, who was to have a discussion with a Christian minister at or near Lineville, Iowa, wrote under date of February 20:—

I think the debate will prove a flash in the pan. Elder Kincaid has not yet appeared.

Bro. John Kaler, writing from Tun-curry, New South Wales, January 4:—

Our district conference just closed. It was splendid. I also held a four nights' debate, and the good Spirit was with us. The conference was held in Hamilton where the Saints had just completed a chapel. Some good workers have been brought into the church the past year, for which we praise the Lord.

Bro. S. O. Foss, Westcogus, Maine, February 14:—

Am laboring with tolerable good success. Have baptized nine in the past few weeks. Interest good; expect to baptize others soon. The Holiness people are working with some degree of excitement and have been making converts not a few. Think they are to their full height and that ere long some of their converts will be coming with us. Indications point that way now.

Letter and handbill from Bro. H. P. Curtis, San Antonio, Texas, the 18th. He has a good subject for a review:—

We are working away as best we can. Expect to have a full house next Sunday to hear my review of Mr. Ingersoll's famous lecture, "The liberty of man, woman, and child." I shall not pelt Mr. Ingersoll with harsh and ungentlemanly remarks, but show up his mistakes and give him all credit where credit is due. My review will be taken by our own reporter in shorthand. Can furnish the matter in full if you desire to use it. I am doing my level best for the work of the great kingdom of God. I desire to be remembered by you, Bro. Editor, and the *Herald* workers who are interested in the work in the Lone Star State.

"Ingersoll's lecture on the liberty of man, woman, and child and the People's Church, of Kalamazoo, Michigan, will be examined by Elder H. P. Curtis, at 117 Camp Street—Use South Flores street cars to Camp Street—Sunday, February 23, eight o'clock p. m. Free pulpit will be given to any responsible party desiring to respond. Free pulpit, free speech, free seats. Everybody welcome."

Bro. W. H. Kelley, Boston, Massachusetts, February 18:—

I had the pleasure of attending the last of the sessions of the Massachusetts district conference held at Providence. An excellent spirit was manifest and it is reported to have been a most excellent meeting and effective for good. Last Sabbath I was at Plainville. The Saints are gaining there. An inspiring interest was manifest in the meetings. I am booked for Providence next Sunday. Busy about many things just now.

EDITORIAL ITEMS.

ELSEWHERE in our columns will be found a letter describing the efforts and final success of the brethren of London, England, from the pen of Bro. J. D. Howell, president of the London branch. Its spirit is good and will awaken interest in all who love the work. We congratulate the brethren in having surmounted difficulties thus far, and wish them a hearty godspeed in their labors for the cause. The church also is to be congratulated in having a home location in the great English capital. We hope it is but one of the many steps that shall be taken to establish and extend the cause in Great Britain that the work of the Reorganization may spread throughout the dominions of good Queen Victoria and her subjects.

The *Traveller*, published at Tenant's Harbor, Maine, for February 7, has a three-quarter column notice of the effort of Bro. J. C. Foss in that place, including a very fair statement of the faith of the church.

A brother who is in distress desires to ask the elders and Saints if they know of any plant by the name of fenn-finger. Perhaps finger grass is the same. Write the Herald Office.

The Business Manager has brought to our notice a half dozen damaged Hymnals, returned for repairs by a branch in Michigan, which he asks us to describe. The books show the worst kind of usage. In the first place they are so strongly scented by tobacco that a week's fumigation might not deodorize them; besides, the forms are broken apart, the books having been bent clear back and broken, the strain being sufficient to break the paper, tearing the forms clear from the binding thread. In some the strong backs are bent and broken; the cloth—the best in the market and strong—worn off at the corners. Altogether the books look as if made to do duty at some country singing school frolic where they have been literally battered out of shape and rubbed bare. They have been used not as books but as clubs or worse. They were sent from the Herald Office about Christmas time. They will be repaired and returned, but not because of any fault in the books. In this connection the Business Manager wishes us to suggest

that a newly bound book should be opened gradually, not bent back double as many of the Hymnals have been. No book will stand the usage received at some hands. A rubber should be used to hold the book open on the organ. Out of a total of twenty-five hundred Hymnals bound at the Herald Office but twelve have been returned because of defective binding. This is a good showing for our bindery. We admit the proportion of mistakes here, but also point out some others.

Bro. G. R. Wheeler, Streator, Illinois, asks why some of the brethren who write ably on gospel topics do not write on the subject of infidelity. We cannot say unless it be because the literature on the subject is already quite voluminous. Bro. Heman C. Smith has written on "The Bible and the Christian religion," in *Autumn Leaves*, in a way that is helpful against infidelity. We believe that others of our writers could make new and strong points against infidelity were they disposed to write.

Bro. P. Fisher writes from East Aurora, New York, the 15th inst. That city has a population of two thousand, with nine churches and nine "saloons." Brn. W. H. Kelley and I. M. Smith had done good work there, the people giving them a good hearing. They would be received gladly again by their hearers. The Empire State contributed strongly to the church in the Martyr's time. We believe it will do so again when we have the missionary force to do the work.

Departures during the week of the 16th: Bro. A. H. Smith for Wilber, Nebraska; Bro. E. L. Kelley for Norder, Kansas; both to attend conferences on the 22d and 23d, etc.

Good letter from Bro. H. N. Davis, of Independence. He thinks the position and work of the Reorganization are such as to strongly distinguish it from every remaining faction of the church.

Numbers of good letters are crowded out by extra demands on communication column this week.

Bro. W. C. Cather was at Ozark, Missouri, the 17th laboring in company with Bro. Henry Sparling. Saints there were making an effort to build a church.

Bro. S. W. Simmons is hard at work in the Indian Territory. He wishes to remind the Saints in that field that contributions are necessary to aid the ministry in meeting ordinary expenses of ferriage, horse shoeing, etc., that such aid must be rendered if the ministry are to get around among the people.

Sr. Cynthia Cato, of Reece, Greenwood County, Kansas, asks earnest prayer in behalf of her family that they may obey the truth. She is isolated from the church and unable to take the publications. We sympathize with any so situated.

Bro. D. M. Rudd was at Winterset, Iowa, the 27th inst., near which place he was having splendid interest and attention. He refers to the reported sermon of Dr. Breeden, a Christian or Disciple minister, mentioned in this issue of HERALD, and asks what will be done with leading pulpiteers who discard belief in hell and the doctrine of baptism.

Bro. Daniel Tripp, Montrose, Iowa, writes, much pleased with the labors of Bro. J. S. Snively in the Nauvoo district, the former home of Bro. S. He also commends the labors of Bro. F. M. Weld. He hopes for the appointment of both to that district.

Bro. C. J. Craven reports a distinct victory for the right in the late White-Carter discussion held near Kingston, Missouri. Some of the Christian people themselves rejoiced in the evidences presented and points maintained by Bro. White. He is also to meet Elder Carter of the Christian Church at Kingston, soon.

Bro. R. J. Anthony wrote from Deer Lodge, Montana, the 12th inst. He had made an extensive tour in various portions of his field; preaching, baptizing, ministering to the afflicted in body and in heart, and for the dead in Christ, whom he mentions with touching tributes to their faith and worth. Sickness had occurred in his own family, but recovery was granted and it was not found necessary to call him home. Prospects "a little better" in some parts of his field.

We do not altogether agree with Prof. Bonney's views on conditional immortality, (see cover article this issue,) but insert it as showing the faith of a scientist. We believe in a

"conditional immortality" so far as it pertains to *degrees* of happiness or its opposite; and also believe in the perpetual conscious immortality of all men, as against the annihilation theory.

Conference of Pittsburg and Kirtland district will convene on Saturday, March 7—one week later than formerly announced. See corrected notice of W. H. Garrett, the district president, in this issue.

Bro. R. E. Grant has a double-column article in the Grand Rapids *Herald* of February 4, in reply to a recent lecture delivered in that city by Colonel Ingersoll. Bro. Grant made some good points and some new ones.

Bro. W. W. Scott advertises for a brother without family to make his home with him. See advertisement. Write him for particulars.

Bro. G. S. Montague wishes the ministry and Saints of the Southwestern mission to take notice that his address to the end of the conference year is care S. J. Hinkle, Stillwater, Oklahoma. He and Bro. R. M. Maloney have labored together during the winter. Seven have obeyed. Many places need work. He thinks six active missionaries should be sent into that field.

Original Poetry.

A PRAYER.

BY E. A. RHODES.

Great Giver of all good look down
From thy celestial throne,
And let thy blessing on me rest
And seal me for thy own.

Thy word is powerful when 'tis read
By Holy Spirit's power;
Be to my soul the living bread
To strengthen hour by hour.

Give courage, Lord, that I may be
A faithful servant unto thee;
Give patience, Father, that I may
Walk closely by thee day by day.

Increase my faith that I may be
Pleasing, acceptable to thee;
That by obedience I may come
And dwell within my Father's home.

BRAL FORD, Manchester, England, 1896.

An effort in a new direction is now being made in Milwaukee, Wisconsin, by an organization denominated "The Christian Labor Union." Its purpose is to bring into social relation with the church and with each other the working-people whose means, or rather whose lack of means, forbid their establishing a church,

Mothers' Home Column.

EDITED BY FRANCES.

"Defect of manners, want of government,
Pride, haughtiness, opinion, and disdain;
The least of which, haunting a nobleman,
Loseth men's hearts, and leaves behind a stain
Upon the beauty of all parts beside;
Beguiling them of commendation."

SELECT READING FOR MARCH MEETING OF DAUGHTERS OF ZION.

AFTER this meeting is duly opened let the first points of discussion be those mentioned in the February reading, in relation to the care of the child's body; namely, How many coats or layers compose the skin? What is the office of each? How must the skin be protected in order to insure the health of the child? At what season of the year is this even covering most likely to be neglected? How may the young child be injured in other ways than by improper clothing? After weaning what is the proper food of a healthy child?

As we take up the volume this morning from which we are making extracts, the earnest wish comes to us that it was possible for every mother to own one. Our meetings are so brief and so far apart and there is so much to be said upon subjects which we have only time to glance at, that we cannot help wishing you all might have one at home from which to study. Because of this we here repeat the title so that those of you who desire to have a copy will know where to get it: "Childhood, Its Care and Culture." By Mary Allen West, The Temple, Chicago.

First, then, in the subject for this reading is considered the vital importance to the child of

EXERCISE, FRESH AIR, AND SUNSHINE, and she cautions the tidy mothers lest they unconsciously prefer clean clothes to the healthy development of their child's body. "In the case of clean clothes *versus* mud pies" she says, "I take the side of the mud pies every time. Not that we would decry that instinct of mother-love which makes her delight to adorn her little ones; we would only direct this instinct into a better channel. Your children can be neatly but so plainly and simply dressed that the washing of their clothes will not be a great burden, and outdoor play will not injure their clothes. Could I convince every mother in the land that the body is really more than raiment, I should feel amply repaid for writing this book."

Here discuss the principle that a child must grow and learn by *doing*. Older children find it impossible to escape this law of their being. God is a creative being—man made in the image of God is a creative being—and the first principle of education is to make the child practically creative. Instinct leads every child to desire to make something with his own hands. "All the heavy-hearted years that have passed since my own childhood," says Miss West, "have not been sufficient to deaden the remembrance of the delight afforded by a lump of dough, out of which I could model crude images to my heart's content. But even a keener delight

was experienced when permitted to make mud pies because these must be made out doors.

"If every father knew how much pleasure a load of dry sand would afford his children and how much it would relieve his wife by keeping the little ones safely, healthfully, and happily employed, he would have one at whatever cost. Give your child a little wooden spade and a little piece of ground for his own."

THE TRAINING OF THE HAND.

"Keep a child's hands busy and you are sure to hold his attention. Neglect of this principle is to blame for the habit of inattention acquired by children and no mental habit is more hurtful for attention lies at the base of all learning—whether it be from books, from nature, or from men. . . . Teachers find a wonderful difference in the faculty with which children of the same age coming to school for the first time, use their hands. Some are so clumsy and awkward that they cannot grasp the pencil, much less use it; other fingers no larger than theirs are dextrous and quick." This she thinks is not due to natural difference, but one has been taught and encouraged to use his hands, while the other has not. When we consider the many demands made upon the hand for skilled work which no machine however perfect is competent to do, this no longer appears a small matter. Nature designed the hands to be used, and the child who is not encouraged to use them either in work or play is as much to be pitied as the child whose hands are so stiffened with rough work and toil that he is forever barred from work where delicate manipulations are required. What is said of the hand with reference to the need of its cultivation, will apply to all the senses.

"Mother-wit will devise many pleasant ways of training the senses if only the need of this training is felt. A little reflection will convince every thoughtful parent that the senses—the avenue to the soul—should be kept in the very best possible condition and that to accomplish this, systematic training is necessary."

TABLE MANNERS.

"Because of a failure on the part of parents in giving attention to the child's table manners many tables are anything but a pleasant place for guests or friends. One untrained child can annoy a tableful. His victuals do not suit him, and he whines or storms; he musses with his food, spills his milk, or if good-natured he talks constantly and usurps the entire time, preventing any connected conversation. These offenses usually arise from the fact that too much prominence has been given to eating and to the character of the food. The child has been pampered until his taste has been vitiated, and he has never been trained to eat what was set before him asking no questions. . . . He has been allowed to think himself the most important personage in the family, to feel that his whims must be attended to, no matter how much they may interfere with the comfort of others; in short, he has not been taught the golden rule. . . . The principles of good be-

havior, here as elsewhere, are few and simple. Impress them upon the child's mind, not simply by telling, but by doing until right doing becomes habitual. Train children to behave at every meal just as you wish them to behave when you have company or take them visiting. Do not neglect their training when you are alone and expect them to behave when you have company. Nothing betrays good training, or the neglect of it, more certainly than a child's table manners."

NOTE.—We trust that in the light of the importance of the questions with which this reading opens, none may look upon this—prepared for the March meetings—as unimportant. We would suggest it as a good plan, that the one in charge of these meetings should assign to one member the answering of one of these questions and to another the answering of another. In this way they will come prepared and the questions may be intelligently discussed. It is now too late to notify them at the meeting, but you can do it by making a point of seeing them, or if you can't see them, send them a note and ask them not to fail in coming and in coming prepared to answer. Remember, you who are chosen to take charge of these meetings, that upon you depends in a great measure the success or failure of them. A leader must go before, and call upon others to follow. The interest which will exist in your meetings will never rise higher than the interest you feel and manifest in them. *Don't forget this.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

THE prayers of the Prayer Union are asked for Sister Penrod, wife of Bro. E. Penrod, of Gans Creek, Nevada. She is troubled with muscular rheumatism, or neuralgia.

Bro. George S. Niles, Gainesville, Texas, wishes your prayers in behalf of his wife, who is suffering with some severe trouble in the head, that if it be God's will it may be removed. This trouble has been working upon her for years with more or less severity, but at present she is very sick and there are no elders near.

PROGRAM FOR MARCH MEETING OF DAUGHTERS OF ZION.

OPENING hymn 167, Saints' Harp. Prayer. Scripture reading, Isaiah, thirty-fifth chapter. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 667.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and if he had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul.—Mosiah 9: 9.

Thursday, Feb. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and

the kingdom of Christ be established. Memory Verses.—Isaiah 59: 19-21.

DAUGHTERS OF ZION.

SANTA CRUZ, California: Anna Smith, Martha A. Heflon, Fannie Lytle, Bertha O. Lytle, Pearl Lytle, Ida E. Cato, Belle Cato, Hattie E. Newkirk, Mary Scott, Mamie Errington, Ella Root, — McKee, Sarah S. Clapp, Eva C. Fletcher, May Moses, Margaret M. Moses, Clara Moses.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

A CHILD SUPERINTENDENT.

RARELY indeed does it happen that the person chosen as superintendent of a Sunday school is other than a man or woman of considerable experience, but Mr. W. W. Wheeler, a missionary of the American Sunday School Union in Wisconsin, writes to the *Christian Herald* concerning a very exceptional case in that State.

Miss Libbie Hettman, is perhaps the youngest Sunday school superintendent in Wisconsin, if not in America. In 1893, Mr. W. W. Wheeler organized a school at Woodman, Wisconsin, which flourished for nearly a year, and then was abandoned for lack of workers. After a few weeks, two little girls, aged between eleven and twelve, being anxious to do something for the Master, decided to try to reorganize and maintain this Sunday school. They secured funds for supplies and began their work, which has been sustained successfully until the present time. At length one of them removed to another place, since which the other, Miss Libbie Hettman, has carried on the school alone.

The school numbers from twelve to twenty. It provides the only regular gathering for public worship in the village, and is doing great good. The missionary visited the school last winter, and conducted the quarterly review, and was very much gratified with the familiarity of the children with the golden texts, and the general teachings of the quarter's lessons. Recently, he revisited the place and Miss Hettman sadly told him the school would have to be abandoned for lack of supplies. He told her he would furnish supplies from funds placed in his hands for such purposes. The little superintendent cried, "O, Mr. Wheeler, you have made me so happy, for I don't want to close the school."

How many places there are in our country where Sunday schools might be maintained, if older Christians but had the spirit of consecration which these little girls have manifested. A little over one dollar was all that was needed to insure the continuance of this girl's good work. There are thousands of godly men and women who, rather than see the little Sunday school at Woodman stopped, would have been given ten times the amount needed for its support.—*Christian Herald.*

THE above shows what a child may do, and

may serve to encourage the children of the true gospel. When we read of Saints who are not near a branch—two or three families in the same neighborhood, we have wondered why they might not have a Sunday school. Send for a few *Quarterlies* and keep in touch with the work elsewhere. They might claim the promises as well as though they were many; and who knows but through their influence some zealous *Libbie Hettman* might obey the gospel that comes "not in word only."

We know of a Latter Day Saint girl fifteen years of age who organized and superintended a Sunday school for a number of months—in fact, until her people moved to another locality. She did this without the help of another Saint, and all who attended said she did well.

PREFACE.

NOW WE are, or should be, at work on our lessons. I am deeply interested in our Sunday school column in *Herald*, and it is that for which I always look first, as each new *Herald* comes. I do sincerely wish I could be of some assistance to you, for I love this work above all others; and to know one was working with it would be thoughts for comfort. If now and then I can send you a little something which you may feel like using, do so, or not, as in your judgment you deem best. Rest assured it will not offend me if you do not use it, but will feel that it is only after repeated efforts and failures that at last success may come. I want to write something real helpful soon.

"The wounds I might have healed,
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part;
But evil is wrought by want of thought
As well as want of heart."

Do we realize that there is no duty apart from the duty of to-day? Is to-day only a time in which to plan for our future? And shall we give the time up to doubts and fears, or grieving over the past? *To-day* is our opportunity. We must do our best *to-day*, be our station in life high or low, our opportunities great or small. Then when time shall have passed into eternity and we view our life's record we need not look back over the years gone by with hearts full of sorrow and remorse over the slighted opportunities. The neglected to-day.

To me there is no department of the Master's work so soul-inspiring, or so refining in its character as the Sunday school work; especially is this true of the earnest faithful worker.

While the benefits may be shared by teacher and pupil, yet to me it seems the thoughtful, conscientious teacher must advance the more rapidly.

Our daily lives *should* manifest those virtues we are so earnestly striving to impart to our pupils. We know this work belongs to the Master, and it must prevail.

May the Lord bless us all with his Holy Spirit, that we may teach and be taught the ways of eternal life.

NAOMI.

THE prefatory remarks to the article signed "Naomi" were not written for publication,

but as they portray the character of the author, we take this means of letting the sweet spirit of her every-day life breathe its own introduction.—ED.

QUESTION DRAWER.

CONDUCTED BY E. K. MOHR.

WHAT is the true aim of the Sunday school? To bring the scholar to Christ, to bring him up in Christ, and to send him out for Christ.

Why should Sunday school teachers be Christians?

Because we cannot teach what we do not know and cannot lead where we do not go. See God's answer in 1 Corinthians 2: 14.

Why do so few schools have teachers' meetings?

The Sunday school does not have the "right-of-way" that its importance demands.

Can a country school have a teachers' meeting?

Many do have. What has been done can be done. Remember what B. F. Jacobs said: "Difficulties are but the silver steps to a golden throne."

If teachers can only attend one evening a week, should the teachers' meeting be omitted?

The teachers' meeting—to the teacher—is far more important than any other meeting can be. Omit the least important.

Give some hints to primary teachers. 1. The attention of the primary class in involuntary. Have variety in your teaching—make much of the "eye-gate." 2. Emphasize only one point in a lesson. 3. Begin with what the children know. 4. Give no thought beyond the child experience. 5. Plan to give each something to do. 6. Expect the conversion of the little ones; pray for it; work for it.

How can we teach Christian giving?

1. Practice the Bible rule, that at least one tenth of our income belongs to Christ and his work; then out of your experience with Scripture and tracts teach it; also teach children how to earn money. 2. Teach that right giving is founded on Love, and remember that the large giver is not always the liberal giver. 3. Show that right giving is always an act of worship. 4. Recognize well-doing. 5. Remember some don'ts,—don't say collection—don't use competitive methods—don't omit the offering any more than prayer or song.

How can the Sunday school teach temperance? 1. By teaching each lesson faithfully. 2. By teaching the school to avoid, to hate, and to fight intoxicating drink. 3. By making something of the quarterly lesson. 4. By holding an occasional temperance service. 5. By presenting the pledge once or twice a year. 6. By placing temperance books in the library. 7. By setting a good example.—*Sunday School Advance.*

The average duration of human life in European countries is greatest in Sweden and Norway and lowest in Italy and Austria.

"Tis a blessing to live,
But a greater to die,
And the best of this world
Is the path to the sky."

Letter Department.

LONDON, ENGLAND, CHAPEL.

AN OPEN LETTER.

26 Vincent Road, Noel Park,
LONDON N., England,
January, 1896.

Bishop Kelley; Dear Brother:—At last, I am pleased to say, our church with the exception of a very few details has been completed. There have been innumerable difficulties in the way of completion, and I am afraid that some of us here were quite under the impression that the building would never be finished, or if finished it would be for the use of others than the original promoters.

The need of a building for church purposes was a want long felt in this city of cities—this mighty metropolis of the world. Confined as we were to out-of-the-way places of worship, it seemed impossible to spread a knowledge of this great latter-day work among the masses, and consequently our efforts to reach them had to be made under the broad canopy of heaven. We were, however, painfully conscious that people, although interested enough to make inquiries, did not care to come to our meetinghouses, and after smarting for many years under the conditions which so handicapped us in our work, we decided that if it were possible for men to accomplish it, we would raise a house for the purposes of worship and for the honor and glory of God.

We were all poor financially, some of us with heavy families to support; but conscious that every little helps, the brethren and sisters contributed nobly, and agreed to fast the first Sunday in each month and devote the self-denial proceeds to the building fund. Although perhaps the contributors numbered less than ten, and although we had on an average about eight shillings per week (\$2.00) to pay for the hire of a meeting room, etc., we ultimately succeeded in saving about £50 (\$250.00). When we had reached this point Elder Gomer T. Griffiths visited us, and knowing our great need from personal experience, kindly supported a petition made by us to General Conference, which resulted through the kindness of the church authorities and Bro. Stephen Woods, of Lamon, Iowa, interested in our welfare, in a sum being advanced to us which, with the amount we had in hand we thought would be sufficient to enable us to accomplish our object.

The amount altogether was so small that we were quite at a loss to know what sort of a building to erect, and after several meetings of the building committee it was decided to write to builders for tenders for a brick building. The result frightened us, for with one exception all were nearly £100 higher than we were in a position to pay.

The contractors whose tender we accepted, undertook to complete the work for £233, and to finish the work within three months from the commencement of operations. Having felt our way about so far as the actual cost of building was concerned, we formed a sort of "search committee," whose duty it was to

look around for a plot of ground that might prove suitable. To people who have never been to this city of 6,000,000 souls, this may appear to be foolish; but I would not be very far out if I made the statement that money is almost easier to find than land in this world-city. I may mention that some time since freehold land was sold in the neighborhood of the Bank of England at the price of £1,000 (\$5,000) per square foot, so that it can be very well understood that we were in quite a strait to find a plot of ground whereon to erect a £230 building. However, to continue, we negotiated for the lease of a plot of land in Bow Common Lane, East London, at a rental, on a ninety-nine years' lease, of £10 per year.

The ground landlord's solicitors who had to draw up the agreement for lease, manifested considerable prejudice to our cause, and one of the stipulations was that the building was to be completed before the 25th December, 1895, otherwise we would forfeit all right to the lease. The agreement was executed on the 30th April, and the contract with the builders was at once drawn up and signed by both parties, and operations commenced early in June, with a promise that the church would be ready for occupation the first week in August.

In order that you may fully appreciate our subsequent difficulties I may explain here that the London County Council has the right to inspect all buildings and insist upon such alterations or additions from or to the original plan and specifications as its architects may think fit. It is not in my province to discuss the advantage or otherwise likely to result from this power, but I know that in our case the requisitions of the London County Council were exceedingly inconvenient to comply with. The alteration at first pointed out necessitated an extra expenditure of £25, and there were several minor alterations insisted on subsequently and whether or not the statement was correct, the builders made this an excuse for delaying the work. Day after day and week after week there was little or no work done. We did all we could, short of litigation, to hurry on the completion, and it was only after a threat to place the matter in the hands of a solicitor that anything like an effort was made to finish the work—seven months from the date of commencement.

In the early stage of the negotiations for securing a lease of the land, the lessor's solicitors did all they could to persuade their client to withdraw from the contract to lease, as they argued that a building costing at least £700 should be erected on the land, and that their client would be acting directly contrary to their advice if the lease was granted. It was quite evident that they were very much prejudiced against us, and would only have been too pleased to refuse us the lease if the building had not been completed by the date specified, so that the dilatoriness of the builders caused us very much anxiety.

We have fought with many difficulties. The brethren here are of course all working men, and as we could not afford to pay a solicitor to do the work for us, we had to do the best we could ourselves in our leisure.

The law that obtains as to leaseholds in the counties of Middlesex and Yorkshire is very unfair to the lessee, as the lessee has to pay all the costs in relation to the transaction. We stipulated in the agreement for lease that the lessor's solicitors' costs should not exceed £5; but they have charged us every item under clause 2 of the solicitors' remuneration act, with the result that the bill amounts to £13. 2. 8. If there was any probability of a sixth being struck off we would certainly submit the bill for taxation, but to do so now would be to add to our expenses with but a very slight chance of the costs being reduced. However, thanks be to the Lord, we have secured the lease, and the first quarter's ground rent to the 25th December, 1895, has been paid.

Our architect's bill was £16. 16s. There were of course several details to be paid for that it was impossible to avoid. One of our brethren here is a lawyer's clerk, and he arranged all the legal work on our side without any cost other than out of pocket expenses.

I am delighted to tell you, Bro. Kelley, that we have secured a snug little place wherein to worship "our Father;" and we feel that we are now more advantageously placed for the prosecution of the great latter-day work than we have ever been before; and we pray that the seed which has been so patiently sown for many years in London may now be watered for the honor and glory of God. Four blessed souls already have passed through the waters since the opening service. The hall seats about one hundred and twenty people.

The church was opened on Sunday, the 22d December, Elder James Caffall being in charge. It was a soul-satisfying pleasure to see the local people crowding in; and whatever prejudice may have been felt against us in the neighborhood, we feel sure that the wonderful efforts of our wonderful aged brother have and will dispel it. His sermons are full of logic and convincing argument. I do not say this to flatter, but because it is the truth, and is an evidence that the great God honors his servant.

It is a source of much satisfaction to us that the Lord has so far blessed our weak, faltering efforts as to give us a house wherein to worship him; and through you, Bro. Kelley, I desire on behalf of the London Saints to express their heartfelt gratitude to the brethren and sisters who have assisted us, and to ask an interest in the prayers of the whole church that the little hall we feel so proud of may be the birthplace of many happy souls.

It is, of course, the desire of the Saints here in London that the building should become church property, and as foreigners can, since the passing of the "Alien Property Act" in 1870, hold property in this country, there will be no difficulty in the matter. Will you therefore kindly let me know at your early convenience what is necessary for us to do to effect an assignment of the lease from the trustees to the church committee. If it is necessary to send you the original lease, this, of course, can be done; or if not, a copy can be sent to you with a tracing of the ground plan showing the position of

the property. If the original is sent to you we can of course always have access to the counterpart in the hands of the lessor's solicitors.

The building will be photographed later on, and when the picture is ready an announcement will be made in the *Herald* so that the brethren and sisters who desire to secure a copy, and so materially help us, will kindly note and watch for notice.

Sincerely thanking you personally for the trouble you have taken in connection with our building, I am yours on behalf of the London Saints and for the progress of the kingdom,

J. D. HOWELL.

Read and approved by the London building committee:—

ARCHIBALD BRADSHAW.

THOMAS BRADSHAW.

JAMES GERRARD.

RICHARD CLIFT.

WILLIAM GONLLEE.

MANCHESTER, Eng., Feb. 3.

Editors Herald:—Present appearances are very encouraging in this part of the vineyard. Baptisms are of frequent occurrence, and outside interest seems to be on the increase, in the city of Manchester and the neighboring borough of Salford. The church controls four good-sized meeting rooms, all of which are well attended on Sunday evenings, by both Saints and strangers interested in the gospel claims as propounded by our Father's messengers. Never at any previous time since my connection with the work in this neighborhood (which extends over a period of fifty years,) has the latter-day work had such a firm hold on the people as it has here today.

As a church we are not only tolerated, but I feel justified in saying that we are respected by many if not all of the religious denominations around us, both Church of England, Roman Catholics, and dissenters. We have four flourishing Sunday schools, besides other organizations that are auxiliary to the work in the before-mentioned district; while Leeds and Wigan are likewise doing well. Farnsworth branch moderate. President Caffall is, I learn, in London.

Yours in bonds,

JOSEPH DEWSNUP, SEN.

SWANSEA, South Wales, Feb. 5.

Editors Herald:—One noteworthy feature of the Church of Christ is the prevalence of a universal spirit of sympathy which knits together in one firm unison thousands of souls separated by the physical and material intervention of space. But in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit; therefore, we ourselves do not marvel that this oneness exists, but rather look upon it as the logical and necessary sequence of our discipleship in Christ Jesus.

The work in this portion of the Lord's vineyard has long been under a dark cloud, which seemed absolutely to prevent any progress whatever; but I am glad to say that this cloud appears to be dispersing and that

a gleam of light is reaching us here and there from between its rifts, which promises to ultimately develop into the full sunshine of prosperity. Though the battle before us will be for some time very stubborn and hard to endure, yet I believe that victory is assured us, and that many will cast aside the armor of the vanities of this world and don that of Christ Jesus. Thus our little army here will increase in the due time of the Lord, till we shall have to cry out, "Give us room that we may dwell;" this all provided the brethren and sisters of this district do their duty faithfully before God.

We are awaiting the first signs of spring for the commencement of an active evangelical work, which will no doubt arouse against us the ire of the pastors and teachers of the day, but which will, through the very fact of the opposition, do some good.

From latest reports of the Llanelly and Morriston branches it seems as though the Saints in these places are likely to increase both spiritually and numerically, and I trust that the same may occur in the Pontyates branch. I would like all the Saints to carefully consider the appeal from the Morriston branch, and see whether they can help us; the smallest contribution will be very thankfully received; and remember, dear readers, the old Scotch aphorism: "Many a mickle makes a muckle."

The chapel is offered to us at a very low price, the original cost being £275 (\$1,342), and if we are able to purchase it, we shall have a place of refuge and shelter for I trust, many years. It is well seated with comfortable forms (movable backs), has a pulpit, flanked with seats for officers, while underneath the pulpit is a place for a baptismal font. There is a little porch to the chapel with double doors and also a separate entrance by a small vestry, the latter room being seated and containing a cupboard. The whole is lighted by gas. The acquisition of the chapel will minister greatly to the advancement of the work and will bring about, I feel sure, an increase in the number of Saints. We ask all to help us according as God has blessed them, and by so doing they will be laying up treasure in heaven where "neither moth nor rust doth corrupt, nor thieves break through and steal."

Yours in bonds,

E. R. DEWSNUP,

President of the Western District of Wales.

COUNCIL BLUFFS, Ia., Feb. 10.

Editors Herald:—Had a good interest at Macedonia; Bro. J. M. Kelley secured the opera house which was well filled each evening. The Methodist tried to hold a previously announced temperance meeting, but failed, no one being out. The M. E. Minister and the temperance lecturer came to me the next day and solicited the privilege of using part of my time the following evening. I graciously consented, congratulating myself that conditions were changing so that instead of not being able to get a hearing we were so far enlisting the attention of the people that "Orthodoxy" must request to use a

part of the time in our "heretical" meetings in order to reach the people. Am having crowded houses at Crescent and will continue there another week. Have been requested to address the "working-men's club" here on Sunday evenings, but was forced to decline.

Bro. Spurlock has my congratulations when he says, "I tried to use no slang phrases in debate, believing such to be out of place on such occasions. I treated my opponent and his congregation with such kindness that we gained friends." *This is always the result!* If we do not respect others we cannot expect respect from them. This wholesale denunciation of the ministry of other churches and impugning by act and word that they are dishonest is beneath the dignity of the ministers of the meek and lowly Jesus. I find many, *many* honest men among them and while they are in the dark, and possibly prejudiced, their condition should elicit our sympathy rather than innuendoes and wholesale assault. It is offensive to hear my brother refer to the ministers of other churches as "hirelings," "emissaries of the Devil," etc. It is not argument and never has done any good. Calling names never made a convert. Deal with principle, not personal reflections. As to salary, Webster defines it as meaning "an allowance given." Our ministry get an "allowance" and in that sense receive salaries and some of our brethren having large families receive more than some of those denominated "hirelings." Hundreds of them are making sacrifices in foreign lands which are commendable even in their darkness.

By treating the temperance lecturer with courtesy at Macedonia, I have made him my friend, as he told me afterwards, "Mr. Williams, I have learned more about your church than I ever knew before. Why, you are as much orthodox as any! When I hear those lies about you hereafter I shall deny them!" Had I not treated him as was my duty he would have still been an enemy. Several of the ministers in Council Bluffs are friends because of a civil treatment. It pays to be courteous, kind, and respectful. If we would give every minister, yea every man, the credit of being honest until proven otherwise, it would be much better. I know when others publicly speak about our church and doctrine as some of our elders do about theirs we are offended in a moment and feel that we have been terribly abused. "*As ye would that men should do to you do ye even so to them.*" If we do not like to have our religion made sport of we should be consistent and not make sport of others. It does not look well, when we go into a community, to assume an arrogant air and commence to challenge everybody, calling on all the ministers in the town to come out and meet us, and if they do not to denounce them as cowards. I know, if I was not a member, and I saw an elder do this, I would *never* become a Latter Day Saint under his ministrations! It would beget disgust rather than respect. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." He was to draw in the spirit of love, not with a challenging, charging spirit. I do not know that we have any moral right to demand that other minis-

ters come to our meetings and if they do not to brand them as cowards. They may not desire to attend our meetings and not be cowards either! We do not attend the meetings of others much more than they do ours. Permit me here to state that if every effort of my life shows as complete results as that of my article on "Ministerial Slang" I shall be content. The *Herald* and *Ensign* have had less slang and erroneous expressions during the present year than in the preceding one. My object in writing was for good; good has resulted, and while it was unfortunate that some took personal offense and answered in a spirit that did not merit personal recognition by me, it is nevertheless encouraging that even they have markedly improved. Success to you, brethren! Because Solomon and others used language that to-day seems obscene and vulgar, and the Bible contains the same, does not warrant us in following their example, or even that we talk "slang." There is language in the Bible that I would not like to read before a mixed assembly and which I believe every other elder would refrain from reading. Exaggeration is as reprehensible as "slang," and it was these two things that I objected to. Bro. Carpenter's reference to the publication of debates I think commendable. These various synopses, meagre as they are, do not do justice to the speakers and are largely a repetition one of the other, while a well-written article by some of these able brethren, presenting the salient points which are controverted would be far better, and would, I believe, be more appreciated by the editor. Again it is not always necessary to give all the minutiae of ministerial life or reunion meetings and I for one think that the request of the *Herald* editor of recent date as to long communications be not overlooked.

As to the dream of Sr. S—, of Lamoni, relating to Christ's coming—Saints ask me, "Bro. Williams, will Christ come next April?" and invariably I have answered, "No! not in a Bible sense, at least!" Christ may appear to some (*and he may not*) as he did at the endowment in the early church, but as to his personal coming it cannot consistently occur so soon. As to the coming of Nephi to our Oregon brother, it *may* be true; but if Nephi has such communications to make I would think he should recognize the head of the church, and farther, I do not think he could properly designate another as a "seer and translator" so long as the present President of the Church lives who is a "seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church." (D. C. 104:42.) Such communications stir up the Saints, leaving many with no opportunity for decision. While having respect for others' opinions I do not propose to accept anything unless it appeals to my reason and is in line with God and truth.

I note that a recent writer criticises our ministry because they have clean, white shirts, collars, etc., and try to keep the dust off their shoes. Which is best, to be cleanly and maintain a respectable appearance, or to go around with a dirty shirt, the results of several dinners over front of coat and vest,

with dirty shoes, etc., when it does not cost any more to be clean? May God help us to be consistent; to do only that which is commendable and good and while not hastily rejecting anything, yet carefully investigating everything and accepting nothing unless it appeals to our "spiritual understanding."

The church was crowded to overflowing last Sunday evening. Am giving a series of "historical church lectures" which I trust will prove beneficial. It is to be hoped that the brethren in Kirtland can lower their price for board during General Conference or many will stay away.

Yours very truly,
T. W. WILLIAMS.

POLLOCK, Mo., Feb. 13.

Editors Herald:—I left home on January 16 for present field of labor. Stopped over night with Bro. A. M. Crofford, of Lineville, Iowa; then went to Centerville; stayed there four days and preached four times to the Saints in a private house.

Leaving there I came here, and after finding Bro. J. F. Petre and others of the Saints near by we commenced preaching in Holiday church, which is controlled by the Christians. We got along very well, but the Christians took occasion to get an elder to come in unawares and after service told the people he had come there to help us, stating he would follow me and straighten out some of the kinks; so on Sunday following he followed and gave out that on Monday at 10:30 we would continue. On Monday we met and agreed to debate the church propositions, so after we had spent four days of four hours each he found that there were more kinks on his side than he bargained for, and instead of answering my Bible evidences in favor of our position, he resorted to the very worst statements he could find in Buel's history of the Mormons. I showed that it was not a reliable history and false in many instances; but what seemed to do the people the most good to offset his old stories was the testimony of William Yardly, a citizen of this place, who was at Kansas City as a petit jurymen when Judge Philips rendered his decision. This man testified that the Judge said that the church did not teach or practice polygamy, but that the apostate church under Brigham Young was responsible for it.

In the elder's zeal to overthrow the work he said we held to the Book of Mormon instead of the Bible and said, "We have got a Bible and don't need any more," etc. I turned and read from the Book of Mormon where it says the Gentiles will say, We have "a Bible" and don't need any more; thus proving by his own words that one prophecy of the book was true. In his reply to this he said of course Joseph Smith knew they would say that. But when I proved that the book further taught that after the Gentiles would scourge the Indians, yet they would be a father to them, and showed by the facts how true this is now, how we feed, clothe, and educate them, etc, he made no reply.

This debate has done an immense amount of good in allaying prejudice, making friends, and scattering the good seed. Many are in-

quiring after the truth and we expect to see an ingathering of souls into the church here at no distant day. We are holding meetings every night at a church three miles from where the debate was held, and we intend to make another effort there ere long, unless they close the house against us. I hear that the elder told them to do so and to buy out the Saints here and get rid of them.

Brn. Petre and Burch are assisting me in the work and if they continue faithful will be a great help in publishing the gospel in this country. They are alive to the work and though young in the cause they have regular appointments to preach. The Lord did not fail me when standing in defense of his truth, for which I feel thankful.

In bonds,

M. M. TURPEN.

Original Articles.

COURT OF APPEALS' DECISION.

THE denial by the United States Supreme Court of the writ asking that the Temple Lot case be certified to that tribunal to be heard upon its merits, leaves the status of the parties to the action as fixed by the decision of the United States Circuit Court of Appeals in the opinion filed September 30, 1895, and upon application for rehearing, a *per curiam* opinion by said court filed December 9 following.

The objections interposed by the court to sustaining the judgment and decree of the United States Circuit Court in awarding the property in controversy to the Reorganized Church are:—

1. That the legal title to the land in controversy had not been transferred to the Complainant Corporation at the time of the commencement of the action.

2. That the questions involved should have been determined by a court of law and not by a suit in chancery.

3. That the Reorganized Church was guilty of laches in asserting its claims to the lot in controversy and therefore not entitled to the equitable relief sought.

In order to reach the final conclusions of the court, however, it will not be necessary to examine minutely the first and second objections presented, for the court in the opinion rendered on the *petition for rehearing*, submitted by counsel, say:—

With reference to the suggestion contained in the petition for a rehearing that the decree of the Circuit Court should have been

reversed with leave to amend the bill, it is only necessary to say, that such action would probably have been taken but for the fact that it seemed evident, after a full consideration of the testimony, that the bill of complaint could not be so amended as to avoid the defense of laches. For that reason it was deemed best to avoid further litigation and expense by directing the Circuit Court to dismiss the bill.

Accepting the Court's own showing then, the only material question in the case standing in the way of recovery of the Temple Lot property by the Reorganized Church, is the doctrine of laches;—that the church slept upon its rights. Which simply means that the Complainant was too late in asserting its claims and pressing its suit.

The questions of succession of the Reorganized Church to the original Church of the Latter Day Saints, and its soundness in faith, doctrine, and organization according to the constitution and laws governing in said original church, are left just as they were stated under the findings of the trial Judge in the United States Circuit Court.

That opinion of the Circuit Court sets forth that the Reorganized Church is the true and lawful successor to the original church of the Latter Day Saints and entitled to succeed to all its rights and properties. That the lot in controversy was trust property held for the use and benefit of said original church and is not now held by an innocent purchaser for value. That no other church was found to be in agreement with the said original church or entitled to hold the property in question.

A decree therefore was entered in favor of the said Reorganized Church giving it the possession of the property that the original trust might be carried out.

By the Court of Appeals' decision the Reorganized Church is in harmony with the original, and in lawful succession and entitled to its rights and properties; but touching the particular property in question the Reorganized Church was slow in asserting its claims and therefore must be denied. You may be right in your claims but the court cannot help you.

This finding is in such strict harmony with the memorable answer of President Martin Van Buren to the petitioners asking redress of the wrongs

of the Saints when they were first driven from their lands in Missouri, as to suggest a repetition of history: "Your cause is just, but I can do nothing for you." The doctrine of State Sovereignty was at that time so imperial in America that, although twelve thousand citizens were cruelly driven from their homes by the fanaticism of pro-slavery adherents and misguided religious zealots headed by the Governor of the State, and under a spirit of mob rule as unreasonable and intolerant as is the hardened Turk in his dealings with the Armenian; yet, no power was found in the Federal Constitution that would permit the chief executive of the nation to respond to the call for help.

It is well that this narrow and un-American view of the powers couched in that document has received its death-blow; and that now justice and order are possible in the nation, although the presence of the Federal soldiery in a State, may be necessary to this end, before formal request by its Governor.

No thought is entertained in this review of impugning the motives, or in the least discrediting the ability of the honorable and distinguished members of this High Court of Appeals. It is too often the case in the work of the Judicial department of the Government that the defeated party to a contest charges undue influence or corruption as an excuse for his defeat. Such a course can hardly be too severely deprecated, striking as it does at the very citadel of our rights and liberties.

The evidence in this Temple Lot contest was voluminous, and with the exhibits introduced, very unwieldy; many of the questions were unique and difficult of solution, even by a court of justice, and the court without very great research of the testimony would have to take on the character of infallibility not to be possibly mistaken. In such a case it becomes much more clearly the duty of counsel in their briefs to present evidences correctly and aid the court in its work.

It the consideration of the case the view taken by the honorable trial Judge of the unity of the trust and clear knowledge of the same as be-

tween the parties to the action and the public, seemed so fully supported by the testimony of both Complainant and Respondents' witnesses as to make the thought of a contrary view out of the question.

Upon this, however, the honorable Court of Appeals says:—

The case, therefore, is not one where the title to church property is undisputed and the trust upon which it was originally conveyed is admitted and a controversy has arisen between rival church factions as to which is the proper beneficiary of the trust, a controversy growing out of the fact that one or the other faction has abandoned the original faith or has altered the form of church government. In such cases, no doubt, a court of equity has jurisdiction to inquire into matters of faith and discipline, and to determine, in view of such inquiry, who is the proper beneficiary, and, as such, entitled to the use, custody, and control of the church property. But in the suit at bar the respective parties assert different legal titles held by different persons, upon different trusts or for the use of different religious sects or congregations.

Defendants' Counsel claimed in their brief separate and distinct trusts even denying the original trust and argued that their clients were entirely independent. And the Court in the Statement of the case among other denials of the Defendants, says:—

They denied that Edward Partridge acquired the title to said lands in trust for the Church of Jesus Christ of Latter Day Saints.

Upon the conclusion of the trial, however, the Defendants themselves repudiate the claims made for them and in the first issue of a paper published by them called the *Search Light*, boldly send out this statement:—

Now that the Temple Lot suit is settled the humble saints with a good store of faith should importune the Almighty to start the work towards building a temple on the lot to his honor. While the "Hedrickites" feel to rejoice that the Almighty has seen fit to allow them to remain in possession, still they regard the property as belonging to the Lord and will only be too glad to either lead or assist whenever the Lord shall further reveal his will concerning this consecrated spot of ground—but they insist on knowing that the Lord is behind any movement in that direction.

The claim for a purely local church; the denial of the consecration and setting apart of this particular ground for certain purposes; the denial of the trust and just claims of the original church are all abandoned within one week's time after the dismissal of the case.

Not only this, but in the same issue they say:—

The Reorganized Church filed a motion for a new trial but it was by the Court overruled and the Church of Christ at Independence, known sometimes as Hedrickites, was declared a part of the great Mormon Church as organized A. D., 1830, despite the contention of the Reorganized Church that they were heretical. The Reorganized Church should now be satisfied with the result, as they forced the question into the Courts of the land for a decision and the courts of the land have said that we have proven ourselves a portion of the church as organized A. D., 1830, and that the claim of the Reorganized Church that we were heretical was not founded on fact, and also that we had bought and paid for the Temple Lot in good faith and that we should not be disturbed by the Reorganized Church.

If this is not going back upon the *decision* and their own claims before the Court of Appeals and admitting by deduction and inference the correctness of the findings of the United States Circuit Court in awarding the property because originally impressed with a specific trust, to the Reorganized Church, then they have failed to express themselves.

From the first in this case we claimed for the Reorganized Church, *that it could better afford to lose the case and be right, than to win and be wrong.* Time will vindicate the truth of the proposition.

We might stop and ask, Where in the decision of the Circuit Court of Appeals is to be found the statement declaring "the Hedrickites a part of the great Mormon Church as organized A. D., 1830;" but the claim made by them of the Courts' decision to this effect is so far out of the way that it calls for no reply either by interrogation or argument.

What the Court in the opinion passes upon, and the only thing, is the question as to whether the Complainant had used diligence in bringing its suit to recover the property; and in canvassing this question in its results in placing a cloud upon the title to the remainder of the sixty-three acres of the Partridge tract if the deed of March 28, 1839, to the minor children of Oliver Cowdery was sustained, together with the circumstance of the erection of the local church building at Independence by the Independence members of the complainant society, entirely outside of the sixty-three acre tract, the court says:—

In view of the foregoing facts, we think that the plaintiff church and those whom it claims to represent have been guilty of such laches as should bar them from all relief in the forum of equity, even though it appeared that the premises in controversy were originally held in trust by Edward Partridge for the Church of Jesus Christ of Latter Day Saints, and even though it appeared that the Reorganized Church is at this day the legitimate successor of the original beneficiary.

The expressed fear of the Court upon the matter of casting a cloud upon the title to the remainder of the tract of 63 acres is mainly answered in the opinion itself, for it says:—

It is doubtless true that many of the occupants of the property in question, whose titles are clouded by the present litigation, could, if put to the test, show a good title to the respective lots of land by them occupied by adverse possession for more than ten years.

Of this there is little or no question; besides, in the case at bar it is shown outside of the paper title, by public and common repute, that the Complainant's rights were fully known, so that none need mistake them. The special and pious use to which this particular piece had been set apart and dedicated was notorious. Known and well understood by all, and fully admitted in the testimony of the defendants themselves. No other part or parcel of the said tract had been so impressed.

The objection that a cloud would be placed upon titles to the other part of this tract in the face of the fact, that Complainant was only seeking to recover that which it is admitted the church was by mob violence deprived of, and when not one foot of land was claimed except that which was formerly held for church and not individual uses, seems too technical to stand for a moment between a single individual and the restoration of his rights. Giving fair and full consideration to all sides of this question it does not yet appear, wherein the findings of the United States Circuit Court were inequitable.

Aside from these matters already noticed the principal reasons offered by the Court for applying the doctrine of laches in this case are quoted verbatim from the "Opinion" as follows:—

In the case at bar it is conceded that besides paying taxes the defendants built a church on the lots in suit in the year 1882, and that they have occupied it continuously

since that day as a house of worship. No notice of an existing adverse claim to the property was given to the defendants while the structure in question was being erected, nor for more than five years thereafter, although, as it seems, a congregation of the Reorganized Church occupied another edifice in close proximity to the premises and were doubtless well aware of the improvements that were being made on the property in controversy.

The most surprising thing about this is, that the Court was so far misled as to the testimony; nor can we offer any solution unless it was by accepting the misleading assertions of counsel for Appellants as true, without examination and comparison of the evidence in the case. No such concession was, or could truthfully have been made in the case. The church building referred to *was not begun until, 1887, instead of, 1882.* Immediately upon the beginning of the work on this building the notice mentioned in the Opinion of the Court of date of June 11, 1887, was served upon the Defendants, and due notice given before a great part of the taxes referred to were paid. This is clearly set forth in the testimony in the case. Record 490, 279. Instead of waiting five years after the building was begun before giving notice of an adverse claim, not one year, nor one month elapsed. In fact, the notice was given the very day the Bishop of the Reorganized Church learned that lumber had been taken to the ground by the Defendants avowedly for the purpose of erecting a building.

Did these questions arise, or rest upon *contradictory evidence*, no criticism of the conclusions of the honorable Court would be offered; but it seems not only unfair to Complainant, but also to the honorable Circuit Court who passed upon the facts in the trial below, to let this misconception and mis-statement of the testimony pass unnoticed. How the honorable Court of Appeals came to be misled as to the facts touching upon this point it is not the purpose of this article to inquire; but it is apparent that if it was by the misstatement of the evidence by the Defendants' Counsel, and the matters became material, as suggested in the Opinion of the Court, that then the result was a fraud; and the decision another great injustice wrought against the Complainant Church.

Under the subsequent statements of the Defendants, made at once upon announcement of the final order of dismissal, no other alternative presents itself, unless we accept that of the prejudices of the Court against what has been termed the "Mormon religion;" and the crimes of the world against equity and justice by reason of intolerance and prejudice are so black and horrifying in the nineteenth as well as former centuries, that we prefer to believe that no high court in the Republic could be moved or misguided by any such intolerant or anti-Christian sentiment.

The assumption has passed that the fact that the Defendants came to Independence at the time that they did and began to buy out claimants to this land, shows that the Complainant Church would not have been molested in an earlier attempt to recover the premises. But how does this become true? Is it justice to say that the Complainant must be restored to its rights by rebuying the land? A citizen of Europe or Africa who never had in any way one penny's interest in the original claim could as well have been restored. But in this case the question is, When shall American citizens who have *for opinion's sake* been by mob violence driven from their lands in one of the United States, and interdicted by official order of the Governor of such State from ever returning under penalty of death, be restored, without being asked to repurchase their properties?

The Opinion, *per curiam*, of the honorable Circuit Court of Appeals in a very able and masterly argument lays down the doctrine of laches in this country; but in the application of the same, according to the strict rule there laid down, to *trust property held for pious and charitable uses in a suit where laches was never plead as a defense*, this case so far as our research has been possible, may claim the distinction of standing alone.

Lapse of time and the absence of evidence showing diligence of a party in asserting his claim are not alone sufficient to determine the question of laches. The exceptions to the enforcement of the doctrine are equal to the rule. Delay by act of the adverse party; negotiations for compromise; confidence fairly reposed in adverse

party, are all circumstances which may be shown in defense of the plea. In this suit, the fact that the Defendants were making efforts to place a mortgage upon the property to be held by the Utah Church, as set out in the evidence in the letters of Mr. Charles A. Hall, who was at that time the presiding officer of the Defendant Church, hastened the action taken by the Complainant. This of itself was sufficient to suggest the fact of former negotiations and acts held out by adverse party, hopeful of compromise. To refuse an inquiry into this is certainly inequitable.

The Hedrickite Church from the beginning of the suit, and in their paper since the close, complain because the Reorganized Church, "appealed to the courts of the land for redress." They forget that no suit was entered until steps were taken by them with a view to placing the lot under mortgage and thereby defeat the claims of the Reorganization. Is it equity that after the Reorganized Church has looked to a settlement of its claims, trusting the statements made by the Defendants, that: "They were holding the property for the church in succession of the original church, and if the Reorganized Church was such they would turn over the property when needed," until positive evidence is learned of an attempt by Defendants to change the status of the property by mortgage, and the Reorganized Church at once brings its suit to recover, to then enforce the doctrine of laches? If so, the more forbearing and patient a party is in order to effect a settlement through peaceable efforts, before asking the aid of a court of Chancery, the less favor he must find in the court. Does this kind of success satisfy the Defendants?

Since the dismissal of the case the Hedrickites admit the original trust in this property; admit the consecration for the purpose of a temple by the original church; admit that there has been no abandonment of that claim either by the church or the divine mind that first directed the consecration; all these were the positions of the Reorganized Church in the suit and not the positions of the Hedrickites; this being true it is not difficult to see that equity and justice in the

case were dispensed by Judge John F. Philips of the United States Circuit Court; for, it will not do to say that the Reorganized Church is the proper succession to the original church, and then say it cannot have the property consecrated by the said original church for church purposes, as stated by the Court of Appeals. That would make Deity favor the doctrine of unjustly taking property consecrated by commandment for the use of a particular people and giving it to others who are not entitled. This will never do; churches must be consistent in their claims at least; if this property rightfully belongs to the Reorganized Church by reason of its being in succession as stated in the proposition of the Court of Appeals, then the Hedrickites cannot *in conscience* hold it on the plea of laches, and at the same time affirm the divine appointment of the original church.

But whatever may be said of the results of the trial so far as the decision of the Court of Appeals is concerned, the Reorganized Church in the prosecution of the case has performed a duty and fulfilled a trust enjoined under the revelations of the original church which no other body has even attempted. In fact it may be truly said that the work of the church has been one of fulfilling the predictions of that early time. The beginning of the Reorganization and the untiring work of its President proves this. In the revelation defining the work of the rightful successor in the office of President given in February, 1831, the statement is made:—

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

Brigham Young in his assumption of the Presidential office instead of teaching the revelations which were received claimed that they were *superceded by a living priesthood*, and "were not worth the ashes of a rye straw or a last year's almanac."

The Hedrickites on the other hand show the falsity of their claim by denying outright many of the revelations that were received "through" the President of the original church referred to. In contrast with the work of the foregoing the President of the

Reorganized Church has devotedly taught the revelations that were given through that lawfully "appointed" one, both before and after 1831.

At the beginning of the work of the original church the following commandment was given:—

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

The emphatic declaration made here that the translation of the Scriptures "shall be preserved in safety," has been literally fulfilled, and thirty-six years after the publishing of it the manuscript was delivered by the custodian to the Reorganized Church and this church was the instrument again in fulfilling the prediction and commandment of giving and teaching them to the world, and no attempt even, has ever been made by any other society to either circulate or teach these Scriptures as stated.

The Defendants in the suit for the Temple Lot objected to the Reorganized Church because it accepted and published the translation of the Scriptures referred to in this revelation of 1831; at the same time they admitted that the revelations up to about 1834 were divine and given of the Lord. O, consistency!

After the expulsion of the Saints from this Temple Lot and other lands in Missouri in the year, 1833, the commandment to ask redress through the processes possible under the law is given as follows:—

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president.

The further statement is also made:—

What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered.

No one of the many claimants to succession in the Original Church of the Latter Day Saints has at any time even attempted to carry out the instruction and enlighten the Judges and wise men of the nation upon the fact of the horrors and wrongs perpetrated against the society at that

time except the Reorganized Church.

It cannot be said that the adverse decision of the *Court of Appeals* in anywise shows that the Church was not in the line of duty because of the adverse decision to the Reorganization. The further statement in the revelation intimates that the success would be as it is. It is clear and as follows:—

"Therefore, it is my will that my people should *claim, and hold claim*, upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof.

What the Reorganized Church has done then has been in the line of duty under the law of the same, and the interests of right and justice between man and man, and to the children of faith. The work will have its reward if it has been done faithfully and well; and although the gross wrongs have not received the redress deserved, it will continue to press its claims for restoration and redress until the outrages perpetrated against these Christian people and American citizens in their own country shall have been redressed.

E. L. KELLEY.

LAMONT, IOWA, February 21, 1896.

FINDING THE TWENTY-FOUR GOLDEN PLATES OF ETHER.—No. 2.

(No. 1 was published in HERALD of October 30, 1895.)

ELDER I. N. WHITE;

Dear Sir:—The papers containing our first articles on the above subject came to hand and found me sick, which will explain this delay. Three times in your reply you accuse me of doing and saying things cunningly; that is to say I made what I knew to be a dishonest argument.

Now I want you to understand that I *never have* and *never will* attempt to defend my positions by what I know to be a cunningly devised argument. If my positions cannot be sustained by honest arguments, let them fall to the ground. It is within the scope of legitimate discussion for me to discuss the Book of Mormon and show its absurdities when discussing your church proposition, because it is held by you as an article of faith. But, to the question at issue.

I quoted the passage about Moroni

hiding his plates at Cumorah only to show that the last battle of the Jaredites was fought there, as anyone can see by reading my article. Who acted "cunningly" in this, you or I? You accuse me of "cunningly" leaving out a portion of the quotation from page 532. I only left it out to save space, not knowing that it would have any bearing on the question. But as you have introduced it we will examine it. You say:—

I give the quotation as it is in the book, with the part which you left out italicised.

And the Lord spoke unto Ether, and said unto him, Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written); and he hid them in a manner that the people of Limhi did find them.

The reader will notice that the difference between us is that I say Ether had beheld the destruction which came upon the people and finished his record "as he dwelt in the cavity of a rock," and hid it right there, at Cumorah; while you say,—

Could Ether sit down up there at Cumorah and witness that all the nations had been destroyed when the capital city and central government had been down in Central America? No, sir, he must go over the ground. . . . No, sir, Ether must have gone back to the capital, or the regions thereof, which was in Central America, and there finished his record right in the vicinity of where the people of Zarahemla landed.

This is what inspired Elder White says about it. Now let us see what inspired Moroni says about it.

And he [Ether] hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people. And as he dwelt in the cavity of a rock, he made the remainder of this record, viewing the destructions which come upon the people by night.—Page 527: 2.

And it came to pass that Ether did behold all the doings of the people.—P. 531: 7.

Inspired White says "he must go over the ground and see empty cities," etc., while inspired Moroni represents him as viewing all as it occurred. Inspired White says "Ether must have gone back to the capital, or the regions thereof, which was in Central America, and there finished his record;" while inspired Moroni says, "And as he dwelt in the cavity of a rock he made the remainder of this record, viewing the destructions which come upon the people by night" (italics mine). Now if that is not a positive contradiction, I do not know how to frame one. Are both of these men in-

spired? If not, there is no truth in your claims.

You say:—

The book itself spoils your theory that Ether could not have gone back to South America by telling us that Coriantumr did go back there, etc.

That is one of the book's absurdities that does not have to be proved. If all the people on this continent were destroyed but you, who believes you could live to make the trip from New York to South America, where you locate Zarahemla? Suppose you try it overland with the people all living and see how easy the journey. The only reasonable way to account for these absurdities being in the book is that the man who wrote the book never intended to locate Cumorah in New York; but Smith could not go to Central America, so he located it where he lived so he could find the plates.

You undertake to set me "straight" on the geography of the Book of Mormon and proceed to locate Zarahemla in South America. In this you are probably in harmony with the book, but in direct conflict with the other inspired men of your church. Mr. Kelley places it in Yucatan. If you say I mistake Mr. Kelley, there is no mistaking Simon Smith. In the *Herald* of November 13, 1895, he places it (Zarahemla) between Honduras and Tehautepec, which embraces Yucatan and little else. Now as inspired Smith contradicts inspired White, what are we to do?

You claim the plates were found in "Desolation," which country had its southern boundary on the Isthmus." In this you again contradict Elder Simon Smith, who says it was "in Mexico proper where the twenty-four plates, the history of the Jaredite people, was found by the people of Limhi, and not in Central America."

You put a wrong construction on the language of the book when you say Desolation "is referred to as 'the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing.'"

The following is the true construction of the passage. I put the antecedent of the pronoun "it" in brackets thus:—

And it [the land Bountiful] bordered on the

land which they called Desolation; it [Desolation] being so far northward, that it [Desolation] came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it [the land into which Desolation "came" or opened where the plates were found] being the place of their first landing.—Page 267.

Where was the place of their first landing? The quotation above shows it to be North America; you say it was "Desolation [Central America];" Simon Smith says it was "in Mexico;" while the "Visions of Joseph Smith the Seer," page 21, 23, says they "landed in North America." Which of these inspired men must we believe?

A land having the "Caribbean Sea on one side and the great Pacific Ocean on the other" is not a "land of many waters," if you did say so. Again I repeat there is no other land described in the book that fills the measure but that around Cumorah.

Thus we see that you, in trying to defend your book against the absurd story that Limhi's forty and three people traveled ten thousand miles through an unbroken wilderness, involve yourself in five or six plain contradictions against the inspired writers of your own church. Does inspiration contradict itself thus?

Those who heard the debate will remember that this story of Limhi's people traveling ten thousand miles through the wilderness was only one out of nine similar extravagant stories of the book which I exposed, yet it was the only one you in any way denied. What of the other eight? This has been written little at a time as I have been able to write.

C. W. SEWELL.

Conference Minutes.

EASTERN MAINE.

Conference held at Mason's Bay, December 14 and 15, 1895; S. O. Foss president, J. D. Wilson clerk. All of the branches reported and reports accepted. Ministry reporting: Elders J. S. Walker, S. O. Foss, E. C. Foss, U. W. Greene, and J. C. Foss; Priest J. N. Ames; Teacher B. F. Foss; Deacons U. W. Kelley and J. J. McKown. U. W. Greene, J. C. Foss, and J. N. Ames were chosen delegates to General Conference. Bishop's agent's report read, audited, reported correct, and accepted. Resolved that the money received from Massachusetts district be left in the hands of the Bishop's agent to be used in tent work in the district. President S. O.

Foss was appointed to establish the boundary line between Eastern and Western Maine. Preaching by U. W. Greene, J. C. Foss, J. S. Walker, E. C. Foss, and J. N. Ames. Adjourned to meet at Indian River, Maine, at the call of the president.

SOUTHEASTERN ILLINOIS.

Conference convened at Springerton, Illinois, February 15, 1896, at ten a. m.; J. F. Henson president, F. M. Slover secretary. Branch reports: Brush Creek 268, Kibbie 62, Dryfork 45, Springerton 117, Tunnel Hill 106, Parrish and Alma not reported. Elders reporting: J. F. Henson baptized 9, J. W. Stone, M. R. Brown, J. F. Thomas, I. A. Morris baptized 1, F. M. Slover, H. Walker, W. R. Smith baptized 1, W. H. Brewer, S. D. Goosetree baptized 1, and W. A. Kelley; Priests M. G. Powell, J. F. Simms, H. Rankin, and B. Taylor. Bishop's agent reported: Collected \$276.65, paid out \$265.48, balance on hand \$11.17. M. H. Bond was chosen delegate to the General Conference. Preaching by I. A. Morris, F. M. Slover, W. R. Smith, and J. F. Henson. All of the authorities of the church were sustained in righteousness and were requested to labor all they possibly can in the future to advance the cause of Christ. One was baptized at the close. Adjourned to meet at the call of the president, the time and place to be agreed upon by the reunion committee and the president of the district. A quiet and peaceable time was had throughout the conference.

WEST VIRGINIA.

Conference was held with the Mount Zion branch, Goose Creek, February 8, 1896. Conference met to elect delegates to General Conference and make arrangements for a reunion to be held in August next. The following brethren were elected delegates to General Conference: G. H. Godbey, D. L. Shinn, J. W. Trout, A. Haws, and B. Beall. The district was not as well represented as it should have been, but the conference passed off without a jar, and we had some good preaching by Elders G. H. Godbey and D. L. Shinn.

J. B. RUSSELL, Sec.

VICTORIA.

Conference was held at Queensferry, January 4 and 5, 1896; C. A. Butterworth president, D. M. McIntosh vice president, J. A. Read secretary. Statistical reports: Hastings 69; 18 baptized, 2 died. Leopold 29; 1 died. Queensferry 41; no change. Bishop's agent's report: On hand September 4, 1895, £1. 19s.; receipts to December 31, 1895, £9. 5s.; paid out £10. 4s.; due church December 31, 1895, £1. Priesthood reports from Brn. McIntosh, Craig, Woolly, and Butterworth. New business: Moved that each branch pays 5s. to defray traveling expenses of district president. Moved that letters of condolence be sent to Brn. McGurk and Trembath. Moved that Bro. John Jones be ordained to the office of elder and Bro. Carmichael to office of deacon, both in the Hastings branch. Moved that Bro. McIntosh be recommended to General Conference to continue his mis-

sion work as circumstances permit. Brn. McIntosh and Read sustained as district president and secretary for ensuing term. Next conference to meet at Leopold first Saturday in May, 1896, or at call of district president. Brn. J. Jones and M. Carmichael were ordained as ordered. Elders J. W. Gillen, J. F. Burton, and J. W. Wight appointed delegates to represent Victoria district at next General Conference.

Sunday School Associations.

NORTHEASTERN MISSOURI.

Convention convened at Higbee, Friday, January 31, at ten a. m.; J. A. Tanner superintendent, Allie Thorburn secretary. Reports from Higbee and Bevier schools were read, also treasurer's report, which was referred to an auditing committee. A paper was read; subject, What part should Sunday schools and delegates take in a Sunday school convention to make it interesting? This paper was deferred until the afternoon session. Two p. m. having arrived found a primary class in charge of Sr. Louise Palfrey—an example of model infant teaching; subject, Consider the lilies. The manner in which Sister Palfrey treated this subject, together with her cheerful countenance and winning ways, is an example well worthy of imitation. A paper was read by William Chapman; subject, Bible class reading, which was interesting. Quite a free and interesting discussion on the deferred paper in regard to delegates was had—pro and con, and a peaceful spirit prevailed. Bro. T. W. Chatburn was present, giving us some good instruction, which made us rejoice that we had ever enlisted in this great Sunday school work. This convention was one of success. To God we return our heartfelt thanks for kindly assisting us with his Holy Spirit, and hope when the next convention meets at Huntsville it may be one that will bring greater success than it has heretofore done. T. W. Chatburn and Louise Palfrey were chosen delegates to the General Convention, and were authorized to cast the entire vote of the district. Sunday school workers, do not forget to pray from this time on for this feature of God's work. This work is one of progression and we need to ask often for the enlightening rays of God's Holy Spirit to penetrate our hearts and minds. So closed the convention of the Northeastern Missouri district. We hope it will prove beneficial to all.

SUNDAY SCHOOL SECRETARIES, ATTENTION.

If you are secretary of a district association or if your school is a member of the General Association and you are not one of a district, please send your annual reports to me as early in March as practicable. I will need these to make up the general report of the association properly. I have sent sample blanks to all whose addresses I have. If you have not received any, they can be obtained at the Herald Office. Fill in all spaces as completely as possible and be sure to have the names of the officers for the ensuing year

and their addresses filled in. With these reports send the list of names of delegates to the convention at Kirtland, in April, having them properly certified to by the superintendent. This is all that is required. If you furnish each delegate with a separate credential, then the delegate will know he is to serve as such. Address Box 773, Independence, Missouri.

W. N. ROBINSON, Gen. Sec.

Miscellaneous Department.

FOURTH QUORUM OF ELDERS.

All not under General Conference appointment, please report to me, in care of W. H. Kelley, Temple, Lake County, Ohio.

Those under General Conference appointment are not required to report to the quorum separately. The report to General Conference will be received and serve as report to the quorum.

ANDREW BARR, Pres.

FIRST QUORUM OF PRIESTS.

Each member will be mailed a blank report. A report of labor done the past year is earnestly desired. Remember the resolutions made at the last General Conference, viz., members using tobacco will not be recommended for General Conference appointment; also members failing to report to quorum for two successive years will be dropped from the quorum. Send reports to L. F. Johnson, Independence, Missouri, post office box 663, not later than March 20, 1896.

DAVID J. KRAHL, Pres.

L. F. JOHNSON, Sec.

CONCORDIA, KANSAS, February 20, 1896.

KIRTLAND CONFERENCE BOARD.

Editors Herald:—In the *Herald* of the 12th inst. also in the *Ensign* of the 15th, the question is asked, "Is not the price of board a little high during the General Conference, considering the close times?" The brother writing to the *Ensign* seems to think the same thing, and says that many of the Saints won't be able to attend for that reason, and that many of them argue that if proprietors of boarding houses can afford to board people at \$3.00 to \$3.50 a week, surely the Saints ought to charge less; and thus it would appear that somebody is fearful that the Saints of Kirtland are going to make money out of the visiting Saints.

Now perhaps a few words of explanation from one who is familiar with the circumstances of the Saints and the condition of things at Kirtland will not be amiss. I know that the Saints of said place feel very anxious and would be very pleased to see all who desire to attend the conference present. However, we should not lose sight of the fact that we are all creatures of circumstance, and hence we cannot always do as we wish. Now it is a fact that the charge for board during General Conference both at Lamoni and Independence has been \$3.50 a week, and those two respective branches number in the neighborhood of one thousand members each, while the Kirtland branch only numbers

about eighty members, and a great number of those are families of the traveling ministry; and by reason of this there are only a few Saints to care for and entertain the visiting Saints, and they are under the necessity of making *great and expensive* preparations.

For instance, they have to hire beds, at the sum of about \$1.50 each. Again, there is the hired help, also many other things, all of which must be paid for out of the money received for board. Now there is Bro. W. H. Kelley who keeps the Kirtland hotel. He will have to provide for half of those who come to the conference, which means that he will have to hire from twenty-five to fifty beds; also a great many people to help, such as cooks, waiters, etc., and by the time he deducts the bill of expense from the money received he will be fortunate if he comes out clear of debt, to say nothing of the hard work and worry before and during the conference.

The price for board will only be fifty cents a week more than that paid in the west, and *surely* that small sum should not keep those away from the conference who seemingly have such a desire to attend.

Trusting that all who feel anxious to attend the conference will be able to come, and that we will have a glorious time, I remain,

Yours in gospel bonds,

GOMER T. GRIFFITHS.

ASHMONT, Ohio, February 16, 1896.

(The rate of board at Lamoni during the General Conferences of '93 and '94 was \$3.00 per week.—EDS.)

NOTICES.

To the Saints of the Far West District:—On or before March 10 I will send my annual report to the Bishop, and all that have not as yet sent me their tithes and offerings will please do so at once so that I can give them credit in this report. As several have informed me that they would pay, and are possibly intending to do so when they come to our quarterly conference, which convenes in this city March 14, I thought it advisable to thus inform you that in order to have credit on this year's report you had better send it to me before the 10th of March, 1896. If you cannot do so, then bring it with you; it is always thankfully received. Address me at No. 612 South Eighth Street, St. Joseph, Missouri.

WM. LEWIS.

RESOLUTIONS OF SYMPATHY AND RESPECT.

At a regular meeting of the Saints in Saints' hall, Rock Island, Illinois, Sunday, February 16, 1896, a committee was appointed to draft resolutions of sympathy and respect, on the death of Bro. Jerome Ruby; and forward a copy of the same to the *Herald* and *Ensign* for publication, also a copy to his wife and mother.

Whereas, it has been the will of our heavenly Father to remove from our midst, by death, our beloved brother, Elder Jerome Ruby, Therefore, be it resolved, that the Church of Jesus Christ of which he was a member, and this part of the field in particular, in which he so zealously labored when able, has lost through his death one of the noblest and most conscientious defenders of its

faith, and one whose testimony to a perfect knowledge of the truth of this restored gospel was borne in a firm, fearless manner in the face of death, even to the last hours of his consciousness, and that his wife, mother, family, and friends sustain, by reason of his death, the irreparable loss of a most loving husband, dutiful son, affectionate brother, sympathetic and true friend, and wise counselor. Resolved further, that we extend to his bereaved wife and aged mother, brothers and sisters, our heart-felt sympathy, and commend them to the sympathy and prayers of the Saints, and the love and protection of an allwise and merciful God, and that while bowing in humble submission to the divine will of our heavenly Father, we deeply mourn our loss as a friend and brother, but not as those without hope, but confident that our loss is his eternal gain.

L. A. JOHNSON, }
J. B. JOHNSON, } Com.

Y GWIR YN ERBYN Y BYD.

AN APPEAL TO THE WELSH SAINTS THROUGHOUT THE WORLD.

An earnest appeal is made to all Welsh Saints to aid the Morryston branch of South Wales. The few Saints of this branch are threatened with the loss of their chapel together with the annihilation of most of their prospects of the speedy promulgation of the restored gospel, unless they can pay £155 (\$756) for the purchase of the same, including all furniture and fittings together with an organ.

The dimensions of the chapel (which stands on its own ground) are 22 x 40 feet, and it will comfortably seat 250 persons; there is also a small vestry attached. Our brethren and sisters of the Cymry blood are especially urged to make an effort on our behalf for the sake of the gospel and for love of the dear old fatherland.

All subscriptions are to be forwarded to the president of the branch, Elder J. R. Gibbs, 23 Wychtree Street, Morryston, Swansea, South Wales.

We furthermore request that Apostle G. T. Griffiths, of Temple, Lake County, Ohio, receive subscriptions on behalf of the Morryston Saints. A full account of receipts and expenditures will be afterwards inserted in the *Herald*. This appeal has received the sanction of Apostle James Caffall, missionary in charge, and of the Bishop.

N. B.—Subscriptions from American and English brethren and sisters will also be most thankfully received.

CONFERENCE NOTICES.

The annual conference of the Manchester, England, district will be convened in the Saints' meeting room, South Manchester branch, 6 Cornbrook Place, Cornbrook Road, Chester Road, South Manchester, on Saturday, April 4, 1896, at three p. m. The presidents of the branches will please forward statistical, financial, and spiritual reports of their respective branches, and the several officers of the church, (including the presidents and officers of branches,) will also send

in their personal reports, accompanied by their licenses, (for indorsement,) to the district secretary, Elder James Baty, 14 Gordon Street, Rusholme, Manchester, *not later* than Tuesday, the 31st March, 1896.

JOSEPH DEWSNUP, SEN., Pres.

The semi-annual conference of the Pittsburgh and Kirtland district will convene at the Hall, 67 Fourth Avenue, Pittsburgh, Pennsylvania, Saturday, March 7, 1896, at 10:30 a. m., eastern standard time. Each branch in the district should be represented by delegates, each branch being entitled to one delegate for every six members. Delegates should have certificates signed by the president and clerk of the branch stating that they were duly elected at a regular or called meeting of the branch. The election of a presiding elder and a secretary will be necessary, and branches are requested to instruct their representatives as to their preference. All ministry reports, and reports of branches not represented by delegates, should be forwarded to the district secretary, Bro. E. S. Fairley, care of Henry Sproull & Company, 78 Fourth Avenue, Pittsburgh, Pennsylvania. A report is required from all those holding the priesthood, except those officiating as branch officers. Please notify Bro. R. G. Smith, 6113 Howe St., East End, Pittsburgh, Pennsylvania, how many will attend, so that provision for entertainment may be made.

W. H. GARRETT,

Presiding Elder.

KIEFLAND, Ohio, Feb. 12.

MARRIED.

MILLER—MCKIERNAN.—At Farmington, Iowa, at the bride's parents' home, February 10, 1896, Mr. Orville H. Miller, of Centerville, Iowa, and Sr. Maud N. McKiernan; Elder R. Warnock officiating.

ATWELL—LOWRY.—At Rich Hill, Missouri, February 21, 1896, Bro. Willard A. Atwell and Sr. Mattie M. Lowry; Priest Harry M. Atwell officiating.

DIED.

WELLINGTON.—Sr. Effie Wellington was born December 16, 1876; died February 4, 1896. She left a baby boy two weeks old as a pledge of her love to her sorrowing companion. She was baptized by Elder J. E. Reese and was a devoted and true follower of the Nazarene. She was a sweet and even tempered child-wife and mother. She had passed through a trying ordeal and to all appearance she was improving nicely. Between two and three o'clock a. m. of the 4th inst. she was suddenly seized with a pain in the breast and expired in about forty minutes. Funeral services were held in the Christian church. Elder R. J. Anthony preached the sermon. Weep not for Effie, she sleeps with the just.

WILLIAMS.—At Lexington, Michigan, January 13, 1896, Sr. Patty Williams; services at the house by P. W. Surbrook. She was baptized and confirmed April 26, 1878, by Elder Robert Davis, at Lexington, Michigan. Her husband died September 14, 1894.

J. C. Foss, No. 72 Crescent Street, Rockland, Maine.

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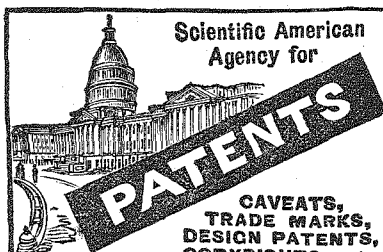
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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THE CANON OF THE NEW TESTAMENT

Rev. Dr. DUNLOP MOORE, in the *Presbyterian and Reformed Review*, Philadelphia, January.

ANYONE who has studied the church history of Eusebius, or who has read even a popular treatise on the canon of Scripture, is well aware that it is not to be maintained that there is equal evidence that every book in our present New Testament was recognized everywhere in the church catholic during the first half of the second century as an authoritative rule. The New Testament was not published at once as a complete whole. Its books were separately written, in sundry places and at sundry times, till the last writing of the Apostle John appeared near the close of the first century. From the nature of the case, time and careful and extensive inquiry and intercommunication between churches remote from each other were needed in order to ascertain precisely the full number of the writings which the Lord had provided for the church of the New Covenant. But the belief in a new, inspired rule of faith and duty additional to that furnished by the Old Testament, and equally deserving with it of credence and obedience, was in the church from the time that the name of a church was first applied to the followers of the Lord Jesus Christ. It can be shown that Christ placed his disciples under a new rule of faith and

practice, and that this new rule of faith was not only a spoken, but also a written word, revered as Scripture and actually designated as Scripture, even in the days of the apostles. If this can be established, then it is a very grave error to teach that "the idea of the inspiration of the New Testament, in the sense in which it is maintained now, was the growth of time"—time that may have extended beyond the first century of the Christian church.

Perhaps it may be allowable to make an allusion here to the personal experience of the writer of this paper. Before entering on the Christian ministry he had committed all the Epistles of Paul to memory. It so happened that curiosity, and possibly a more laudable motive, led him to engage in a too exclusive study of unbelieving authors, especially of German rationalists. Difficulties to faith arose which he could not then solve. He was in danger of falling into utter unbelief of the supernatural. Every support of faith seemed to sink under him. He first gained firm footing by carefully pondering the character of Paul's Epistles. They exhibit such hidden, undesigned, yet most striking coincidences with one another and with the Acts of the Apostles; they so dovetail into each other, as Paley has illustrated, in many particulars that could not have been artificially contrived, as to guarantee their credibility. They are so written that we could not bring ourselves to believe that they are not the genuine expression of a good man's heart, of a man dealing with facts and speaking in sincerity.

For ourselves, we can testify that it was the irresistible impression made on us by the letters of Paul, the impossibility of conceiving them to be fictitious or dishonest compositions, that overcame our unbelief at an important crisis in our life. When we were once firmly convinced that the writings ascribed to Paul are certainly genuine, and that we could rely on their historical character, it was not difficult to be persuaded that their author was right in thinking that he

had the Spirit of God, and in being "as sure, as any of the Old Testament prophets was ever sure, that anything which he had to say came from God." —*Public Opinion.*

GOD IN THE CONSTITUTION.

American Sentinel, New York.

To THE demand that is now being made upon Congress for such a change in the National Constitution as will transform it from a "Godless" document to one that will acknowledge God's supremacy, it may be truthfully replied, God is already in the Constitution. He is in it just as he was in the Declaration of Independence. As a Methodist minister of Baltimore, Rev. W. F. Hamner, has well said, "That grand parchment is the product of God's Spirit. If you want to see God in it, read that clause which says that all men are born with equal rights to life, liberty, and the pursuit of happiness."

It is now proposed to change this grand document so as to put within it an "acknowledgment" of God, by changing its preamble to this form:—

"We, the people of the United States, acknowledging Almighty God as the source of all authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America."

Does this breathe forth the divine spirit of fairness and equality to all? Let us see. Who is it that makes this acknowledgment of the existence and authority of the Deity? Answer: "We, the people of the United States." But hundreds of thousands, if not millions of citizens here do not believe in God, and very many who do believe in him, and rejoice in the gospel of his Son, would not have his will made the supreme law in civil affairs. What

about such people? Why, simply this, that they are not the people of the United States, according to this preamble. By its terms they will be disfranchised. And we can say this on the authority of the *Christian Statesman* itself,—the organ of the party which is most active in demanding the proposed constitutional amendment; for that journal, in its issue of November 1, 1883, published the following upon this point:—

“What effect would the adoption of the Christian amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. The classes who object are, as ‘Truth Seeker’ has said, Jews, infidels, atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel.”

Rev. E. B. Graham at a National Reform convention held at York, Nebraska, and reported in the *Christian Statesman* of May 21, 1885, said:—

“We might add, in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the Devil and for the sake of the Devil subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die!”

Rev. Dr. Jonathan Edwards, a leading exponent of this “National Reform,” in a speech made at a National Reform convention held in New York in 1873, thus classified the enemies of the “reform” cause:—

“The atheist is a man who denies the being of God and future life. To him mind and matter are the same; and time is the be-all and end-all of consciousness and of character.

“The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

“The Jew admits God, providence, and revelation, but rejects the entire

scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

“The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

“These all are, for the occasion, and as far as the amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together.”
—*Public Opinion.*

PALESTINE AND THE JEWS.

BY THE BISHOP OF JERUSALEM.

How startling are the facts of the day! The newspapers bristle with the movements of the Jewish people. What they now are, commercially to the world's industries, financially to the world's progress, towards social questions and to those of peace and war, everyone knows and feels. How long will their rights in Christ be ignored? If the order to “begin” missionary work at Jerusalem was suspended only by the fact that the Jews were no longer there to begin amongst, how about the state of the Holy Land to-day? When the century opened we might scarcely count their hundreds. In 1841 they were 8,000. In 1887—I am connecting their rise in numbers with the eras of this bishopric, as their future must greatly concern it—they were 60,000. Now they are about 125,000, or three times as many as returned from the captivity in Babylon. The land is also ceasing to sit desolate, it can support a larger population than it now holds. The restoration with efficient regularity of the “latter rains” for so many centuries withheld, gives back its historic fertility wherever the hand of the cultivator is upon his plough, and his sickle upon his vineyard and his fig trees. God's providence must be concerned in bringing back the exiled race, and we note that his eye is again upon the land for good in its necessary preparation for its inhabitants.

And then, whilst everywhere there is on the surface the old prejudice against the Gentiles and the old avowal of refusal of Christ, there is a real and significant change from the bitterness of Jewish infidelity. Jesus Christ

or Atheism is the only alternative before the Jew. The revival of a religion of types and sacrifices is impossible—I do not say against the spirit of this century, but against a simpler and purer dispensation from God, which has fulfilled them all.

A great change of front towards Christianity is taking place among Jews all over the world, which in itself is a vast encouragement to missionary effort. There is an avowal of disapproval of the Crucifixion of Christ. There is an admission of his claim to be a prophet, to be the Messiah, at least, of the Gentiles, to be the holiest of the sons of men. The assertion of the Yemenite Jew, “Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus,” is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, “May his blood be forgiven to us and to our children!”—*Christian Age.*

A remarkable article on “The Organic Conception of the Church,” by James Golf, also an important paper on present issues, entitled “Legislation as a Cure-all,” by Robert J. Mahon, appear in *The Catholic World Magazine* for March.

R. H. Woodward Company, Baltimore, Maryland, announce a new book, “Story of Turkey and Armenia.” This book will contain a full and graphic account of the recent Armenian massacres, which have aroused the civilized world. A number of articles have been written by men of international reputation for this book, and it will be beautifully illustrated with nearly one hundred engravings, and will be sold by subscription.

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

Book of Mormon, page 116.

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Lamoni, Iowa, March 4, 1896.

No. 10.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 4, 1896.

SCHLATTER, ET AL.

WE notice that since the departure of Schlatter, Burk in Michigan, Hammond in Illinois, and others in various places are springing up as healers of human ills, and, from newspaper reports, attracting some local attention; not as much however as Schlatter, the first in the field. Sensationalism is of short duration—without permanency. It would be difficult to find any permanent moral good remaining as a result of the labors of the parties referred to. Like "Christian Science" and "Theosophy" they spring up suddenly and assume colossal proportions, but are of too rapid growth and too uncertain in texture and substance to long remain. The things that "endure" and abide the tests of life are things that require earnest, honest work and continuous labor to attain. It is not strange that those of "flighty," unsubstantial cast of character seek the sensational. The "honest in heart" and the sound in mind hunger and thirst after righteousness, the principles of truth. They are they who build substantially and "climb up" steadily and surely. Trueness of heart, honest industry with a willingness to labor and to wait, and good common sense, form the groundwork of spiritual, moral, and mental salvation. Truth is the surest and strongest thing in the world. Its adherents ought to be the most substantial representatives of all that is true in the principles of morals and religion.

We repeat the thought that if any people ought to be free from sensationalism, superstition, and unmoved by the passing lo heres and lo theres of the day—who should be known for soundness of mind and strength of character, the people of God should so be. They should consciously real-

ize and know the strength and force and solidity that truth imparts to those who are in heart its disciples; and, having that knowledge, be known in the midst of the world and for its good as those enlightened to resist the lightmindedness of "Satanic sensationalism" we shall term it, now so prevalent in the world and assuming so many forms, and causing men and women to be tossed to and fro by every wind of doctrine;—by winds of religious, moral, and political doctrine that now are sweeping over the world. How grand is the work of God! How true, how substantial, how free from the spirit of popular vanities that daily sweep thousands along the stream of sensational uncertainties! Well may God's people "love the truth" and "hold fast the form of sound words"—the rod of iron, and avoid all that conduces to vanity and worldly folly. An endowment of rugged good judgment, with other moral and spiritual qualifications, is essential to the world's emancipation. Every man, every woman, too, must have such "witness in himself" if he would succeed in bearing lifelong witness to the truth, if "the life of Jesus" is to be "made manifest" in our "mortal flesh."

IS THE MARRIAGE SYSTEM WRONG?

THE Chicago Record for Monday, February 17, 1896, has the following notice of a lecture delivered in Chicago, Sunday morning, February 16:—

MARRIAGE SYSTEM IS WRONG.

Prof. Felix Adler lectured at the Grand Opera House yesterday morning before the Society for Ethical Culture and a large outside audience on "The safeguards and perils of marriage." In substance, he said that there were three parties to the question, one believing that the institution should be let alone, a second believing in still further accentuating the monogamic principle of marriage, and a third believing that the institution should be done away with. The latter, he said, was advanced by radicals, who no longer feared openly to expound the doctrine of their heresy. Personally, he believed that a change must come, and that it must be an advancement along the present lines, and said that before the monogamic principle could be overthrown it must be es-

tablished. "Society," he said, "is not monogamous, but, under a thin veneering of virtue, it is polygamous. Absence of control over the institution is not wise, and the control must be exercised by the church. The danger of the recently established equality of women with men, which is the cause of the immense headway of divorce. The divorce must be denied for the sake of the children, because it is not wise to generalize the orphan asylum and make it a substitute for home. The other dangers are lack of preuptial acquaintance and the ease with which the marriage state is reached. The only theory of marriage is the Christian theory, and that must be abandoned, because it is founded on the inferiority of woman. The whole marriage system is founded on an epistle of St. Paul, and hundreds of thousands of Christians to-day would not accept the view of St. Paul. The best consciences have outgrown the Christian theory of marriage.

The foregoing would indicate that Felix Adler, whatever else he may be, is a mischief-making image smasher, having a pique at society and pandering to a morbid sentimentalism which he is pleased to name "the best consciences."

It would be a trifle difficult from so brief a statement to discover whether this would-be reconstructor of "society" has any decided view as to what should be the nature of the relation between the sexes now called marriage, other than that a "change must come," and that "along the present lines."

On this question, the issues of which are so grave, and upon a proper decision of which so much that is portentous to society for good or for evil depends, there should be no sort of dubiety as to what positions the church assumes.

The question of the marriage relation was early made a subject of discussion among the elders. The angel's message was to be widespread in its offering of mercy and salvation to the race. The United States was chosen as the locality on which the great contest of religious truth against error was to be made in the dispensation of the fullness of times. The personal relationship of the devotees to the faith and the believers to the Christ was to be made dependent upon right-

eous conduct as well as spiritual doctrine and precept. Provision was made against the liability of the church to drift into indifference to correct deportment and the actual transgressions by which Israel of old fell away from the ways of the Lord. The "sons of God" were warned concerning the manner in which their predecessors in the days written of by Moses, "corrupted his way upon the earth."

God had in view the establishing the rules of right living that he might raise up and gather to himself "a righteous people," a "glorious church." To do this he commanded his people, the children of the "new and everlasting covenant," "even that which was from the beginning." The conditions of society on both the old and the new continent were hastening to the loosening and disregard of the marriage bond. There was a fast increasing tendency to look upon virtue as a conventional quality only, and disregard for it to be winked at. A right conception of the origin and an understanding of the nature of the institution of marriage were essential to the permanent founding and perpetuity in righteousness of the church. These the Lord gave to the church by revelation. In March, 1831, the following clear, explicit, and far-reaching statement was made by Him who founded the earth and gave laws to those whom he created to dwell upon it:—

Whoso forbiddeth to marry, is not ordained of God, for *marriage* is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 49: 3; Lamoni edition.

Professor Felix Adler states that the only theory of marriage is the "Christian theory;" and that "the whole marriage system is founded on an epistle of Paul."

This statement shows that either Professor Adler makes a grave mistake or that the system which he calls the "Christian system," is a misconception of the institution as it was given of God and Christ.

The statement quoted above from the revelation from the Lord to the church in 1831 is in harmony with the "word" in Genesis:—

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.—Gen 2: 24.

The Inspired Version, by Joseph the Seer, has the same rendering.—(See Gen. 2: 30.)

The creation itself conformed to this statement. The New Testament, both King James' and the Inspired Versions, the Book of Mormon and the Doctrine and Covenants, give Christ as the creator of the earth. If he is, then marriage as stated in Genesis, quoted above, is the system of Christ, hence the Christian system. This view is sustained to all Latter Day Saints, by the revelation of 1831, also quoted. It is further corroborated by the direct statement of the Savior as found in Matthew 19: 4-6:—

Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Prof. Adler may be an authority in some things. Learning and research and thought may have given to him the right to be heard on some themes as speaking from a knowledge; but the "theory of marriage" as advanced by Christ in Matthew is not Pauline, neither by origination, nor by substitution. It is Christ's and therefore Christian. Mark and Luke agree, substantially, with the relation of Matthew, hence the three understood Jesus alike.

There is to Latter Day Saints strong reasons for believing that the Inspired Version of the Holy Scriptures is an improvement on the King James' in many important particulars. In the case in consideration the King James' has the saying,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.—Gen. 6: 2.

This was apparently displeasing to God; for in the next verse the saying is found,

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: . . . for all flesh had corrupted his way upon the earth.

The conclusion is that "the sons of God," which all Latter Day Saints construe to mean the priesthood, had corrupted God's way; and the manner in which this had been done is found in verse two, already quoted.

The Inspired Version is much more explicit and conclusive. The quotation reads:—

And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, The daughters of thy sons have sold themselves, for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass, that Noah prophesied, and taught the things of God, even as it was in the beginning.—Gen. 8: 1-4.

This, taken with the statement of Jesus in Matthew, Mark, and Luke, and the revelation to the church of 1831 already quoted, shows conclusively what the rule at the beginning the institution of marriage was; and the reason for it,

that the earth might be filled with the measure of man, according to his creation before the world was made.

This was not only the law as instituted, but was the foundation and ethical teaching of the Christian system; and Paul's theory taught in one epistle, if construed to be different from this, is neither the Christian theory nor the Christian system.

Under the inspiration of the statement made concerning John the Baptist, "Prepare ye the way of the Lord, make his paths straight," of which the Prophet Esais had before-time spoken, it is neither hard nor difficult to conclude that the word of this John the Baptist, when he rebuked Herod for his act of perfidy and lawlessness in taking the wife of his brother Philip, and the word of the Lord Jesus Christ in reply to the Pharisees concerning divorce, are of the same spirit and dictated in each by an understanding of the law. John had said to Herod,

It is not lawful for thee to have her.—Matt. 14: 4.

This John said in reference to Herodias, the wife of Herod's brother Philip. And for the rebuke thus given John lost his life through the guilty intrigue of the woman thus unlawfully taken by Herod. It was not unlawful in Roman law, and according to Jewish traditions was not punishable; but under the new law, the covenant in Christ, the straight paths of the Lord, the gospel of salvation, it was not lawful.

The language of Jesus to the Pharisees was,

Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.—Matt. 19: 8.

If any of the world's teachers and lawgivers knew what the conditions of the law which was to govern the institution of marriage, which was "ordained of God unto man" were, Jesus is preëminently the one above all others who should know. He specifically stated that the divorce regulations of the Mosaic code, from which the present divorce laws of society are framed rather than from the epistle of Paul, was not appointed from nor at the beginning.

This is not an inferential deduction, but a positive declaration. One and only one cause for the lawful separation of persons married under the institution of marriage as God gave it, was given by Christ. The laws enacted by the lawmakers of society, for which the Christ system is in no wise responsible, have, under a mistake as to conditions which in considerations of high honor and virtue should obtain in the family relations, are so loosely constructed as to give undue license to the willful and the vicious; and to bring virtue and honor into shame, and to make the marriage bond, which should be soft as silk yet as strong as steel, as easily broken as a rope of sand. The words of Jesus do not warrant such legislation. Nor can anything sanctioning Prof. Adler's inferred idea that the loose and discouraging divorce system of the land is the legitimate result or necessary adjunct to the Christ system of marriage, be properly gathered from the scriptural passages creating or regulating the domestic relation.

"Prepare ye the way of the Lord, make his paths straight," was the ministerial rallying cry of John the Baptist. It was, by revelation, made a part of the rallying cry of the high emprise of the latter-day ministerial force. One part of the philosophy taught by them was the sacred character of the marriage bond. "During your lives;" or, "so long as you both shall live;" was the condition of time in the contract. The legal obligations of the contract were recognized in the declaration of the church on the

subject. The regulation of the relation by the custom of civilized nations, by law, was taken cognizance of; together with the statement of fact that it did not originate with man, nor was the institution of human law; but having been given of God, adapted to the human occupation of the earth in time, was to be subject to legal regulation for the wellbeing of society, the direct protection of the parties to the covenant and their children, safeguards to the state for the proper discharge of the duties and obligations of citizenship.

Further than this, the church, instituted of God, was warned as has been already shown, that fealty to God demanded loyalty to the covenant of marriage. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," was the inspirational echo of that divine fiat uttered in the morn of creation,

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

It was a divine declaration, reuttered in the meridian of time:—

For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

Man was forbidden by divine declaration to interfere with and separate what God had joined. "Let not man put asunder," was absolute notification to the believers, and to the world—to the ever-changing, never-resting tide of humanity—that he who changeth not had decreed the sublime nature of the institution. This bond was not to be lightly disregarded. Whosoever did so lightly regard the bond must take the consequences of divine disapproval, no matter whether it would be a Herod on a throne or a peasant in his cottage;—the institution was for all men, for all time—established for a purpose. This purpose the Lord himself disclosed at the beginning of the work of the ministry under the restored gospel, the "everlasting gospel" brought to the earth by the angel

that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.

It was evidently the intention of the Lord to enstamp the dignity and power of human love rightly directed in marriage; and to do this he stated to the church the divine rule agreed

upon in the counsels of heaven before the founding of the earth. This was celestial, divine, eternal. Answering to the sacredness, the enduring nature of the covenant; for which man should be held to the strictest accounting in the day of judgment, the sanctity of prayer is invoked in the service as accepted by the church:—

May God add his blessings and keep you to fulfill your covenants from henceforth, and forever. — Section on marriage, D. C. III, (109.)

Felix Adler's conclusion that "absence of control over the institution is not wise, and the control must be exercised by the church," is correct in this; that the church must assume to teach marriage as having been of divine institution; and teach further that the obligations of the condition may not, must not, be lightly or inconsiderably assumed, and when assumed should be intelligently, lovingly, loyally, faithfully observed and discharged with direct reference to answering to God for the manner in which the covenant of marriage is kept.

Nor is this view taken upon the supposed inferiority of woman, as Professor Adler states that the Christian system is "founded on." It is taken upon the equality of man and woman in the spheres of the creation of each; each in the domain ordained of God. Any sort of effort to dislodge either from the position assigned of God is adverse to the wisdom of the Creator, and brings disruption and disaster. Especially is this true in the church; and the warning should be heeded, "Be ye clean that bear the vessels of the Lord."

The church does not accede to the theories fast making encroachments on the "straight paths" of the Lord; and place woman as the equal of man, as a man; nor accept the medieval theory that woman is the chattel, the servant, the plaything of man, subject to his caress, his frown, his blow, as the whim, the caprice, the devilishness of his temper may suggest. But the church holds that woman is man's companion, his helpmeet, his divinely-appointed human coadjutor, counselor, comforter, character-beautifying, and ennobling complement of being. So, also, the church holds that man is to woman, the human stay, strong shelter, and defense; the pillar of her

excellence, the safe repository of her honor, and her virtue; her safeguard to the world, her companion, the complement of her being.

The church insists that this rendition of the marriage relation being the divinely appointed one shall become, nay, *is* the voice of the Lord to the believers and the world. Observance of the obligations, as given in the Christ system, will in time abolish the need for divorce courts, and make void such objections as those urged by Professor Adler and his compeers, and restore to the companionship of man and woman the innocence and beauty of the intended Eden of God.

THE HOLY GHOST?

WE are favored with the following digest of conclusions and queries reached by a council of the priesthood of a branch of the church in an examination and discussion of the questions "The Holy Ghost; what is He, and what his office-work?" The essence of the discussion was about as follows:—

As David says, Psalms 139, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

There is but one Holy Ghost, or Spirit of God. No distinction was offered.

This Holy Ghost is highly intelligent, being acquainted with "the things of God," the depth of whose knowledge is past finding out. (Rom. 11:33 with 1 Cor. 2:11.)

He is one of the Trinity or great councils as the apostles were commanded to officiate in his name as also in the name of the Father and the Son.

He is a witness, both in heaven and on earth at the same time. (1 John 5:7, 8.)

He attended the Savior and was the power by which he cast out devils and operated in his ministry.

He was an agency in the creation, as he moved upon the face of the great deep. (Gen. 1:2.)

He is the inspirer of the mind, that principle that quickeneth and giveth peace, assurance, and a knowledge of Christ.

Is he a personage and confined to a certain limited space? was a question which was not so clearly determined.

If a personage, how can he be in two individuals at the same time?

It was suggested: Perhaps it is not the identical particles of the Spirit which enter the sensibilities of man, but only the influence as one person has an influence over or upon another without his even being sensible (otherwise) of the presence of any.

The thought was also presented that the Spirit is a highly intelligent and refined matter, unorganized into a personality; but

like the air, capable of existing everywhere; thus being cognizant of all action and capable of assuming a form, as he came upon the Savior in the bodily shape of a dove, etc., and appeared to Nephi as a person and talked with him.

If he is to be thus described, why does the Savior use the personal pronoun "He," in referring to him?

Without arriving at positive conclusions on these points, the council closed, having had a very interesting time.

TRIBUTE.

A SONG sung at the exercises in East Side schoolhouse, Lamoni, February 22, 1896, anniversary of Washington's birthday; prepared for the occasion:—

SONG OF WASHINGTON.

Tune, "America."

(Words prepared for this occasion.)

BY D. F. LAMBERT.

As children here we sing,
The praise of Washington,
Our nation's head;
By love he won his fame,
And hence we bless his name,
And praise the day he came,
And fought, and bled.

The world had nobly sought,
And men had bravely fought,
For freedom's peace.
But tyrants still defied;
And Truth still bleeding cried;
And men from hate and pride
Found no release.

Our hero and his band
Arose, redeemed the land,
For all men's sake;
The youth and gray-haired sire,
Inspired by patriot fire,
Heedless of tyrants' ire,
All freemen wake!

Their cry the breezes take,
Their shout the echoes wake,
O'er vale and hill.
This sound must belt the world,
Our flag must ne'er be furled,
Till wrong from throne is hurled,
And tyrants still.

Then let us love the truth,
In old age and in youth,
By night and day.
The truth is broad and grand,
It has the ocean spanned,
'Twill hold the world in grand,
Triumphal sway.

ROME is said to have granted an absolute divorce to Canadian parties; so says the following:—

HALIFAX, N. S., Feb. 20.—A decree of divorce approved by Pope Leo. XIII., the first of its kind ever recorded in Canada, has been granted John Keefe, separating him from his wife, on scriptural grounds. Much interest is excited by the concession from Rome, as never before has a divorce been

recognized in this country by a Roman Catholic authority. The decree granted Keefe is not only one of separation but it permits a remarriage. A legal dissolution of the marriage tie has also been obtained from the Supreme Court.

AFTER THE ASSOCIATION.

ANOTHER MATTER WILL COME UP TO CAUSE TROUBLE.

WILL HAVE TROUBLES BESIDES SUNDAY BALL GAMES.

William Lewis For the Reorganized Church of Jesus Christ of Latter Day Saints Takes Exceptions to the Rulings of the Ministerial Association of St. Joseph in Regard to the Case of Elder Terry and Challenges the Organization to a Discussion.

WHEN the Ministerial Association of St. Joseph sat down on the application of Elder J. M. Terry of the Reorganized Church of Jesus Christ of Latter Day Saints, at a meeting held a few days ago, they of course thought that was the end of the matter, and that the statement that they did not believe in the doctrines of Elder Terry, which is of the Joseph Smith order, would be a sufficient excuse to account for their refusal to accept him as a member of the association. In this they, however, have figured without their host, for in the assertion made that the doctrine as expounded by Elder Terry was heresy, they laid the foundation for a challenge which it is almost necessary for them to accept, or retire from the position they had taken.

There are a large number of the followers of Elder Terry in St. Joseph and they comprise some of the best people of the city among their number. When the result of the action of the association on Elder Terry's application was made known it raised a storm of indignation which will not blow over for some time to come.

The members of Elder Terry's church propose to see that their leader shall have a fair show at least, and the result is that they will give the ministers additional work to that of looking after proposed Sunday base ball, and the open saloon door. It will be necessary for the association to defend its action or else show cause why the charge of heresy as implied was made.

Yesterday Mr. William Lewis of Elder Terry's flock, who is one of St. Joseph's best citizens, sent the following open letter and challenge to the Ministerial Association. It will be seen that Elder Terry's members deny the right of the association to assert that the teaching of Joseph Smith is heresy, and they also offer to show that their doctrine is founded on as good evidence as that of the Ministerial Association. The challenge is as follows:—

MUST DEFEND THEIR POSITION.

"To the Ministerial Association of St. Joseph, Missouri. Gentlemen:—On page six of the St. Joseph *Daily News* of January 24, 1896, we read the following:—

"Terry is rejected. The Ministerial Association says no upon his application for membership in the organization composed of the pastors and preachers. The reason as-

signed for the above action is that they, the Ministerial Association, did not believe in the Joseph Smith doctrine, which they pronounce heresy.'

"In justice to Elder J. M. Terry and the branch of the church over which he presides here, and our many friends in this city, we make you the following proposition:—

"Inasmuch as you have accused this church of heresy, we most emphatically deny the assumption, and will furnish one of our ministers to meet any one of the members of the Ministerial Association of St. Joseph, Missouri, in public discussion, and we will affirm that the church of which Elder J. M. Terry is a member, known as the Reorganized Church of Jesus Christ of Latter Day Saints, is in harmony with the church of the New Testament in doctrine and organization; we to affirm and you to deny. Second, you to affirm that any one of the churches represented by you is in harmony with the New Testament in doctrine and organization, and we to deny. King James' translation to be the standard of evidence. The discussion to take place in this city.

"WILLIAM LEWIS."

We published a few weeks since, an account of the action of the Ministers' Association, of St. Joseph, which body refused to accept Bro. J. M. Terry into the realm of its membership. The foregoing item from the *St. Joseph Daily Gazette* of the 28th inst. indicates that the ministers comprising said organization have by no means disposed of the matter. Bro. William Lewis and others of the brethren of St. Joseph are widely known as good citizens and active business men, and as such will not be denied the right to ministerial representation in the religious work of the city. They have stood in the forefront ranks in efforts to preserve and advance the moral and religious interests of the city of St. Joseph and have deserved to be heard and to be recognized in the right common to all—to be judged by the merits of what they have represented in the line of moral and religious reform.

We are glad to note the spirit of liberality manifested by the press in giving them a hearing. It is our opinion that the spirit of progress is sufficiently prevalent in the live and progressive city of St. Joseph as to insure a broadminded recognition of the merits of the case in point and to cause a general disapproval of the narrowness of spirit that prompted the action of the ministers.

The Ministers' Association may treat the matter with silence. If it does,

the people will refuse to be compromised by such sectarian exclusiveness. It had better try the merits of the case and submit its action and the creeds it represents to an open examination with the faith of the Saints which it denominates as "heresy." The tribunal of public opinion will hear the cause whether the ministers hear or refuse to hear.

EXTRACTS FROM LETTERS.

BRETHREN laboring in fields where prejudice is "ever present" will be tempted to envy Bro. A. Kent, who in a letter to Bro. A. S. Cochran, Secretary of the Herald Office, thus describes his favorable surroundings writing from Blue Rapids, Kansas:—

This leaves me well; never felt better in my life spiritually, and have enjoyed excellent liberty in speaking. The champion of the Philistine host fled and left me in possession of the field—praise the Lord! Satan is mad and I am glad; glory hallelujah! as the Salvation Army has it. I will close; everybody is converted; no sinners in this country. I will have to hunt up a new field to labor in! Love to all.

EDITORIAL ITEMS.

LETTERS are received from Pearl R. Surbrook, Lexington, Michigan; Sr. Orrin Pitt, Adrian, Illinois.

Bro. F. A. Smith recently held services at Florence, Nebraska, with good liberty and attention. He thinks it a good point for preaching.

Everybody going to Kirtland conference must remember that the railway station at which they must leave the train is Willoughby. Both the Lake Shore and New York, Chicago and St. Louis (Nickel Plate) run through Willoughby, depots only a few rods apart. Kirtland lies about three miles to the southeast of Willoughby. A hack runs between the two towns daily, leaving Willoughby about one p. m. for Kirtland.

Bro. W. W. Blair left Lamoni on the 24th inst. for Council Bluffs and other Iowa points.

President Joseph Smith went to Des Moines on Friday, the 28th inst., to attend the conference of the Des Moines district.

Brethren laboring under General Conference appointment will doubtless remember the action requiring them to send reports to Bro. H. A. Stebbins. Reports should be in hand not later than March 15.

Original Poetry.

CONSTANCY.

BY ABBIE A. HORTON.

In cloud or sunshine, storm or calm,
Hope's promise comforts me;
For, leaning on our Father's arm,
A stay 'tis found to be.

O, may we never be afraid
On him in faith to call;
For he hath said, "Be not dismayed,
I'll be thy strength, thine all!"

O, trusting heart! then to him turn
In trouble or distress;
And may his Spirit in thee burn
And cleanse thee from all dross.

Love perfect shall cast out all fear,
And every doubt remove,
Make *life* a boon, and us sincere,
And *death* our faith approve.

Mothers' Home Column.

EDITED BY FRANCES.

"There's beauty all around our paths, if but our watchful eyes
Can trace it midst familiar things, and through their lowly guise."

PERPLEXED.

My little four-year-old comes to me with the announcement, "Mamma, I know something I ain't going to tell you!" and looks up quit archly as if to challenge inquiry.

I take the sweet face between my hands and gaze down into the thoughtful brown eyes. Quickly divining my thought she hastens to assure me, "It isn't anything naughty, Mamma," vigorously shaking the brown curls.

In my heart I thank God that the little mind has so evidently retained the lesson which a few weeks before I had occasion to impress upon it.

But what's this? She looks up with a face, the merry sunshine of which is just touched with a shadow of doubt. The little quick mind recognizes that a fault lies somewhere, and so a little note of anxiety creeps into her voice as she adds, "It's something Annie told me, and told me not to tell you!"

Such a tumult of questions, perplexing, half vexing, rise clamorously in my mind! Should I let this opportunity of teaching her the importance of full confidence in myself pass unimproved? I realize how grave is the necessity of establishing and maintaining perfect and absolute her trust in me, and here she comes with a secret from Mamma! True, she says it is nothing harmful; but is she the best judge of that?

During the silence in which these queries rush through my mind, the brown eyes have been searching mine and the child is now thoroughly anxious.

"Did you tell Annie you wouldn't tell Mamma?"

"Annie said, 'Don't tell Mamma,' and I said, 'Alright,'" she answered.

"Well, my little daughter, Mamma feels

very sorry that you cannot tell her everything; but if you promised not to tell, perhaps you had better wait now until you see Annie and ask her if you may tell Mamma?"

The fear arises that she perhaps needs just as seriously to be taught the necessity of keeping her words of faithfulness to promises, of perfect fidelity to any trust placed in her; and yet how can I teach both these lessons? I confess my perplexity.

With tears welling up in her innocent eyes, the little one solves the problem thus:—

"Mamma, I want to tell you. I will just this once before seeing Annie, and after this I'm never going to say not tell Mamma!"—and I listened.

Am I wrong?
LAMONI, IOWA.

MAY JUNE.

EAST DENNIS, Massachusetts.

Dear Sisters:—Not having the privilege to meet with the Saints this beautiful Sabbath morning I will meet you with these few lines. It has been a long time since I have written to the Home Column, but I have been striving to keep the faith from day to day. I confess my weakness and shortcomings in many ways through life. But wherein I have had a knowledge of these, I have striven to amend them.

I thought this morning while the bells were calling together the Saints, (and also many of the honest in heart that have the same zeal as in Paul's day, worshiping the unknown God,) how glad I was of the angel message. And I know great is my condemnation if I live not up to the covenant I have made with my heavenly Father. I can say together with you all, dear Saints, that this work is true.

There are a few Saints of us here in East Dennis, and it has been a long time since we have had a sermon preached to us. We think many times if we could only hear one more. We live about eight miles from the Dennis Port branch, which we meet with as often as possible. But of late the diphtheria has been in the place and no public worship was allowed by the Board of Health. As you saw through the *Herald*, our conference of December was not held. Two of our dear sisters were called to part with their loved children; Sr. Laura Nickerson with a little girl fourteen years old, and Sr. Solone Garfield with a boy six years old. How we have pitied them! All we can say, God knows best why we are called to pass through these fiery trials. Pray for them, dear Saints, that they may be helped in this great affliction by God's power. Once in awhile an elder comes to see us. We are as good to him as we know how to be, hoping he will come again. We were encouraged a year ago Christmas by Bro. George Robley being with us. We were blessed through him by God's Holy Spirit to still strive on. Last June Bro. Richard Bullard made us a short call, and how glad we were to have him with us, if for only a short time. We do so long to see Brn. Myron Bond and Joseph Luff. We have not heard many of the different elders here, so we feel those that have been here and broken unto us the bread of life are near and dear to us through the gospel.

Looking forward to that one bright day when we shall meet to part no more, and when we shall be satisfied when we awake in His likeness, I am,

Your sister in Christ,
ABBIE W. CHASE.

ELLENSBURG, Washington.

Dear Sisters:—I write to thank you all for so kindly writing to me when I was afflicted and troubled in mind. I am much improved in health. I feel that God has been very merciful to me; and can testify that I have received a great blessing at his hands. I was encouraged by the kind words and benefited by the advice of those writing to me. I had not the time to answer all the letters I received. I wish to say that I have some *Heralds* that I will send to any who may not be able to take it. I have not been able to settle my account at the *Herald* Office, so *Autumn Leaves* has been discontinued, and I have only received one *Herald* for some time. As I am alone in the faith, I had not the courage to write to the publishers to discontinue the magazine and paper, as they were all the reading matter I had. I hope to be able to make a full or a partial payment before long.

MRS. M. DAWSON.

A LESSON.

BEING tired in body from overwork, feeling disease creeping over me, and seeing so much to be done with no one to assist, and others to be cared for more feeble than myself, the spirit of complaint came over me and I began to murmur at my lot, and comparing my life with others I became very unhappy, and felt that God cared nothing for me. When I prayed he seemed far from me. I went to bed at night, but not to sleep, for I was too nervous and unhappy. While meditating upon these things the Spirit came to teach me a beautiful lesson. It was shown me in all its lights the reasons and needs of prayer.

It seemed that by prayer we were to understand right from wrong and we should not do anything to hinder the spirit of prayer, neither entertain thoughts, form associates, engage in amusements, enter into labor, seek company, hold conversation that would hinder prayer. While I was being so taught I began to feel anxious that my loved ones might be made to understand, (for if I have any good thing I like to share it with others,) and my mind soon left my own and went out to the whole church, and it seemed I must write, for I was taught that by prayer the Saints would be more bound together in the work, making themselves more useful, being drawn together in one unbroken band with a determined effort and full purpose of heart. Now while this was given to instruct and reprove me for my faults I feel that if others could see it in the light of the Spirit it would help them to see how dependent we are on prayer.

SISTER BURLINGAME.

NOTICES.

DAUGHTERS of Zion secretaries will please report their local societies by the middle of

March to Sr. Callie B. Stebbins, Lamoni, Iowa, that the reports may be in readiness for the meeting at Kirtland.

ADVISORY COMMITTEE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARGARET HICKS, of Spokane, Washington, requests your faith and prayers in behalf of Bro. Tollef Tollakson's wife, that she may be restored to her right mind. She has been in the insane asylum a long time. The brother came into the church January 29, 1896.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

My beloved brethren, pray unto the Father with all energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure.—Moroni 7: 4.

Thursday, March 5.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 John 4: 20, 21.

Thursday, March 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Prov. 23: 19-26.

Thursday, March 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, March 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 64: 8.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WITH this issue begins a series of articles by J. F. McDowell. We are glad that active workers are coming to the support of the Sunday school column. We do not know just who will be benefited by this or that article, but when we offer our best thoughts we may rest assured that they are not lost.

HINTS FOR THE SUNDAY SCHOOL.

BY J. F. M'DOWELL.

THE time has passed when the Sunday school shall be called a "baby institution." Who should be interested in the work? Everybody. No exceptions? None. Why? Because all we who are now adults were once

children, and we each desired that some one should care for our welfare. Reader, you may have heard the expression, "What do I want to have to do with a pack of young ones?" Forgetful they were one of a "pack of young ones," days and years ago.

PARENTS.

Should parents strive to attend the school? This is a needless question. It may be that some are so situated as not able to be regular attendants, yet might be occasional visitors. The Sunday school is not a place for sending bothersome children alone; it has a higher object than that. All parents should be interested. No parent likes to see or know of other people's avoiding or acting indifferently toward his own children; then no parent should do so by theirs. Never let a child get the idea that the school is a makeshift concern gotten up for Sunday pastime. Every child has an eternal spirit, the interest of which should be cautiously and tenderly regarded. Who is more apt to so care than its parents? When the good lady of the house in spring-time seeks out some young, tender plant, she will guard it by placing sticks around, laying a little brush covering over it, at night covering it, lest an unexpected frost blight it. Is not the child plant "set out" in a world of dangerous surroundings worthy of special care? And more so than a vegetable plant? Every early autumn time plants are gathered in by the careful, and a constant warmth maintained to preserve their lives. Are not constancy and warmth of thought, feeling, and interest required for the saving of children from the blighting influences of sin?

Has the Sunday school no power in this direction? It has the more as parents lovingly seek to instill into their minds the importance of its work. The Sunday school's work is not for present good alone; it looks far out into the great future of possibilities, all time is couched in the wording—yesterday, to-day, and to-morrow! Yesterday was once to-day; to-morrow will become to-day. Manhood and womanhood, lie in the yet-to-be to-day. What shall the eternal years unfold as the bud of promise becomes the bloom of possession! This question lies largely in the power of every father and mother.

Parents should labor more earnestly for the eternal interest than for the temporal. I have known of parents seeking the temporal good and advancement of their offspring, while I have sadly observed the waning and withering decline of the spiritual in them. While the one should not be overlooked, the other should by no means be neglected. It is too much upon the order of the Christ-reproved Jewish method of "paying tithes of anise, myrrh, and cummin," to the neglect of "the weightier matters." Parents, one and all, you have responsibilities for which you will have to answer unto God concerning these things, and there will be no evading it. All parents have their trials and burdens, no doubt; but let us beseech of you, do not create for yourselves burdens hard to bear, that may yet come to you through present duties overlooked, or inadvertently neglected. Sometimes you will find delicate, careworn

mothers anxiously engaged for their children's good, and desirous of doing more, while healthier mothers may be otherwise disposed.

ADULTS.

Should persons not married attend Sunday school? Yes. Why? Because all to be learned has not yet been taught. Because we may not possess nearly all the good we should; and we can teach the young that we are not so big but we remember we were once boys and girls ourselves. Then manhood is often softened and the hardened places in nature tendered by association. There is too much of a partition built up between adults and youth. Children feel as though they were of no consequence, and could not be because they are not men and women. I have but little sympathy or liking for the man or woman who is too big to notice children and youth.

Association, true and good, belittles no one; and you win young hearts unto God, and gain their respect; whereas a stoical passing-by only produces either sadness or harshness of feeling, or both, in the heart of a child. Don't feel too big because you have outgrown garments and shoes now too little for you. Somebody may have fondled you and caressed you, and maybe some who read this were put out into a cold world when they have craved a tender word; a little touch upon the shoulder; a smile from an adult face. Let us remember kindly the young, and give them a complimentary notice.

I heard an anecdote as follows: A gentleman engaged in Christian work while traveling in "the west," met a little miss, to whom he said: "Do you ever go to Sunday school?"

"I did where we moved from."

"Is there none hereabouts?"

"Not now; I have a kitten, a pup, and a calf, and used to have Sunday school with them, until awhile ago the calf got too big to go to Sunday school, so we have none now."

The grading of studies removes all claim formerly made for the school as a "baby concern." I hope no one who has thoughtlessly absented himself from the school who may read this will say, "I shall not change my mind on the matter; if I don't want to go, I'll not go." If any should so feel, let no one know of it. Those, who in youth may not have learned the worth of Sunday school influences may not be so favorably impressed with the work as others; but now is opportunity offered still to find out. And any who has indulged in the thought that the school was a "dry affair," has opportunity to moisten it a little by suggesting improved methods. The church and all its interests are of a schooling nature. If children and youth go to heaven, will any of us feel too big to go there on that account? Remember what Jesus said of children:—

"Of such is the kingdom of heaven."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Let us begin, if any have not already done so, the association; so when we get "over yonder" we will not feel "out of place."

THE PURITY OF CHILDHOOD.

ONE of the greatest lovers of children is the Rev. Anthony W. Thorold, Lord Bishop of Winchester, who has written some very pretty and touching things regarding them, giving evidence of a close study of the conditions of childhood. He writes this inspiring paragraph, which will be read with delight by every mother.

"If our eyes are open, we presently see what children may become to us, as well as what we ought to be to them. For, in a suitable and reverent use of a great word with many meanings, children are the salvation of the race. They purify, they elevate, they stir, they instruct, they console, they reconcile, they gladden us. They are the ozone of human life, inspiring us with hope, rousing us to wholesome sacrifice. If, in the faults which they inherit, they show us the worst of ourselves, and so move us to a salutary repentance, they also stimulate our finer qualities; they cheat us of weary care; they preach to us, not so much by their lips as by their innocence; their questions set us thinking, and to better purpose than the syllogisms of philosophers; their helplessness makes us tender; their loveliness surprises us into a pure joy. To me at least, if I may say so much, a child, wherever I see it, and no matter whose it may be, is a thing of delight. These fingers tingle with a sensation of delight while I am writing about them here. My chilly friend need not have my joy if he does not believe in it; I will not force it on him, but he shall not take mine from me.

Letter Department.

BERWYN, Nebraska, Feb. 26.

Editors Herald:—There have not been any of the missionary force here. I have been doing what I could in a local way. I have been out in the work pretty nearly all the time this winter. About the 16th of January I went to Round Park, Valley County, and opened meeting and continued ten days. Some gave their names for baptism. I then passed on to other points and returned to the Park on February 8, and on the 9th I baptized and confirmed four. The ice was three or four inches thick, which was removed, and the brave but humble souls went right ahead, nothing daunted.

On the 19th I returned to Round Park again and continued preaching until the 23d and baptized four more precious souls in the cool, refreshing element, from which they arose with the avowed purpose of walking in newness of life. May God help them so to do. The country is stirred for many miles around, all kinds of reports flying, and "the people imagine a vain thing;"—they imagine that they have a Campbellite preacher that can prove we are wrong.

I am urgently requested to go to other new places and preach, to which I will respond as fast as I can. I go next Saturday where none of our people have ever been. May God bless his people.

Yours for truth,

C. W. PRETTYMAN.

KEOKUK FALLS, Ok., Feb. 24.

Editors Herald:—I presume that my experience in this great latter-day work has been about the same as all others who have built their hopes and rested their eternal interests upon its divinity. The longer I am in it and the nearer the end approaches the greater assurance I have that my hopes are well founded; that they are based upon the Rock which was the foundation of all the apostles and prophets in years gone by, even that of "everlasting truth." It is like coming to some great and glorious light; the nearer we approach the brighter and clearer it appears. The more I see of it the better I comprehend it and the more I desire of it; hence I feel greatly encouraged to press forward until the day dawn "when that which is perfect" has "come."

I am still trying to keep the royal banner of our great Master to the front; and notwithstanding I find many things connected with the work that I could wish were different, yet I feel no desire to lay my armor down, but try to make the best of all and take things as they come, the bitter, the sweet, and "the half-and-half," just as the good Father deals them out.

In some places I find quite an interest, while in others but little or none; but everywhere, whether good, or little, or no interest at all, there is an unaccountable backwardness in obeying. Whether this comes as a fault of the people, or preacher, or both, is not known; probably the latter. I have preached, so far in this year, well on to one hundred sermons, and have baptized but one—Bro. Daniel A. Bressman, of McLoud, Oklahoma. Notwithstanding poor success in that part of the missionary work, I have enjoyed a greater degree of the Spirit than in any year previous, which I believe is an evidence of acceptance by the Father.

I am laboring now in connection with Bro. E. A. Pratt, a teacher, whom I find to be quite an agreeable companion, or as Bro. Paul once expressed it, "Yokefellow." This brother, I believe, should he continue faithful and recover his health (which is quite poor) and continue to apply himself to the gospel work alone, will make a valuable and efficient laborer in due time.

Ever hopeful,

THOMAS J. SMITH.

SCRANTON, Pa., Feb. 12.

Editors Herald:—I was baptized and confirmed with three others, last October, by Bro. Sheehy; and I realize what an important step it was, and my heart rejoices that my heavenly Father enabled me to do his righteous will.

I have been blessed with the Holy Spirit and I find a great deal of comfort in the study of the Bible and all the literature the church affords.

One evening on going to bed I humbled myself in prayer and I asked the Lord to watch and care for me during the night, and while I was thus humbling myself in prayer I felt the same power come over me as I did the night I was confirmed through the laying on of hands, only it was much more powerful and

like a ball of fire, and the room was all lighted up beautifully and very much to be admired; and all at once there appeared four angels, and they were as white as the driven snow. My desire is to be remembered by all the Saints, as I am young in years and in this marvelous work.

Your sister,

CHARLOTTE JONES.

MIDDLETOWN, Ohio, Feb. 17.

Editors Herald:—Not long since one of our noblest representatives wrote, "Responsibility is always great in debate." In that the writer heartily concurs. Anyone who fails to realize mighty responsibility in many phases of ministerial work certainly fails of the true realization of ordination to office. As Paul, or Peter had occasion to "stir" "pure minds" to "remembrance" so may our experience and positions we are placed in bestir us, if we are observant. Seconding Bro. Kelley and Griffith's efforts at New Washington, Ohio, where at considerable expense, Sr. J. A. Hamilton is trying to plant the work, so bestirred us. Two blessed weeks were spent at the home of Sr. Hamilton, the consolation of peace confirming work done. On the 13th I was called here by telegram to the bedside of Bro. R. B. Jones' son Mortimer, who five weeks before had his left hand crushed in the rollers of a paper mill. This long delay had been caused by various causes not necessary to recount, all of which by care could have been avoided; and most of which the distressed family were responsible for. Our sympathy, anxiety, and responsibility seemed multiplied by the number of days the sufferer had been in suspense. Truehearted Saints heartily joined us in the effort for help for the sufferer, who is comfortable, but if restored, badly maimed for life. May he be remembered by Saints. Observation should afford us so much education as to free us from many ills and errors. To be maimed for this life is bad, but for eternity is worse. Man's narrow conception works unlimited ills. Not watchful enough accident is often entailed on the body. The same principle applies in case of the soul's interests.

May the wail about \$4.00 per week at Kirtland die soon and peacefully. Preachers and singers at its funeral can be plentifully supplied. Where shall the obsequies occur? That was the rate in 1883, also in 1887, we believe, and certainly as low comparatively, as \$3.50 at Independence or \$3 at Lamoni. It would be well to remember that Kirtland is almost made up of outsiders, and that whatever their mistake in this (if such it be), they did much just after the Braden-Kelley debate in two splendid social demonstrations involving the use of money to make the name of Latter Day Saints honorable. The helter-skelter inconvenience of starting up board-houses for a week or ten days is not like a settled business. Look the matter up in all its bearings, then decide. And are we willing to take leave of the old Temple, the facts of its erection and occupancy such as they have been? Ah, no! Let us not meet there every time, but occasionally, *even at four dollars a week*. Wonder if it wasn't considerable

effort for Israel to get up that tabernacle in the wilderness and to maintain it? the temple in its time and to maintain it? The early and brief occupancy of Kirtland temple is hardly the consummation of its purpose, nor has it likely lapsed into the ordinary house of worship.

Might not controversialists profitably consider, that when God speaks on a matter giving the facts he lets it rest at that, no matter who murmurs or enters complaints? Of course men are not as certain to give the facts as God; but, when having put facts as nearly in the best shape as possible, why not run the risk of their fortune or fate? That very thing must be done as the *finale*; and the ground once covered, to the most minds, fresh matter would be more acceptable in most instances than *continued* controversy.

Splendid soldiers in the army of the Lord drive the pen in queer directions, and remind us that we are still *this* side of the veil. "My servants have been harsh one with another," has not wrought out its *full* mission as yet either.

May we be enabled to abide, overcome, and triumph.

In bonds,

R. ETZENHOUSER.

SANTA CRUZ, Cal., Feb. 9.

Editors Herald:—I have just returned home from Fresno, Tulare, and Merced Counties, where I have been for some time in company with Elder D. L. Harris. Since his last to the *Herald* another precious soul has been added to the kingdom of God, the first that has been baptized in that county, so I am informed. Among some who witnessed the baptism was one Mrs. Hardey of whom I wish to make honorable mention. She is a lady of culture and refinement; her husband, Mr. Hardey, is a man of advanced thought, who cannot be satisfied by modern theology or the doctrines of men; and I fully expect ere long to see them adopted into the family of God.

I have many invitations to call again, the hydra head of prejudice is fast subsiding and the latter-day message is taking hold of the honest hearts.

I often think of Socrates, Plato, Confucius, Servetus, and many others, some of whom have suffered torture and even death with only a limited view of God's eternal existence. Could these martyrs to a portion of truth, so limited and yet so full of hope and consolation, have handled immortal flesh and bones in the persons of Enoch or Elijah translated, or of Jesus raised from the dead; could they have learned from their sacred lips, and realized the full import of that joyful sentence, "Behold I make all things new," or have heard the promise, "There shall be no more death," issuing from the fountain of truth, prompted by infinite benevolence and charity, reëchoing amid the starry worlds, reaching down to earth, vibrating with a thrill of joy all the myriads of animated nature, penetrating the gloomy vaults of death and the prisons of the spirit world with a ray of hope, and causing to spring afresh the wellsprings of life and joy and love, even in the lonely dungeons of despair;—could the rulers of this world have beheld or even formed a concep-

tion of such riches, such nobility, such an eternal and exceeding weight of glory, it would seem as though they would have looked upon the wealth, pleasures, titles, and crowns of this world as mere toys, the playthings of a day; as dross, not worth the strife and toil of acquiring, or the trouble of maintaining, except as a duty or troublesome responsibility. With this view of the subject what man so base, so groveling, so blind to his own interests as to neglect those duties, self-denials, sacrifices, which are necessary in order to secure a part in the first resurrection, and a far more exceeding and eternal weight of glory in that life which never ends!

I rejoice in the cause of truth. I rejoice in that gospel that Paul was not ashamed of, and hope to continue so to the end.

Yours in the faith,

WALTER SCOTT.

CANBORO, Mich., Feb. 12.

Editors Herald:—After ten weeks of busy toil and labor, preaching, lecturing, and debating the principles of this great latter-day work, I again find myself at home under my own vine and fig tree for a few days to enjoy the company of those that have so anxiously but patiently waited my return.

On the 12th of December I entered the large city of Grand Rapids, and found that the good Saints there (who had sent money to pay my fare) meant business; for they had meeting announced, and the order was, "Preach before you sleep." Well, I felt as if we wanted to give the old wheel the best turn we had, so accordingly went to work and in fifty-eight days we held seventy meetings, including six lectures and four debates.

Hundreds of people came to hear; some of the time there was not standing room in our large hall. It was not long before the hirelings found their sheep feeding in new pastures and at once began to sound their bugle horn by starting a protracted effort in the Methodist church, only a couple of blocks away. But alas! their people passed their own church doors and came to the hall to hear the gospel, having lost all desire for husks when good corn could be obtained at reduced prices. All that could be said or done did not change the minds of the people. Truth had come among them and they knew it.

The Baptist minister told his flock it was a disgrace for them to go to that Mormon meeting; and the good effect his untimely counsel had was that three of the singers in the Baptist church came and joined our choir, and have assisted us in singing ever since. Dozens of the Baptist people came nearly every night.

The second discussion I held was with Elder Storer, a man that seemed overly anxious to enter upon propositions for debate. I tried to tell him that it was not necessary to debate every little point of difference; but nothing but discussion would do him, so we arranged the following proposition: "Resolved that the Church of Christ as organized by Christ and his apostles has continued on earth since the days of the apostles with all its officers, gifts, and ordinances, and never

became disorganized;" the Bible with good, reliable history to be the standard of argument. The battle drew on, and scarcely an hour had passed away before my opponent found that he was laboring under a good deal of difficulty, and that assumption would not move facts; for they were looking him right in the face. When he found it impossible to get through the discussion with modern sectarianism as the ancient church, he denounced the whole matter and said he "did not belong to that breed of cats;" that he as a minister stood "free from all modern institutions." Time was called, and my opponent sat down feeling splendid as the audience had laughed quite heartily, especially on the cat question.

I told the audience it was but a step from the sublime to the ridiculous; and as my opponent had made that his choice when he supplanted the word "church" in the proposition with the noun "cat," and then argued that he was not a sectarian cat, that I should follow him in his argument, and inasmuch as he denied the sectarian species and said he was not that breed, I wanted him to define his position and tell the audience just what kind of a cat he was; that I could prove he was not of the ancient order, hence he must be either a Roman cat, a wild cat, or a catamount. Upon turning to see how my opponent liked the logic, he reminded me some of a singed cat, for the audience had taken in the situation and were nearly killing themselves with laughter at his expense. I aired one or two more of his humorous witty sayings and the result was, when we met the next night my opponent failed to materialize, so I had to close the debate alone.

But a new thing under the sun occurred to his mind, and that was, if he could advertise a discussion in some other part of the city when I was away, most likely he would have better success in proving his points. Well, this is the very thing he did; for while I was six miles north, at Alpine, holding some meetings in the Union church, he advertised in all the daily papers that, "Elder Grant and the undersigned would hold a religious discussion in Mission Hall, on Spring Street, commencing at seven p. m." of that same date.

Unfortunately for him there was a sister present who told the audience that I knew nothing of that debate, as I was out of the city. This gave the thing away, and after some little inquiry he confessed that it was an arrangement of his own makeup, and told the audience that his points were so clear that it did not make any material difference whether Elder Grant was there or not, he was going to prove all he said he would anyway.

I returned to the city to fill my appointments and just before we opened meeting on Sunday at two p. m. the manager of the mission hall came to me and told me what had happened, and said if I would meet that man in their hall he would let us have the hall free and advertise it in all the papers. I told him to go ahead, that I would be there the next Thursday and Friday evenings. The next day I wrote up a correction for the papers and as I entered the editorial room behold my enemy was there. I told the

editor what had happened, gave him my correction, and left him telling my opponent what would surely come to pass if he ever did such a thing again. Thursday night came, and the hall was packed. My opponent opened with an affirmative speech (the same proposition he used in the former discussion), made a few faint attacks on the sectarian churches, then sat down telling the people he had nothing to do. Well I was able to occupy my time as fast as it came and in my third speech was successful in knocking my opponent out entirely, so that when he was called upon to take the floor he got up nearly crying and told the people that he would not attempt to go any farther with the matter; that if God would forgive him this time he would never enter another debate as long as he lived. By consent of the chair I talked for thirty-five minutes on the coming forth of this latter-day work. At the close ninety per cent of all present took sides with the truth.

I baptized ten, blessed about a dozen children, administered to a few sick folks, and left hundreds believing. Several told me they wanted to be baptized when I came back. The name "Latter Day Saint" is held in high esteem in the parts of the city where the gospel has been preached. A letter from there tells me to shorten my visit at home and hasten my return, as the people are anxious to hear more of the truth.

More anon,

R. E. GRANT.

BRYN-MAWR, South Wales, Feb. 4.

Editors Herald:—Our precious paper, the *Herald*, is an ever-welcome visitor to my home. And our hearts are often made glad through reading the good news contained therein. I am glad to find that God has raised, and is still raising, able defenders of the gospel. I pray God that they may be master builders in deed and in truth.

I have not seen much news with reference to the work of God in South Wales, with the exception of the letters of Apostles G. T. Griffiths and James Caffall. I have no fault to find with the views of these brethren, as I believe them to be noble servants of God; but circumstances prevail in Wales over which these brethren, neither the local brethren, have any control, and militate very much against the prosperity of the church.

I have been a member of the church in Wales some twenty-seven years, and with the exception of some nine years residence in the United States have always lived in Wales; hence I thought perhaps I might be entitled to give the *Herald* readers a few of my thoughts with regard to the church in Wales.

It is a fact that cannot be successfully disputed that gallant little Wales has given a large number of her sons and daughters to the church of the living God. Thousands have left her hills and dales for the goodly land of Joseph, so that the church here has become very weak; and I may add that the people of Wales are intensely religious, or what they term religious. Even on Sunday afternoons you will find the majority of gray-

haired fathers between sixty and eighty years of age in the Sunday school; and the young, and old, and middle-aged go in multitudes on Sunday to their different places of worship, and would hardly be seen talking to a Latter Day Saint, much less coming to hear one preach.

It may be thought that it is the bad conduct of the Saints themselves that have caused this; but I deny this and can prove that the conduct of the Saints in Wales will bear comparison with the Saints of America or any other country; and their generosity and liberality may be equalled, but cannot be excelled. I will bring a few cases to prove that it is not through unchristianlike conduct of the Saints that the growth of the work is so slow. For instance, take the case of Bro. Gould, of Cardiff, who is a sober, honest, upright man in every sense of the word. He has preached out on the streets times without number. Still the work of God in that great city is at a standstill, and has been for the past seven years; and shall this man's integrity be questioned because of the non-success of the church there? Take Bro. Griffiths, of Lydney, who is a strictly honorable man in every sense of the word. Shall the nonprosperity of the work under his charge be taken as a proof of his not living his religion? Take for an example, again, our deceased Brother Thomas E. Jenkins, who lived some twenty years in Dowlais, a good, sober, honest, man—a man of good repute among his neighbors. Still, during his twenty years upright living and surrounded within a radius of six miles, by some 120,000 people, none of these were convinced of the gospel, nor paid obedience thereto. But even the branch in Merthyr has died and is now disorganized. Take Brother J. R. Gibbs for instance, a strictly honest, sober, upright man, respected by nearly all the inhabitants of Morristown,—a man of good repute in the church and out of the church. But what has been the prosperity of the church in Morristown during the last twenty years? Very little, indeed. Shall this good brother's nobility of character be questioned because of the non-success of the church in his locality? There are several other brethren and localities that I could cite as proof against the insinuation that the cause of the non-success of the work is the bad conduct of the Saints. In my opinion the greatest obstacle against the prosperity of the work in Wales is the fact that the difference between the Reorganization and the Utah Church is not fully understood, and until the public is thoroughly convinced of this, there will be no prosperity in the Reorganized Church; and seeing that the people will not come to hear us, and if they would come we have not the means to pay for halls and of course not to build chapels. Hence, the question is, What course shall we adopt to reach the people?

I have thought over this matter considerably, and have come to the conclusion that one of the best ways would be for the church to purchase, or some good brother for the church, a traveling van on the same plan as the joyful news vans. An elder and his wife could live and travel from place to place in

this van. He could have a good supply of church works, and an especially very large supply of those tracts that treat on the difference of our church and the Utah Church. On Saturdays and Mondays this elder would have at least a thousand people to speak to from his van. He could also sell the church works from the van; and it is my candid opinion that he could make enough commission to keep himself and wife. And of this I am certain, that he could preach to more people in one month than our missionaries on the lines that they now are working do in five years. In fact a good preacher, a sound reasoner, and a keen debater would reach more people and show the difference between the two churches more successfully than if the church sent twenty-five missionaries under present circumstances. I would like if the brethren that have been on missions to this country would take this matter up in the next April conference.

In gospel bonds,

ALMA NEPHI BISHOP.

BLAIRSTOWN, Mo., Feb. 28.

Editors Herald:—The debate held at Quincy, Missouri, between J. L. Noblett, of the Christian Church, and Bro. F. L. Sawley closed on the evening of the 14th. The regular attendance was about four hundred. Though the contest was hot at times, and five dollars was offered for a rattlesnake to test Bro. Sawley's faith in the promises of God, also a bottle of poison presented by Elder Noblett to Sawley, wanting him to take it and if it did not kill him then Elder Noblett would "flop over," and the rest of his brethren and "be Mormons." We feel thankful that the promises of Christ do not depend on money-bought preachers and plug hat dudes. One noble sister was baptized at the close of debate and many friends made for the truth.

I preached four times out in the country about two miles from the place of debate and baptized one aged brother of sixty-three years; some others express their desire of accepting the work.

Last Sunday I preached at the Bunker Hill schoolhouse with good interest. Am to go there next Sunday.

Yours in the gospel,

D. C. WHITE.

MANTENO, Iowa, Feb. 19.

Editors Herald:—The work is moving along nicely in the Galland's Grove district at present. One reason for this is that all the serious difficulties, so far as I know, have been amicably adjusted, thus leaving the Saints in a good condition to enjoy the Holy Spirit in their worship, though in a few instances it has been found necessary to expel the transgressor. As the writer has received his information from reliable ministers and his own personal observations he feels justified in saying that the spiritual condition of the district was never better than now. Most of the local ministers and branch officers have done nobly in their respective branches.

Bro. J. F. McDowell has been unable to render us much assistance this winter, but

we trust he may soon be well again. Brn. W. W. Whiting and C. J. Hunt when last heard from were battling for the truth.

Bro. Hunt's preaching at Defiance of late has aroused the Christians to activeness so they are looking for a man to meet our people in discussion. I was informed last night that they had found a man who would debate but wants first to deliver some lectures at Defiance on the immoral character of Joseph Smith for the benefit of his people, after which he will debate if we will take it to the "Grove" where they will have no members and where, as he thinks, he can tear our church to pieces. Perhaps he is a brave man, though at present we doubt it. However, no preventing providence, the writer will attend his lectures and if necessary will reply to them or send some one to do so.

We're not afraid of boasting priest,
With learning vast, from South or East;
For God is on his people's side,
So long as they in truth abide.

For truth is like a diamond bright,
That shines most clear in darkest night;
Though men may scoff, and hate, and fight,
It only makes the truth more bright.

The army of the Lord is vast,
They've held the truth both long and fast;
For though they're not all here in view,
We know they still are soldiers true.
Sometimes the Lord doth clear our sight,
And then we see his legions bright;
Who come down from the world of light,
To help us here while in the fight.

C. E. BUTTERWORTH.

BUCKHANNON, W. Va., Feb. 22.

Editors Herald:—Buckhannon is in Upshur County and one of the most religious, temperate, and flourishing towns in the State. It is the boast of Upshur County that never in all history has it been induced to give license for the sale of intoxicating liquors. Here is the place selected by the West Virginia conference of the M. E. Church for the location of its theological seminary; and that institution is now in full blast and actually one of the foremost schools of the kind in West Virginia. Buckhannon is overflowing with Methodism. Mr. Sam Small has been radiating here for the past few weeks. He has a peculiar way of "preaching Christ unto them," without preaching the word of God, and "the things concerning the kingdom," etc. Baptism is not quite as important as it used to be, and has been omitted "in this enlightened age." Besides, it is rather cold for such nonessentials just now; the river is frozen over. The laying on of hands has also ceased to be practiced, as the Holy Ghost comes at the instant of *belief*, and a sound conversion is sure to follow; and while the happy convert does not, as in olden times, prophesy and speak in other tongues (Acts 19: 6), yet his joy is ineffable. The new-born creature leaps up and about. Shaking hands with the faithful, running, screaming, clapping hands, laughing, and making all kinds of gestures and distortions of countenance; while others mocking say these men, and women, and children are full of excitement peculiar to their sect. Certainly this is true Wesleyism, but not Christianity, according to the New Testament. If we were to open the Bible and preach the word

of God, these happy people would be offended.

I am sojourning at the present with Bro. and Sr. Henderson, who moved here from Pittsburg. Bro. H. is superintendent of William Flaccus and Son's tannery. Himself and wife are alone here as Saints, but hope that ere long a work will be done that will result in the establishment of the church here. It will be no easy task to introduce the latter-day work. Whoever does it will need great humility and spiritual power. Sectarianism has always predominated and the chief priests hold undisputed sway over almost all grades and classes of society—universalists and infidels excepted.

I will work and pray for an opening, but if no opening can be affected soon, I will go into the country where once upon a time auspicious our beloved brother, L. W. Williams, labored for a few days, making a few friends and dropping seeds now producing fruit, we are informed, like bread cast upon the waters. After I do what can be done in this part of the mission I will return to the good-begun work at Washburn in Ritchie County. Some are to be baptized there when I return. I will go there about the 10th of March. A special conference of the West Virginia district on the 8th inst. appointed delegates to the General Conference.

D. L. SHINN.

LIMERICK, Ohio, Feb. 10.

Editors Herald:—The work in this locality is not in as prosperous condition as we would like to see it; but, all things considered, it is in better shape than we expected to see it at this date. There are a few Saints here that are striving to do the best they know, while others seem to be at a standstill hardly able to keep their heads above the tide of opposition. Doubts and fears will creep in; all are to be tried as by fire; every son and daughter is to be chastized, and must endure to the end if received. I can truly say I have been in the furnace, if I have not gone through it. It is hard to bear up under these fiery trials, and the end is not yet. We will have many discouragements to meet all along the line, but if our condition is made better by the things we suffer it gives courage to fight the battles of the future. We can sympathize with the sufferer if we have been there.

For various reasons the branch at Limerick is but few in number. Several are in the Bierly branch, and quite a sprinkling in the Creola branch, and taking the cream all the time, it is no strange thing that the weak and puny few would be getting along slowly. By the way, the Glen Roy branch got part of our working members; but the worst has not been told,—the pruning knife has been brought to bear a part in the thinning process and we are of the opinion that better methods could and should have prevailed. In fact I am free to say that thinning has been done uncalled for, and contrary to law and without mercy when mercy was asked for. I think it best to err on the side of mercy if we err at all.

I have been preaching some this year but have not gone outside of my own county. I

have not done all I could and intended doing, and was rather anxious to go to other points and had partly agreed to go, but seeing the branches were not left without plenty of preaching, and in some instances an overabundance, I thought it wisdom to stay with the weaker ones, and be with those of my equals, as this branch is without an officer when I go elsewhere, and meetings stop. I think this my place until the way opens and the traveling ministry get out in new fields and effect new organizations and then leave them to the care of the local workers as the law directs.

We have many counties in this district that have not been canvassed yet, though the work has been going on here for sixteen years. The Lord said many years ago to the elders, to get off the boat and go out to the perishing children on the shore and break the bread of life to the hungry, and stated that there was no safety on the waters, and it may be that a word of warning will be forthcoming to get the elders scared of Nahum's chariots that they may go and see what can be done on either side of the railing.

If our good Bro. Smith could have remained here for a time we think good would have been the result. We hope that when he comes again he will have the say when to move.

Notwithstanding the cheap fare offered at Kirtland during the Spring Conference, Limerick will underbid. Give us the conference and we will furnish the filling for two dollars and fifty cents per week, if we do have to go to Egypt to buy corn. With good wishes to all and malice to none,

T. J. BEATTY.

COUNCIL BLUFFS, Iowa, Feb. 20.

Editors Herald:—The branch at Council Bluffs has been making steady spiritual growth for some time past. Our social meetings have been feasts of love, and God's Spirit has been present in such measure that the Saints have been made to rejoice in the Lord greatly. There is a desire manifested to get nearer together in one bond of love and unity, and many people from the world are attracted to the meetings. If any differences exist they are not permitted to find a place in our little temple, or in our hearts. To God be praise. As usual Bro. Williams is busy, visiting and talking to the people and preparing for the series of discourses he is delivering.

The writer paid a visit to the Omaha branch last Sunday and talked to them at the morning hour, and attended the testimony meeting in the afternoon. We had a feast of fat things. Judging from what we saw and heard, Bro. Smith's work has borne abundant fruit, for the branch is a living, active force for good in that great city. On Saturday and Sunday, February 22 and 23, they have a two-days' meeting. Bro. Mintun is expected, and a good time is looked for. Bro. Williams will preach for them Saturday night, and Bro. Fred preaches for us in the Bluffs at 10:30 Sunday.

Altogether the outlook is good, and I pray

God that we may continue to live in love and harmony and strive to attain a higher spiritual plane of life, and be living examples of the power of the restored gospel.

In the one hope,

JOHN S. STRAIN.

VINCENNES, Iowa, Feb. 17.

Editors Herald:—Elder J. S. Snively, of Lamoni, closed last night, one of the most enjoyable series of meetings ever held here. For nine sermons delivered we can but express our sincere thanks to him, and our grateful hearts send forth praises to our Father who we feel sent our beloved brethren among us; for the Holy Spirit was in our midst in power to bless and comfort.

Six dear souls were baptized by him and confirmed Sunday evening by him and Bro. F. M. Weld, Bro. Weld being missionary in our district. He spoke one evening to our edification and we hope that the conference will return him next year.

Bro. Snively has awakened a great interest in our vicinity. Our new union chapel is open to all, the congregation mixed in belief, and when they bade him good-bye it was with a wish for him to return. We all feel as if he was needed here and hope the conference may appoint him to labor in our district the coming year. Your sister,

ELLEN I. SARGENT.

CAMERON, Neb., Feb. 17.

Editors Herald:—Bro. S. D. Payne, Mr. Richards, and I, have been traveling and working together since August. We have a light wagon covered and our horses take us from one place to another; so our expense is not very heavy. We carry an organ and violin and use the "Songs of Zion." We use the "tent and mission hymns" for the service, but use selections from the Harmony before and after the service. We carry about twenty-five of those little leaflets. The people soon learn to sing our songs and many say the composition and music are the best they ever heard, and they ask us if they can't have just one leaflet.

We have brought fifteen into the fold here. One came the 10th of January, and eight on the 9th of February, and six yesterday; and a lady told us last night that she wanted to be baptized. A man and his wife intended to be baptized yesterday, but their children were sick. There are many more to be gathered into the fold here. Eight more have said they are coming.

We are invited to come to the homes of the people and have visited many families and borne faithful testimony to the truth. There has been a great change. We commenced at the G. A. R. Hall January 22. Two revivals were going on near us; but we had the largest house and it was full, with splendid order. The people furnished oil and lights and paid for the janitor. The revivalists outdone themselves; they got a man who eclipsed all former records to excite the people and keep the young folks away; but the boys and girls tormented them until they were compelled to close, and one of their pillars came to our meetings, though they rebuked him

for coming. There is quite a general expression of disgust with their methods of getting converts, and they did not get any there.

The Lord has blessed our work. One lady was blessed with evidence that the Book of Mormon and Book of Covenants were true, while I was talking with her. On Sunday she testified to the Saints the same thing. I A wicked man was sent for to lecture against Mormonism at Shelton. He made a bitter attack on the two books. He said the Book of Mormon had been changed five times and they had called in and burnt all the first copies. Bro. Payne reviewed him and showed the truth of the matter. We received the *Herald* with the historical account of the original manuscript of the Book of Mormon and where it was at that time; and while reading it before the crowd one of the sisters saw the manuscript in open vision. It was held in two hands before and above her. She described it, as I suppose it is, by the description. I have read of its size and shape.

The Saints are rejoicing in the truth. Bro. and Sr. Lippincott have visited us here. He preached one sermon and bore faithful testimony. Sr. L. is one of the sweet singers of Israel. The Saints here say they will proceed right away to have a Sunday school, using our *Quarterlies* and books to prepare their minds for the work. They want Bro. J. W. Gillen to come and visit them.

These people never heard a sermon by the Saints until we came here. We have had enough opposition to make the truth shine. An Adventist wanted to air his Sabbath hobby and three others met at different times and had oppositions to air. The truth shines bright and error must fall.

MRS. L. M. RICHARDS.

AYRSHIRE, Iowa, Feb. 28.

Editors Herald:—I am doing gospel work here. Prejudice runs high, yet the attendance and interest are fair. The few Saints in these parts are hopeful. Brn. Edmond Ford and Joseph Carlson have been telling the blessed gospel story in this county, and we hope for good results. Labor on, brethren, and "pray in faith and pray unceasing."

C. J. HUNT.

MILTON, Fla., Feb. 16.

Editors Herald:—Since our quarterly conference in November Bro. E. Powell has baptized thirteen, and six more to be baptized on the third Sunday in March. Bro. T. C. Kelley also baptized several before his departure.

Bro. J. M. Baggerly is doing good work in the country east of us. He has preached at Holt, Milligan, Crestview, Laurel Hill, De Funiak Springs, Argyle, besides other points. He is now at Euchiana, Florida. Bro. Powell is holding a week's meeting at Cooper's Settlement. I assist the brethren all I can, and am glad to say the Saints are growing in spirituality, gradually.

We had a cyclone near Milton on the 5th inst. It struck the Christian or Campbellite church, near Arcadia, and picked it up and turned it upside down almost upon its founda-

tion, making a complete wreck. The ridgecomb of the building struck the ground within about ten feet of the side blocks of the building. We ask the prayers of the Saints. Yours for the faith,

S. D. ALLEN.

ASHMONT, Ohio, Feb. 22.

Editors Herald:—My last communication to *Herald* was from New Washington, Ohio. While there I continued my efforts at the house of Sr. Hamilton, as I could not procure the use of the "Church of God" building, for the reason that the lady who had the charge of the building did not feel at liberty to let us have it without consent of the presiding elder. There was quite an interest manifested by some who attended our meetings. I am strongly of the opinion that souls will be gathered into the church in the Lord's own due time. That part of my last letter referring to Bro. W. H. Kelley's visit at New Washington should read "last summer" not last Sunday. Before leaving I was successful in making arrangements for a public hall, in which Bro. Etzenhouser has been holding forth, of which labors he will no doubt report.

I came to this place on the 7th and began preaching the following evening, in the M. E. church, which I continued for fifteen nights. Was greeted with large audiences on each occasion, with one exception, a severe storm intervening. However, there were sufficient present to preach to that night. I baptized one, a married man, on 22d. Others would have been baptized but the cold weather hindered. Numbers are very much interested, and will doubtless obey the gospel requirements, if proper care is taken of them. This is the place where a few years ago some of the brethren were turned out of the church, but I was invited to the homes of some of those who were the leading ones in closing the doors. Now they are interested and investigating the claims of our church. We have nine members there now, with good prospects ahead for the organization of a branch. Bro. Jump and family, Sr. Carpenter and her daughter Kittie, showed me every kindness; many thanks. Invitations to visit and dine with outsiders were numerous, hence I was busy with fireside preaching during the day. On the coming Saturday we contemplate organizing a branch in the city of Cleveland.

Bro. I. M. Smith is in the district and expects to visit and preach in Akron, Canton, New Philadelphia, and Goshen, between now and April Conference.

Now, just a few words to the Saints with regard to the "Cleveland Plain Dealer." The said company are going to a great expense to give us an interesting and fair representation, all the Saints throughout the church ought to sustain this enterprise by subscribing for the "daily," the cost of which is only thirty cents the entire conference. Do you as Saints realize that this is the only large newspaper company who has ever volunteered to give us prestige through the press? The reason of this was, because Mr. Prescott, the former manager, was the manager of the Salt

Lake *Tribune* for fourteen years. He became acquainted with the Reorganization through our leading ministers to Utah, whom he sustained through the *Tribune* against the Utah people. The present managers are equally as friendly to us, and champion our cause frequently through their columns; therefore let all the Saints appreciate this mark of good friendship and send in their orders—"only thirty cents the entire conference." Perhaps some may think there is a money inducement to them, but if you stop and consider that they issue fifty or sixty thousand copies every morning, and the orders from Saints during our preceding conferences has not exceeded three hundred copies, you will readily see that we have not very strongly encouraged the enterprise. If anyone fails to receive their paper in due time notify me by postal forthwith.

Please send all orders to my address. Don't send checks on banks west of Chicago, but postal notes, orders, or stamps.

Yours for progress,

G. T. GRIFFITHS.

Original Articles.

FINDING THE TWENTY-FOUR GOLDEN PLATES OF ETHER.—No. 2.

(Concluded.)

ELDER C. W. SEWELL;

Dear Sir:—Your second article to hand. If the Book of Mormon really says that Ether hid the "twenty four plates" at Cumorah, why not point out chapter and verse and let that settle the question. If you should succeed in proving that Ether wrote every word of the record at Cumorah, it would not prove that he hid them there. The book is positively silent as to that, consequently you have no right to *suppose* they were hid at Cumorah and then on that supposition condemn the book.

That Ether wrote the record as he dwelt in the "cavity of a rock," the book is plain; that there were a few finishing touches to give the same after God commanded him to "go forth," is equally plain.

And as he dwelt in the cavity of a rock, he made the remainder of this record.—P. 527.

And the Lord spake unto Ether, and said unto him, Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record, etc.—P. 532.

There is no contradiction here as you assert. The first quotation does not say that *every word* was written while he dwelt in the "cavity of a rock." The second explains and modifies the first. It is clear that the writer intended to be understood from

the fact that he refers to it a second time, briefly stating that it was finished after he "went forth" from the "cave." Where he went when he "went forth" we are not directly informed by Moroni. You *suppose* he did not go far, but that he buried them right there at Cumorah. The book does not say so; on the contrary its teachings are directly against the position, as I showed in my former article. Ether prophesied of the death of Coriantumr and his burial by the people of Zarahemla, which event evidently took place in Central America.

And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record, etc.—P. 532.

Part of those "words of the Lord" were fulfilled in Central America. The book says Ether *saw* it. *Therefore he must have gone back to Central America.* As he "finished his record" after he "saw that the words of the Lord had all been fulfilled," he therefore *finished his record in Central America.*

I did not say that Coriantumr went back to "South America" as you quote me; I said *Central America.* Therefore all of that parade of words you make about my trip to South America is based on your own error. The people of Zarahemla landed somewhere north of the "narrow neck" of land and went from there into the "land southward."

You think it an absurdity that Coriantumr should have made this trip, and proceeded to condemn the book as a fraud because it contains such a narrative; yet you can easily believe that a "great fish" swallowed the Prophet Jonah and carried him in his belly three days; and that when said Jonah had prayed and repented that the fish spewed him out on dry land. You can easily believe that Samson killed a lion with his fist, and that a swarm of bees used the carcass for a bee gum. You do not hesitate to believe the story that Samson killed a thousand men with the jawbone of an ass, and that when Samson got thirsty that the Lord caused water to run out of this jawbone to quench his thirst. All of these "large stories" are easily disposed of because they come to us in the Bible through popular tradition; but when you find a statement in the Book of Mormon,

not one fourth part as unreasonable, you call it an "absurd story" and condemn the book, and that, too, wholly upon a theory of your own *illogical "supposition."*

You are inclined to think that these people in describing a country with a sea on each side of it would not call it "a land of many waters." On page 36 we read:—

And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters.

If one sea was called "Irreantum," or "many waters" by the Book of Mormon writers, I am certainly not misrepresenting them by calling two very large seas "Irreantum," or "many waters."

You make a great parade of words about the fact that believers in the Book of Mormon disagree as to the geography of the book. The whole question hinges right on one point; viz.: A "narrow neck of land" is referred to, on which was the boundary line between Bountiful and Desolation. Some persons think that this "narrow neck" is the Isthmus of Panama, while others think it is the Isthmus of Tehuantepec. Now because this difference of opinion exists, or, as you would have it, "inspired White" contradicts "inspired Kelley" and "inspired Simon Smith," therefore, the Book of Mormon is a fraud! Fine logic, this!! Apply your logic to the Bible and see how long that book will stand the test. I find many hundreds of religious denominations contradicting each other on vital points in Christianity, all of them claiming to be led by the Spirit of God. Does this prove the Bible to be a fraud? Look at your own so-called Church of Christ. Leading men of your church are divided as to their opinion on questions of more importance than the boundary lines of the countries of ancient America. Is the Bible a fraud because your institution, with or without inspiration, is not agreed?

Look at the record in the fifteenth chapter of Acts. "Inspired" brethren of the ancient apostolic church had "much disputing" in their conference over the question of circumcision; and before the chapter ends we are informed that "inspired" Barnabas and "inspired" Paul had a "sharp contention"—could not agree, and separated

company over it. Is the New Testament record a fraud because these "inspired" apostles failed to see "eye to eye" in all things? Certainly not.

It is very difficult to accurately locate all the countries mentioned in the Book of Mormon as the record is only "an abridgment" and does not go into details; and probably there were some important changes during the great cataclysm which took place on this continent at the crucifixion of Christ. Did we have to settle all the geographical boundaries of the different lands spoken of in the Bible without any additional knowledge of those countries more than what the Bible furnishes, we would have equally as great a task on our hands as we have in settling the Book of Mormon lands, or ancient America.

Many of the objections alleged against the Bible by infidels have been proven false by late archaeological discoveries in Bible lands. This is no less true in regard to the Book of Mormon. It has puzzled not a few how that the illiterate youth—Joseph Smith—in his Book of Mormon ancient history so completely harmonizes with a large majority of the leading American antiquarians. It surely is that puzzling "sealed" book, "delivered" to the "not learned" of Isaiah 29: 11, 12.

Again I assert that Desolation includes a part of the original Jaredite country, or "land which had been peopled and destroyed," your grammatical twisting to the contrary notwithstanding. If Desolation "came into" said country as stated on page 267, it must have been its northern boundary *in* that country, as anyone can plainly see; it therefore included a part of it. Page 384 informs us why the land was called "Desolation." It says, "Because of the greatness of the destruction of the people . . . it was called desolate;" therefore very appropriately named "Desolation." We are further informed that the "Land of Moron" where the king dwelt was near the land called Desolation by the Nephites. (P. 512.) The Jaredites dwelt in that region for about sixteen hundred years. They had many wars, in which thousands were slain. Coriantumr had a long war in the region of the capital before he retreated to Cumorah. We could reasonably ex-

pect the people of Zarahemla to find bones there when they came, and they very appropriately called it "Desolation." The people of Limhi referred to it as "a land which was covered with bones of men, and of beasts," etc. (P. 158.) The Book of Mormon therefore does *not* teach, as you assert, that the plates were hid at Cumorah, or that the people of Limhi found them there. But on the contrary they were both hidden and found in Central America. Your "eight extravagant stories," which you "supposed" you had found in the Book of Mormon, were found to be "extravagant" only in the manner you told them; the "extravagance" faded away by my simply stating the facts as the book declared them.

I. N. WHITE.

CRITICISM AND CONTROVERSY. NO. I.

BY J. R. LAMBERT.

THERE are many things in this world of ours which, if used in righteousness, and in wisdom, will produce great good; but when used without that wisdom which we all so much need, or for the purpose of gratifying an evil motive, they will result in great harm.

Many well-meaning people,—yes, even *Saints*, who ought to be wise as well as good,—seeing that much evil will result from certain kinds of controversy and criticism, at once set themselves in the way of opposition, and vigorously condemn that which, when properly used, will always bring good results. How unwise this is. And if the same course should be pursued in all other things, what great loss and disaster it would bring to us as individuals, and to the cause of truth and right. Can we afford to adopt such a policy? I think not.

Liberty, both religious and political, is a precious and God-given boon; but when used by the ignorant and corrupt-minded, it is dangerous in the extreme, and affords first-class opportunities for causing trouble, doing harm, and even bringing the thing itself into disrepute. Marriage, and the family organization; the power of speech; the printing press, together with the most sacred privileges granted by the divine Being, require both intelligence and sterling integrity on the part of those who are per-

mitted to use these arts and privileges, else the purposes had in view by good men and the Creator, are frustrated. Just think of the indescribable suffering, including that of innocent children, caused by marriage and parentage by the really ignorant and desperately corrupt! But this should ever be borne in mind, that the abuse of a thing is no argument against the thing itself.

Now when we commend that which is good (though its abuse may result in great evil) until we come to certain things of the same character which we stoutly condemn, are we aware that by this very practice we simply furnish evidence that *we have reached our limit*, and we follow the common rule of condemning, because we need more knowledge?

Through knowledge, men have been able to discover and apply the mysterious and hidden forces of nature; but for the lack of knowledge, and sometimes because of bad motive, the use of these things has produced the most disastrous results. There was a time when men thought the Devil was in the printing press; and only a few years ago, many could be found who thought he was in the "fiddle." But now the masses regard the printing press as one of the greatest engines of reform, when rightly used; and the violin is used with good effect in connection with the song service in our churches.

Criticism is the examination of any principle, literary production, etc., for the purpose of passing judgment upon its true character, and determining, as well as we can, what degree of merit it possesses. In the accomplishment of this work, we must be governed by one leading purpose; viz., to see things, and represent them, as they *are*, not as we would have them appear. Hence strong integrity, as well as intelligence, are indispensable qualifications for the critic.

"Ah!" you say, "it is a high position to be a judge." Granted. But is it not a fact that God has laid this grave responsibility upon his people? And if so, shall we shun it by accepting everything as good which comes from our pulpit and press? If this is the correct policy, then it should not be confined to a few Latter Day Saints,

but should include the whole world. And, under this rule, those who profess to be ministers of Jesus Christ must be accepted as such, in good faith, without regard to what they do or teach!

"But," you say, "the Saints have obeyed the gospel, others have not." Very well. Obedience to the gospel is required every day, and it is not completed before our probation is ended. Yes; that is right, the *gospel* is the standard by which we are to judge *all*, within and without, and the responsibility of judging by this standard has been placed upon us.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8: 20.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—Deut. 13: 1-4.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1: 6-8.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 9, 10.

It should be borne in mind that the above scripture was written to the Saints, and that it applies to both teaching and receiving, *by the people of God*. Who will say, then, that we are not to judge?

Now these are the words which Jesus taught his disciples that they should say unto the people. Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.—Matt. 7: 1-3. I. T.

I speak as to wise men; judge ye what I say.—1 Cor. 10: 15.

Prove all things; hold fast that which is good.—1 Thess. 5: 21.

If the people to whom the apostles

took the gospel, were competent, had the right, and were required to "judge righteous judgment," shall we say that the church has no such right, and is not qualified to judge? Is it probable that the Saints will ever be qualified to "judge the world," and even "angels," in a coming day, if they do not exercise this faculty, in righteousness, while in this world?

Some seem to think that we have the right to judge the world, but not the people of the church. This is certainly reversing the matter. We are privileged, and it is our duty to go much farther in judging each other, or the church, than we are in judging the world:—

For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.—1 Cor. 5: 12, 13.

The judgment of the world and angels referred to by Paul in 1 Corinthians 6: 2, 3, is not to be rendered in this world, but in the next; and it will, of course, be executed under the direct supervision of Jesus Christ, to whom the Father has committed all judgment. (See John 5: 22.)

There can be no proper judgment rendered on the condition and standing of persons in the church, except truth, justice, mercy, impartiality, etc., enter into the account. We are required to judge by the gospel, being influenced and helped by the Spirit of truth, without which there is no gospel of salvation. The divine law correctly represents God; the Holy Spirit correctly represents God, and it enables us to properly understand and execute the law. Hence the injunction already quoted:—

To the law and to the testimony; if they speak not according to THIS WORD, it is because there is no light in them.

The idea that we must leave or ignore plain teachings of the revelations of God, in order that we may be merciful, is, I think, very absurd. Under no circumstances whatever, are we justified in leaving the gospel, or any part of it, to accomplish God's work. Nor is it possible to improve the divine plan by the addition of anything of a dissimilar or contrary character. It is the gospel, and the gospel alone, which "is the power of God unto salvation." This divine plan is sufficiently high, and deep, and broad to

include all good, and it is sufficiently pure to exclude all evil. If God's work does not contain the elements of life, love, power, mercy, and truth, which will insure its perpetuity, and the complete salvation of all who submit to its demands, I am in favor of letting it go down. On the other hand, if it does contain these elements, I am opposed to all props, stays, and supposed helps which are not provided for in the revelations of God, and in spirit and genius, are contrary to the gospel of Christ.

If our people ever get the idea that the Republican party, or the Democratic party, or the People's party, the Odd Fellows, or Free Masons, are going to be the leading means of triumph and success to this work, they will make a great mistake, and meet with bitter disappointment at last. "*My kingdom is not of this world,*" is as true now as when the words were first spoken by Jesus to his ancient apostles. Our safety is found in doing just what God has commanded us to do, without being carried away by partisan politics, secret organizations, etc., none of which are in harmony with the kingdom of God.

Conference Minutes.

MASSACHUSETTS.

Conference convened in Unity Hall, Westminster Street, Providence, Rhode Island, February 8, 1896, at 2:30 p. m.; F. M. Sheehy in chair, Myron C. Fisher clerk. Reports received from Elders G. H. Gates, G. W. Robley, G. S. Yerrington, J. Smith, N. C. Eldridge, J. Gilbert, E. O. Toombs, W. Bradbury, C. A. Coombs, F. M. Sheehy, R. Bullard, J. B. Pearce; Priests A. B. Pierce, I. B. Ames, D. T. Shaw, T. H. Moore; Teachers H. W. Arnold, G. Smith; Deacons M. Gondolf, W. F. Frost. Bishop's agent, R. Bullard, reported: May 11, 1895, on hand \$77.65; received \$1,523.66; expended \$1,413.92; February 8, 1896, on hand \$187.39. Next conference to convene October 10, 1896, at Fall River, Massachusetts. Present district officers all continued. By motion it was ordered that all statistical and priesthood reports be sent to district clerk at least ten days before conference convenes. Reunion committee reported: Total receipts \$339.06; total expenditures \$336.76; on hand \$2.30. Tent committee reported having collected \$85.26. Both committees discharged and moneys turned over to district treasurer. Committee on branch reports found total of forty-three baptisms since last report. George Smith recommended to office of elder. Decision of Providence branch sustained regarding case of Geo. and Sarah Paxton and

rehearing refused. Committee appointed, consisting of district president, officers of Providence branch, and missionary in charge to consider the application of Woodville people for new branch. Conference sustained the committee appointed by Philadelphia district to consider the division of their district. Preaching by George Smith, F. M. Sheehy, and W. H. Kelley.

DECATUR.

Conference met in Lamoni, at ten a. m., February 22, 1896; William Anderson president; E. L. Page secretary, J. A. Gunsolley assistant. President Anderson paid a just tribute to our deceased brother, Myron J. Haskins, referring in feeling terms to his faithful services in the mission, as also his dying testimony to the truth of the latter-day work. Branch reports: Leon 42. Lone Rock 88. Cainesville 50; 11 absent. Lucas 158; 1 dropped, 1 died, 10 absent. Davis City 68; 1 died, 26 absent. Hiteman 43; 4 absent. Centerville 40; 8 received, 7 removed, 1 died, 8 absent. Lamoni 1,093; 12 baptized, 28 received, 7 removed, 11 died. Pleasanton 114; no change. Greenville 40; 5 baptized, 5 absent. Allendale 81; 6 removed, 1 died, 16 absent. Wirt 34; 10 removed, 1 died, 15 absent. Ministry reporting: Elders J. Smith, W. W. Blair, J. R. Lambert, H. A. Stebbins baptized 14, W. Anderson, R. M. Elvin, J. S. Snively baptized 6, G. Derry, A. S. Cochran baptized 3, J. Whitehead, D. Dancer, M. M. Turpen, R. S. Salyards, I. P. Baggerly, W. N. Ray, J. Shippy, D. W. Wight, M. Shaw, J. Allen, E. L. Page, T. J. Bell baptized 3, J. W. Loach, P. McPeck, S. V. Bailey, H. N. Snively, J. M. Brown, — Lane, S. Ackerly, E. Keeler, J. Wahlstrom; Priests C. H. Blakesley, S. D. Shippy, E. E. Marshall, E. McHarness, G. F. York, F. E. Cochran, J. A. Gunsolley, S. K. Sorenson, E. Sparks; Teacher J. Harp; Deacon C. F. Church. Report of seventeenth Sunday school convention: Met at Lamoni, February 20, continuing over two days, holding six sessions. Number of schools reporting 11; represented 9; schools in district last report 12; received since 1; present number 13. Total membership of district last report 685; present membership 710; gain 25. Amount on hand last report \$23.81; received since \$2; expended \$24.70; on hand \$1.11. Oral reports heard from district superintendent and secretary indicating in general a prosperous condition of the work. Delegates were elected to General Convention and the former officers of the association reelected; namely, superintendent, F. E. Cochran; associate, A. M. Chase; secretary, Elbert A. Smith; treasurer, Israel A. Smith. The officers were authorized to choose time and place of next convention, appoint program committee, etc. The balance of the time was spent in prayer and experience meetings and the rendering of suitable programs. Respectfully, Elbert A. Smith, secretary. Bishop's agent's report for term ending February 22, 1896: Receipts: Balance last report \$1,440.20; tithes and offerings \$1,226.20; from Bishop \$1,035.06; house rent \$28; total \$3,729.46. Expenditures: To elders' families \$3,185.32; to elders' expenses \$43.79; others

\$298.18; notes to Bishop \$200; repairs on house \$1.95; postage 22 cents. Audited and found correct. The Lamoni branch requested that J. A. Gunsolley be ordained to the office of elder. Request granted. Report of tent committee read, accepted, and committee continued. Voted to take up during conference a collection for tent expenses. The following delegates were appointed to next General Conference (entitled to seventy-two votes): Joseph Smith, W. W. Blair, J. R. Lambert, Alexander H. Smith, Frank Criley, William Anderson, H. A. Stebbins, E. L. Kelley, R. S. Salyards, J. W. Gillen, Joseph S. Snively, Heman C. Smith, F. M. Weld, S. V. Bailey, Fred A. Smith, I. P. Baggerly, Columbus Scott, J. W. Wight, Duncan Campbell, O. B. Thomas, I. N. Roberts, Sr. Anna Salyards, Charles H. Jones, William Thompson, E. C. Briggs, M. M. Turpen, A. D. Greer, E. B. Morgan, J. R. Evans, Lucy Resseguie, H. R. Harder, M. B. Williams. The delegates present were authorized to cast the entire vote. William Anderson was chosen district president and his selection was made unanimous. Nominees for district secretary: B. M. Anderson, H. R. Harder, and E. L. Page who declined serving longer. Of these B. M. Anderson was elected. Resolved that a vote of thanks be extended to Bro. Edward L. Page for his long and faithful services as district secretary, and that the district president, secretary, and Bishop's agent decide upon the amount to be paid Bro. Page. B. M. Anderson was appointed district treasurer. David Dancer was sustained as Bishop's agent. Ordered that elder's licenses be provided for Isaac Phillips, J. W. Loach, J. A. Gunsolley, and Price McPeck, and Priests Morgan D. Lewis, George Young, George York, and Ed McHarness. At Sunday prayer service J. A. Gunsolley was ordained an elder. Preaching by J. R. Lambert, Joseph Smith, and Mark H. Forscutt. Adjourned to meet at Hiteman, Iowa, June 20, 1896, at ten a. m.

OHIO.

Conference convened at Sand Run, Ohio, February 22, 1896, at ten a. m., choosing James Moler to preside, A. Haws associate; J. L. Goodrich secretary pro tem. Forenoon session occupied in ten-minute speeches by the ministry and others. Branch reports read and approved (except three, which were returned for correction, etc.), showing a total membership of 526, a gain of 22 since the reunion in August. Ministry reporting: Elders J. Moler, H. E. Moler, T. Mathews, R. Etzenhouser, A. Haws, J. L. Goodrich, C. Cooper, P. Ray, A. B. Kirkendall, and A. W. Kriebel; Priests D. J. Hannah and W. H. Rhoads. Reunion committee made partial report. Nothing definite decided upon. The following persons were selected delegates to the General Conference: Albert Haws, J. L. Goodrich, Mattie Moler, Eliza Goodrich, Edith Wren, Charles Cooper, Carrie Barstow, A. B. Kirkendall, H. E. Moler, S. J. Jeffers, V. M. Goodrich, Thomas Mathews, Elizabeth Jeffers, May Cooper, Mattie E. Kirkendall. Bishop's agent's report: Total receipts

\$661.23; expenses \$621.15; due church \$40.08. Preaching by Elders James Moler, S. J. Jeffers, J. L. Goodrich, T. Mathews, H. E. Moler, and A. Haws. By unanimous vote the present officers viz., James Moler president, A. B. Kirkendall secretary, and S. J. Jeffers; Bishop's agent, were continued. Resolved, that the committee on reunion report to the district president at its earliest convenience, and that the next conference be called by the district president.

NORTHEASTERN MISSOURI.

Conference convened at Higbee, Missouri, February 1: J. A. Tanner president, Louise Palfrey secretary. Bro. T. W. Chatburn was elected to preside over the conference. Branch reports: Bevier 157; 3 baptized. Higbee 78; 2 baptized. Huntsville 9. Carrollton 10. Pollock 12; 2 baptized. Reports: Elders: J. A. Tanner, J. T. Williams, F. A. Evans, M. A. Trotter, W. H. Vincent, William Vaughan, R. R. Jones, D. F. Richards, C. Perry, T. D. Williams. Priests: William Chapman, J. Waltenbaugh, D. Edmonds. Deacons: T. Lilly, F. E. Perry. Teacher J. T. Richards. Bishop's agent's report referred to committee to audit and report at next conference. T. W. Chatburn, M. M. Turpen, and Louise Palfrey were chosen delegates to General Conference. Next conference will meet at Huntsville, Missouri, at call of district president, and the district tent will be used.

Sunday School Associations.

SOUTHEASTERN ILLINOIS.

District association met at Springerton, Illinois, February 15, 1896, at three p. m.; Isaac A. Morris superintendent, M. R. Brown secretary pro tem. Treasurer's report: On hand \$1.99. Some appropriate remarks by superintendent. The following schools reported: Zion's Hope, Kibbie, Mt. Pleasant. No report from Tunnel Hill and Bright Hope. The following brethren made short talks about the work: M. R. Brown, D. Webb, Wm. Brewer, H. Walker, H. Rankins, J. F. Thomas, and J. W. Stone. M. H. Bond was chosen delegate to the Convention at Kirtland, Ohio. Adjourned *sine die*. (Minutes arranged by Arthur H. Burroughs secretary.)

NOTICE.

The Annual Convention of the General Sunday School Association will meet at Kirtland, Ohio, on the 3d and 4th of April next. As large an attendance of workers as is possible is desired. All associations should see that they are represented by properly elected delegates. Some good reports are coming in, showing a marked progress in the work. All reports should be mailed to the secretary, Bro. W. N. Robinson, at once.

Respectfully soliciting a large attendance at this convention, I am,

In bonds,

E. A. BLAKESLEE.

GALLEN, Michigan, February 29, 1896.

J. H. Wells, box 545, Bozeman, Montana.

Miscellaneous Department.

TO THE SECOND QUORUM OF SEVENTY.

Matters of importance having been deferred from the last General Conference, with a likelihood that they shall come up for final action at the coming conference at Kirtland, Ohio, it is expedient that as many of the quorum as can possibly attend should do so. Several members of the quorum have informed me that they expect to attend, but in order that we may transact the business that will likely come up it will be necessary that a majority of the quorum should be present. It is also expedient that we become more fully organized at the coming conference.

Members need not report their labors to me; the report to the church secretary will suffice. So far as I know all the members are supplied with license. Should there be any who have not yet been supplied, please notify me.

Two of our number, viz., Brn. E. E. Wheeler and George W. Shute, have been called to lay down their armor and take their station in the majority marshalled on the other side. Thank God that in life they were valiant and in death they were firm. It is with feelings of sorrow that we so soon have been called upon to record the word "dead" opposite their names in our record.

If at all possible, brethren, attend the coming General Conference at Kirtland.

Your brother in Christ,

T. W. WILLIAMS, Sec. of Quo.

CONFERENCE NOTICES.

The Central California district conference will convene at Hollister, Friday, March 27, 1896, at ten a. m. Branch secretaries are requested to send in their reports in due season. The Sunday school convention will hold a session during the conference, at which all the officers in the district are expected to report.

J. M. PUTNEY, Pres.

J. M. RANGE, Sec.

DIED.

FREEL.—Nancy Alice, born April 14, 1849, at Adelphi, Iowa. Married to Ansell Freel, July 24, 1862, at Hartford, Iowa. Died January 3, 1896, after an illness of one week. She leaves a husband, ten children, mother, one brother, and two sisters bereaved. Funeral by C. Scott, at Adelphi. She was a humble-spirited, faithful sister and Saint. Her rest is glorious.

BRADFORD.—October 22, 1895, Homer Bradford, aged 7 years, 1 month, and 22 days. Intelligent and bright beyond many of his years. Funeral sermon by Elder C. Scott, near Winterset, Iowa, at Union chapel. Text, Psalms 127: 3 with 19: 13-15. "Children are an heritage of the Lord."

ANDERSON.—Eldon, son of Bro. and Sr. J. C. Anderson, died February 19, 1896, in Maysville, Missouri. Eldon was born January 29, 1894, in Crawford County, Wisconsin. He was a lovely child. May the Lord comfort the parents. Funeral sermon by Elder Charles P. Faul in the Christian church in Maysville.

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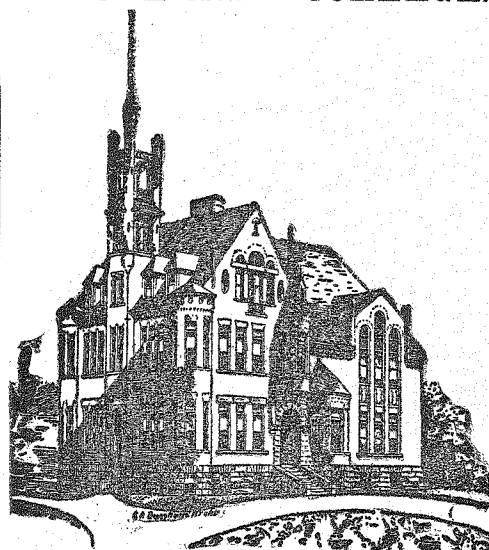
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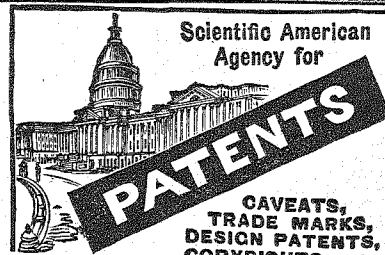
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Vol 43.

Lamoni, Iowa, March 11, 1896.

No. 11.

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THE ETHICS OF THE PUBLIC SCHOOLS.

PRESTON W. SEARCH, in the *Educational Review*, New York, February. Condensed for PUBLIC OPINION.

THE great, the vital question of the educational world is, What are the schools doing toward the making of character? For this is the supreme end of all education. If the public schools are not giving a moral, as well as an intellectual and physical development; if they are not lifting mankind to a higher standard of life, then they are not meeting the requirements of their mission and have no right to their place in our National economy.

The charge is frequently heard, advanced by those who have not caught the spirit of modern education, that "the public schools are godless schools." This is the cheap doctrine frequently taught by those interested in the denominational school, and sometimes uttered by some narrow ecclesiastic who feels that his profession has a monopoly of all ethical teaching. Now I hold, essentially and fundamentally, to a complete separation of the church and the state; but there is one thing to be remembered—this is a nation founded in religious faith and characterized by the recognition of supreme intelligence. This

is not a nation of agnosticism. This nation—the American nation—is fundamentally and forever a Christian nation, and as such has a right to the recognition of God in the public schools. I like the teacher free from religious cant and denominational bias; but, at the same time, I admire the one who in viewing creation does not close his eyes to glimpses of the Creator, and who does not hesitate to look up from "Nature to Nature's God." But while the idea of God has its entitled place in schoolroom recognition, I do not believe ethics is best taught as a creed. Ethics cannot be taught from the outside. Ethical training must be an integral part of the every exercise of daily life. With this view of the question, the public schools are pre-eminently the place where opportunity is given for character building.

Now let me consider a few cardinal features of the public schools that tend toward ethical culture. There is an ethical value in *activity*. "An idle brain is the Devil's workshop" is not only a trite saying but a truism. There is an ethical value in *order*, which is "heaven's first law." Disorder is immoral. The loss of respect for authority, the consciousness that there is something smart in evading the teacher and in doing wrong, the encouragement to deception and dishonesty—these, and a hundred other elements in a disorderly school, make for the unmaking of character. Now the order which is here deemed so desirable is not the old-time dead order of inspirationless form and absolute quiet, where the normal activities of life gave place to the more important ticking of the clock, but that happy condition of vitalized workers most favorable for the performance of work. That prohibition of whispering and other arbitrary exactions are immoral is more than susceptible of proof. Order to be of ethical value must be of natural character.

Again, there is an ethical value in *habit*. It is habit that forms us, that makes us or damns us. It is the mission of the school to form correct habit, to give correct thinking and the

placing of one's life in conformity to that which is true and good. There is an ethical value in *association*. I admit that association under inactive, disorderly circumstances and conditions of improper habit is immoral; but, on the other hand, the child brought up by himself is fearfully unfortunate in his moral tendencies. The highest type of manhood is not developed in the monastery, or under circumstances of riotous imagination, but face to face with the realities and temptations of life. There are, no doubt, objectionable things that appear even in good schools; but compared with the things which will go wrong in model homes, it is a wonder that the superior results are so pronounced in the public schools.

Literary culture has its value in the formation of character. The analysis or framing of a pure sentence, the contact with a lofty thought, or the appreciation of a noble sentiment, all give color to the better tastes. Hence the subject-matter of the school-work has ethical value. There is an ethical value in *play*. Play in children is a divine expression. There is nothing on the school premises so fruitful in demoralization as the standing around of school children, or grouping together, with nothing to do. On the other hand, play, sport, and romp, under proper direction, have inestimable value.

In all the particulars already specified the public schools are making character of a higher order. But there is another and even a more powerful factor in ethical training, and that is *motive*. The old-time idea was that the child must bring his life into conformity to requirement. There was no choice, no volition, no spontaneity—all was repression and enforced obedience. It was taken for granted that the child disliked school, that the pursuit of knowledge was distasteful, and that there was no safe way for the master to maintain his place, excepting by breaking the will of disobedient pupils. Growing out of this spirit came a long line of false incentives. This reference is to rewards of merit,

prizes, percentages, honor places, and a hundred other inventions, of the evil one. The child who is taught to work for a prize, be it even in committing to memory passages of the Scriptures, is bribed, and, to that extent, corrupted. He is not taught to love truth because of its own beauty. There grows up within him, not pure love for the thing presented, but a desire for something unnatural, something selfish, something temporary. Hence all such incentives are false to the spirit of education and are immoral in their tendencies. What should be given the child in their stead? Nothing but a higher motive; and that is, to work from pure love for work and because it is right. With the removal of the desire to surpass others for the bare sake of being ahead, there comes an interest in others' welfare, and cultivation is given to the true spirit of true socialism.

Consideration has been given to the motive involved in *study*; let us now direct attention to the motive belonging to *government*. All true government must be self-government. Personal responsibility belongs just as much to the child as to the maturer person. Many a man has been saved by responsibility, and so may be the case with the child. For this reason I do not like watching children and the employment of detective characteristics. The schoolroom should be characterized by natural order and self-reliant strength. No school is ever organized for effective work until self-government is possible. Self-reliance, independence, and character itself come from within, not without; and never until a child is so taught to work, is he safe for the duties of life and of citizenship.

THE HOPE OF IMMORTALITY.

ALLEGORY and metaphor at best are poor supports for the fainting soul perishing for hope in immortality. The sublime hope that lives within the heart of man rests upon a surer foundation than the delightful imagery of the poet. It is founded upon the eternal rock of truth, and will grow brighter and stronger with the years. Life is a wonderful, beautiful mystery, contrary in itself to all visible laws of the universe and therefore owing its existence to some unseen and incom-

prehensible power. We know that it is a part of the divine plan that man should exist, and the hope of future existence is therefore based upon an actuality. We further know that all things change, but none cease to exist. Ages cannot add one bit of star dust to the universe, nor take away one atom of the ether in which the worlds are supported. Who can believe that while gross materialism is indestructible, the soul, the intelligence, the master of matter, can be fitfully summoned from nowhere and as suddenly annihilated? We live to-day, imprisoned in a material cell. We shall not cease to exist when in the course of nature that prison house is no longer able to withhold the strengthened and triumphant soul from the sublime destiny willed for it by the supreme Ruler of the universe. It was not a part of the divine plan to demonstrate the future to mankind, but instead to cheer his fainting spirits with the bright star of hope of immortality. There was a time, before the divine spirit that God has implanted within the breast of man had learned to conquer the animal instincts, when this star shone fitfully and with uncertain light, but as the man comes nearer to his God, the star shines with a refulgence and a glory that no pessimism can dim, no insidious assaults of unbelief conceal.

MUST NOT REMARRY.

STARTLING DECISION REGARDING DIVORCE LAWS BY THE SUPREME COURT.

NEW YORK, March 2.—The *Journal* of this city states this morning that the Supreme Court of the United States has handed down a decision which apparently establishes a uniform divorce law affecting the whole country. The writer of this article also makes the astounding assertion that it is declared by the highest judicial authority in the land, on the face of the decision, that persons under the ban of divorce in one State, who have married in another State, are criminals and can be arrested for bigamy; that the decision illegitimizes children born of such unions. He continues: "A broad and general principle is here laid down which becomes operative, as interpreted by good constitutional lawyers, in all the States.

"Wherever there are persons who

have been divorced and have married again, wherever there are children born of such marriage, and wherever there is property affected by such compact, the influence of this decision will be felt.

"Heretofore it has been supposed that the subject of divorce was one belonging exclusively to the State government. The result has been that we have laws on the subject varying from those of Oklahoma, where divorce is granted for almost any cause, to those of South Carolina, where no divorce of any kind is permitted. Few States have similar divorce laws, which are to be found in greater variety in this country than anywhere else on earth.

"This condition of affairs has made it possible for people to secure divorces and to remarry in utter disregard of decency. People divorced in one State, where one of the parties would be put under a prohibitory ban, would at once set the principles of the law at defiance by going over to another State, perhaps across the river, there to remarry and return to the original State, where this second marriage is usually regarded as binding.

"So flagrant has this scandal become that Congress was recently appealed to to put the whole subject upon a uniform basis with one of federal law of divorce applicable in all States.

"But now the Supreme Court at Washington has come forward and made a ruling which may add to the present tangle. The status of thousand of divorces and millions of property is involved in the decision of the court."—*Kansas City World of March 2, 1896.*

Sharks often weigh 3,000 or 4,000 pounds. They live partly on vegetables, but are voracious of everything. The white shark has been known to swallow a man whole.

The Limited Fast Express Train

leaving Chicago daily at 1:30 p.m., via the **NICKEL PLATE ROAD**, arriving at New York City the following evening at 6:30 and Boston at 8:45, is unrivaled, peerless, and incomparable for speed, comfort, and safety, with rates that are as low as the lowest. Trains consisting of baggage cars, buffet sleeping, and elegant day coaches, lighted by gas, heated by steam, and with all modern improvements are run through without change from Chicago to New York with through cars to Boston.

J. Y. CALAHAN, General Agent,
CHICAGO, Illinois.

Memo. No. 57.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, March 11, 1896.

No. 11.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 11, 1896.

THE SITUATION IN UTAH.

THE situation is a perplexing, yet not altogether a discouraging one. It is peculiar that all who labor in this field have spiritual encouragement to believe that there is to be a great work done in Utah, and yet the prospect of its immediate accomplishment is by no means flattering. There was a time when our elders were heard by large audiences and many returned to the old paths resolved to walk therein; but now the scene has changed, and only the few can be induced to hear, and it is the ones of a family, and twos of a city that yield obedience to the truth.

The policy of the ministry has not materially changed. They have universally appealed to the standard church books, and also to the teachings of Joseph, the Seer, and the history of the church under him.

For one year it was thought by some that the action of the General Conference of 1893 had interfered with the use of church history, in our work, to our hurt; but others thought not. This matter was, however, set at rest by the action of the Joint Council provided for in the revelation of 1894, when they said:—

Resolved that it is the opinion of this council that there is nothing in the resolution of April, 1893, on church history, that should in any way interfere with the preparation and publication of an authentic church history by the church.

Resolved, further, that it is the opinion of this council that church history, both ancient and modern, may be freely used as a means of information, for what the same may be worth.

During this year the ministry in Utah had not ceased to so use history though thought by some to be handicapped. This resolution however removed all doubt as to the wisdom of their course, and so this policy has been uninterruptedly the same from

the beginning; yet they have not been able to awaken the people of Utah from their lethargy. The facts are that the tendency of the Utah people has been to drift away from the books, both standard and historical; and hence an appeal to the books has no charms for them. With them what the church does is right and the end of controversy. This tendency upon their part will go far to explain the change in results. It could not have been because of a change of policy on our part, nor even a change of administration. The greatest change of any one period took place between 1879 and 1882 under the experienced and able management of Pres. W. W. Blair, whose zeal and devotion we all know to be equal to any of our ministry. Elder Joseph Luff in his autobiography relates how in 1879 Brn. Blair, Derry, Anthony, Deuel, and himself were received by crowded houses and many were added to the faith. Again he relates that he was returned to Utah from the fall conference of 1882, and on pages 254-5 he says:—

A change had come over the scene in Salt Lake, however, since the time of my former visit. The new chapel had been built, and we were no longer dependent in that respect; but the interest in hearing seemed to have died out or nearly so. The attendance at public preaching averaged from twenty-five to fifty and no effort we could make seemed to improve the situation.

In Salt Lake the situation remains to this day about as Elder Luff describes it. We have lost nothing of interest in these fourteen years, nor have we gained much. So it will be seen that the period of decline was emphatically from 1879 to 1882 just when we were so zealously and watchfully represented, and while we had a periodical especially devoted to the interests of Utah work.

There may have been other causes for the decline besides the one we have mentioned. We are inclined to think that there were some special causes, one of which was the part the church took in sending brethren to Washington in the interest of legislation touching polygamy. It certainly em-

bittered the people of Utah against us, and they did look, and have ever since looked upon this as done in a spirit of persecution. This policy may have been a mistake, but we are not prepared to say so. If we knew just how much or how little influence the brethren had in shaping legislation in Washington, and what the result would have been had they not been there, we might compare said results with results now obtaining and form some conclusion, but as this we cannot know, this question must be one of those to be laid aside for future adjudication. But this we do know, that the people of Utah misunderstood the motive prompting this action, and what was intended in self-defense and in the interests of truth and justice was interpreted to be persecution.

Another reason for their standing aloof seems evident to us to be that sense of conscious weakness which shrinks from contact with that manifestly stronger. What else could cause their authorities to forbid discussion with us under the special plea that God will care for his own work, while they feel it incumbent to defend that same work when assailed by others than the Reorganization? And what else could prompt their almost universal advice not to hear the Josephites? Occasionally we see in their own publications that a sectarian minister has advised his flock not to hear the Utah elders, and they interpret it to mean that he was afraid that his craft was in danger. Is not this philosophy as good applied to themselves?

Another cause for the present lack of interest is the attitude of the secular press. When the division existed between the People's and the Liberal party, the Liberal press was constantly advertising our work under the supposition that what was against Utah Mormonism was in favor of the Liberal cause, and to their interest to uphold. Now, since the division on national party lines, the press of both parties is anxious to draw within their lines Mormon support, and so with

fawning flattery the once "nasty polygamist" is an honorable man. Even the Salt Lake *Tribune*, once thought to be an uncompromising foe to the Mormons, and which voluntarily espoused our cause, has changed front. He who once in *Tribune* parlance was "old smooth-bore," is now "Hon. George Q. Cannon," and he who was once "the one-eyed pirate of the mountains," is now "that dear old man the Hon. Daniel H. Wells," etc.

It is said that one of the issues once existing between us is dead; viz.: polygamy; yet they are ever ready to defend it, and publish and keep on sale constantly books teaching and upholding the practice of this dogma. It is much as one of our associates once wrote: "You may go into a neighborhood and preach a sermon on the New Jerusalem, making not the most distant allusion to polygamy, and they will crowd the subject upon you for discussion before you can get out of the house."

We wish sincerely that our observation, after months spent in their midst, would justify the conclusion that they had practically abandoned this doctrine. We would then have more confidence in the sincerity of their declarations. But perhaps we speak hastily. Have they ever officially declared a practical abandonment? If so, will some one please point us to such official declaration? The famous "manifesto" says:—

And I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land.

This signed by the president of the church and adopted by the church in General Conference, plainly forbids the solemnization of plural marriages, but does not touch the point as to whether those already in that relation, when the manifesto was adopted, should continue in that relation or not.

How about the Constitution of the State of Utah, which Mormon delegates signed in the most solemn manner, and which was afterwards ratified so overwhelmingly at the polls? is there anything more in this document? Here it is:—

Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property

on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited.

It will be seen that this covers just so much as and no more ground than the manifesto, leaving untouched the question of practice on the part of those already involved. Perhaps, however, this is as much as the constitution should contain, and now it all rests with the legislature as to whether they will provide adequate penalty for such practice, or not. Have they done so, or will they do so?

But this is the darker side of the picture. Though we may not at present be able to reach the multitudes, there are honest souls in almost every place hungering for the bread of life, those who only need encouragement to enable them to face social ostracism and stand on the side of truth and right. The church should maintain as strong and vigorous a ministry in Utah as possible, and continue in love to the people, and with trust in God to strike sturdy, wise, and faithful blows, then the final results need not be feared. The fact that the weak force sustained in Utah has, notwithstanding these many and increasing obstacles, held their ground with unwavering interest for fourteen years argues that if their numbers are increased and they sustained progress will be assured. Shall this be done? or will the church continue to spend time and means in holding on? "As wise men, judge ye." That the opposition is weakening on some lines is apparent.

What in the present crisis would be good generalship?

AUTUMN LEAVES.

SUBSCRIBERS to *Autumn Leaves* for the year 1896 have undoubtedly been gratified by the fulfillment of the pledges of the editor, made during the close of the preceding year—to keep up the standard of the magazine and to make improvement so far as possible with the facilities at command.

The January, February, and March numbers of the *Leaves* have already spoken, indicating what its contributors have labored to present for the instruction and entertainment of its readers. Numerous excellent articles appeared in those numbers, the worth of which have doubtless been noted by many if not all the readers of the

magazine. The April number is also replete with excellent matter, rich in moral and spiritual value. We shall not undertake, nor is it necessary, to mention articles in particular. It is enough to state that the subject matter of the periodical has steadily fulfilled what was promised in its behalf with the numbers of the new year.

Its past and its present are well known as a means for good and an educational force among its readers, young and old. Its continued growth and success as a power for good is a matter of interest to the church as a body and to its membership individually.

Not through the sense of hearing alone is the heart, the mind, reached, and thoughtful attention obtained; it is also through the personal attention secured and held in the act of reading that much of the good work of moral and mental education is advanced. The practice of reading is invaluable in the work of self-help, self-education, self-discipline, and essential to the success of it. *What* one reads is also a matter of very great importance; for character for good or ill is determined by what one absorbs, retains; and is influenced by and made up of what is stored in the mind. "As a man thinketh so is he," is an old and often quoted phrase that has both practical and psychological truth as its basis; hence the need of furnishing children, young people, and adults with proper mental aliment that the standards of moral and spiritual truths erected and maintained be "true and righteous altogether."

It is said of a well-known popular writer that the works written in his later years gave evidence of the author's having retrograded; that they were not up to his former productions. And, the reason assigned for it was, that his later *reading* had not been of the high character that had been taken up by him in the past. He had degenerated by mental association with or absorption of matter that resulted in lowering his standards; hence the results were manifested in the written expressions, the literary productions of the author.

It has been and is our belief that the inspiration of the latter-day work is approaching and has entered upon what we might term the scientific or higher features of its development,

that is, the disclosure, the revelation of things in the complete light as truth defines them; viz., "as they have been, as they are, and as they are to come."—Doctrine and Covenants.

To us this means that actual, practical, constant manifestation and application of the principles and power of truth that shall constantly increase the light and power of its forces, attracting and retaining the love of the "true" and the "honest in heart" that shall cause the army of the Lord to become "very great" in its advocacy and defense of truth. Truth should be and is the most attractive and most potent force in the world. Nothing should nor can ever equal it in the scope and power of its hold upon the mental, moral, social, intellectual, and religious nature of men, women, youth, and children. It is the force—the only true force that can fully bring out, educate, rightly direct, properly control, carefully guard, and fully and ultimately perfect the social forces and intellectual powers of mankind. God is the creator of the divine faculties of the soul, the preserver and director of the admirable qualities of mind and heart with which he has so richly endowed the creature made in his image. No study can be equal to the course prescribed in the true realm of spiritual light; no enjoyment keener, higher, grander than that vouchsafed and to be vouchsafed to "the children of God."

If we can "receive it," casting off the incumbrances that hamper the way to light; those practices, foibles, and follies that to a great degree obstruct the path to "true knowledge"—which "is power," we shall receive more and see more of the possibilities of life and soul made manifest in the social amiableness, the inherent nobility, and the spiritual acquirements possible in "the glorious liberty of the children of God."

This is not merely a fanciful expectation, it is a correct and a true one—one that we may justly anticipate and labor for. The path to God is the way to what the uninspired mind hath not seen, that hath not yet entered into the heart—that prepared for those who seek to "see" and "do" his will in *all things*.

The best expressions of emanci-

pated human nature—the divine nature apart from the purely human, those manifest in nature's noblemen and noblewomen are, we believe, portrayals, portraitures—to a degree at least, of what we believe is to be seen and known in those who shall comprehend and grasp the scope of the spirit of the gospel. It cannot overlook nor fail to provide for the complete development of the children of the covenant. It is of God, hence comprehensive, complete, perfect.

We believe that the spirit of the work implies, clearly teaches, a complete harmonious development of the nature of man; that it designs to supply, to provide, the true education, the refinement, the happiness of our young people, and old people—of all; that the result of it will be pure minds, sound bodies, high standards, and rightly-directed powers and activities; that in all our work, literary and general, we should seek for, obtain, and apply the *inspiration of life* in this broad sense.

Our work is general and its spirit broad and far-reaching. We believe *Autumn Leaves* to be one of the factors for good in the cause and so commend it to our readers.

ANOTHER SPLIT IN THE CHURCH.

FROM present indications it is pretty certain that the Salvation Army which Captain General Booth has been so anxiously endeavoring to make a universal agent for the redemption of many from the lower haunts of vice in the cities all over the world in one grand army, will become divided, and an American Army be organized independently of the original English one.

Mr. William Ballington Booth, son of the General, and his wife, have been at work in America, and succeeded well in getting things in working order, and in securing the love and confidence of the Army on this side the great waters. But, for reasons that it is said do not all appear on the surface of things, the General in command of the whole army recalled the able general commanding in America, and proposed to send some other to take his place. This the American contingent protests against, asking that William Ballington Booth and wife be retained in the command.

So far has the contest gone that it is now in contemplation to make the American Army independent of the English entirely. Mr. Booth will be asked to remain, become an American citizen, and take command.

We suppose this is fitting and proper; though it does disrupt the magnificent idea of the elder General, that of a great army all arrayed under one banner, subject to one command, and knowing but one set of methods. The American methods of army work are said to be an improvement on those in vogue in England, and differ from them; owing to the difference of climate, localities, and the people among whom the labor is being done. But, alas! it emphasizes the fact that divisions will occur where human ambitions enter into the motives of those who engage in such measures for human redemption. Whence comes the Salvation Army? The Methodist Church in America was not many years old, nor many thousands strong when it slipped from the rule of its founder, John Wesley, and became exclusively American in its character. So it will be with this Salvation Army movement. It is the Devil's business to sow dissension, and he may be remembering the value of his tactics in diverting the forces of this Salvation Army.

STILL ANOTHER MEDIUM.

DULUTH, Minn., Feb. 24.—"Prof." Gilmore, an alleged medium, who has been communing with the departed spirits, while here, has been exposed by the turning on of the lights in the midst of an interesting seance. As a result the "professor" narrowly escaped being mobbed by a crowd of excited spiritualists. For several weeks the "professor" has been holding forth, and has been fairly coining money.

By the way, what kind of a conception of God is it that accepts the methods adopted by mediums as an expression of the workings of the intelligences of the universe? What capacity or sense of fitness is expressed in those who see in the means employed by mediums an evidence of divinity, worthy the workings and methods of the Intelligence who presides in the midst of all things? It is strange that anyone should be duped and deluded by such phantasies as those shown forth in the operations of spiritism. A wholesome share of the good sense of this world is helpful

in things pertaining to the world to come. Fanaticism and jugglery have no connection with true religion. They give expression to the latter who are free from the former.

IS IT WANTED?

THE Herald Office has received a number of requests for a larger-type edition of the Inspired Translation of the Bible.

In order to test the strength of such demand it has been decided to make the following statement and offer: The office will issue a new edition of the Old Testament—the Old Testament only, in the type in which this matter appears—bourgeois—and sell the same, bound in cloth, at \$2.00 per copy, in leather backs and corners at \$2.50, in full leather at \$3.00, and in higher-priced binding as ordered; provided, however, that orders for one thousand copies are sent in before beginning the work.

The required one thousand must be ordered ahead before work on the edition is begun, in order to guarantee sufficient sale to justify the outlay of \$2,000, the cost of the edition. Good, unglazed book paper will be used, if the edition is ordered.

The book would be some larger than the "Two Records"—the Book of Mormon and New Testament combined.

This also should be understood—that the New Testament will not be included in the work. It can be bound in, if desired, at an added cost of 75 cents—\$2.75 for the Bible complete. However, the type of the New Testament will be the large pica type of the large-type edition of the Testament.

The Herald Office management does not advise the issue of this work. The book so issued would be cumbersome and quite too large for general use. However, to answer the repeated requests of a number this offer is made. It is apparent that such editions cannot be issued to accommodate a limited number of persons.

The type of our present Inspired Translation of the Bible is as large and as plain as the Oxford and other popular editions of the Bible.

The above is respectfully submitted for consideration. Orders need not be accompanied by cash until books are issued.

Address the Business Manager, Frank Criley, at Lamoni, Iowa.

THIS IS FOR THE SUPERSTITIOUS.

ST. LOUIS, Mo., March 4.—A. K. McDonald, a copyist in the Recorder's Office, died last Sunday. When he was stricken by the fatal illness McDonald was working on record book No. 1313, he was engaged in entering deed No. 13, which was filed February 13. He will be buried by Undertaker Cullinane, whose place of business is at No. 1313 North Jefferson Avenue. The superstitiously inclined will construe these circumstances into an evidence of fatality.

The above, heading and all, is what we find in a leading daily. We reprint it for the benefit of any whom it may concern, though we hope it directly concerns none of our readers,

because the spirit of our work is so foreign, so antagonistic to the superstitious, that we take it for granted that none of our people are burdened with such vagaries as belief in the "thirteen" or "Friday" theory. It is only when individuals are insufficiently enlightened and strengthened by "the light of truth" that the fanatical element of spirituality, so-called, creeps in and a mysticism attended by fear attaches to their conceptions of spiritual things. "There is no fear in love," wrote the apostle; and it may be added, in harmony with the spirit of the liberty of the children of God, "There is no semblance of superstition in the spirit of the gospel."

We would just as soon start on a journey on Friday and in a company of thirteen as on another day or with a different number. The Apostle Paul was interested in "casting down imaginations." Like the work in which he took part our work is in opposition to all forms of the leaven of superstition.

SUNDAY SCHOOLS, ATTENTION.

TO AVOID duplicate orders for the *Gospel Quarterlies* all schools are requested to see that new secretaries or others do not send duplicate orders for *Quarterlies*. That is frequently done by newly elected officers remitting and requesting *Quarterlies* sent to their address, failing to make change of the old address—that of the former secretary or one ordering instead.

Neglect to order properly has caused loss of postage and much unnecessary labor. Please be particular, and oblige the business department.

EXTRACTS FROM LETTERS.

VICTORIA, Ill., March 2.

Rev. E. L. Kelley:—Inclosed please find \$10,—which my wife [Mrs. Bessie P. Temple] in her last sickness wished me to send you, in trust for the use of the church to which she belonged. While I am not myself a member I will faithfully execute for her, any directions or wishes of hers; and I am free to say, No better wife, mother, and friend ever lived. Will you please insert the inclosed obituary notice in your paper, and oblige,

Your friend,

J. W. TEMPLE.

We insert the foregoing letter of Mr. Temple, as it bears a just tribute to a worthy sister and exhibits her devotion to the Master's work, even in the hour of her departure to the

other side. His witnesses are indeed in the one family—in earth and in heaven.

WANTED, GOSPEL QUARTERLIES.

THE Herald Office wishes to obtain the following numbers of the *Quarterlies*, to be bound for use of the General Association. Who can furnish the numbers?

SENIOR GRADE.

Vol. 3, No. 2, April, May, June, 1895.

Vol. 3, No. 3, July, August, September, 1895.

INTERMEDIATE AND PRIMARY COMBINED.

Vol. 2, No. 4, June, July, August, 1894.

Vol. 2, No. 5, September and October, 1894.

INTERMEDIATE.

Vol. 3, No. 3, July, August, September, 1895.

EDITORIAL ITEMS.

WE call attention to the letter of Bro. S. W. L. Scott in notice of an extract taken by us from a late Indianapolis *News*. Our apology to Brn. Columbus and Leonard Scott for inserting the extract in HERALD is that the article as a whole seemed to us to reflect credit on the Scott family, rather than discredit; recognizing their devotion to what they held to be truth, and gave their life influence and talents to make that truth known to others. We further saw in the extract quoted the acknowledgement that the gospel of Jesus Christ as espoused by John A. Scott and his sons, with others of the Scott family, had by its spiritual grace and power made able advocates and defenders of the truth of Brethren Columbus and Leonard; worthy of the love and esteem of their comrades in faith, and the respect of the opponents of the work. We regret that Bro. Leonard was hurt, or offended; and while we assure him that the HERALD, though slow in attaining to majority, is earnestly striving to observe the force and properly estimate the value of the Savior's injunction to the disciples, "Except ye become as little children, ye shall not enter into the kingdom of heaven;" we ask him to pardon us our offense.

We publish on the cover of this week's issue a report of a purported decision by the United States Supreme Court on the divorce question, from which it appears that a national divorce law, applicable to all the States, is to be the finale of the present regrettable and baneful looseness made

possible under the varied and low statute standards of many States on this social question. The report may not be true; however, we publish the clipping for its moral effect. That the Supreme Court should lend the weight of its great influence in behalf of a national uniform legal standard by which the marriage relation would more sacredly be guarded, and regulated according to the law given man "in the beginning," and which permits of legal separation for but *one cause*, is in our opinion worthy of the high character and according to the exalted functions of said court.

Twenty-four have been baptized at and near Cameron, Nebraska, since Brn. Payne and Richards began labor there; others interested. This Sr. L. M. Richards writes in a recent letter. Sr. R. also states that Bro. Payne makes the truth so plain and apparent that *children* can understand it. That is right, and something we fear our elders often fail to do—make their meaning and points sufficiently plain and simple. The average elder so often quotes passages of scripture that he supposes such passages are fairly well known to the majority of hearers, while in fact they are not. Many speakers also talk too rapidly, forgetting that all cannot follow them closely. We believe men are safe in treating even well-known passages of scripture deliberately, thus making sure that their expositions are clearly understood by their hearers. Personally, we have listened very many times to analyses of the passages that support the first principles of the gospel and are yet not tired of so doing. We want to encourage the elders not to grow weary in doing their work closely and plainly. No one should fear lest what he preaches has been "heard before." The truth bears rehearing; indeed its plainest principles need to be well known and to be planted deeply in the heart and mind. Too much of the preaching receives a passing hearing; and some of it goes over the heads of audiences. Only that that is heard attentively, understandingly, and that finds lodgment in the heart, is effective. A minister engaged to conduct service in Windsor Castle was asked how he managed to preach to both the Queen and the hardworking servants, replied: "I

preach to the scullery maid and the Queen understands me."

Mrs. Henry Sheffer, a sister living at Cheboygan, Michigan, writes that she has awakened an interest in the faith and believes good would be done could an elder visit that place. Her husband desires baptism. Anyone writing them would be met at Cheboygan or Mackinaw. An open schoolhouse and a home await the coming elder.

Sr. N. V. Pearson writes from Hamon, Texas, including herself among the numerous scattered Saints who long to see the work established in the localities where they reside. Bro. T. J. Sheppard had preached there in August, 1894. She asks that elders in the Southwest labor at that point, where good could be done.

Bro. Quincy Anderson, of Ozark, Missouri, says the Saints at that point are at work on a new chapel, which they hope to complete by fall. Bro. Henry Sparling had been refused use of other church buildings, hence the movement for a church of their own.

The government of Peru—Roman Catholic Peru—is taking steps to secure legislation to provide for the registration of Protestant marriages; another factor in the separation of church and state; another step in progress.

Bro. W. R. Elston, of Houston, Texas, wishes the elders who can do so to make him a call. His address is No. 1615, West Street.

Mr. D. A. McAllister, of Marlin, Texas, whose letter we published in a late issue, writes of his growing convictions of the truth of our work, which he will obey and for which he hopes to do what he can. Like thousands of others he rejoices because having found the true way.

Bro. Edward Trimby, of Scranton, Pennsylvania, expresses the opinion that more frequent visitations there by the ministry of the East would be of great value to those already in the faith and result in additions to the church, of some now not far from the kingdom. Those of the fold need to be fed, he says, and a permanent organization established and maintained in that large city. Brighamite elders had called, but were readily rejected as out of harmony with the word.

Bro. I. P. Baggerly is laboring in Northern Missouri, where he will continue until General Conference.

A shock of earthquake in Berks County, Pennsylvania, was sufficient to break window glass in some places.

Events of the week: Spanish mobs have assaulted Consulates of the United States, at Barcelona and Valencia. Li Hung Chang, of China, and representatives of other nations have been delegated to attend the ceremonies of the coronation of the Czar of Russia—a significant fact. Italian troops have been defeated and almost annihilated in Abyssinia, the latter being aided, it is said, by Russian and French military experts. The Italian government ministry has resigned and the country is in an uproar. Henri Rochefort, the French editor, predicts a revolution in Spain; others predict the lessening of Italian influence in European powers and policies. Altogether, things in this world are moving and practically "in commotion."

Enterprising Oriental statesmanship seems under full swing at present, and its methods largely determining the course of modern politics in Asia and Africa. A detachment of Russian marines landed at the Korean capital on February 10, whereupon the king ordered the premier and seven others of his ministers beheaded. Japanese proclivities in the ministers are said to have determined their fate. It is supposed that in Corea, for the present at least, the office seeks the man.

Mothers' Home Column.

EDITED BY FRANCES.

"As the bright blue of heaven brightens into stars,
So God's great love shines forth in promises,
Which, falling softly through our prison bars,
Daze not our eyes, but with their soft light bless."

WE are in receipt of a letter from a brother in the field, charming in its contents, from which we give an extract:—

"A strong indication of growing compliance with the injunction, 'Come up higher,' has found expression by a noble Daughter of Zion placing in my hand a ring to be exchanged for cash at some jeweler's, and find its way to the tithing fund. The set of the ring has been valued at sixty-five dollars; what will be realized remains to be seen. The procedure on the part of this sister is certainly in evidence that, with her, the treasures of earth, with its glittering gems, are not to be compared with heavenly treasure. How cheering it is to see the children

of God comply with the various requirements he has made, nor is it being too rapidly done in these 'hastening times.'"

When a call was made by the Bishop for money to carry on the Temple Lot business, the response was so ready and willing that it became necessary for him to say, "Don't send any more." Do not all these things indicate that the Lord is moving upon the hearts of his people in preparation for the consummation of his work?

Another incident: In testimony meeting last Sabbath, a young brother arose, and while bearing his testimony the Spirit rested upon him in power and the gift of tongues came upon him. The interpretation not being given after a time prayer was made that it might be given. After the meeting was over a brother who was sitting near the young man who spoke, asked of another what they meant by praying for the interpretation of a tongue when no tongue had been given. When told that the young brother just in front of him had spoken in tongues, he stoutly denied it, saying, "Every word he spoke was in English." There were too many witnesses against him and he then said, "I noticed a change in his language at one point in his testimony, but it was all plain English to me. At first his language was broken and imperfect, but all at once it fell upon my ear smooth and elegant like this: 'Even as the rays of light shine upon all living things, vivifying and strengthening them, so in like manner shall my Spirit shine upon my people to vivify and strengthen them, if they obey the commands given them.'"

If we are tried in any way, let us remember that we have but to hold fast to the rod of iron and our Helper is near.

COMFORTING THOUGHTS.

BY SR. ALMIRA.

"I CANNOT be reconciled," thought a sorrow-stricken mother as she sat at the open window, gazing toward the churchyard in the distance, where recently had been laid the object of her fondest love. "I cannot be reconciled to the loss of my darling Gracie. She was the life and the joy of the household. Her prattling voice turned the monotony of domestic labor into the pastime of a summer's day. In my walks she was at my side, and at night she nestled in my bosom. She was mine—my child. O cruel, relentless death that tore her from my heart and left an incurable wound. Why should my child be taken, when I have ample means to meet her every want, and the children of the destitute be spared them? And again why are so many idiots and cripples suffered to live and my beautiful, perfect child taken from me, to whom she was such a comfort,—and more, from the world, when she bade so fair to move in the highest circle? Am I more vile than they who are so inferior to me and mine? Ah, no; for I have lived an exemplary life and taught her to lisp her evening prayer to the Father, God, and I implored him to spare her to me—my own, my darling Gracie. But alas! he sent the messenger, and bore her from my sight. If she could return, I would

be reconciled, even if another's hand should administer to her wants, and another's bosom be her pillow. If I only knew that she were happy!"

The mother bowed her head and dreamed. A white-robed personage stood by her side with a comforting message. He had witnessed all her sorrow and her murmuring thoughts, and he knew it was the human part that cried out in rebellion above the spiritual, so he came close to solace her. He whispered:—

"I came not to chide thee, afflicted one, but to breathe to you words of comfort concerning the Father's mysterious dealings. This sad affliction is a blessing in disguise. In the present you cannot fully understand it, but in the great future those unfathomable mysteries will be opened before you as plainly as are the experiences of one's childhood in after years. You loved your darling child, and it is right that you should, to a certain extent. Children are given for a comfort and a blessing, and she was the center of all your joys, all your hopes. You saw her suffer, fade, and die, and your heart rebelled at the dealings of that God you professed to love and revere. But he knew what temptations, what trials, what sufferings your child would have been heir to if you had retained her in this world of sin, and I was sent as a loving messenger to bear her from your arms, back to her home of eternal peace and rest. If she could come to you and have the most magnificent home on earth, she would be subject to the sins, pains, and disappointments of earth. She is secure from every woe in the fold of Christ—one of his little lambs. He bears them in his bosom, and they develop in the glory and the sunshine of perfect love. There is no sin there to hinder or tarnish their development. The curse that came by Adam's transgression was wiped out by the blood of Christ—"Suffer them to come unto me and forbid them not," is the evidence of the fact. The little ones have no sin of their own for they know not the plan of redemption, and where there is no law there is no condemnation. So dry your tears, cease your murmuring, and look up with renewed love to him who cares for your child. Lay your will on the altar, and the burden will fall at his feet. Think of the poor heathen mothers who sacrifice their loved ones to their gods. Think you that they love their children less than you do yours? Nay; they have the tie of nature, but in their blinded devotion they lay down their will and sacrifice the dearest object of their hearts to please their gods. In that respect those who are under the gospel teaching may look to the heathen for an example of devotion and trust. Your little one is not dead, for 'all are alive to God.' She is only asleep to you, and awake to Jesus, and when the trump shall sound you will behold your child more perfect than when she left you. And you shall dwell with her, if henceforth you are as obedient to God's laws as you would have required her to have been to yours. The child was his—he only lent it to you, then took it back where it never should know sorrow, never more know pain, never be weary, but with the harp and the voice of

an angel, praise him who is worthy of all praise.

"Poor, sorrowing one, cannot you believe that he in loving-kindness transplanted your child to paradise? Cannot you look up through your scalding tears and say, 'Thy will be done'? If not, trust and wait and power will be given. Mortals cannot comfort you, 'tis only the Holy Spirit that can assuage your grief and heal the wound. Accept it and fill your mission—be faithful to yourself, your family, and your God."

DAUGHTERS OF ZION.

IN Honolulu, Hawaiian Islands: Marcia Niau chairman, Cecelia K. Poepoe secretary, Victoria A. Tell treasurer; visiting committee Sisters Mele Kualaku and Mary Kaankun. Members: Emily and Mary N. Poepoe, Harriet Vaeller, Lillian R. Sanford, Mary Wahinealii, Mary Kaankun, Hannah Kalai, Annie L. Holbron, Elizabeth Poepoe, Elizabeth Holbron, — Kamoean, — Kanehina.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

ELDER HUGH SANDS, Bald Knob, Arkansas, earnestly requests the prayers of the Prayer Union in his behalf that he may be healed of a chronic abscess in his head.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

My beloved brethren, pray unto the Father with all energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure.—Moroni 7: 4.

Thursday, March 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Prov. 23: 19–26.

Thursday, March 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, March 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doe. and Cov. 64: 8.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

SLEEPY superintendent, sleepy school.

Just in time is just too late at Sunday school.

Teachers, do you draw out or pour out?

When do you commence preparing the next Sunday's lesson?

A good way to help along a failure in the Sunday school convention is to write to dif-

ferent parties to take part on program, telling each to choose his own subject. Another good way is to take most of the time for the election of officers and then top out with promiscuous recitations and select readings and take no time for the discussion of helpful methods, needs, etc.

Try either of the above and then listen to hear some sensible old brother say, "Well, I don't go much on Sunday schools nohow."

HINTS FOR THE SUNDAY SCHOOL.—NO. 2.

BY J. F. M'DOWELL.

SUPERINTENDENTS.

THIS class of individuals should be of the pleasant, attractive sort, so far as it is possible to obtain such. Do not place a "yard-long" faced man or woman at the head of a Sunday school. Life, activity, smiles, cheery words, a little ripple of laughter in place, all send light and gleeful feeling to young hearts. The word says: "Not with much laughter, for this is sin." Pupils require sunlight.

These leaders should not be too talkative in school so as to be wearisome; nor be dry discourses. *Superintend* is the idea—to have the charge of and oversight; to oversee. They should be exemplary, systematic, go-ahead, orderly, but not puritanical; avoiding all stereotyped formalities. They should so thoroughly acquaint themselves with the lessons, as to be able to answer questions from teachers or pupils, and thus intelligently preside. They should see that all class books are properly kept, and attendance noted, etc. They should be so conversant with the number and faces of all attending, that the absence of anyone excites inquiry as to cause.

TEACHERS.

These should be as carefully selected as possible. Those who will faithfully strive to be regular attendants, so far as lies in their power are desirable. They should be pleasant, agreeable, and instructive. They should be praying, humble folks—well acquainted with God's word; and, where possible, acquainted to some extent with oriental history and customs. The possessing of good Bible dictionaries is desirable. Dissect your lessons, analyzing carefully—question your own resources upon it, and be ready to *teach*. Draw your pupils out upon the lesson. Do not be a user of bywords, no matter how "convenient" or "expressive." You are teaching God's truth; let it be unmixed with foreign phrases. While a Sunday school teacher should be as well versed as possible in biblical truth, yet let no one when called upon to teach a class refuse on account of real or supposed inability; for in teaching others we instruct ourselves as well. Natural ability is essential, as is also acquired ability. The latter cannot be attained without practice. Young folks look upon older than they as possessing some knowledge of God's word and work, and to refuse to teach may betray a supposed ignorance, not very enviable.

LESSONS.

These should not be too lengthy. Brevity is the soul of wit, and it is the soul of truth. If any doubt, read studiously the Lord's

prayer. Lengthy lessons cannot be so thoroughly canvassed as a lesson ought to be. A casual reading of verses does not constitute a lesson, it is but the subject matter found in them. The lesson must be drawn therefrom. Time, thought, question, and answer are essential. The teacher ought to be acquainted with the lesson matter. To teach, implies the impartation of belief in or knowledge of that which may be read. As the time for Sunday school lessons is short, brevity is important as each one should act as a participant.

MAPS, ETC.

All schools as far as practicable should have maps of eastern and western * countries; good sized ones so the territorial divisions may be plainly outlined, thus being readily seen by the school. In lessons where towns, cities, lakes, seas, etc., are named, if these were pointed out by the superintendent at close of recitations, the contents of lesson could be more fully impressed upon the minds of pupils. Bible dictionaries give illustrations of seas, and surrounding country; of town sites, etc., that could be pointed out by teachers. The writer has what he considers a very good dictionary, well bound in cloth, and may be had for \$1.25. It contains engravings, tables, and five excellent maps, published by "American Tract Society," New York City, 150 Nassau Street. It is very complete, and treats quite fully upon various topics. Every teacher ought to have one. Where such can be had conveniently for primary classes, a blackboard and colored chalk texts artistically delineated are attractive. A board four feet long, two feet wide, set on a homemade easel, is a handy size. The blackboard can be easily made.

MONEY BOXES.

Whatever plan may be had in use for raising money, or collecting, we found a pleasant way as follows: Have a money box placed on a stand in the schoolroom, and at close of lesson work, have the pupils of each class, one class at a time, by number or letter, go in order to the box, and make their deposit. This gives a marching exercise, relieves the monotony of sitting, and looks very nice. The pupils will vie with each other in having money—for no child likes to be seen sitting in seat without making a deposit. And where teachers are able and have very poor children that may not be able to have a penny, give them one, but teach them independence, and the getting of a penny honestly for Sunday school. No parent should ever think of such a thing, if at all able, as sending a son or daughter to school penniless. The editor of *Hope* may be thought of as too much for money; but the writer is of earnest conviction that the saying, "the gospel *without* money or price," has been so erroneously taught, that the church has suffered, and may yet be suffering to some extent on account of lack of wisdom upon this. The gospel is of and from God, no one need pay for its reception; but at the same time money is ever needed for the prosecution of the work. Its publishing departments are not carried

* Western maps could be used for Book of Mormon and Doctrine and Covenants studies frequently.

on by pauperism; the ministry is not composed of pauperites, nor their families to be so considered. Money for books, money for cards, money for papers, money for necessities in all lines! The Sunday school officers and teachers cannot furnish all free. Children young, children old, ought to be taught that each one is an *actual helper*, not a looker-on, a receiver, and never to be a giver. There is more honor in independence than dependence. I pity the man, woman, or child that thinks and shall be taught to glory in the thought that they are "pulling through" in the real or supposed glory of the latter-day work upon the line of, "it has cost me very little." The Sunday school attendants all should give as able, and do it pleasurably. If account as to how much each class contributes is desired, let account be taken by each teacher ere deposit is made. Any who have not tried this method will find it a good one.

DISMISSAL.

The promiscuous dismissal of school may be remedied by class exits. The teacher leads her class to the door, thus extending a courteous "good-bye," and seeing them out personally. The class dismissal may be done by the superintendent announcing the preceding Sunday—and repeating on the day for use, a few-worded verse of Scripture as a dismissal motto. A class rising at tap of bell, with the teacher, will recite verse, and teacher leading, pass out, each class noting how orderly this can be done. This makes a very pretty showing, and avoids confusion.

LIBRARIES.

Where these may not be had, and yet books be desired, a method we have employed, and satisfactorily too, is this: The pupils understanding that attendance entitles them to a small card, have it understood that a small card of same kind as attendance one, may be had for perfect recitation of, say eight Bible verses, and not over sixteen any one Sunday to be recited. For four small tickets give one twice its size; two or three of second size to obtain a larger one; two of the larger gains a book, which may be purchased by superintendent or teacher, from treasury money; a book suitable to age of pupil, of course. Some very good books can be had for forty to fifty cents of from three hundred to four hundred pages of the *Alta* or other editions. The book is retained by winner. This incites to money contributions, teaching and showing the young what an accumulation of cents, nickels, and dimes can and will do for them; and that their money placed in Sunday deposit obtains such good results. The cards, of course, are exchanged, all coming back to the school, care being taken to preserve them, torn or badly soiled cards not receivable, thus requiring a longer time ere book be had. Of course money must be had, and "children" are encouraged to give.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the Government, nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln, 1860.

Letter Department.

Editors Herald:—From observations made on my recent visit to Pittsburg, Allegheny City, and Wheeling, I am persuaded that in those cities and vicinities there are mission fields as promising as any to be found in the United States, and that will, if occupied by faithful, competent ministers, yield as abundant returns as any others. By the grace of God I planted the work of the Reorganized Church in that region in the summer of 1860, following up that effort in 1864 to 1868 with good results, and I feel a keen desire to see the work of the Lord flourish there and prevail. A large amount of excellent work has been bestowed there in the past and has borne blessed fruit, and the work is now in the hands principally of converts made since 1868, and they, with some of the older ones, are doing good service for the Master and are rejoicing in the success attained. I greatly missed Brethren and Sisters Ells, Parsons, McDowell, Smith, Price, Faulkner, Savary, Hulmes, Brown, Winder, and Liston; also Brethren Spratley, Ebeling, George, and many other noble brethren and sisters who have passed on and joined "the great majority" in the paradise of God, and left names "like precious ointment" to cheer and gladden those who remain.

There are competent, willing workers in all the above-mentioned places, both in the church and the Sunday school; and there are not a few others who are coming to the work in an early day who will do much to build up the church and spread the knowledge of salvation to benighted, perishing souls.

I was pleased to see needed activity and watchfulness manifest in both church and Sunday school work, also to see unity and harmony following in these departments with no trace of jealousy, envy, or unholy ambition. Surely the Lord will continue to notably bless his work in all those places and give a rich harvest of souls to the patient, faithful laborers.

W. W. BLAIR.

ST. LOUIS, Mo., March 1.

Editors Herald:—Inasmuch as your columns are not often burdened with reports I thought a few lines might not be amiss. One of the difficulties we encounter in the work being done in St. Louis is the scattered condition of the Saints, and it is one of the mysteries of this world to me why it is that our people when moving to the city will oftentimes locate just as far from the church as they possibly can. My experience is that it keeps us busy to attend church regularly when living within half a mile or a mile of the place of meeting, instead of moving out four or five miles and then be unable to attend church either on account of car fare or want of time. Possibly this may be prompted by the spirit of faultfinding, so we refrain; but it will do the Saints who live in cities no harm to think of this a little.

From a spiritual standpoint we have made quite rapid progress during the past few months, and it is not uncommon to hear some of the members who have lived here for a

great many years say they have never seen our branch in a better condition. It is encouraging to all, and the crowds that attend our Sunday evening services are increasing, until the subject of enlarging our church building is crowding itself upon us as being a necessity. We appreciate the importance, however, of having the spiritual condition healthy before endeavoring to place brick and mortar around it. If the experience of the past few months continues, there is little doubt but what we would be perfectly safe should we commence laying the brick part to-morrow.

Though we are surrounded with modern Babylon on every hand, there is untold satisfaction gained by complying with the written word, assembling ourselves together and partaking of that Spirit that will lead us into all truth. The results of the Temple Lot suit do not weaken our faith in the least in this latter-day work. Truth will ultimately triumph if those to whom it has been intrusted prove worthy of their trust.

Your brother,

J. C. HITCHCOCK.

NASHVILLE, Mo., Feb. 27.

Editors Herald:—Your weekly visits do me much good and make me feel that "it's good to be a Saint." We recently came from the flint-rock regions of Barry County, where we have labored most of the winter. In my estimation this is an excellent field and should not be neglected. Of course an elder need not expect to find a well-improved country and a people highly polished in all the modern arts and customs; but there is plenty of Latter Day Saint material in that section, if it can only be developed. The people are poor, but poverty is not a disgrace, if one cannot help it. We missionaries will always find poor people wherever we go; and it is improper for a minister to enjoy the hospitality of such persons and then enter another neighborhood and make fun of and ridicule them on account of their poverty. Such conduct causes much comment and is detrimental to the work. The majority of our missionaries have not the cash to be too aristocratic and should endeavor to make those with whom we associate know that we can live upon most anything that anyone else can. As a rule most of the sisters put themselves to more trouble than is necessary when the elders come around. Dear readers, you will excuse me if I deal with a few plain facts. The Lord has promised to open up the way and provide the missionary with the necessities of life. Therefore it is not necessary for an elder to "drum" the Saints for money to pay their car fare from one point to another. This is not our business, it belongs to the Lord. If I had to do this kind of work I would quit preaching and go to work.

At present we contemplate holding a series of meetings about four miles northwest of Nashville. Our labors have been principally in new fields, "breaking new ground," and if our success this winter depends upon the number of baptisms, we will not be counted successful. We have tried to labor as the Lord would direct and trust next year we can

do more for the cause. This is all for this time, and I am like the brother from Kentucky, "You may hear from me again if some one doesn't jump onto this with both feet."

Possibly this manuscript may have to be sent to headquarters for correction before it is fit for publication. There may be a few "slang phrases" in it.

Yours for truth,

A. M. BAKER.

SYDNEY, N. S. W., Jan. 25.

Editors Herald:—Writing, this weather, is a labor. The heat of this summer is unparalleled in the history of this country. Mercury has registered 108° here in Sydney, while farther inland 116 to 120 has been reached—all in the shade. The heat along the coast of New South Wales has heretofore been tempered by the sea breezes, but we have lately had even a hot sea breeze. Deaths from sunstroke are common, the mortality being greatest inland. Old people and babies are falling as before a scourge, and there seems no abatement. Meteorologists are at a loss to account for this extraordinary condition. Were we to point out that greatest of weather forecasts in Luke 21, "The powers of heaven shall be shaken," we should perhaps meet only a smile of professional contempt. Even the elements bear witness to the arrival of the latter-day message. Gospel meetings suffer just now and we are merely existing, and panting for a change.

District conference convened at New Castle in the newly finished chapel of the Hamilton branch. Everything passed off smoothly and satisfactorily. It is not saying too much to announce it as one of the best yet held in this district. Many of the new Saints came away rejoicing, while the older ones were refreshed. The Spirit approved of the effort put forth locally, and (at a called meeting the day following adjournment) two brethren were pointed out by way of prophecy for future work. The much vexed "yea and nay" vote was put into actual working form to the gratification of all, and distrust and misunderstanding seem to have disappeared; at least we hope so.

Reports showed an excellent increase for the year, for the labor bestowed, and also improvement in other departments—notably Sunday school and Daughters of Zion. It was decided to have forty-five copies of conference opening edition of the *Plain Dealer* sent to the leading editors of newspapers in Australasia to enlighten as to the character of our work. It is hoped that the lines of distinction between us and the Utah Church will be clearly drawn, which if done will result in good to our cause in this mission.

We made an effort to get a correction in the Salvation Army's organ, the *War Cry*, but it failed. According to this paper the Army is doing a good work in Salt Lake City, though it admits that the collections are exceedingly small (so we doubt the good news).

Three more missionaries from the Utah Church arrived this month to relieve the present force. The "force" is no doubt over-

joyed at being "relieved," for they've done nothing but wear the time away, making an occasional futile effort.

Immediately after the conference Elder Kaler went into a four-nights' debate with a Mr. Bell, the ablest Christadelphian in New South Wales. The first two nights were taken up on the question "Does the Bible teach that the kingdom of God began to be set up in the days of Christ and the apostles and exists now in a progressive state?" (Kaler affirmed, Bell denied.) The last two nights were occupied with the question, "Does the Bible teach that man is dual in nature; viz., having a body subject to corruption, and a spiritual entity which exists, consciously, separate from the body in death?" (Kaler affirmed, Bell denied.) I was moderator for Elder K., and Mr. Mogg of New Castle for Mr. B., while an Anglican lay-reader (Mr. Card) occupied the chair; and a good one he proved to be.

While the attendance was less than expected, yet good was done. Mr. B. was surprised at the advanced position Elder Kaler took and found much of the thunder used in discussions with other religionists gone at once. His people were disappointed because we didn't affirm an "immortal soul" and therefore declared that Elder Kaler "hadn't touched the subject."

Mr. Bell proved himself a gentleman and a clever tactician and reasoner. Twenty minutes each was agreed on for each evening for the use of the Socratic method. Mr. Bell showed himself at home here and seemingly run his opponent into a corner several times, but Elder K. usually made up for it in his next speech. Here is a sample of Mr. Bell's questions:—

"Was Paul in the kingdom?" (Yes.) "Why then did he have a desire to depart or leave it, which was far better?"

Elder Kaler did not answer all questions as promptly nor in the way he wished. At the close I remarked to him that his questions were not the success he hoped, and suggested that it was new method to Elder Kaler. To this he replied: "O that's all right. I only objected to his delays because it consumed my time. But that fellow is no fool if he is a little slow." Publicly he stated, at the close, that he now had a better opinion of Mormonism and the men engaged in promulgating it than before the debate. The daily paper noticed the discussion each day, but made a sorry attempt. One report made Elder K. a fair spiritist and Mr. B. an infidel.

One was baptized during the discussion, and two here since my return to Sydney. It is my opinion that what ground we gain from now on we must work hard for in Sydney. We are not without discouraging and retarding features, notwithstanding we rejoice for what we've seen.

Mr. B. H. Roberts' book on Succession is at hand. His effort to throw discredit on the testimony concerning the anointing of the successor to the first Seer is considered out of harmony with past teachings received by converts here twenty-five to thirty years ago. Some who are now with us tell me they were repeatedly taught that "Young Joseph"

would yet take his father's place, and hence they expected his ministry. But when he did begin his father's work, the elders kept it from them (here) as long as possible, and when it was discovered threw discredit on the same. Bro. Ellis tells me this was the course of Elder Beauchamp awhile before the arrival of our pioneers, Rodger and Wandell.

If, as Mr. Roberts hints, the idea of "Young Joseph" being his father's successor is a modern invention, we would like to know upon what the president and elders of the Utah Church predicated that same announcement twenty-five to forty years ago. We should like to have the force who have come here to "relieve" kindly relieve our minds of this query, so we can make haste to abandon the house which Roberts claims will come under the category of President Young's prophecy, and on whose walls is written, "Mene, mene," etc. We are all open to conviction and they can begin their mission on us.

This week (on the 22d) this branch held an anniversary service, celebrating the arrival of the unadulterated gospel by accredited ambassadors (Rodger and Wandell) in 1874. This is in harmony with the request of Elder Wandell before his demise. All took part, old and young, and a pleasant evening was spent in recitations, songs, and instrumental music with a historical sketch by the writer. This is to be a regular anniversary from now on. It is also the anniversary of the reorganization of the Sydney branch by Elder J. W. Wight in 1893. Since then it has grown to three times its then size. Other churches have their anniversaries here, why not we?

Elder Kaler and wife are still at New Castle where he has had fair audiences in the new chapel since the debate. They expect to leave for home soon—Tuncurry.

For fear you may think the unusual heat is having an unusual effect on me, will close. Wishing you a successful conference,

GOMER WELLS.

BENNETT, Neb., Feb. 28.

Editors Herald:—On the 21st we started for Wilber, to attend the Sunday school association and district conference. A few hours' ride through a country that indicated by the small cornstalks, empty corn cribs, and dusty fields that nature had withheld the necessary amount of moisture to cause this productive country to bring forth in its strength, brought us to our destination, a pleasant little town where the saloons and churches seemed to have struggled for the ascendancy in numbers and votaries; but the former have long since written victory on their banner.

The reports of Sunday schools indicated quite an advancement in this line since the organization of this district. The organization was opposed by some for awhile, but on obtaining a better understanding of its advantages, they have become efficient supporters. Thus it is, brethren, in all advanced steps in life; when you have an understanding beyond your associates, stand firmly, wait patiently, and educate them to your position. Truth will triumph. The officers are entitled

to praise for the wisdom, patience, and indomitable courage manifested in their work. The evening entertainment was encouraging and instructive to the young. What a power for good the Sunday school work is! And its opportunities are just beginning to be realized. Many of us realize something of our loss by not having such privileges in childhood.

Our genial and respected missionary in charge was with us, assisting by wise counsel and encouraging with words of comfort. It was with pleasure we noted that although it is well on to seven years since we traveled with him in Northern Minnesota, he has changed so little and gives evidence of years of useful service to the church. He delivered two sermons that enlivened our souls as the water from an irrigating ditch does the withering vegetation on the parched lands of Western Nebraska. We felt that "it is good to be a Saint in latter days."

We had a vast amount of business to transact in our conference and were very thankful that our apostle was with us and his apostolic wisdom was manifested "for the perfecting of the Saints." The district is prospering, the mission field is widening, and opportunities for spreading the work were never better. May we all move wisely with an eye single to God's glory, lest we become entangled with those peculiar combinations that sometimes arise in districts where good opportunities are found.

The loss of the Temple Lot case has had no effect on the faith and hopes of the Saints in this district. We were somewhat surprised but not dismayed. Every Saint I have met who donated to the fund seemed to be renewed spiritually and was rejoicing in his religion more than usual. We have done our duty. What more could be asked? God permitted men to condemn Christ in court, cast Paul in prison, crucify Peter, and drive the Saints out in Missouri according to their interpretation of their laws, yet those who did their duty were accepted and blessed and God's work will be accomplished just as he designed. Some said, "God will secure the lot in his own time and I won't donate a cent." Yes, and the gospel will be preached in "all the world" "in his own time;" but will we help and receive the benefits? Think of it.

I never enjoyed more light in my work than this year, and can see that the faithful Saints can say the same.

Your colaborer,

W. E. PEAK.

TUNNEL HILL, Illinois, Mar. 2.

Editors Herald:—Bro. J. F. Henson and I came from conference to Tunnel Hill on February 17 and held nearly a two weeks' meeting, Bro. Henson doing most of the preaching. I never saw such an interest in Tunnel Hill branch before. They came from far and near. The house was crowded almost ever night and all seemed to be very attentive.

There were twenty-eight baptized, Bro. Henson doing the baptizing; so the good work moves on in these parts.

Bro. Henson left on the 29th. I go to De Soto to-morrow to look after the interests of

the work. There are some members there but no branch. Some there wish to be baptized. I shall try to further the work all I possibly can. In bonds,
W. R. SMITH.

WEIDMAN, Mich., March 2.

Editors Herald, Dear Brethren:—I wrote some time ago from the place where Musser had given us such a going over, telling you some were believing the gospel and thought they would obey soon. Well, last Sunday a week ago, we baptized five of them at Coleman. Others are believing, and the good work goes on.

Yesterday Bro. J. R. Beckley baptized a man and wife here. More seem quite interested. It does me good to see the young ministry coming to the front and helping to uphold the banner of King Immanuel. Bro. Beckley has been in the work about five years and is doing a good work for the Master. May he go on and have many bright jewels in his crown when Jesus comes to crown the faithful servants. May God inspire every young minister with a spirit of spreading the gospel word to a nation perishing for want of the words of life. We want more help, dear young brethren preachers, get to the front; help is wanted everywhere.

When I see so many young men who have been called to the work and see them doing so little to spread the work, the words of hymn No. 1075 come to my mind:—

*“Why stand ye idle, waiting
For reapers more to come,
The golden morn is coming,
Why sit ye idle, dumb?”
Mount up the height of wisdom,
And crush each error low;
Keep back no works of knowledge,
That human hearts should know.*

Ever your brother and laborer for Christ,
F. C. SMITH.

Original Articles.

CRITICISM AND CONTROVERSY. NO. 2.

BY J. R. LAMBERT.

BRANCH officers are required to labor with the members, and report from time to time their spiritual condition. The courts of trial provided for in the law — “common court,” “Bishop’s court,” and “High Council”—are required to carefully hear and consider evidence, and *decide* guilty or not guilty. Now, can some one tell us how the branch officers, and the members of the above-named courts, can do all this work without judging?

Again: when persons are proven guilty of criminal or unchristianlike conduct, they are presented to the respective branches of which they are members, that the branches may expel, or decide what the proper punishment shall be. Can they do this

without judging? So we conclude that when we are told unqualifiedly that none have the right to judge we are told that which is not true.

The foregoing positions are made much stronger by reference to latter-day revelations:—

Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—D. C. 64: 7.

In Doctrine and Covenants 68: 4 we are commanded to teach our children the principles of the gospel; also to teach them to pray, and to walk uprightly before God. We are forbidden to be idle, greedy, and worldly-minded; and it is said that the idler shall be had in remembrance before the Lord. We are to observe the Sabbath day to keep it holy. And the Lord says of certain conditions which had obtained among the inhabitants of Zion,

These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdrey carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

In Doctrine and Covenants 46: 1, the Lord says, when speaking of sacrament meetings:—

Nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

The above passages clearly show that the inhabitants of Zion are required to decide upon very important matters which affect official claims, spiritual standing in the church, doctrine, works, etc. The ministry, if faithful, are invested with the right and wisdom to judge, in exact proportion to the nature and duties belonging to the offices to which they have been called. Good hearts, sound minds, and the authority and enlightening influences of the Holy Spirit are all needed that we may be qualified for this important work. Not only needed, but they are *essential*. And with the restoration of the divine plan came all the needed provisions for its

establishment and perpetuity, that the faithful might be saved in the “everlasting kingdom of our Lord and Savior Jesus Christ.”

And all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—D. C. 1:4.

Thus, under the divine plan, the means of knowledge, growth, and protection are afforded. The members of the church, holding no priesthood authority, can “speak in the name of God the Lord, even the Savior of the world,” *as members*, by virtue of the divine Spirit to which they are entitled, as an abiding “Comforter.” The officers speak in the name of the same Lord, and by the same Spirit; but they speak as duly authorized ministers of the word and representatives of Christ, each one in the particular office to which he has been called. The teachers and ministers of the church are to teach by the Spirit of truth; and those who are taught are to receive by the Spirit of truth. Thus teacher and hearer understand one another, and both are edified. They (the people) should follow so far as God authorizes them to go, *walking in the light*, and making their constant appeal to divine standards. Thus they are safe, and God’s name is glorified; the people are *in fact*, “taught of God,” and the finality is *eternal salvation*, grand and complete!

Some seem to think that if the wording of the preacher, or the one speaking in prophecy or by inspiration, represents the correct sentiment, then certainly it is of God. But latter-day revelations show clearly that it is not of God unless spoken by the Spirit of truth. In this respect the Book of Doctrine and Covenants throws a flood of light upon a very important matter, and thus meets a special demand of the last days, when there were to be false Christs, false prophets, false apostles, false teachers, and false inspirations, both within and without the church.

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life, But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and wo unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.—D. C. 50: 1-3.

In paragraph 4 the Lord invites the elders to reason with him that they may understand. He talks to them very plainly about their calling, and with that strongest of all rebukes, that of love, he reproves them for having received spirits which they "could not understand," and receiving them "to be of God."

Paragraph 5 tells us that neither the preaching nor receiving is of God unless it is done by the Spirit of truth. The closing words of this paragraph and the first part of paragraph 6 read as follows:—

Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.

I have quoted at length, because every sentence is important; and even now it would be much better for the reader of this article to read the entire section.

Why did the Lord tell the church in May, 1831, that there were hypocrites among them? I suppose it was because he wanted them to know it, was it not? Then he wants us to believe that good men are good, and

that evil-minded men are evil, does he? Certainly. He wants us to believe that which is *true*, always, and not that which is false.

Why did the Lord tell the church about false spirits, and false inspiration, and instruct the elders how to detect and expose that which is not of him? Evidently because he wanted them to know all these things, and not be deceived. Why did the Lord tell the Saints that preaching and receiving the gospel is not of him unless it is preached and received by the Spirit of truth? Because he did not want them to preach and obey in that way. Why not? Because it is "*not of God*," and will not secure eternal salvation.

Paragraph 3 tells us that there were hypocrites among the Saints even at that early day; that some had been deceived, and that this gave the adversary power. It is more than probable, is it not, that those who were deceived by these hypocrites believed them to be true servants of God? If so, the conclusion is easy. Believing an evil-minded person to be a model minister of Christ, or a model Saint, as the case may be, does not bring us nearer to God, but takes us nearer to Satan. Then the further conclusion is a logical one, and not at all hard to reach; viz., that to believe an arrant hypocrite to be a true Saint, *is not charity*. What is charity? "The pure love of God," the Book of Mormon says. God, then, is the only one who possesses this love in its fullness. Does this love, or charity, blind God so he cannot see our imperfections? Hardly. Does a portion of it blind anybody else? I think not. As I view it, the high standard of the gospel is, to see men and things *as they are*; and even though evil-minded persons may be seeking every means known to them to injure, or destroy you, you have no disposition to do the person any wrong, or return evil for evil received. Charity "thinketh no evil."

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth

under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold, this commandment is given unto all the elders whom I have chosen.—D. C. 52: 4, 5.

The above pattern is in harmony with the teachings of the Bible, but is more complete, and plainer than any one passage in that sacred volume, which I am now able to call to mind. No person of experience in the Church of God, who is truly spiritually-minded, can fail to admire it, and see therein one of the strongest evidences of divine wisdom and love. It is plain, comprehensive, and complete. To me, it is one of the grandest productions of Joseph the Seer. Among all the varieties and peculiar phases of false inspiration which have made their appearance since 1831, the time when this revelation was given, not one can be found which agrees in every respect with this pattern! Why is this? Because God is its author. He knows all the wiles of Satan, and has given to his people a perfect guarantee of safety.

But a divine pattern, given to the people of God, is given *to be used* as often as occasion requires; and, therefore, somebody must use it. The Lord says:—

Behold, this commandment is given unto all the *elders* whom I have chosen.

The term "elders," as herein used, evidently applies to all who hold the Melchisedek priesthood, which priesthood

holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.—D. C. 104: 3.

As the presiding responsibility is vested with the elders, the Lord evidently designed that they should be prepared for all the duties belonging thereto, and to properly meet the peculiar exigencies that might arise, caused by the manifestations of Satan's power and inspiration.

Doctrine and Covenants 17: 8, 9, throws light upon the responsibility of the eldership, and shows that it includes the highest officers in the church:—

An apostle is an elder, and it is his calling

to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and giving of the Holy Ghost, and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

In section 46 Doctrine and Covenants we are instructed concerning the gifts of the Spirit; and in the closing portion of paragraph 7 we are furnished with excellent proof of the correctness of our position. After telling what the gifts of the Spirit are; for what purpose they were given; and warning us to “beware, lest ye are deceived,” the Lord says:—

And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

Now suppose some elder of the church should present the substance of what I have adduced from the Doctrine and Covenants to a congregation of Saints, from the pulpit. Would it not sound strange for me to address that same congregation of Saints, at a subsequent time, and say to them, that I was sorry that any should speak against the gifts? that it is too much for any human being to say that this gift is of God, but that one is not? Let us, I beseech you, not leave the revelations of God, for so sure as we do, we will go into the dark.

WHERE IS THE WISDOM?

In *Herald* of the 5th inst. appears an item copied as an editorial, from the *Indianapolis News* of the 25th ult. over the signature of Kalgos, upon which please grant me space to make a remark.

The statement is somewhat reflective on my father's family, of which I appear to be the chief factor of invectives; and were I ignorant of the grounds upon which such attacks are based and passive with respect to results, no expression partaking of the nature of reply would be essential. And had Kalgos been definite as to the *cause* impelling his reference to

my boyish tricks, perhaps this article would be unnecessary. That I was a mischievous lad, I do not deny, but that I was “unruly and brooked all parental restraint,” I do deny, and feel to rejoice in after life because of my loyalty to parental authority and influence.

Kalgos knows that an overgrowth of Campbellite influence was thrown around me when at the ages of ten and twelve years by his own kith and kin, to persuade me away from the home hearth, to bring trouble on my parents because of their Latter Day Saint faith. They sought by every conceivable method, aided by preachers—some of whom were closely related to Kalgos, to cause me to so act as would bring disparagement to Pa and Ma, and disrespect to their religion, with a view to win me over and ordain me to champion the ever-changing Campbellite cause. Their failure in this regard, I suspect, is what actuates Kalgos to pick up these childish episodes, which his kind are responsible for, and throw them to the public. But, sometimes, “curses, like chickens, come home to roost.” We dislike to be found guilty by Cain, and to receive sentence from Ananias and Sapphira.

That I fell into the habit of chewing tobacco with the “other boys,” I willingly confess; but that I ran away from home for the purpose of begging it, neither Kalgos nor any other person has the right to say. Of one thing I am quite certain: a preacher of the Disciple persuasion would stealthily get the “filthy weed” to me in opposition to Father's will.

As to begging for something “to eat,” or being “barefooted when the ground was covered with snow,” my memory is utterly at fault, if it be true. And here this argues the insufficiency of my father's table and resources to supply the children's necessities; a low dash to bring discredit. Father was a poor man, in this world's goods, but “rich in faith,” moral, and intellectual endowments, and “heir of the kingdom” eternal. He labored incessantly, both manually and intellectually, and as far as memory serves me, had his table spread with the common luxuries of life, and as plentifully as the “common people” of that country. Why,

some of Kalgos' near relatives came and *bought produce of my father* in those days. He brought his family consisting of wife, two boys, and four girls, through some trying hours; but not one of them was, or is now, indisposed to labor at anything honorable. My father stood up for his faith and lifted on high the weapons of eternal truth; and it meant the downfall of Campbellite air-blown bubbles; and herein lay the secret of malice toward him and family; and, thanks to the Giver of all good, his two sons have at least the *disposition to try* to keep the standard in as pure an atmosphere, though he, (peace to his memory,) has passed behind the veil, sleeps in the quiet of the just.

Well do I remember an evening in the old home west of the chapel devoted to us Disciples, when Father and family were upon their knees in prayer, just before retiring to rest, and a shower of stones was hurled against roof, door, and windows by a crowd of young people returning from the service. This occurred in good old Disciple days. Perhaps Kalgos can inform us where the responsibility for this act lay. We have an idea where it will lodge when my father meets them before a competent tribunal “some sweet day” “by and by.”

But while I peruse the item questions crowd upon me, among them the following: Is the *Herald*, that peerless official church organ; that expositor and representative of *sound doctrine*; quite hard pressed for matter? If not, why submit to its columns the version of secular journals with reference to “boyish tricks” so highly chromatized with prejudice and hate, which contribute nothing to the spread of the gospel, but materially lowers the standard of clean journalism? Did the *Herald* copy said item in order to give me opportunity to reply? Then why place me in a position to defend myself against *two attacks* instead of *one*? The *News* from which the *Herald* copied could have been sent me, and had I then disposed to reply or correct could have met the original with better grace—not bearing the “wound” “received in the house of my friends.” Why has the *Herald* the right to so change the base of the battle in such a way as to render unavoidable the

turning of batteries on the ranks of our own? Is it right to cause mutiny among our ranks? If so, the *wisdom* of such proceeding does not yet appear. It places clubs in the hands of our foes to slay us—to weaken our position. We have enough of the “silly” to reply to every day, against Joseph Smith and family, without the *Herald* joining hands to circulate more of it, to impose greater and unnecessary labor. In more than one instance have I felt the force of an opponent's “cuteness” in snatching unwise editorials from the recognized authorities of the church. It is the *public*, the wavering, doubting, unsettled public who are endangered to be carried away by the flood which the dragon throws out of his mouth. Just two weeks ago I replied to an M. E. divine who made an onslaught on the church. He quoted a statement or certificate of fourteen men to the effect that Bro. Joseph's defense of his father in the *Saints' Herald*, contained language “obscene,” and his teaching tended to “free loveism” and “spiritual wifery.” This is published in Canada, pamphlet form, by Pomeroy. Would it be wise to print or copy such in the county papers? No, some unscrupulous or low-lived person would snatch it, and use it as a club against the work. Again; the Board of Publication recently reminded us all to do something to increase the subscription of the *Herald*. Now, I am enlisting the interest of numbers of people in the latter-day work at California, Michigan. Reports are busy with my name; Satan is alive;—he isn't dead over here yet; and the condition of heart and mind is very tender. Could I do anything for the *Herald* among them and take the issue of February 5, for a sample copy? I am not averse to talking over childish things, as a child among children, but “when I became a man,” I endeavored to “put away childish things;” and it appears that the *Herald* is a long time reaching its majority in such things.

I have sufficient to bear without the journals of the day going back to my childhood and carrying over into my future path such silly childishness as will be enlarged upon and distorted to my hurt. It will avail the enemies of the Scott family nothing to attempt

discredit by “fables.” We have reached the years of accountability and stand on individuality; and looking across the horizon of the past, are enabled to see more clearly the grounds of *ill will*; and we are inclined to continue in the work taught us and exemplified by our father, whom, we believe, God inspired to shine like a planet over against the murky cloud, causing the mists of Campbellism to evaporate into the nothingness which they really are. And when the results of the work meet at the great door of God's house, the welcome accorded one will be accorded the other, and a proper dividend determined without Kalgos or the *Indianapolis News*.

Good will toward all,

Yours, hopefully mischievous,
S. W. L. SCOTT.

TO THE EXECUTIVE COMMITTEE OF
MINISTERS' ALLIANCE, OF SAINT
JOSEPH, MISSOURI.

My apology for delay in answering your objections to my admission to the Alliance is a combination of business and sickness. The objections focused would be, “I believe that Joseph Smith and the Book of Mormon were inspired, in a Bible sense.”

You deign to call this “a grave error,” and “a heresy.” You offer not one scriptural text to prove either assertion. If I am in such gross error and a heretic, why not as friends point out from a scriptural standpoint the evidences of my error and save not only me but my following in St. Joseph and thousands of others from this gross disception?

It is an easy matter, brethren, from a mind filled with a mixture of prejudice against and ignorance of our position to cry out “heretic! heretic!” So the ancient religionists treated Paul, calling him a ringleader of the Nazarenes and of a sect everywhere spoken against. In Paul's answer he says:—

After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.—Acts. 24: 14.

History repeats itself; I am worshipping the same God with Paul and am preaching the same blessed gospel, and with him believe all things in the law and in the prophets. In your rejecting my name you have simply ful-

filled the words of Christ who said, “They will persecute you.” The history of this case is a counterpart of Paul's experience.

As ministers for Christ and students of the Bible you should know that there are unfailing rules by which to test every principle, or creed, or teacher, or prophet, or discipline; whether it be Baptist, Methodist, Presbyterian, Latter Day Saint, or any other creed. By a proper application of the scriptural method it will soon appear who are evangelical and who are heterodox.

Jesus says:—

A tree is known by its fruits.

He whom God hath sent speaketh the words of God.—John 3: 34.

He that knoweth God heareth us [the apostles].—1 John 4: 6. (See also 2 John 9.)

All these indicate positively that the words of the apostles of Christ—the doctrine of Christ—should be a test of the truthfulness of any system. We fear not to be tested by this, the only legal and fair standard. Are you willing to go before the public with a representative of our faith affirming the scriptural correctness of your church or churches, and we in affirming the scriptural correctness of our church and the divine authenticity of the Book of Mormon? If you wish to free St. Joseph of this heresy, you have an opportunity.

Joseph Smith presented to the world a religious philosophy which in every respect harmonizes with the plan presented by Christ and promulgated by his authorized servants. If so, how can he be the impostor and deceiver the wicked world would have him? If he was an instrument in restoring the gospel in its primitive completeness, why do you call me a heretic for believing it?

I am prepared to prove from the Scriptures that he thus did. He presented Christ as the only Redeemer and the great teacher sent from heaven to reveal the perfect system. He presented as the gospel of Christ: faith, repentance, baptism by immersion for the remission of sins, the laying on of hands for the reception of the Holy Ghost, and to heal the sick, etc., the resurrection of the dead, and eternal judgment.

If you will take the trouble to read the tracts sent, “What we believe,” and the “Voice of Warning,” they will

give you the scriptural texts in evidence.

In organization the church is formed after the ancient pattern: apostles, prophets, etc. (See 1 Cor. 12; Eph. 4.)

We, with you, believe there was an apostasy from the original Christianity and that the dominant power destroyed the pure plan, and instituted a manmade system, I presume you will not deny this. With all the combined efforts of the "Reformers," good men as they were, they failed to reproduce the church after the ancient pattern. Even all combined will fail to fill the ancient pattern in organization and doctrine.

This great work of "restoration" was to be accomplished by inspiration. (See Rev. 14: 6.) Joseph Smith and others testify that they were visited by a heavenly messenger and received instruction as to church doctrine and organization which resulted in the restoration of the gospel and establishment of the kingdom of God as anciently organized. He testifies that he knows he saw an angel. What more did Paul? Others have received the gospel and are enabled to testify by the same Spirit that they know the work is divine, thus proving the truth of the Savior's promise, that "he that will do the will of the Father shall *know* of the doctrine." Can you testify that you know the peculiar creeds you represent are true?

Either Joseph Smith was inspired to do his work or he by natural wisdom surpassed all who preceded him in the reformatory work, as the results plainly show; as he in organization and doctrine came nearest following the pattern.

Joseph Smith as an inspired man will stand every Bible test, even to being persecuted by the religious world (which you are aiding in doing), and even sealing his testimony with his own life, leaving behind him the kingdom restored. (Dan. 2: 44; Isa. 29: 4, 9, 10-14, 17, 22, 24.)

Isaiah 29: 9, 10 denotes condition of people; 11, 12 a book to come forth (verse 4); 13, 14 an inspirational work to begin because of darkened condition; in verse 13 same as Daniel's 2: 44; verse 17, the time when this work will begin—just before the restoration of Lebanon to a fruitful field. Verse 18, a miraculous power will

attend the coming forth of the book; verse 19 and the poor shall have the gospel preached unto them; verse 22 Israel will advance and begin to gather back, be freed from their bondage, and inhabit their own land.

This great restoration is also contemplated in Isaiah 40: 1-11; 12: 11, 12; 18: 3; Malachi 4: 5, 6; and in many other places too numerous to mention.

By your action you say I am not "evangelical." I most emphatically protest against this inferred charge and to the contrary assert, and am able to prove, that according to Webster I am preëminently orthodox, being sound in faith and strictly in harmony with the gospel of Jesus Christ, whom I preach in his true light, as I understand it.

Let me say in conclusion. If I am in harmony with the gospel; if I preach Jesus Christ and him crucified; if the church I represent is in harmony with every elevating principle whether moral or spiritual;—have you not done me an injustice by your acts? And let me warn you to consider well your ways lest you be found fighting against the work of God. And lastly, Have you not violated that law which says, "Any evangelical minister can unite with the organization," etc.

I write this, largely to enlighten you as to our position and to give you a chance to make reparation.

Yours for truth,

J. M. TERRY,

Pastor L. D. S. Church.

ST. JOSEPH, MISSOURI, Feb. 14, 1896.

GOD'S LOVE.

O MY Father, if it be possible, let this cup pass from me.—Matt. 26: 39.

What a wailing cry to go up unto the ears of the Almighty one! The Son had but little before had deep solicitude for his followers, praying earnestly for their union with each other, such as he and the Father had maintained; but when the full force of what he was about to suffer came upon him, the human seemed for the time to gain the ascendancy. Yet he said, "Thy will, not mine be done."

"If it be possible;" but no, it was not possible. And so the suffering had to be endured.

We turn to see what the anguish must have been in the bosom of the

Father. This Son, of whom he had made the announcement at his baptism, "This is my beloved Son in whom I am well pleased;" this Son, who was with him in the beginning before the world was, he was now going to sacrifice for us.

His love is so much beyond ours in intensity that our human intelligence can scarcely grasp a tithe of its fullness and depth. We are amazed at Abraham, and have felt so much pity for him when told to offer up his only son, but his hand was stayed. Not so with God's dear Son. God did not stay the cruel mob as he did the knife of Abraham.

But what must have been the feelings of that loving Father when the piteous cry came to his ears, "O, my Father, if it be possible, let this cup pass from me"! But "not my will, but thine, be done." Our Father did not harden his heart; it was still tender, loving, and pitiful as ever; but for all these nations lying under the curse, his children by creation, though wandering far away, there was no salvation save in the death of his Son. He must let him suffer, because he loved us, too.

So the Father upheld him by his presence, and enabled him, while listening to the scoffs of the mob about him to say, "Father, forgive them; for they know not what they do." But for a little time, while suspended on the cross, the Father saw fit to withdraw even his presence from him. And O, what a cry of anguish we hear in that moan! "My God, my God, why hast thou forsaken me." From the time his prayed in the garden, not one word of complaint was heard from his lips through all the physical suffering he endured, until his Father saw fit to hide his face from him. Then what a wail was heard! Surely heaven as well as earth felt the shock. No wonder the rocks were burst asunder, and the vail of the temple rent in twain. No wonder the multitude fell upon their faces as dead men.

And all this was for us, because God loved us so much. Who can sound the depths of the passage,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

I am so glad that word whosoever is there, for that includes you and me.

Yes, praise the Lord, I am not left out. His death has made him my Savior; his resurrection has given me victory over the grave; and his ascension gives a promise that he will return to dwell with us on the earth in a purified state.

Let us stop for a moment and think how we would feel if we had made a great sacrifice for another, and that one had made no response, gave back no answering love, nor seemed in the least to appreciate what we had done. No one, even the most hardened, would hesitate to condemn us for being so ungrateful. And yet many in this land of Bible privileges act just that way toward our blessed Savior. After all he has done, after all his great love, they turn their backs with scorn and derision. His bleeding hands and feet are nothing to them. They would not treat an earthly friend like that.

The promise of a friend who will be dearer than a brother does not move them, the new heavens and the new earth wherein dwelleth righteousness has no attraction for them; but to the loving and obedient, the promises are precious, and they rejoice in the liberty wherewith Christ has set them free.

MRS. M. J. PHIPPS.

Conference Minutes.

NORTHEASTERN KANSAS.

Conference convened at Netawaka, Kansas, February 22, at 10:30 a. m.; Bishop E. L. Kelley presiding, assisted by Elder J. Arthur Davis; J. Baillie secretary. Remarks by E. L. Kelley and J. A. Davis. Reports of branches: Scranton 97, Topeka 8, Netawaka 59, Atchison 60, Centralia 12, Fanning 72, Baker no report. Reports of ministry: E. L. Kelley, P. Cadwell, J. T. Davis, J. Arthur Davis, W. S. Pender, W. Lewis, D. Williams, W. Hopkins, H. Green, J. Buckley, Bro. Powell, H. Parker, J. Baillie, C. E. Guinand, J. B. Jarvis, W. Gurwell; Priests Bro. Hudgens, J. Cairns, J. D. Price, Bro. McDougal, Bro. Thomas, P. Pement; Teachers Boston and Oxendale; Deacons J. W. Burns and J. Patterson. Report of committee on dividing line of Northeastern Kansas and Spring River districts: South line of Bourbon, Woodson, and Allen counties is the dividing line between the two districts. Report accepted and committee discharged. Bishop's agent's report: On hand last report \$10.45; received \$19.70; expended \$27; on hand \$3.15. A collection was taken to defray expenses of record book and a book for conference minutes, and to have copies of the *Plain Dealer* sent to principal newspapers in this

district. Delegates to General Conference: J. T. Davis, W. S. Pender, H. Parker, J. Arthur Davis, J. Cairns, J. Buckley, G. Gurwell, C. E. Tillinghast, J. D. Price, Bro. Hudgens, Bro. McDougal, W. Hopkins, H. Green, W. Lewis. Delegates were instructed to vote in favor of holding General Conferences every year as has been heretofore. Alexander Cherry was ordained an elder and two children were blessed. Motion prevailed to sustain all church authorities and district officers. Preaching by Elders E. L. Kelley and W. S. Pender. Adjourned to meet at Atchison on June 20 and 21, at ten a. m.

GALLAND'S GROVE.

Conference convened at Dow City, Iowa, February 28, 1896, at 10:30 a. m.; presidents C. E. Butterworth and W. W. Whiting in chair, Nellie Rudd secretary. Branches reporting: Union 43, gain 4. Camp Creek 44, gain 3. Galland's Grove 280, loss 3. Harlan 69, loss 1. North Coon 46, loss 3. Mason's Grove 146, loss 1. Dow City 105, Coalville 39, Salem 68. Pilot Rock 21, gain 4. Elders reporting: J. T. Turner baptized 1, W. A. Carroll, J. Pett, J. M. Baker, J. F. McDowell, H. M. Daniel, C. E. Butterworth, W. N. Booth, C. J. Hunt, J. R. Rudd, A. Jackson baptized 1, B. Salisbury, W. W. Whiting; Priests J. Carlson, R. Wight, D. Brewster, W. Galland; Teachers J. L. Butterworth, J. T. Spence, G. A. Housington, J. O. Booth. Bishop's agent's report: On hand and received since last report \$485.54; expended \$451.60; on hand \$33.94. C. E. Butterworth was chosen delegate to General Conference. David Brewster and Albert Crippen were ordained elders. The action of the Mason's Grove branch in expelling W. H. S. Brown was sustained. Preaching by J. T. Turner, W. W. Whiting, D. M. Rudd, and C. E. Butterworth. Adjourned to meet at Auburn, Iowa, at call of president.

POTTAWATTAMIE.

Conference convened with the Council Bluffs branch, February 29, 1896; J. P. Carlile and W. W. Blair in charge, Thomas Scott and S. V. Pratt secretaries. Branch reports: Council Bluffs 240; 1 baptized, 2 received, 8 removed, 5 expelled. Wheeler's Grove 91; no change. Crescent 153; 3 received, 1 removed. Hazel Dell 62; 1 removed. Fontanelle 29, no change. North Star 93; 3 received, 4 removed. Boomer 24; 1 baptized. Ministry reporting: Elders S. V. Pratt, R. McKenzie, P. Anderson, H. N. Hansen, J. P. Carlile, D. Parrish, D. K. Dodson, J. Carlile, baptized 2, J. S. Strain, T. W. Williams baptized 24 in the year, J. Basset; Priests G. W. Needham, T. Scott, J. Evans, A. B. Mair, L. P. Jensen, and S. J. Roberts; Teachers I. Carlile, Jr., W. Deuel, and F. Hansen; Deacon Bro. Altrop. Bishop's agent, J. P. Carlile, reported: On hand and received \$443.47; paid out \$314.58; on hand \$128.89. Resolved that the revised Book of Rules be adopted to govern in the conferences of the Pottawattamie district. Resolved that we request General Conference to return T. W. Williams and H. N. Hansen to this district. Delegates

were instructed to vote for Lamoni as the place to hold the next General Conference. Resolved that our delegates vote for annual conferences. Resolved that a collection be taken up in each branch of the district for the purpose of defraying the expenses of delegates to General Conference. Resolved that district president be requested to confer with the missionary in charge and provide for two days' meetings throughout the district. Resolved that elders and priests not employed as branch officers labor under the direction of the district president. J. P. Carlile was elected district president and J. Charles Jensen secretary. J. P. Carlile was sustained Bishop's agent for next three months. W. W. Blair and T. W. Williams were elected delegates to General Conference. J. A. Yochem was ordained a priest and it was ordered that a license be issued to him. The committee on a church building in Carson reported favorably to the building of a chapel and asked the assistance of conference in regard to the matter. Report received, committee continued, and Samuel Wood added thereto. Resolved that the conference indorse the action of this committee and that we give it our moral and material support. Preaching by Brn. W. W. Blair and H. N. Hansen. Adjourned to Underwood the last Saturday in May, 1896.

NORTHEASTERN ILLINOIS.

Convened with the reorganized first Chicago branch, February 1 and 2, 1896; F. G. Pitt president, S. C. Good secretary pro tem. Branch reports: Mission 124, loss 5. Unity 26, loss 1. Sandwich 63, gain 1. Streator 31, no change. DeKalb 38, no change. Plano 192, loss 6. Chicago 119, gain 4. Ministry reporting: Elders F. G. Pitt, J. B. Roush, C. D. Carter, W. Strange, and S. C. Good; Priests G. H. Henley, F. Earl, and F. M. Pitt. Bishop's agent's report: September 25, 1895, on hand \$94.86; received since \$313.20; paid out \$238.88; on hand \$169.18; F. G. Pitt was sustained president and M. J. Danielson secretary for ensuing term. Delegates to General Conference: F. G. Pitt and wife, I. L. Rogers, J. B. Roush, and William Strange. A petition requesting the return of Bro. F. G. Pitt to this district was sustained by the conference. Preaching by Brn. Geo. H. Henley, J. B. Roush, and F. G. Pitt. Conference adjourned to Mission, Illinois, June 20 and 21, 1896.

CENTRAL NEBRASKA.

Conference convened with Clearwater branch, February 22, 1896, at 7:30 p. m.; W. M. Rumel presiding, Levi Gamet secretary. Ministry reporting: Elders D. W. Shirk, Gamet, and Rumel; Priests Jackson and Downey. Branch reports: Clearwater 58; 1 died. Evergreen 29; 2 removed. Deer Creek 45; 1 received, 1 died. Bishop's agent's report: On hand and received \$39.74; paid out \$40; due agent 26 cents. W. M. Rumel was sustained president of the district and Levi Gamet secretary and Bishop's agent. By resolution conference requested Irvin Mengel to labor in Northwestern Nebraska, in the places most accessible to his home, as

circumstances permit. Preaching by Elder H. O. Smith. An enjoyable time was had. Adjourned to meet with Deer Creek branch, July 25, 1896.

Sunday School Associations.

DES MOINES.

Convention convened at Des Moines, February 28, at ten a. m.; Etta Springer superintendent, Sheldon Armstrong secretary. Schools reporting: Des Moines, enrollment 38, Head Grove 55, Eden 20, Perry Hope 15, Angus 11, Valley 50, Oskaloosa 47, Pekay 24. The treasurer's report was read and accepted. Brn. C. Scott and Wm. Thompson were chosen delegates to the General Convention. Officers were elected for the following year as follows: Etta Springer superintendent, Wm. Johnson assistant superintendent, Sheldon Armstrong secretary, and Emma Park treasurer. By motion it was decided that each school raise all the money it could to help defray the delegates' expenses to the General Convention. At two p. m. the question, Is the Sunday school and its teachings as necessary as the preaching of the word? was presented for discussion; the question was discussed by W. Johnson, Vina McHarness, W. Thompson, W. Maitland, M. H. Cook, John Price, Etta Springer, C. Scott, and others. In the evening a literary program was given which was enjoyed by all present.

Miscellaneous Department.

QUORUM OF APOSTLES.

To the Quorum of Apostles; Greeting:—The time for conference work is approaching, and our part of it is of such a character that it will be needful for us to meet as early as the first of April. I therefore give notice that on the first day of April, 1896, the quorum will be expected to meet in the Temple at Kirtland, Ohio, at ten a. m. It is desirable that as many of the members of the quorum as can will be on hand promptly, for there may be very important business come before us. And may God ever bless our convening that his name be glorified.

ALEX. HALE SMITH,
President of Apostles' Quorum.

THIRD QUORUM OF ELDERS.

Will the members of this quorum please make reports of labor performed in the past year, and place the reports in an envelope addressed to the Third Quorum of Elders, care of Henry A. Stebbins, Temple, Lake County, Ohio. Please have them in by April 6.

JOHN T. KINNAMAN, Pres.
CHARLES P. FAUL, Sec.

CLARKSDALE, Missouri, March 2, 1896.

FIRST QUORUM OF TEACHERS.

You are hereby requested to report at once to the secretary in order that our quorum report may be made ready in time for General Conference. Some of the members have not been heard from for two or three years and

their whereabouts are unknown to the secretary. Please give this your attention. We want to hear from all as soon as possible. Address me at Independence, Missouri.

GEO. H. HIDY, SEC.

CONFERENCE NOTICES.

Texas Central district conference meets at Cook's Point branch on the 21st inst., at ten a. m. Sunday school association meets at same place on the 20th inst. at seven p. m. Let every branch and school be represented. Everybody who can come; we want to have a good time.

Yours in bonds,
E. W. NUNLEY, Dist. Pres.

BORN.

LEETUN.—Orin Cornelius Leetun, born January 18, 1896, near Holmes, Iowa. Blessed February 13, 1896, near Holmes, Iowa, by Elder C. Scott.

BAUGHMAN.—Elven, son of Mr. H. M. and Sr. Irene Baughman, was born November 29, 1895, and blessed at the Saints' chapel, Galland's Grove, Iowa, February 23, 1896, by Elders C. E. Butterworth and A. Jackson.

MARRIED.

DE LONG—HARTMAN.—At Greenville church, near Lamoni, Iowa, on Sunday, March 8, 1896, Mr. John R. De Long to Sr. Gertrude Hartman; Elder R. S. Salyards officiating.

VAN TRUMP—CRACRAFT.—In the church in the Des Moines branch, Des Moines, Iowa, Sunday, March 1, 1896, at the close of the morning service, Elder Nicholas Stamm officiating, Mr. William Van Trump and Sr. Lizzie Ellen Cracraft, all of Des Moines. The contracting parties were accompanied by the "best man" and "bridesmaid;" and were marshalled to the front of the stand, where in the presence of a house full of friends, relatives, Saints, and spectators, Bro. Stamm celebrated the rite in an efficient and pleasing manner.

DIED.

MEFFORD.—George Mefford died at his residence in Douglas Township, Harrison County, Iowa, February 13, 1896. Born in Logan County, Kentucky, May 11, 1810. United in wedlock with Miss Elizabeth Hunt, July 20, 1832. Baptized into the Church of Jesus Christ of Latter Day Saints by Daniel Hunt, in 1844. Removed from Kentucky to Harrison County, Iowa, in 1850, where he has continuously resided. This marriage was a happy one. His faithful wife preceded him to the paradise of God several years. To them were born fourteen children, thirteen of whom were reared to man and womanhood. Of these, eleven are now living all of whom reside in and around Woodbine, except two daughters. His grandfather, Jacob Mefford, was a soldier in the Revolutionary war. Bro. Mefford's character for honest, upright manhood was manifest in all his dealings with mankind. He loved the truth, was an elder in the church, and was faithful unto death. His dying wish was that his three grandchildren, whom he had raised, the sons of Sr. Elizabeth Lumley, might obey the gospel, and live a Christian life, and he requested the writer to endeavor

to persuade them so to do. Thus has passed to his rest another true witness for God, in full hope of a glorious resurrection. His funeral sermon was preached at his residence on the 16th inst. by Elder Charles Derry, assisted by Brn. Kibler and Wight. A very large concourse of people evidenced their deep esteem for Bro. Mefford by their presence.

HEINAMAN.—At his home, January 19, 1896, Bro. A. G. Heinaman. The brother was born April 22, 1855, in Red River County, Texas; joined the church March 15, 1879; baptized by W. T. Bozarth; was ordained deacon the same day. Bro. Heinaman leaves six children and many warm friends to mourn. The brother lived a faithful Christian and was of great use to the church. He was always willing to do his part, always earnestly contending for the faith. He passed through many trials and persecutions, but lived true in all circumstances, and died with a bright hope of the first resurrection.

COOPER.—Charles William Cooper, son of Bro. Charles and Sr. May Cooper, died February 24, 1896, aged 1 year, 5 months and 19 days. The child was sick only about twenty hours, and was taken, as it were, without a moment's warning. Funeral sermon by Elder H. E. Moler, assisted by Elder Albert Haws, in the United Brethren church. A large concourse of relatives and friends attended the funeral. Although a severe blow, the young parents have borne up bravely.

BORLAND.—Near Florence, Nebraska, February 17, 1896, at the home of his son, Bro. James L. Borland; aged 78 years, 5 months, and 5 days. The deceased was a member of the church in the Martyr's day; was baptized into the Reorganization May 12, 1867, at Pleasant Grove, Harrison County, Iowa, by Elder S. D. Condit; was ordained a priest in September, 1867. Interment in Forest Lawn cemetery; funeral sermon by Elder F. A. Smith. He leaves four sons, a daughter, and grandchildren to mourn their loss.

MARBLE.—At Davis City, Iowa, March 1, 1896, Abel Marble. He was born May 4, 1804, in Chenango County, New York. United with the church in 1840, and came into the Reorganization in 1861; baptized by Elder Samuel Powers, who also ordained him an elder in 1864. He was the father of ten children, seven of whom, together with an aged companion of eighty-five, survive him. Funeral from the Saints' church, Davis City, March 1. The sermon was from Job 5:26, by Elder Robert M. Elvin. There was a large and attentive audience, the number of aged people were especially noticeable.

TEMPLE.—On February 24, 1896, in the 69th year of her age, at her home in Copley Township, Knox County, Illinois, Sister Bessie P. Temple, a worthy member of the Reorganized Church of Latter Day Saints; a sincere Christian, a loving wife and mother, a true friend, a kind neighbor; loved by all who knew her, and mourned as a loss by the society in which she moved; and most deeply of all by the home circle in which she was loved and prized as only such a wife, mother, counselor, and friend is valued by husband and children. Dear, faithful heart, rest in peace!

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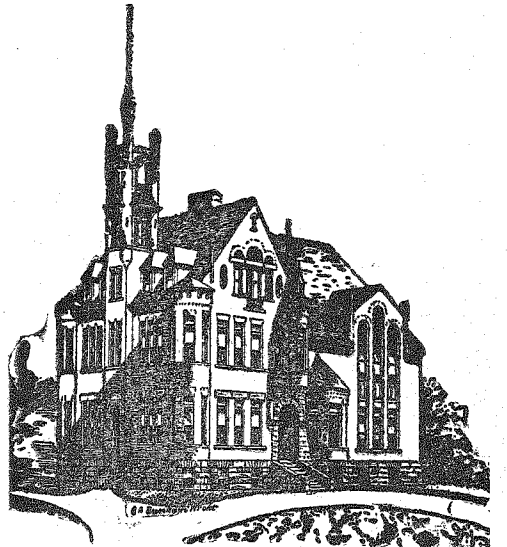
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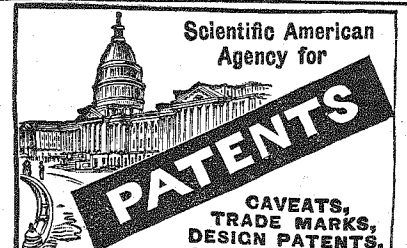
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THE SAINTS' HERALD.

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

Vol 43.

Lamoni, Iowa, March 18, 1896.

No. 12.

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JOSEPH AND JESUS.

JOSEPH was a sheperd. Genesis 37: 2.

Jesus was the Good Sheperd. John 10:11.

Joseph was sent by his father to seek his brethren. Genesis 37: 13, 14, 16.

Jesus was sent by his Father to seek and save his people. John 3:16, 17.

When Joseph's brethren saw him coming they sought to slay him. Genesis 37: 20.

When Jesus came on earth, the Jews, his people, sought to kill him. Matthew 2: 20.

Joseph was put in a pit and raised from it. Genesis 37: 28.

Jesus was put in a tomb and raised from it. Matthew 27: 59, 60.

Joseph was sold for twenty pieces of silver—the price of a slave under age. Genesis 37: 28.

Jesus was sold for thirty pieces of silver—the price of a slave of full age. Matthew 26: 15.

Joseph was carried down into Egypt. Genesis 39: 1.

Jesus was carried down into Egypt. Matthew 2: 13, 14.

Joseph was tempted by Potiphar's wife. Genesis 39: 7.

Jesus was tempted by Satan in the Wilderness. Mark 1: 13.

Joseph was condemned by a false witness and put in prison. Genesis 39: 19, 20.

Jesus was condemned by false witnessess and put to death. Matthew 26: 59, 60.

Joseph was put in prison with two prisoners: one is saved, the other hanged. Genesis 41: 2, 3, 22.

Jesus was crucified with two prisoners; one he saved, the other was hanged. Luke 23: 39-43.

Joseph became Governor, Ruler and Savior of his people in Egypt. Genesis 41: 6, 43.

Jesus was Governor, Ruler and Savior of his people on earth. Matthew 2: 6.

Joseph was thirty years old when he began his public ministry. Genesis 41: 46.

Jesus was thirty years old when he began his public ministry. Luke 2: 23.

Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper. Genesis 41: 38, 39; 39: 23.

Jesus was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in his hand. Luke 2: 40; Isaiah 53: 10.

Joseph went about doing good, laying up food for the famine. Genesis 41: 46-49.

Jesus went about doing good and healing the sick. Matthew 4: 23, 24.

Joseph's people had to come to him for their temporal food. Genesis 42: 3-10.

Jesus' people all have to come to him for their spiritual food. John 6: 48-51.

Joseph knew his brethren; they did not know him. Genesis 42: 8.

Jesus knew his disciples; they did not know him. Luke 24: 16.

Joseph gave to his people freely, without money or price. Genesis 42: 25.

Jesus gave to his people freely, without money and without price. Isaiah 55: 1.

Joseph's brethren all had to bow down to him. Genesis 42: 6.

Jesus' people all have to bow to him. Philippians 2: 10.

Joseph was one of twelve brethren, the Patriarchs. Genesis 42.

Jesus had his twelve disciples, the Apostles. Matthew 10: 2.

Joseph made himself known to his brethren after they supposed him dead. Genesis 45: 1.

Jesus made himself known to his disciples after they had seen him laid in the tomb. Luke 24: 36-40.

Joseph said to them, "I am Joseph your brother, whom ye sold into Egypt." Genesis 45: 4.

Jesus said to his disciples, "It is I, myself; handle me and see." Luke 24: 39.

Joseph forgave his brethren their trespasses. Genesis 45: 3-8.

Jesus forgave his people their sins. Matthew 9: 2-6.

Joseph had a beloved brother, Benjamin. Genesis 43: 29, 30.

Jesus had a beloved disciple, John. John 13: 23.

Joseph wept over his brethren. Genesis 45: 15.

Jesus wept over his people. Luke 19: 31.

Joseph dined with his twelve brethren, he the twelfth. Genesis 43: 16.

Jesus supped with his twelve Apostles. John 13: 14.

Joseph loved his father and nourished him. John 47: 11, 12.

Jesus loved his Father and obeyed him. John 15: 10.

Joseph was blest by his father. Genesis 49: 22-26.

Jesus was blest by his Father. John 3: 35.

Joseph's father received his son as from the dead. Genesis 46: 30.

Jesus' Father received his Son from the dead. Matthew 16: 19.

Joseph had been a man of sorrow in the pit. Genesis 42: 21.

Jesus was a man of sorrow in the garden. Isaiah 53: 3; Luke 22: 44.

Joseph's garments had been stained with blood. Genesis 37: 31.

Jesus' garments were stained with blood. John 19: 33.

Joseph's life seems to be without blemish. Genesis 39: 2-6.

Jesus' life was without blemish. 1 Peter 2: 22.

Joseph was clothed in fine linen. Genesis 41: 42.

Jesus was wrapped in fine linen. Matthew 27: 59.

Joseph's bones were raised from the grave and carried up to the earthly Canaan. Genesis 50: 25.

Jesus arose from the grave, and was carried up to the heavenly Canaan. Luke 24: 51.

Joseph was raised from the prison to a post of honor and power. Genesis 41: 40-43.

Jesus was raised from the grave and crowned with glory and honor. Hebrews 2: 9.

Jesus' earthly or reputed father's name was Joseph. Matthew 1: 18.

The man who begged the body of Jesus and laid it in his own tomb was named Joseph. Matthew 27: 57-60.

When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace." Luke 2: 29.

When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive." Genesis 46: 30.—*J. E. C., in Watchman and Reflector.*

SOME PARKHURST EPIGRAMS.

REV. CHARLES H. PARKHURST, D. D., in his initial paper for young men, for *The Ladies' Home Journal* (in February issue), gives brilliant emphasis to his text, "The stuff that makes young manhood," by the frequent employment of forcible epigrams. He considers a proper "getting ready" as the greatest value in preparing for life's work, and upon this point flashes his strongest, brightest lights in brilliant radiance.

Putting a buttercup to school will not graduate it a butterfly even if it is a very good school. Its only wholesome ambition will be to be as good as it can as a buttercup.

I have watched a good many brooding hens, but I never saw one facilitate the hatching process by pecking the shell. The chick on the inside will get out if he is worth it.

More men are injured by having things made easy for them than by having their path beset with difficulties, for it encourages them to stay themselves on circumstances, whereas their supreme reliance needs to be on their own personal stuff.

Young men are constantly worrying lest they be failures and nonentities.

Every man will count for all he is worth.

There is as much a science of success as there is a science of hydraulics.

The less a young man talks about luck and untowardness of circumstances, and the coquettishness of popular favor, and the like, the better for him and for the world to which he owes himself. Every man will have all the power he earns, and the power that he has will tell, not because people like it or like him, but because it is power.

Personal pressure can no more be hooted down, or voted down, or argued out of existence than can the push of the wind or the pull of the moon. If you weigh a ton you will exert a ton's pressure.

There is probably such a thing as genius, although ninety nine hundredths of it is doubtless the name which lazy people give to results which others have earned by hard work in those hours when the lazy people themselves were either sleeping or wishing they could gain it without toiling for it.

There is faculty enough in almost anybody to become genius if only all that faculty were lumped.

We are more likely to find a good destiny by going afoot than by riding.

The world cares very little for experts, and the course of events is only infinitesimally determined by them.

The man whose entire capital is one of enthusiasm will be conspicuous for his abundance of torch, at the same time lacking the timber which the torch exists primarily to enkindle.

Sowing still antedates reaping, and the amount sowed determines pretty closely the size of the harvest.

Empty barns in October are the logical sequence of empty furrows in spring. The young man may as well understand that there are no gratuities in this life, and that success is never reached "across lots."

During these months of extraordinary unrest in foreign politics, the *Review of Reviews* devotes its attention in large measure to international affairs. Its editorial department discusses matters in South Africa, the attitude of the great European powers, and the most recent phases of the movement among the nations for the arbitration of disputes; the March number also contains a most timely

article on "The Government of France and Its Recent Changes," by Baron Pierre de Coubertin; "A Review of Canadian Affairs," by J. W. Russell, and a character sketch of "Cecil Rhodes, of Africa," by W. T. Stead. It can hardly be said that the *Review of Reviews* is narrowly provincial in its outlook on men and events!

THE CARE OF THE AGED.

WHEN a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in consequence of age are the weakest. A man of threescore years and ten, and over, is like an old machine that by proper care given to its condition has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered. But if worked carefully and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engineer controlled it. In these fast times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can succeed in prolonging their lives five or ten years, or more, it will greatly enhance our happiness.

—*Medical Review.*

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Memo. No. 58.

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Mark H. Forseutt, Lamoni, Iowa.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, March 18, 1896.

No. 12.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 18, 1896.

KIRTLAND CONFERENCE QUESTION.

THE Conference for April, 1895, decided by vote that the session for 1896 should be held at Kirtland, Ohio.

The brethren at the point openly designated by the conference as the one at which the session for 1896 was to be held took the action of conference as decisive, and in proper time selected of their number men qualified to perform all the duties appertaining to making suitable preparations for the holding of the session there. From the knowledge of these men thus chosen of the needs of the assembly, their judgment as to the number of those likely to be present, their observation and knowledge of the place and the facilities of the dwellers there to care for the assembly, and the amount of expense likely to be incurred by each, this committee made their estimate of what it would be proper to fix as the price of board per week for those attending the session. This they presented in a statement to the church through the HERALD, as was proper and right.

The matter should have rested there. What had been done was in accordance with resolution of the body, and the best judgment of those chosen to act in the matter for all; which judgment the men were and are amply qualified to exercise. It was not and is not the province or business of those living either east or west of Kirtland to interfere and do what these men were chosen to do; or to revise and correct what they did, according to conditions, prices, etc., obtaining and ruling in other localities.

The disposition not to pay tribute to Cæsar is strong in many; and is commendable at proper times and in proper places; but in the case of the coming session of conference at Kirt-

land it is not proper, neither commendable.

No further discussion of the question of the price of board, or the sort of accommodations to be offered and enjoyed at the conference will be permitted in the HERALD. Quite enough has been said and written on the topic—more than enough in some directions, as it involves the question of motive, which is always of questionable propriety, and in this case unnecessary and out of character.

Personally, we believe the price is little enough under the conditions existing; and we advise those who had intended going not to be deterred by what has been said and written about it. However, if there are any who are of the mind to resent the action of the committee, we advise them to drop the discussion of the matter and stay away, as it would be improper to take the spirit of dissatisfaction and fault-finding with them to conference, to spoil not only their enjoyment of the session but the peace and good will and enjoyment of others, who believe the cost of attending to be not too high, or who are willing to cheerfully submit to the judgment of their brethren to whom the arrangement and decision were assigned.

We are getting tired of the exhibition of bad taste among those who are not contented with letting those properly appointed to do business for the body to attend to their duties without interference while doing them, and unnecessary criticism and fault-finding after the work is done. It is causing sensible, capable, conscientious, painstaking, but sensitive men to hesitate about accepting appointments in which work for the body is required of them; and is even causing some to refuse such appointment, because they do not care to submit themselves to the ordeal through which such criticism calls them to pass. It is time for better things.

WE see by the Shelby County *Republican* that on Monday, March 2, Bro. Jonas W. Chatburn was chosen mayor

of Harlan, same county, by a majority of forty-three in a total vote of four hundred and ninety-one. It was an election held under the operation of a new order of things, and hence the choice of Bro. Jonas was a fine compliment to him. The *Republican* has this to say of it:—

Judge Chatburn's election to the mayoralty of Harlan by a decisive majority is only one of the many evidences of the sincere respect the people of this town have for him. The conceded popularity of his opponent, ex-Mayor Baughn, adds considerable prestige to the victory. We have no doubt Mayor Chatburn will administer the affairs of the city with justice and impartiality. What more could anyone wish?

SECRET SOCIETIES.

WE have been so often importuned about secret societies that the subject is getting worn.

So far as the church is concerned there is no provision in its rules, charges, obligations, and duties for secret societies. Neither is there rule, command, nor enactment against them. Whether persons belonging to the church may, or shall not join secret societies the church has made no rule, or order. It is a matter of personal conduct left to the discretion of the members to exercise at their will.

Personally, and as a member of the church, we have neither time, nor money to spend in the necessary attendance upon any of the societies called secret, or partially so, now so numerous and fashionable among men. The demands of the most of them on the time and means of members, we think might be expended to better advantage in a different direction; but that is an opinion, formed from observation only, not from experience, for, never having belonged to any we cannot write from experience. Of this, however, we can write from knowledge, that there is no good which a man may bind himself by an oath made to his fellow lodge, or society mates to observe and to his fellow man, but what he is in honor bound to do by his baptismal obligation, no matter what that good is.

Time after time effort has been made to force the HERALD editors into the adverse discussion of secret societies. The editors have invariably declined to discuss the question either way, leaving it where we believe it belongs, to the individual consciences of the members to determine respective action in the premises.

Similar efforts have been made to draw the editor into wordy warfare and condemnation of the Catholic Church as such. Also to indorse the quasi political organization known as the A. P. A. society. The same may be said in regard to some labor unions. Some have gone so far as to state that because the editor was silent in regard to some of these things he was remiss in his duty. Of course it looks that way to those disposed to be radical on the points named, some one way, and some another. Should the church at any time make declaration on any of these points, the HERALD will state them, but until then the editor shall do as heretofore, leave them alone, for every man to determine for himself.

We are asked, "Is it a fact that Joseph, the first prophet of the church, was a Mason?" To this we answer that he was at his death a member of a Masonic Lodge. What his standing and degree, we do not know. Neither do we know what effect it had on his work and life, only from conjecture. It was rumored that when attacked in Carthage jail and killed, he made use of the Masonic sign, or hail of distress, and that Masons among the mob recognized, but disregarded the sign. Of this we know nothing, but can hardly believe other than that such statement must have come from those engaged in the murder, as none others could have seen it and reported on it. But whether it was so or not is immaterial, for the reason that his having become a Mason did not and could not make the society a good one and joining it a virtue, any more than the abstaining of his sons from joining the society now makes it a bad one, and joining it a departure from moral right. Neither the Masonic society, nor any other is good simply because an elder, or elders of the church belong to it. Nor are such societies bad simply because other elders refuse to join them.

What is written above applies to purely benevolent, or beneficiary societies, fire and life insurance companies, loan and building associations, and other institutions of similar character.

NEWS CONCERNING RAILROAD RATES.

BURLINGTON, Iowa, March 13.

Editors Herald:—I think the ministry could doubtless obtain trip permits over the "Lake Shore," by working the business up with A. J. Smith, General Passenger and Ticket Agent, whose address is Cleveland, Ohio. I think if our preachers would state the facts in the case, get it certified to and stamped by their railroad agents and forward letters of appointment, or their license to identify them, Mr. Smith would duly honor their applications and respond cheerfully.

His line has through coaches to Willoughby, whereas the New York, Chicago, and St. Louis (Nickel Plate) used to stop at Cleveland over night.

B. F. Horner, of Cleveland, Ohio, is the General Passenger agent of the latter road, and a regular clergyman's permit over that line can be obtained by sending direct an application with accompanying credentials of identification.

Hoping to aid some of the brethren I send inclosed, etc. M. T. SHORT.

CLEVELAND, Ohio, March 4.

MR. M. T. SHORT, Millersburg, Ill.,

Dear Sir:—I have yours of the 2d, making application for a clergy order good for the month of April. From the information contained in your letter you would not come within our rules for such an order, not being located on our line of road. Under our rules we issue single trip clergy orders to regularly ordained ministers of the gospel, when application for same is stamped and certified by some railroad agent at the applicant's place of residence. If you come within these rules, and desire trip permits under the conditions as above stated, I can furnish them on proper application. Yours truly,

A. J. SMITH,
General Passenger and Ticket Agent.

We publish the foregoing that brethren of the ministry who desire may avail themselves of the suggestions of Bro. Short. It will be noticed that the offer of Mr. Smith of the Lake Shore road applies only to the ministry, and is for "single" trip clergy orders. We suppose the words "trip permits" is intended to cover round trips, but suggest that care be taken by applicants to so state, and that sufficient time be obtained to secure return trip orders good until the time covered by the conference.

The Nickel Plate road, it will be noticed, issues half-fare clerical per-

mits good during the year. Their best train leaves Chicago daily at 9:20 p. m., arriving at Willoughby at 10:57 a. m. Another leaves at 1:30 p. m. daily, reaching Cleveland at 11:41 p. m., necessitating an all-night stop over at Cleveland. Still another leaves at 8:05 a. m. "daily except Sunday," arriving at Cleveland nine p. m., also necessitating an all-night stop over; this according to latest schedule. A train from the east leaves Buffalo at 12:05 p. m., reaching Willoughby at 5:58 a. m.

We do not give Lake Shore time table, having no schedule. Trains on that road are numerous. All do not stop at Willoughby, however.

CHURCH AT CLEVELAND, OHIO.

THE *Plain Dealer* for March 9 has this notice of an organization of a branch at Cleveland, Ohio:—

On the night of February 29 an organization of the Reorganized Church of Jesus Christ of Latter Day Saints was effected by Elder G. T. Griffiths of Kirtland, Ohio, at Wieber Hall, Pearl Street. Elder William T. Rushton, late of Leeds, England, was made pastor, and Messrs. Adolphus Edwards, Burget, and Lake were appointed his associate officers.

The ministers of said church have been operating in the city for about two years under the jurisdiction of Elders Griffiths and W. H. Kelley. Elder M. H. Bond, now pastor of the church at St. Louis, R. Etzenhouser, at present at Middletown, Ohio, and Elder William H. Garrett, president of the Pittsburg and Kirtland district, have also done considerable preaching in the city, and as the result of the active efforts of the ministers quite a goodly number have become identified with the church; hence the present organization.

The local organizations of this church vary considerably from other church organizations. First, they have at the head a pastor, or presiding elder, who must be a high priest or an elder. He has supervision of all the church work. He is assisted by three other officers; namely, a priest, whose duty it is to visit the house of each member and look after their spiritual welfare; the second officer is a teacher, whose duty it is to see that no iniquity is indulged in by members, report on same; third, a deacon, who assists the teacher and has charge of the local temple affairs.

The members meet at Wieber Hall on Pearl Street every Sunday at eleven a. m. and 7:30 p. m. They are in no way connected with the Mormon Church. They believe in Trinity; in repentance; in baptism by immersion for the remission of sins; in the laying on of hands for the reception of the Holy Ghost and confirmation of members in the church; in two resurrections yet to be, one of the righteous, which will take place one thousand years prior to the last or general

resurrection; in the second coming of Christ.

The officers of the church consist of the presidency, composed of three men; twelve apostles, seventies, high priests, pastors and elders, bishops, priests, teachers, and deacons.

APPRECIATION.

It is pleasant for a man engaged in arduous mental duties in which care for the good of others is more or less involved to receive tokens from those for whom interest is taken indicative that they are appreciated. Of this character is the following note. The psalm accompanying is evidently from a mind earnestly striving to attain unto nearness to God; however humble the effort may seem to himself and others:—

Dear Brother:—My heart and soul are filled this morning with the love that comes with the influence of God's Holy Spirit; but I lack words to express the adoration that seems to fill me, and thrills me as a strong current of electricity running through the body.

Dear brother, please pray for me, and may God's blessed Spirit be with you as you call on his name.

May the angels of heaven ever be round about you and preserve you from all that would be harmful unto you, or others. O, brother, may God's richest blessings be upon you ever, shall be my constant prayer.

I am trying to draw nearer each day to my heavenly Father.

PSALM.

Unto the Lord will we say,
"O Lord revive thy work."

We will come unto thee with full heart's supplication,
And praise thee, forever and aye,
As we offer to thee our soul's adoration;
And ask thee, Receive us to-day.

O, turn not away, but lend us thine ear, dear Father, in heaven. Grant that thy Spirit come in power upon thy people; and that with renewed energy they shall strengthen themselves by thy grace and say, What wilt thou have us to do? And in Zion may glory and honor be thine, commingled with praise and true love.

We know that thou art ever condemning all that is evil; but that which is righteous is lovely in thy sight.

O Lord, build up thy work on earth, that all may have opportunity to be righteous before thee.

Blessed be thy name O, Lord! Make it a precious word unto all; and one much sought after by thy children, in sincerity and in truth. Amen.

March 11, 1896.

By the kindness of the music firm of J. Fischer & Bro., 7 Bible House, New York, we have received the following pieces of sacred music, which on trial are found to be good:—

1. Awake my soul to joyful lays. Duet for Soprano and Alto. By J. Wiegand. Price, 50 cents.

2. Alleluia. Easter anthem for four voices. By J. Wiegand. Price, 15 cents.

3. Christ above all glory seated. For four voices. By Fr. Verdussen. Price 15 cents.

Each of these pieces is a composition of rare merit of devotional and dignified, as well as pleasing character, with beautiful accompaniments.

We anticipate for them a considerable demand in church choirs for the coming Easter service and other celebrations.

A new and decidedly attractive song, "I'll tell Papa on you," is the title of a new and most delightful song, composed by Fred. Lone, and published by J. Fischer & Bro., No. 7 Bible House, New York. Price 40 cents.

It is written in a sweet, flowing, and graceful style, with a pleasing and effective accompaniment. We predict for it a merited success.

EXTRACTS FROM LETTERS.

BRO. M. R. SCOTT, card from Correct, Indiana, March 9:—

The great Mormon "annihilator," H. B. Sherman, failed to show up on March 2, as agreed to by him. His cunning diatribe fell to the ground, thus throwing the prestige of the people in our favor. M. R. Scott, Jr., T. F. Wheeler and wife, J. T. Scott, and William Marshall were present. I have received invitations to go to four new openings of late. Am now holding forth at Whitehall; interest grand; the hoary-headed as well as the young attend meeting. The editor of the *Versailles Republican* has been fair in printing articles for us.

Bro. F. G. Pitt wrote thus from Chicago, the 14th, in reference to railroad rates:—

I hope the Saints will avail themselves of the \$5.10 rate for ten or more to Cleveland. It would be pleasant if a sufficient number could leave at one time so as to secure a car to ourselves. The Nickel Plate is cheaper than the Lake Shore. Those who have permits can go to Cleveland for \$4.68.

The Nickel Plate depot is located at corner of Clark and Twelfth Streets.

EDITORIAL ITEMS.

RAILROAD RATES.—Rates between Chicago and Cleveland—the best obtainable—are announced by Bro. H. A. Stebbins. See his statement in Miscellaneous Department.

Sr. L. M. Cochrane, of Stockville, Nebraska, regrets that none of the elders has ever called and labored at that point. She is anxious to meet some of the ministry there. Three of her family are ready for baptism. Some neighbors are interested.

From a half column notice of the conference of the Northern California district, recently held at Oakland, published in the *San Francisco Examiner*,

we learn that the district is in good condition under the excellent administration of Bro. J. F. Burton, missionary in charge, and Brn. J. C. Clapp and Thomas Daley of the missionary force. The district numbers eight hundred with eighty-four additions in the year. Pretty good showing.

Pres. Joseph Smith returned from the Des Moines, Iowa, conference on the 6th and left home again on the 13th, going to St. Joseph, Independence, and other points.

Elder Thomas Bell, of Lamoni, has preached seventy-nine sermons since last General Conference, baptized eleven, administered to two hundred or more; and all this notwithstanding his daily employment as salesman in one of the general stores at Lamoni. His preaching has been done within a radius of about fifteen miles of Lamoni and on Sundays. Here is an object lesson in what a man can do for the work, even though other duties or business cares press heavily upon him. It proves that men can do very much for the cause even though not under General Conference appointment; also that the diligent elder can be reaping and laying up the heavenly treasures if he wills to "thrust in his sickle." If the country adjacent to Lamoni needs the preaching of the word, it is a fair presumption that little or no difficulty need be had in securing openings in territory where the faith is but little known.

Bro. W. W. Blair arrived in from Western Iowa on the 9th and departed again for the missionary field on the 12th. He will labor at St. Joseph, St. Louis, and other points until General Conference.

Arrivals during the week include Bro. F. M. Weld, of the Nauvoo district; Elder Bradbury Robinson, from Iowa and Missouri points; Bro. J. S. Snively from Wirt, Iowa; Bishop E. L. Kelley from Kansas City; and Bro. M. M. Turpen, of Pleasanton, Iowa.

F. C. Smith writes that he baptized two at Stanton, Michigan, March 8. Good interest there.

Elder T. F. Stafford, of the Kewanee, Illinois, district who has been visiting his brother, Elder Edwin Stafford, of Lamoni, has returned to his home after a pleasant sojourn among relatives and friends. We

found Bro. Stafford enjoying the same spirit of love for the truth that he has retained since the days of his boyhood, when at Nauvoo with his parents he was a witness to the events of those early times. We were glad to hear again his testimony and to note the spirit of it.

Bro. Columbus Scott arrived at Lamoni on the 12th, called home because of the serious illness of his father-in-law, Bro. S. P. Bass.

Mothers' Home Column.

EDITED BY FRANCES.

THE INEVITABLE.

I like the man who faces what he must
With step triumphant, and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unflinching trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp: better, with love, a crust
Than living in dishonor: envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.—Sarah Knowles
Bolton, in *Youth's Companion*, July 31, 1890.

SELECT READING FOR APRIL MEETING OF DAUGHTERS OF ZION.

SELF-DENIAL.

"CHILDREN should be trained to self-denial. Without it no strong characters are developed. They cannot reason the matter out and know what is best for them, but they can be trained to so trust their parents' wisdom and love as to accept cheerfully the self-denials imposed by their parents. This lays the ax at the root of the tree upon which grows most of the fretfulness, complaining, and grumbling which often make childhood so hateful. Prompt obedience to rightly constituted authority is the most important lesson for a child to learn, as it is the prime characteristic of a good citizen."

TRAINING TO WORK.

"Closely connected with training to obedience is training to work. Without this training no child develops symmetrically. All should be trained to take their share in home work. This makes them feel themselves a part of the family, necessary to its well-being, and thus is developed a feeling of responsibility. Let the work be suited to their strength and age, but so far as possible let it be regular work to be done each day at a specified time and let the children feel if they do not do it, it goes undone. Thus will be laid the foundations of steady industry, without which they will accomplish little in mature life."

(Let this point be fully discussed and suggestions made of work which little children can do. Also which is the better work, in the house or out of doors.)

PUNCTUALITY.

"Punctuality and promptness is closely al-

lied to training to work. Determine how much time a child ought to occupy in doing a certain amount of work, then see that he does it in that time. If you allow him to be two hours in doing what he ought to do in one fourth of that time, you are training him to lazy, shiftless ways. 'Work while you work, play while you play,' should be the motto. There is one kind of work every child should be taught in connection with his play, that is to put his playthings away when he is done with them. This is a good motto for nursery or play room:—

"When you are done with play, put all your things away.

"Punctuality is the comfort of life, the lack of it is selfishness," said Dean Stanley's mother. Train children from childhood by being always punctual yourself, by expecting them to be so, and allowing them to suffer the consequences when they are not. I once knew a family which had grown slack in regard to breakfast hours, cured by a rule made by the father that anyone being five minutes late must go back to bed and stay an hour. The first to incur its penalty was the grown daughter, but it was enforced, and soon wrought a reformation. Mary is promised a ride if she will be ready at five o'clock. Five o'clock comes and so does the carriage. Father and mother are ready, but Mary is not. What is to be done? Call and call her again and wait till she comes? Yes, if you wish to teach her that time is of no consequence. But if you wish to teach her punctuality, go and leave her; she will be on hand next time."

TRUTHFULNESS.

"Truthfulness is the corner stone of character. Lying is so ready and cheap a cover for all sorts of shortcomings and is so much a fashion amongst all sorts of people, that a child can hardly help observing what use is made of it upon all occasions, and so can scarcely help, without great care, from getting into it. But it is so ill a quality, and the mother of so many ill ones that spawn from it and take shelter under it, that a child should be brought up in greatest abhorrence of it. When occasionally it comes to be mentioned before him, it should always be spoken of with the utmost detestation."

(We have not space to quote more from our author here, but honestly recommended that the sisters discuss this freely, giving examples which have come to their notice, and especially dwelling upon and bringing out such treatment as may induce a child to lie and such as will strengthen him to speak the truth. Consider closely the influence which companionship and associates may exert over them in this respect.)

"The whole atmosphere of the home must be saturated with truth, purity, honesty, if we would have the children therein grow up truthful, pure, honest. But the best of earthly parents are fallible. We must therefore early give the child a higher standard by bringing him to know his heavenly Father and to recognize himself as not only the child of nature and humanity, but as the child of God."

TEACHING TO PRAY.

"Froebel says: 'The most delicate, the most difficult, the most important part of the

training of children, consists in the development of their inner and higher life of feeling and of soul—the religious life that is at one with God in feeling, in thought, and in action.' How shall this work be done? Not certainly by teaching children to babble over set prayers which are meaningless to them. O how much 'taking the name of the Lord in vain' is done by unconscious children whose parents never taught them the beauty and significance of the words they say! Music finds its way to the human soul more readily than does speech. Through it, influences may be brought to bear even upon young children to draw them to God. A mother instinctively sings her children to sleep. Let the songs she sings bear on their wings the truth she would impress on the childish heart. Thousands of children have been hushed to rest by their mother's voice singing this simple hymn, and they have learned to love the gracious Savior of whom she sung:—

"Gracious Savior, gentle Shepherd,
Little ones are dear to thee;
Gathered in thine arms and carried
In thy bosom may we be.

"Tender Shepherd never leave us,
From the fold to go astray,
By thy look of love directing,
May we walk the narrow way.

"Taught to lip the holy praises
Which on earth thy children sing,
May we with thy saints in glory,
Join to praise our Lord and King.

"As the child's life centers in the mother, and she is its interpreter of earthly relationships, so is she of the heavenly. As her children are going to sleep she kneels by their bedside and prays. At first they may not understand the words, simple though they should be, but gesture, the direct expression of the soul, is understood by the youngest child as it is by animals and savages. The kneeling form, the bowed head, the clasped hands, all speak to the little one's heart of a being above his mother, whom she loves and to whose care she confides him. His little hands are clasped and soon he is able to join in his mother's prayer. That it may not degenerate into parrothe repetition her prayer must be in close connection with his experiences and feelings. She should know how to draw out these feelings. As he lies there in the peace and quietness of his own bed, she can talk to him of the pleasures and blessings of the day, arouse in him a feeling of gratitude towards all who have helped to make his day happy, and thus lead his mind up to gratitude towards God. In such a mood the simple words, 'Dear Father in heaven, I thank thee,' will be a real prayer. . . .

"When prayer has become a real thing to the child, then it will help his devotions by teaching him the little prayer so dear to the heart of childhood that many of us, though in the midst of life's battle or life's decline, never close our eyes to sleep without repeating it:—

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
If I should die before I wake
I pray thee, Lord, my soul to take,
And this I ask for Jesus' sake."

THE PETRIFIED FERN.

In a valley, centuries ago,
Grew a green fern leaf, green and slender—
Veining delicate, and fibres tender—
Waving, when the wind crept down so low;
Rushes tall, and moss, and grass, grew round it,
Playful sunbeams darted in and found it,
Drops of dew stole in by night and crowned it,
But no foot of man e'er trod that way;
Earth was young, and keeping holiday.

Monster fishes swam the silent main,
Stately forests waved their giant branches,
Mountains hurled their snowy avalanches,
Mammoth creatures stalked along the plain:
Nature reveled in grand mysteries,
But the little fern was not of these,
Did not number with the hills and trees;
Only grew and waved its sweet, wild way;
No one came to note it, day by day.

Earth, one time, put on a frolic mood,
Heaved the rocks, and changed the mighty
motion

Of the deep, strong currents of the ocean;
Moved the plain, and shook the haughty
wood,

Crushed the little fern in soft, moist clay,
Covered it, and hid it safe away.

O, the long, long centuries since that day!
O, the agony! O, life's bitter cost,
Since that useless little fern was lost!

Useless? Lost? There came a thoughtful
man,

Searching Nature's secrets, far and deep;
From a fissure in a rocky steep
He withdrew a stone o'er which there ran
Fairy pencilings, a quaint design,
Veinings, leafage, fibers, clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us the last day.

—Selected.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

My beloved brethren, pray unto the Father with all energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure.—Moroni 7: 4.

Thursday, March 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, March 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 64: 8.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER HOUCK, of Radcliffe, Iowa, desires your faith and prayers in behalf of her grandchild, Pearl Houck, who is afflicted with a disease of her limb. She received benefit by administration in November, by Elder Scott. She has not had any pain since, but is unable to walk yet. And also for her son who is threatened with consumption, that if it is the Lord's will he may be healed.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WE take the liberty of quoting the following from a private letter recently received from Sr. Ella Housman Davis, of Clear Lake, Indiana: "I am glad to tell you that we are found in line of duty according to circular letter of resolutions of last General Convention relative to tobacco. . . . O, how I love the Sunday school! It is the place most dear on earth to me. I love to see the bright, smiling faces of the young; I love to tell them the simple gospel stories; I love to talk to them of duties to God and their fellow man; and, best of all, I love to see them heed my teaching, as also that of their Elder Brother, Jesus, whose example and pattern I daily strive to imitate."

As the time of the General Convention approaches each department of the work should receive some thought, not forgetting our Sunday school column in the *Herald*. When we took hold of this work we were much in the dark as to the needs of the workers and their desire to occupy more advanced grounds. Through correspondence and otherwise we have learned some of the things desired. Our work should be directed in a more systematic line. Earnest teachers are seeking for the best ways of presenting the weekly lesson. While the *Quarterlies* are full of good thoughts, they are not supposed to cover the ground in full. Hints should be given through our columns on the lessons of at least three departments: viz., Senior, Intermediate, and Primary. Each department should be assigned to some person qualified to do the work of the same—some one who is so in love with the work that he will esteem it a privilege to give of his time for the benefit of those who desire to make the most of every lesson.

If we would build symmetrically we cannot well depart from a psychological basis. We are assured that there are plenty in the church who are qualified to carry on the work in an approved manner. When the workers meet in convention, if they approve of these suggestive thoughts, they will be able to select such workers as are needed. Then with our space thus occupied, together with such material as the diagram committee may plan, we will feel that we can do no better until such time as the Sunday school is able to support an organ for its own individual work.

"With the child," says M. Marion, "the heart anticipates the head, and it is rather through the heart than through the reason that we have our hold on him. It is then to the heart that we must first address ourselves. The sensibilities of the child are already very active at a time when his intelligence is yet scarcely awakened. It would then be waste of time to teach him general precepts, but to the same degree it would be a useful undertaking to devote our energies to touching his heart, to giving him a love, and, so to speak, an agitation for the good, a longing for what is better."

"We do not teach a child morals in order that he may know, but in order that he may do."

"A real model acting before the eyes of the child will always be more efficient than the models borrowed from history or fiction."

HINTS FOR THE SUNDAY SCHOOL.—NO. 3.

BY J. F. M'DOWELL.

TEXT-BOOKS.

THE Bible, Book of Mormon, Doctrine and Covenants, Compendium? Yes; when and where practicable. If a school be made up considerably of "outsiders," young folk, the Bible might be principally used, ideas carefully suggested seasonably from other books. Latter named should not be intrusively presented so as to offend; win over, not force over to "our side," should be the rule. Where the Bible is used almost exclusively, the same lesson for Bible and intermediate classes might prevail as then comment thereon would be made easier by superintendent, and maps used, etc., to better satisfaction. Question books are good; but let no teacher who uses them think they necessarily contain all thought needed to be expressed, for such I think the author had not in mind; they are *aids* to supply, and not the demand fully supplied. Keep the Bible in the school. The Inspired Translation can be well used by teachers in referring to superior texts, where text is not clearly expressed in King James' Version.

TEACHERS' MEETINGS.

Where teachers reside reasonably close to each other, meetings should be held. These greatly assist in defining terms, phrases, ideas; bringing out thought, opinion, and facts connected with lessons. The superintendent should meet with them when possible. Where these meetings are not held, teachers enter school comparative strangers to one another, and "no mortal idea" is known as to what anyone thinks of the lesson, how to more systematically teach a lesson, or what the lesson really contains. As no one person may be able to think out all that may be in it, is evident. Advanced thought is had by interchange of views; and where pupils are aware that teachers hold meetings weekly, they may feel better disposed to attend school, knowing that some definite knowledge has been obtained by the teachers. The teachers have more confidence; there is unity, strength, friendship, and congeniality of feeling, awakened by such method. They have an inspiring and lawful aspiring tendency, and ought, by all means to be cultivated. If Sunday school is a "dry place," it is so from lack of thought, study, push, life, and concentration of spiritual energies. Richness, the product of freshness, of thought in teaching is very desirable in a Sunday school. All this may be had by a spiritual, prayerful, studious teachers' meeting. An hour, two hours spent in rehearsal and questioning, not for talk's sake, but to learn, is time well spent. Sabbath school work demands all that is good, true, and life-giving, or it is an insipid institution indeed.

MUSIC.

We all know how a band causes everybody

to go to doors and windows as it passes along the street. See the young follow it! Do not be afraid of music in Sunday schools. I have seen and heard piano, organ, violins, cornet, flute, in Sunday school; and O, my! the merry faces there were, and it sounded like one were in heaven. And the voices—clear, full, and sweet—rang out on the air. Where music, if not more than an organ, can be had, it ought to be in Sunday school. Get all the music you can. Cheery, inspiring, and uplifting. If Sunday school is worth anything, it is worth all you can do for it. It is making somebody happy; it is building up human characters and lives for time and eternity; it is laying foundation stones for future structures to stand upon; it is making sons and daughters for God; it is getting ready future fathers and mothers for other work that is good. The school is for father, mother, brother, sister, aunt, uncle, cousin, nephew, niece, grandpa, grandma! My! what a sight! Why, it thrills my soul with spiritual joy as I write, and my eyes moisten with gladness as I see before me such a sight; hear the sweet voices; the trembling notes. Music! Music in the thought! Music in the view! Music in the work—the work for God's humanity! Who'll work for the Sunday school?

Letter Department.

NEBRASKA CITY, Neb., March 10.

Editors Herald:—Our district Sunday school association, convened at Wilber, Nebraska, February 22. District superintendent Schafer being absent, Elder Walter M. Self, of Bennett, was chosen to preside. Secretary Diefendorf, of Lincoln, was present and acted in his office. The business session passed pleasantly; the officers of the association were all sustained and continued. The delegates chosen to represent at the General Association were Elder C.H. Porter, of Wilber, and J. W. Waldsmith, of Nebraska City. A good literary program was rendered in the evening.

The conference of the Southern district of Nebraska convened at the same place on the 23d; J. W. Waldsmith presiding, J. L. Diefendorf secretary, Apostle A. H. Smith assistant president. The day was most pleasantly and profitably spent by the preaching of the gospel. Elder Warren E. Peak, of Netawaka, Kansas, delivered a splendid sermon at the morning hour, and Elder A. J. Myers, of Fairbury, Nebraska, delivered a very logical discourse in the afternoon, to an attentive audience. At 7:30 p. m. Apostle Alex. H. Smith delivered a splendid discourse to a congregation so large that all could not be seated, but he held the undivided attention of those present.

On Monday, the 24th, met for business; held one session in the forenoon and another session in the afternoon. Everything went on smoothly; a good feeling prevailed. We were blessed with the presence and wise counsel of Bro. A. H. Smith, who took part in our deliberations. Brn. C. H. Porter, of Wilber, and J. W. Waldsmith, of Nebraska City, were chosen as delegates to General

Conference. At night Bro. A. H. Smith preached another excellent sermon to a good audience. The sermon was well received. Thus ended our conference.

On Wednesday, the 26th, we took train for Nebraska City, Bro. Smith accompanying the writer. Here Bro. Smith commenced a series of twelve sermons. He had good liberty and a goodly degree of the Spirit throughout. The church was crowded, most of the time to its full capacity. Bro. S. left a good impression with the people. I realize that his effort has been duly appreciated by the Saints, and was well received and will be kindly remembered by many of the outside world. That God may bless and prosper him in his good-begun work wherever he may go, will be the prayer and desire of many a one at Nebraska City.

The Saints are alive and active at this place. They hold meeting of some kind nearly every night in the week. Many are the compliments we hear made for Bro. Forscutt, for what he has done for the Nebraska City branch the last year.

Brn. A. H. Smith and Warren E. Peak, went from here yesterday, the 9th, to Brownville, where they expect to hold services for several days. I am hopeful for the triumph of Zion's cause. Fraternally,

J. W. WALDSMITH.

WOODBINE, Iowa, March 10.

Editors Herald:—It is now fourteen years since I first entered a Latter Day Saints' meetinghouse, in London, England. The first noticeable feature to me was the Scripture texts hanging on the walls; second, the kindly welcome; third, the preaching of the word of God; fourth, the presence of the Holy Spirit (which had not been a stranger to me); fifth, the manifestation of the gifts promised by Christ in Mark 16: 16, 17; viz.: revelation and the casting out of devils.

I have just returned from the quarterly conference held at Magnolia, Iowa. At the request of several brethren I pen a few lines to some extent descriptive of the same. High priests, seventies, elders, priests, teachers, and deacons, and members were there. Some whose heads have silvered with age and labor in the army of the Lord; men of valor who have traveled over mountains, fed on roots to satisfy the cravings of hunger, and to obtain the necessary bodily strength for the battle of truth; also children of those gone before, who suffered the lash and prison for God and simple truth.

"Noble men were they,
Who struggled hard for sacred rights,
And bravely won the day."

When I entered the meetinghouse during a business session I felt the presence of the Holy Spirit. There was no harsh criticisms, no misunderstandings. At the Sunday school convention valuable instruction was given by Brn. J. C. Crabb, J. F. Mintun, and Charles Derry. Bro. Bullard tendered his resignation as district superintendent, which was accepted, and thanks given for services rendered. Bro. Alma Fyrando was elected to fill the vacancy. The prayer and testimony meetings were remarkable for the thankful spirit manifest; fervent prayers, continuous

pleading for the sick that they might be restored to health. Testimony was given concerning the casting out of devils; tongues, interpretation, and prophecy were given. To one was given the promise of present help and future revelation concerning his work, with the administration of angels in foreign countries. To another the promise was that he should preach to the Lamanites in their own tongue by the power of the Holy Ghost; another is to go to the islands of the sea with the same promise; that is, preaching in tongues by the Holy Spirit.

Tears of joy, songs of praise, reconsecration of life to God's service, were some of the results of the outpouring of the Spirit. The preaching services were well attended, undisturbed by whispering or trifling; peaceful seasons. The aged ones rejoice that God is raising up young men to take their places; the young ones rejoice that they are accounted worthy to serve; and all the Saints rejoiced to be in God's own kingdom. We parted with brightened hopes, firmer purposes, and more confidence in the ultimate victory of sterling truth and the sweet remembrance of the joy it was to be at that conference.

In bonds,

WILLIAM WATERMAN.

ELLSTON, Iowa, March 9.

Editors Herald:—Elder Joseph Snively has been preaching the word of eternal life to the people of this place during the past week, declaring the glorious truth of the Son of God. The attendance at the meetings is fairly good. A marked and close attention is being paid to the word preached, quite a large number of young people attending; good order prevails during service. Bro. Snively is blessed with great liberty of the Spirit, and we are led to believe that some are very near the kingdom—"almost persuaded" and ready to accept the glorious truth revealed in these the latter days.

O, how our heart is made to rejoice when we hear this faithful and earnest servant of Christ reasoning so plainly out of the Scriptures with such force and convincing proof that it cannot truthfully be gainsaid or denied. Truly they who deny such plain facts must do violence to their better judgment.

We feel thankful to our heavenly Father for his tender mercies and loving-kindness to us, in that he has so often permitted us to listen to the words of life preached with power and much assurance by this brother; and we hope and pray that success may attend his labors for the spreading of truth, here as elsewhere, and crown his efforts for the advancement and good of the cause, bringing many precious souls into the kingdom of our Lord and Savior Jesus Christ. Surely the Saints in this place must have realized more than ever before while attending the meeting that God was at the head of this work, guiding and overruling for their good and the good of the cause they so ardently love. O, how we love this pleasing story of Jesus and his love! It speaks sweetly to our soul. It is like the cool, refreshing breeze that comes after a hot summer day.

With deep, burning love and mingled feel-

ings of joy and gladness we are led to exclaim, Praise to the Giver of all good and perfect gifts! and to thank him that he has led us from darkness and error into the light and knowledge of his dear Son.

Bro. Snively was asked to visit a sick man, Mr. Conner, living at this place, thought by many to be near death's door. After talking with him about his physical condition, Bro. Snively asked him of the hope he had for the life to come. He replied, "I know that my Redeemer liveth." "How do you know?" said Bro. Snively. He answered: "I once thought I was going to die, and I prayed, then fell down and became insensible. On awaking I saw a bright light and heard a voice speaking to me." Said Bro. Snively: "That is all very good; I too believe in seeing visions and lights. They are evidences that convince us that the Redeemer lives; but seeing visions and lights will not alone save us. We also must obey God's laws and ordinances." Then quoting Acts 9: 3, 4, he said: "Paul saw a light, and heard a voice, but was told to go to Ananias, a man sent of God, and be baptized, and wash away his sins, calling on the name of God."

The Presbyterians of this place, thinking, we suppose, that too much truth was being preached for the good of their craft, sent to headquarters for one of their "big guns;" so we were told. He came and preached in their chapel on Sunday evening. From the large crowd that attended the Saints' meeting in the evening we are led to believe that most of the people prefer wholesome food, rather than being fed on husks; and hearing that they will not continue meeting any longer, we conclude that the "big gun" exploded, having been loaded too heavily with paper wad. The Saints' meeting concluded by Bro. Snively preaching the funeral sermon of an aged lady, Rachel Hanshett, the like result having followed a series of meetings held here about two years ago by the same brother. The Christian chapel where the funeral services were held was filled, a large crowd being present, some having to stand.

The Saints here are feeling cheered and encouraged, and it is the general desire of them all as well as of the many friends that the conference appoint Elder Snively again to this district. In love of the truth,

CYRUS B. RUSH.

NEW ALBANY, Ind., March 9.

Editors Herald:—I left home the 29th of February in company with Bro. T. F. Wheeler and wife, of Galena, for Jefferson County. Stopped over night with the writer's brother and on Sunday met at Union church and was edified by Bro. T. F. Wheeler, on the principles of the restored gospel. In the evening we started for New Marion, Ripley County, in company with Bro. M. R. Scott, Jr., in order to be there in time to rest and make some necessary arrangements for the long-talked-of and eagerly-expected debate that was to take place between Elder M. R. Scott, Jr., of our faith, and Elder H. B. Sherman, of the Christian or Disciple faith. But, lo and behold! when

the time rolled around and the people gathered, no Sherman could be found. After talking and blowing so much through the county papers about how he intended to unmask the fraud and deception covered up under the cloak of religion, and the Satan there was in "Momonism," Sherman retreated and could not be found in the neighborhood.

Bro. M. R. Scott, Jr., took charge of the meeting and told the audience that he did not deem it wise to do the debating by himself so as Sherman could not be found there would be no debate. He then gave us a good thirty minutes' talk on the prophetic mission of Joseph Smith; and by this time Bro. M. R. Scott, Sr., came to our rescue and told the audience that this was the second time he had come to Ripley County to take part in a religious debate and no debate yet; and the third time he hoped would be the charm. He then gave the people some logical reasons for believing that the gospel had been restored by the administration of an angel, and said in a clear, keen, cutting manner that if there had been no apostasy or falling away (2 Thess. 2:3) it would supersede the necessity of a restoration; and again, that if the kingdom spoken of in Daniel 2:44 was set up in the days of Christ and the apostles, down goes the claim of Joseph Smith. The people were very much interested and we continued meetings in Malotte schoolhouse a few nights, and on Thursday night moved to Whitehall schoolhouse, a new place opened up by Bro. M. R. Scott, Jr. A good interest is manifest all through that county.

Bro. Scott, though young in years, has made a host of friends for the cause he so ably represents. The way Mr. Sherman acted about the debate has caused a good many of those of "the Bible and Bible alone" faith to investigate for themselves, and he, being State Evangelist, and boasting so much about Mormon frauds and deception caused two of his congregations to hire other ministers. Excitement is high and I think ere long many will be translated out of Nature's darkness into the marvelous light and liberty of God's dear Son.

The writer and his father left Ripley County on the 7th inst. for Floyd County, and after boarding the train and finding a seat, what should I hear but a conversation between two parties about the "Mormon Fizzle" as they called it, and I walked up and introduced myself, and Bro. Sherman looked somewhat red in the face. I told him that I had been up to hear the debate that was to have taken place, but was very much disappointed. "Yes," he said, "I guess Scott is having things his own way. You Mormons can crawl out of the least holes of any set I ever saw. Scott and I entered into an agreement or contract to hold a religious debate, and Scott could not get out of it any other way, so he drops he a card telling me the matter of debate is turned over to 'our missionary E. C. Briggs, of Valparaiso, Indiana.' Now he, Scott, wants me to issue a search warrant to find a Mormon to debate with; so I dropped the matter. I will have no more to do with them." I said: "Mr. Sherman, it looks like the search warrant should have been issued

by our people." The reverend gentleman uses this as a loophole to get out of meeting the issue. He, Sherman, was told when the argeement was entered into that it was rula- ble in our church to refer the matter of debate to the missionary in charge and whoever he chose would be on hand at the specified time to defend the doctrine of the church; but Mr. Sherman saw this was a dodge for him and took advantage of it.

After signing the propositions and rules governing Sherman said, "Scott, bring the best man you have, for there will be no honor in spanking a boy, and afterward hear it said that you have better men." He was then notified that the man the church put there to do the debating would be indorsed by the church. I told Mr. Sherman that if he did not have enough nerve or backbone to face the issue he had better stop boasting so much through the papers and keep silent about frauds and deceivers. He will do much good in opening up the work in new places.

The second night we occupied at "Malotte" we had a call from his own neighborhood. Many new places are ready to hear the restored gospel in this district. Plenty of work, but few laborers; so the good work goes on. The Ripley County papers are open for our correspondence and there has been much prejudice allayed in that way.

In hope of eternal life,

JOHN T. SCOTT.

CARBONDALE, Ill., March 9.

Editors Herald:—When I went to De Soto, Illinois, I could not get a house to preach in, although there were four churches in the place. I preached twice in a private house, then went about three miles and preached twice in a schoolhouse and once in a private house, thence again to De Soto and preached twice in the school building at that place. I distributed a goodly number of Epitomes and raised quite an interest, and had good attentive audiences on the last two nights. One gentleman came to hear me and when he went home aroused his wife and talked over what he had heard until two o'clock the next morning. I left with many invitations to come again and stay longer.

I don't think I ever had as good liberty in presenting the word as I did at that place. Bro. I. M. Smith preached there a few times about fourteen years ago, and Bro. T. C. Kelley a few times about four years ago. That is all the preaching that has been done there until I went there on the 3d of this month. I had the pleasure of baptizing three while there. Two of them had joined the Christian Church just three weeks before I baptized them. I think if I had stayed another week I could have baptized others, but I thought it best to leave and let them read and investigate further.

I like to induct men and women into the kingdom of God as much as anybody, but I want them to thoroughly understand what they are going into, that the work may not have to be done over again. I want to return as soon as I can and give them more gospel food as best I can. I think there will be a good work done there if the work is kept up,

We now have seven members, and look for more in the near future. If any of the elders of this district can go there at any time, drop a card to Bro. A. J. Manr, or Joseph Burlison, and they will meet them at the train and welcome them there.

I go from here into Williamson County and will stay over next Sunday and try to break the bread of life to the few Saints and others that will come out, as best I can; thence into Johnson County and try to open up some new places there. I expect to labor there until conference is over and then go wherever the conference thinks best. My desires are to remain in the field and do all I possibly can for the cause we love so dearly.

There had been two Utah preachers at De Soto just before I went there. I tried to show the people that there was a difference between us. They hold conference at Marion, March 27. Your brother,

W. R. SMITH.

RUNNELLS, Iowa, March 9.

Editors Herald:—There are some encouraging features attending the Lord's work in the twenty-six counties comprising the Des Moines district, and of these we would not leave the *Herald* readers ignorant. Most of the Saints are striving to realize the necessity of activity in the Master's cause; and the local ministry are looking after its interests. Calls for the preaching of the word are opening up in new fields, and the present missionary force in this field is not adequate to the demands for labor. A lessening of the missionary force in this field will work ill to the work. It ought to be increased for the coming conference year.

I have wondered lately whether the church is aware of the great opportunity now before her for moving forward to the spread of the work; or, whether we would arise to the necessity and grandeur of the opportunity now so urgently inviting. A change in the feelings of the people toward the work, is slowly but surely coming. It is a favorable change; churchhouses are opening to us in many places, where hitherto we were not permitted to be heard. Prejudice is weakening; people are investigating. Shall we as a church arouse to the importance of the opportunity and the work? or, shall we halt while time glides by and to a certain extent fail?

The crying need is more ministerial workers! The field for labor is enlarging. Souls are *hungering, starving* for the bread of life. The church's *duty* is to supply this demand. Will we respond? "Shall sheaves lie there ungathered, and *waste* upon the plain?" Saints, help us. All unitedly add a mite to the Lord's treasury. We are not asking a salary, nor an increase of our family's stipend; we are asking for *more men to save souls!* a little more financial aid. God asks the church for those souls. Will we "rob" him of them? What say you, Saints? Speak out!

Let us untie the hands of good men now anxious to labor in God's great harvest field, that they may treasure up eternal life to themselves and others. Have all done their whole duty in this regard, so that like Paul

of old, that grand missionary and apostle;—"I take you to record this day, that I am pure from the blood of all men"?

Our late Sunday school convention and district conference held at the city of Des Moines was a success in most regards. Some growth in numbers has attended the Sunday school work, also in experience and other regards. I think the workers realize more fully the importance of improving on their talents, and of going forward. Parents are beginning to see the importance of their action, urging the children onward and aiding them. This is a most important point in connection with the Sunday school work. Prompt, concurrent, parental action greatly encourages and aids the children in "the how and the where."

The presence and encouraging lead of President Joseph Smith at the conference was encouraging to Saints and ministry.

Many not of the faith were unable to gain admission to the church to hear Bro. Joseph preach, and all available room was occupied at the preaching services. While we feel glad that our churches are generally too small for our conferences, we regretted that we had not more than double the room on this occasion. Business was quietly and pleasantly done, and the Spirit's presence gave tone and a greater activity in the various services. Five persons were baptized and confirmed on Sunday; three children were blessed, a number were administered to for illness, and divine blessings were realized by us. We all hope the Lord will send Bro. Joseph this way again "betimes." I greatly appreciated his visit and labor, and am satisfied all the Saints did.

Yours at work,

C. SCOTT.

TABOR, Iowa, March 12.

Editors Herald:—Our conference held in Shenandoah last Saturday and Sunday was among the best ever held in this district; also our district Sunday school convention on the 6th and 7th was excellent. In the Sunday school work there has been an advance step taken for the better. Great credit is due our worthy workers in this line.

The business of the conference passed off smoothly, without a jar; the preaching was just to the point, and ably done, by Brn. W. W. Blair and O. B. Thomas. All were glad to see Bro. Blair; it made many think of happy days gone by.

Our social meeting was spirited and all hearts were made to rejoice in the hope of life set before them through the means ordained of our heavenly Father. We are all rejoicing, and thankful to God for the gospel restored; and trying in our weakness to spread the tidings of peace and the knowledge of the truth, to our fellows; and many are investigating our claims, and quite a number have conceded the correctness of them, and some have made known their intentions to obey.

The way opens up in every direction for preaching the word. We are unable to fill one fourth of the calls made; still we do what we can, trusting to our Father for results. Many of the local brethren are doing well.

All speak highly of Bro. Thomas and request his return to this field.

We had good success southwest of River-ton, in a Christian church, a new place, with Brn. Nathan Mortimore and James Comstock, in preaching the word with good liberty and a request to return; also at a new place on the Missouri bottom, in the old Wright settlement, in connection with Bro. Samuel Orton, who is ever willing to do work for the Master. Here we had an excellent time; good audiences, and splendid attention and some we believe almost persuaded to obey. We expect to return for future labor in this place as soon as consistent.

We have no fault to find with any; we have been treated well, and our wants supplied. Have been wonderfully blessed with the Holy Spirit in our work. May God bless the work and his servants called to labor in its interest. May the coming conference prove to be good and of great benefit to those who attend, and a general blessing to the church at large.

In the interest of the truth,

HENRY KEMP.

DETROIT CITY, Minn., March 11.

Editors Herald:—I have just returned from a trip to Moose and Bermidji, in Beltrami County, this State. There are some scattered Saints there; at Moose, Bro. and Sr. Hubert Campbell, Bro. and Sr. Reuben Oakes, and Sr. Allen. I preached three times in their schoolhouse to a full house with good interest and never was treated better. I hope to go back again sometime. From there I went to Bermidji, twenty-five miles, the home of Mr. and Sr. Nye, and Bro. and Sr. Waldron. This is a new town springing up in the wilderness, about sixty miles from the railroad at Fosston, and fifty-five from the railroad at Park Rapids. Saints and friends were glad to see me; they procured a hall and I preached twice, also held sacrament meetings. I had good liberty in preaching and couldn't ask to be treated better. May God reward them.

Our meeting Sunday at Lakeview was well attended. Quite a number not members of the church were present. I feel encouraged to press on. The Saints are for the most part well.

As ever,

T. J. MARTIN.

ROCKLAND, Maine, March 7.

□ *Editors Herald:*—Since I last wrote you I opened up a new field; best of liberty, good attention; and a good-sized congregation. I am invited to preach in another new place. Will do so soon as I can. Last Saturday and Sunday was set for our conference at Little Deer Isle, but such a storm came up the people did not get there, but on Saturday afternoon Bro. Greene came in and attended the Sunday school convention and returned home because of sickness in his family, so he said.

J. J. Billings vice president of the district, J. W. Blastow, and J. C. Foss of the eldership; Priests S. G. Cunningham, J. Eaton, and W. D. Haskell, acting secretary, met Saturday evening. The writer was chosen to preside, not because of the incompetency of the vice president, for Bro. John is a

worthy one of honor and respect, but as a matter of choice. The business was done all but adjourning. On Sunday it rained all day, so we had no service. On Monday morning before we left for home a few of us met in front of the schoolhouse, having no key to open the door, and adjourned. Soon after that it commenced to rain. For six days and nights on the coast of Maine we have had rain, snow, high winds, and considerable damage to property.

I have a good place near the church in Independence, Missouri, that I will sell for cash or part down, and the Bishop can have the money to use for the church without interest till I want to use it.

Yours ever,
J. C. FOSS.

GUILFORD, Mo., March 9.

Editors Herald:—Our district conference was a success and passed off very peacefully. Bro. Henry Kemp was present and as congenial in his way as ever. Bro. M. P. Madison was at his post and was reelected for the coming term, which I think was wise, more especially under existing circumstances. He is a member of the Second Quorum of Seventy. I am not aware that his ordination has detracted aught from his ability, or from the authority he held when an elder. He has not been able to travel, neither is he now able to go outside of Nodaway, or Fremont, or some neighboring field. The interpretation of the last revelation that seems to have gained precedence in some localities makes it almost a crime for a seventy to *preside*. The fact that the Presidency made choice of so many of the Seventies for ordination to the office of high priest at our General Conference of 1894 shows their confidence in their presiding ability at least. Again, there are some districts that have, in their zeal, placed an elder to preside, then the seventy has had to perform the work of president while others held the office. While I am not pleading for seventies to preside, I do think that there are conditions and exigencies under which it is advisable that they should.

Brn. C. C. Nelson and E. S. Fannon were ordained to the office of elder. They are excellent men; they preach by their daily life. Bro. Fannon was educated for the Methodist ministry.

The Nodaway district needs laborers. There is a wide field with very few to occupy as preachers of the word. The outsiders are a kind and hospitable class of people. They have treated me with kindness and respect all along the line; so that my prayers to God are not for vengeance upon them, but for mercy, which of course should be the case under all circumstances.

I am very sorry that there is not more activity and interest manifested in Sabbath school work in this district. It is true that circumstances militate somewhat against it, yet I do not regard them as insurmountable. There is quite a number of excellent young people in this district. Talented in music, with their good voices, they attract the people and do good service in keeping up the interest. We have held meetings here dur-

ing the last two weeks every night and twice on Sunday, with the exception of three nights. Bro. Kemp was with me during the opening of this series and spoke twice; then he went to Barnard and held two meetings in the Christian church. His preaching has a good influence. He is moderate and rather winning in his method. Bro. John Byergo spoke yesterday morning and made a good effort. Last evening we closed our meeting with unabated interest and the kind words spoken by outsiders indicated their appreciation of our efforts; and their presence night after night confirmed their words. I am told by the Saints that it was the best attendance of outsiders ever had in Guilford. They seem to be a good people. It was easy to preach to them.

There is a man here by the name of Mr. Cayton, who was with the mob that drove the Saints away from Independence, Missouri. He speaks well of the Saints, and particularly so of Joseph Smith. He says the Saints were a fine people and very industrious. He saw the press destroyed, and told of Edward Partridge—that he was tarred and feathered; said the mob was mostly a drunken set; that had it not been for the accident (if it was an accident) that ended the life of Mr. Barzell, the lawyer, the Saints would not have been driven then, for Mr. Barzell was a friend, and advised peace, and plead for the Mormons. I leave here to-day or to-morrow for Long Branch, then for home.

EVAN B. MORGAN.

Original Articles.

CRITICISM AND CONTROVERSY. NO. 3.

BY J. R. LAMBERT.

FROM what has been presented in numbers 1 and 2 of this article, it is quite evident that God desires his people, and especially the ministry, to become a school of spiritual critics. Our work is of such a character that there is a constant demand for correct and keen discrimination between right and wrong, truth and error, good and evil. But it should be borne in mind that there is a vast difference between a true critic and a fossiliferous grumbler, or faultfinder. The latter is largely, if not altogether, destitute of charity, without which there can be no true critic.

Jesus Christ was the great Teacher sent from God. What a wonderful critic he was, and how often he was engaged in earnest controversy. He commenced the latter when he was about twelve years old. (Or at least I infer that there was controversy between him and the doctors of the law—see Luke 2: 46, 47.) Christ's minis-

ters are also required to teach the people. They are his ambassadors, (2 Cor. 5: 20,) and as such are required to correctly represent him.

How can anyone be a true teacher unless he is more or less of a critic? To teach truly, we must cause those who are taught to understand that there are some things which they must do, and there are some things which they *must not do*. After this manner has God dealt with us, and true development cannot be had unless we strictly observe his mandatory and prohibitory commandments. The Lord says to his people, "Thou shalt," and, "Thou shalt not."

We are required to teach one another, and to teach diligently, that God's grace may attend us. We cannot do this without pointing out from time to time, in kindness, and for the express purposes of benefiting individuals and the cause of truth, that which we deem to be wrong. If we make a mistake by offering our strictures and commendations at an inopportune time, and in an unwise manner, we should strive to profit by it, and if possible, avoid a repetition of the mistake. The best of people sometimes make mistakes in their honest efforts to perform the most important and essential work. "It is human to err, but to forgive is divine." When the criticisms are made in wisdom, and with pure motives, the degree of good accomplished very largely depends upon how they are received. If we suffer ourselves to become more anxious about how to retain prestige already secured, and to secure more, than to be just right, we will surely become darkened in mind, and very largely disqualified to see ourselves as we are. The right of those criticised to oppose the criticisms made by writing up the "other side," is not questioned for a moment; but the point is this: If the criticisms are true, just, and right, what is to be gained by such opposition? Is it due to ourselves or the cause, that we should try to retain prestige at the expense of principle?

But some one will object to this manner, upon the grounds that it says, by implication, that somebody is guilty, without pointing him out. I answer, I am simply illustrating a principle, and leaving every one to decide for himself whether he is

guilty or not guilty. Is this wrong?

Another thing to which I call attention in this connection: When a wrong policy is thought to be pursued, or strong assertions made which cannot be proved (and needless ones at that), and when there is no moral principle involved, but it is simply an error of the head; and when the ministers who have been guilty of these errors can be found all over the country—here and there one—it is eminently proper that the criticisms be made publicly, through the church organ, so as to benefit all concerned, who are willing to be set right. But, of course, such efforts should be entirely free from personality. I think the proper bases for all such efforts is the good of the work at large, and the greatest good of the greatest number concerned. If I have the right to affirm certain things, in a definite and strong manner, either with or without proof, whenever and wherever I please, is it wrong for my fellow minister who deems the policy to be a wrong one, to call attention to it through the *Herald*, our church organ, in a friendly manner, and without mentioning any names?

Criticism when replied to, becomes controversy; and it is often not difficult to get at the truth and right of the matter, if the hearer, or reader, as the case may be, will but carefully consider both sides. If when anyone undertakes to reply, he changes the real criticism made, or the issue, before attacking it, or before completing his reply, it is evidence of weakness on the part of the opposition, but is highly complimentary to the real positions of the critic. Or if the one who wishes to show up the "other side" should squarely contradict himself, in positions taken, or find himself under the necessity to advocate doctrine foreign to the gospel, it is strong evidence against him. As a matter of course, the same would be true if manifested in the work of the critic.

There can but be one proper object, or purpose, to criticism or controversy, and that is the truth, or right of the matter under consideration; and when the first effort made is opposed with only this purpose in view, the results are sure to be good, all around. But whether the "other side" is shown up

in this way, and for this purpose; or in some other way, and for some other purpose, it will, nevertheless, benefit all who are careful to retain their integrity, and who act wisely. It helps us to more easily determine what degree of merit is found in the first article, speech, or sermon, and to decide with greater safety for or against the positions affirmed. "Prove all things; hold fast that which is good," will apply here, as elsewhere, and Latter Day Saints ought to practice what they preach.

Allow me to illustrate my meaning. Bro. A. writes for the *Herald* under the caption of "*Where is the proof?*" He takes the position that we should not positively and unqualifiedly affirm that which we cannot prove; that it is unsafe, injurious to the cause, and *wrong* to do so. He cites as cases in point, without mentioning anybody's name, the practice of some elders in affirming that Nicodemus was ashamed to be seen in the company of Jesus in the daytime, hence went "to Jesus by night;" and he says, by implication, that there is no good evidence to sustain the assertion.

Bro. B. writes up a reply, and calls it the "other side." Now what would we reasonably expect from the other side when we consider the caption and first position of Bro. A's. article? Why, nothing less than this, surely, that he should at least furnish us with the supposed proof which forms the basis upon which the strong statement rests, that Nicodemus was a moral "coward." Does he undertake to point out the proof? No, not in his reply to Bro. A's. article referred to above. What does he do? He says that he believes from inference that Nicodemus was "a coward," but he has always "been careful to use the term 'doubtless' so as to stand on the safer basis." Now no one should quarrel with Bro. B. because of his belief, nor for a proper expression of that belief; and if this is what he means by using the word "doubtless," then he does not come under the "ban" of the criticism at all, and we are led to ask, why did he so promptly throw up his hand and answer to the charge? This serves to show the difference between true and false reasoning. The reply hardly touches the criticism made.

But Bro. B. writes a second article in reply to Bro. A's. "defense," in which he says:—

I *infer* the man to have been a coward or he would not have chosen the night rather than the day to visit the Master, hence there is neither doubt nor question in my *mind*.

At last, we have the proof, and the only proof that can be found, I think, which so thoroughly convinced Bro. B. that there is left neither "doubt nor question in" his "*mind*." What is it? Why, he says, Nicodemus chose the "night rather than the day to visit the Master." How does Bro. B. know that Nicodemus *chose* the night in preference to the day? "Where is the proof?" "Why, the record says he went at night!" Yes, so it does, and only a short time ago my wife and I went to see Bro. and Sr. Ray "by *night*." Not because the night was our *choice*, but because it was not *practicable* for us to go in the daytime. Now we think it would be very unjust for anyone to call us cowards for having gone by night. If Elder B. or anybody else can have all "doubt" or "question" removed from his mind by such evidences as these, which he himself furnishes, so that he can regard it right and proper to call Nicodemus a "*coward*," I submit that it is high time that some one should write a criticism. Such an imputation against Nicodemus is not only uncharitable, but it is unjust.

The truth is, that the strongest assertion that can be made within the realm of safety and justice, is something like this: "Possibly the reason why Nicodemus 'came to Jesus by night' was because he was ashamed to be seen with him in the broad light of day, on account of the upopularity of Jesus and his doctrine."

Some seem to think that all controversy should be excluded from the church organ; and one leading reason given is, that they do not like outsiders to know that we are divided on these questions. For the same reason there should be no division of sentiment expressed in our conferences, nor in our branch meetings, nor anywhere else where outsiders can hear or learn of it. The first article written, or the first speech made, must go to the world as a correct representation of our faith on the topics under consideration, even if two thirds of the other representatives of the church

think differently on some of the points set forth. Would such a course be safe and right?

"But," you say, "let all these differences be settled in quorum and council meetings, away from all public meetings of the church or the world." Much may be done by such quorum and council meetings, but it is not difficult to see, I think, that to confine all controversy to the quorums and councils of the church is impracticable and unsafe. Proper agitation must be had, more or less, elsewhere. When different and conflicting views are entertained by those who have an equal right to be heard, is it proper that all should be shut off except those who happen to speak first? Moreover, it is not the way of light and progress for fallible man to allow but one set of views to appear before the people, which is proven by all the history of the past. Reform and progress are invariably preceded by controversy; and when we get the idea that we are just right in our views, and we want everybody to let us alone, it is positive evidence that we are *just wrong*, whatever may be the character of our views. If we are in possession of the truth and the "Spirit of truth," we will not object to any proper opposition, for it can do us no harm; we have nothing to lose, but much, very much to gain.

How can any journal, religious or political, be independent and free if it excludes all views from its pages except those which are in harmony with the belief of the editor? One of the grandest blessings which the restored gospel has brought to us, as I view it, is that every man and woman, in his or her place, as minister or member, is free to believe, speak, and do that which is right, according to his or her highest convictions; provided, always, that these convictions do not lead him or her to oppose any rule or action of the *body*, except when it properly comes before the body for reconsideration. And provided further, that the carrying into effect the convictions held, does not interfere with the rights and liberties of others, either within or without the church. The body is always greater than any one part of it. Even the *head* is not equal to the whole body, including the head. And further,

that which is right for us to believe, say, and do, will never inflict wrong or injustice on others. But when governed by these considerations, we are free to express our best convictions of truth and right, both in pulpit and press. And if *free*, then we are independent, having but one object in view; viz.: the correct representation of God and his truth to the people.

The character of the opposition serves to show that there exists no proper grounds from which to oppose proper controversy. To illustrate, I cite a paragraph found in *Herald* for December 18, page 814. Speaking of controversy the brother says:—

Labor as we will, in at least nine out of every ten case it is safe to say that a desire for the "mastery" rather than the truth is apparent on the part of both sides, and expressions harsh in their nature are used which it were much better had been left unsaid.

If nine tenths of our ministers, when engaged in controversy, permit a desire for the mastery rather than the truth to govern them, is it a necessity? or is it right? If this desire governs them altogether, what kind of representatives are they? Are they working up to gospel standards? If the statement be true, God pity the ministers, and the church which they are sent out to represent! But I think the brother is mistaken. We are supposed to know how it is with *ourselves*, but cannot be too careful in judging the motives of others. I have been accused of seeing the dark side too much, but I have a much better opinion of our ministry, as a whole, than this, and I deeply regret that such a statement should go to the church and the world from one of our leading representatives. Were it necessary for us to pass upon the matter in this manner, one tenth I think, would be much nearer the truth. The reflection is a sweeping, severe, and unjust one. But it may be said that this desire for mastery rather than truth is only apparent in a small degree with the "nine tenths" spoken of. Very well, if the ministers of the church resist and overcome temptation on all points save a few, is there any force or consistency in presenting these few as an argument against controversy?

As to harsh expressions which should not be used, they are by no

means confined to those who engage in controversy, or to the time of controversy. It is true that improper terms should not be used; but when our opponents are present and are permitted to speak for themselves, is the time when we can justly use the strongest terms allowable. Occasionally we find a man who uses stronger and harsher terms in the pulpit, when his opponent is not present, than if he were present and permitted to speak for himself. The truth is, so far as the effect on ourselves is concerned, controversy affords rare and excellent opportunities for development in all that enters into a strong and noble character; and to cut ourselves off from these opportunities because they are more or less abused, is like refusing to take money because it is frequently counterfeited, or refusing to marry because misery, quarreling, and separation are frequent results.

Did it ever occur to the reader that if the *Herald* should represent the ministers and members of the church as believing precisely alike on all points, that it would be a misrepresentation of the facts in the case? Would such misrepresentation be right? Even from the low standard of policy alone, it would react, and prove a curse rather than a blessing. There are some things which we need to fear; but our differences of opinion, when taken as a whole, are neither of sufficient dimensions, nor of such a character, as to cause alarm. Indeed the cause for alarm is when the free interchange of thought is interfered with.

This imperfect effort has been made under some very embarrassing circumstances; not because others were less able to make it—far from that—but because, after long waiting, this exact field did not seem to be occupied. Should it prove the means of awakening thought on that which is very important to us as a people, and of enlisting more able pens to treat on the themes presented, I shall be glad. One thing we should have learned ere this: No unity on any point can be reached that will materially benefit those concerned, except it is produced by their intelligent consent, after proper investigation. This kind of unity of sentiment and union

of believers, based upon the revelations of God, will stand secure,

"Unhurt amid the war of elements,
The wreck of matter, and the crash of
worlds."

BOOK OF MORMON GEOGRAPHY.

WHATEVER the landing place of the Nephites, even the casual reader will have observed that *northward* the star of empire wended its way. Those who have read up on American archaeology are aware that in Peru and in Central America the two main clusters of wonderful ruins are to be found. Bancroft, Short, Baldwin, and Pidgeon all certify that Central America ruins show the occupancy of *two distinct civilizations*.

These two civilizations, answering to Jaredite and Nephite colonizations, and as the Nephite occupied elsewhere long years before they knew of the former people—the Jaredites—and when their records, bones, and ruins were found it was far to the northward,—it points to South America as the first and long-time abode of the Nephites.

The magnificent roads, aqueducts, bridges, etc., of Peru, attesting occupancy by Nephites, and the rich treasure houses, palaces lined with gold, attesting facts of both Nephite and Lamanite phases of life.

The fact that the section of territory between Peru and Central America abounds in less magnificent ruins is explained in that the occupancy of that part by the Nephites was a period of almost incessant war; hence less durable and also less magnificent structures were builded. Upon what other basis could it be accounted for that Peru, the first home of the Nephites, and then Central America where they built and also rebuilt so very magnificently, abound in such ruins, while the intervening district has yielded but little to the store of the archaeologists?

A basis to Nephite geography, so far as may be possible to unravel it, is found on pages 267 and 268 of the small type edition of the Book of Mormon. Read them very carefully. The following points appear:—

1. A narrow strip of wilderness that extended or ran from the sea east, even to the sea west. . . . And thus were the Lamanites and Nephites divided.

It is natural to think of that narrow strip of wilderness which *divided* as being on a straight line from ocean to ocean, but, it is made *circuitous* by this:—

And thus the Nephites were nearly surrounded by the Lamanites.

It next follows that there was a wilderness about the head waters of Sidon—

round about on the wilderness side; on the north, even until they came to the land which they called Bountiful. And it bordered on the land which they called Desolation; it being so *far northward*, that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the *place of their first landing*. And they came from there *up into the south* wilderness. Thus the land on the northward was called Desolation, and the land southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind; a part of which had come from the land northward, for food.

It should be noted that the northern part of South America is called Bountiful, as will appear upon a critical rereading; and also that South America, "the land southward," is also called Bountiful; while North America is called Desolation; and sometimes the term "desolation" refers only to its southern part, or Central America. It is clearly stated that the Zarahemlaites first landed where the "land had been peopled"—Central America — and "they came from *there* up into the south wilderness," or into South America.

A rereading of page 267 will disclose that the Lamanites were on the west, in the land of Nephi: yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west, the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

Remembering that the Zarahemlaites came from their first landing place *up into the south wilderness*, read page 137, of the discovery of Zarahemla by Mosiah, speaking of the former people; "their bones lay scattered in the land northward." This, too, locates Zarahemla in South America. Page 158 gives the account of king Limhi's forty-three men searching for Zarahemla. Being on first territory, occupied, these men strike out for Zarahemla, miss it, and turn up in Central America as the description *clearly* indicates.

Returning to page 267:—

And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land southward.

Here again the lands of Nephi and Zarahemla are located in the land *southward*, South America. Page 387; Nephite possessions and territory, including of necessity Zarahemla, are mentioned:—

And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites *which was in the land southward*.

Page 422, the phrase, upon the face of the whole earth, from the west to the east, both in the land north and in the land south, certifies that land north or northward could only be North America; and that south or southward could only be South America.

Again, page 427 shows a gathering in the

land of Zarahemla and the land Bountiful. . . . Now Lachoneus did cause that they should gather themselves together in the land *southward*, because of the great curse which was upon the land *northward*.

Page 482; Mormon writing:—

And it came to pass that I, being eleven years old, was carried by my father into the land southward, *even to the land of Zarahemla*.

So it was the interior, in South America.

Page 380, paragraph 5, shows Zarahemla to have been "in the *heart* of their *lands*;" not land, but "lands," referring to different sections of different names, as Jershon, Nephi, Gideon, Manti, Bountiful, etc.

Page 381 discloses Zarahemla to have been "the capital city" and "*center of the land*" (southward); and Bountiful in this statement is the section of Northern South America before written of; while sometimes it refers to the whole of South America.

Page 382, paragraph 6, shows that Lehi cut off the Lamanite forces before they reached the land Bountiful, repulsed them, and caused them to "retreat back towards the land of Zarahemla."

An undue appreciation of the "Botturini and Gemelli charts" has led different brethren to untenable and wholly *unreliable* conclusions, such as, the location of land of Nephi and the land of Zarahemla in Central

America. If the points developed so far are the clearest and best those charts contain, they are as worthless as so much blank paper.

This article is written upon the general principle involved of a needed basis from which to figure out Book of Mormon geography.

The next and all-important fact to find out is, What river is the "river Sidon?" The land of Nephi and the land of Zarahemla give us a fairly good basis to work north and south from; and as the river Sidon is the point that points east or west are delineated from, if that can be determined, the basis is clear. The Magdalena River is most too much to the west, for Zarahemla was in the *heart* or *center* of the land, and is located to the west of Sidon. The magnitude of "the river Sidon" too would rather indicate the Amazon, but its course is wrong according to the oft-repeated "east of Sidon," or, "west of Sidon."

The report of the competent committee we have should be searched so critically when it is made as to certify that it is well founded on FACTS, or shown to be useless, as we are verily led to believe, the "Botturini and Gemelli" charts are. Who will locate Sidon?
R. ETZENHOUSER.

"CHARITY."

UNDER the above caption I wish to pen a few thoughts for the reflection of the loved ones scattered abroad. O that my pen may be the conductor of proper thought.

Charity is a principle incorporated in all exercises, whether social, religious, or politic. It is not only incorporated in, but it is one of the fundamental principles of all established institutions, whether of God or of man. It is the cement of society without which all institutions would dissolve and utterly fail of the accomplishment of their purpose.

Charity is one of the abiding principles that cluster around God's throne, by which all of the heavens' retinue is bound together in the accomplishment of the grand purpose for which they were created. Charity is the principle that moved the heavens—Infinite Wisdom—when we were in a helpless condition; that moved God to give up his dear Son in order that we might be redeemed. It is the cement and basis

of all civilized governments, that inspires confidence to trust one another in all the positions of honor, and binds as with a golden cord all to one common interest. The lack of charity produces distrust, discontent, and finally disorder and dissolution will occur.

To the lack of it we may justly attribute the present condition of our loved country. Charity will enable us to have a proper regard one for the other in the science of literature, and to assist one another in the accomplishment of highest attainments possible for the greatest amount of good to all. Being destitute of hate or envy, charity is a principle of infinite importance, more to be desired than gold or rubies. It has within it the power of assimilation, and if cultivated will develop and grow to a marvelous extent. It enables us to master our own dispositions and to have a proper influence over our friends.

Charity is an abiding principle, as we are informed by holy writ; when all else fails, it continues and "abides forever." Charity is a detective and enables us to discern if anyone is acting from an improper motive. It enables us to judge the acts of all by the motive that prompts the actions. It also enables us to never act from an improper motive. It has immortalized the names of those in the past who have been governed by its principles, as all principles are eternal, and by abiding in the bonds of them we will accomplish the greatest good here and attain the highest condition hereafter. If it were possible to speak with the tongues of angels, being destitute of charity, it would profit us nothing. Should we attain the highest position in the science of literature, and like the philanthropist of the ages past bestow of our goods for the benefit of the poor, if charity be absent we would be found like "tinkling brass," an "empty sound."

If we are in the possession of charity, its attributes predominate in our moral characters. As we are informed in the divine writ that

Charity suffereth long, and is kind; . . . charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.—1 Cor. 13: 4-6.

It was present at the dedication of the heavens and earth, when the foundations thereof were laid, when the "morning stars sang together, and all the Sons of God shouted for joy."

Let us cultivate and develop under its influence, and success is ours, and we will be beneficial to society, and the world will be bettered by us having lived in it.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13: 13.

In gospel bonds,

M. R. SCOTT, Sen.

Conference Minutes.

MOBILE.

Conference convened at Saints' chapel, Bluff Creek branch, February 29, 1896, at 10: 30 a. m.; J. D. Erwin president pro tem., S. Cochran secretary pro tem. Branch reports: Theodore 30, Pascagoula 25, Three Rivers 67, Bluff Creek 54. No report from Bishop's agent. T. C. Kelley and J. D. Erwin were appointed delegates to General Conference. Resolved that all district officers are hereby requested to either report in person or by letter to next conference. G. T. Chute was sustained as president of district and Bishop's agent for the next three months, and J. S. Chute as secretary. Preaching by J. D. Erwin. Conference adjourned to meet at Theodore branch, June 6, 1896, at 10: 30 a. m.

NORTHWESTERN KANSAS.

Conference convened with the Blue Rapids branch, Saturday, March 7, 1896, at ten a. m., with President A. Kent in the chair, C. D. Carson secretary, L. F. Johnson assistant. Remarks were made by president pertaining to the condition of the work in the district. Stated that the work was progressing nicely. Branch reports: Blue Rapids 73, Homestead 24, Norcatur 11, Goshen 77, Scanda 17, Solomon River 16. Secretary was authorized to correct Norcatur branch report. Ministry reporting: Elders A. Kent, V. F. Rogers, A. Smith, J. S. Goble, T. E. Thompson; Priests A. J. Hager, L. F. Johnson; Teachers W. Scott, C. D. Carson. Bishop's agent's report for the quarter ending March 7, 1896: On hand last report \$1.82; receipts \$62.13; expended \$62.62; on hand \$1.33. Accepted. Remarks by J. F. Davis in regard to his labor as missionary in charge. Gave some advice and encouragement. Remarks by W. S. Pender as to the duties of missionaries in a district. He thought they should labor in harmony with the district authorities. Remarks by J. T. Davis. He read a revelation given to the church pertaining to the labor of missionaries. Voted to grant letters of removal to Jenetta Monroe, Paul Stone, and Elmira Seline. Voted that A. Kent be retained as president of district. Voted that Wm. Landers be ordained an elder. Voted that A. Kent be elected delegate to General Conference, that the district pay his expenses,

and that we petition the General Conference to return him to this district. Resolved that the secretary of the district be authorized to order the *Cleveland Plain Dealer*, of April 6, 1896, sent to all the leading newspapers of the district and that money be raised and placed in his hands to pay for the papers. Adjourned to meet with the Solomon River branch.

LITTLE SIOUX.

Quarterly conference convened at Magnolia, Iowa, March 7; J. C. Crabb was chosen president, D. Chambers and C. Derry to assist; A. M. Fyrando secretary. Branches reporting were Little Sioux, Magnolia, Persia, Woodbine, Logan, and Missouri Valley. Ministry reporting: Elders C. Derry, J. C. Crabb, D. Chambers, J. W. Wight, J. F. Mintun, W. A. Smith, S. B. Kibler, R. A. Gunsolley, A. M. Fyrando, W. Chambers, O. Case, J. Seddon, A. Johnson, J. C. Johnson, C. Downs, W. Waterman, J. Donaldson, D. A. Hutchings, F. Hansen, and H. Garner; Priests E. Hall, W. D. Bullard, F. E. Cohrt, S. C. Diggle, S. A. Wood, R. Chambers, D. R. Chambers, and James Emmerson; Teachers J. S. McDonald, B. F. Benson, E. C. Outhouse, H. J. Marthana, C. Kennedy, W. J. Chambers. Statistical report was ordered forwarded to district secretary to be included in reports. Bro. William Waterman was requested to labor in the district as much as possible and where opportunity offered. The following were chosen delegates to General Conference: President Joseph Smith, J. C. Crabb, C. Derry, D. Chambers, J. F. Mintun, Joseph Seddon, A. M. Fyrando, Oscar Case, S. B. Kibler, Sr. D. Chambers; those present were empowered to cast full vote of district. D. Chambers was chosen district president for ensuing year, A. M. Fyrando secretary. On motion branches were to solicit funds for paying expenses of Brethren Crabb and Derry to General Conference; moneys so raised to be sent to district secretary as early as possible. J. C. Crabb and G. M. Scott were chosen vice presidents of district. Preaching during session by Elders William Waterman, J. C. Crabb, and C. Derry. Adjourned to meet at Moorhead, Iowa, June 6, 1896.

SOUTHERN WISCONSIN.

Conference convened at East Delavan, Wisconsin, February 29, 1896, at ten a. m. W. A. McDowell president, Jasper O. Dutton secretary. Branch reports: Janesville, Flora Fountain, Oregon failed to reach the conference, East Delavan referred back for correction. Ministry reporting: Elders W. A. McDowell, C. H. Burr, E. M. Wildermuth, J. W. Peterson, J. T. Hackett, A. Delap, C. C. Hoague, J. Blackburn, H. Southwick, W. P. Robinson; Priests L. Houghton, A. Delap; Teachers F. M. Ball, H. D. Lockwood, Deacon J. O. Dutton. Bishop's agent reported: Collections \$137.54; disbursements \$116.50; on hand February 29, \$21.04. Those chosen delegates to the General Conference were J. T. Hackett, E. M. Wildermuth, and W. A. McDowell. Henry Southwick was elected president until next conference. J. O. Dutton was sustained district secretary for same

time. Moved to sustain C. C. Hoague as Bishop's agent. Resolved that the division of the Janesville branch be referred to the missionary in charge, district president, and branch authorities. Preaching by Elder W. A. McDowell and Bishop G. H. Hilliard. Adjourned to meet with the Janesville branch, September 21, 1896.

EASTERN IOWA.

Conference met with the Brush Creek branch, February 29, at ten a. m.; President J. S. Roth in the chair; Belle Goodrich secretary pro tem., J. R. Sutton assistant. Visiting Saints were permitted to take part. Branches reporting: Fulton, Grove Hill, Powersville, Butternut Grove, Apostolic, and Brush Creek. Motion that Powersville report be corrected by the secretary was carried. Elders reporting: J. Heide, C. E. Hand, B. F. Miller, W. Turner, J. R. Sutton baptized 2, J. S. Roth baptized 18; Priests L. E. Hills, D. L. Palsgrove, F. H. Horne, C. S. Shippy. Report of Bishop's agent: On hand last report \$59.75; received since \$255.98; expended \$105.35; on hand \$210.38. Audited and found correct. Report of C. E. Hand, tent committee: Received \$8.17; expended \$8.17. The report was accepted. J. M. Keck was granted a letter of removal from the Davenport branch. A committee was appointed to draft resolutions of condolence to the family of Elder Jerome Ruby. Report of committee: Whereas, God in his wisdom hath removed from our midst our worthy and esteemed brother, Elder Jerome Ruby, who has labored many years for the cause of Zion in this Eastern Iowa district, therefore be it resolved that this conference do tender a vote of condolence to the bereaved family and relatives of our deceased brother, and that such words of condolence be published in the *Herald* and *Ensign*. Moved that we adopt the report of the district president and sustain him in his ruling and decision in the Apostolic branch in declaring the business meetings called by F. J. Potter illegal; also the ordination of J. W. Wilson and William Potter null and void, also the expulsion of those two members null and void, and the granting of letters of removal to Warren Turner and family illegal and void, and that the names of Bro. Turner and family be replaced on the branch record again, and that F. J. Potter remain silenced and he be not allowed to officiate in any of the church offices until he confess his error to the district conference and ask its forgiveness. Motion carried. The following resolutions were adopted: Whereas the Lord has requested the Saints to come up higher; and in a revelation given to the church April 11, 1887, paragraph 3, page 344, Doctrine and Covenants, the Lord has spoken and said, "Men of God, who bear the vessels of the Lord, . . . avoid the use of tobacco and be not addicted to strong drink in any form," therefore in order that we may be in harmony with God's word, Be it resolved, that from the passage of this act, no man shall be allowed to act as teacher, priest, or elder in this district or any branch thereof, as a branch or district officer, who uses intoxicating liquor, or tobacco in any

form. Anyone violating this resolution will be dealt with for unchristianlike conduct; and hereafter no one shall be ordained to any of the above-named offices who is addicted to the use of tobacco in any form, or uses intoxicating drinks until he has abstained from all for one year immediately before his ordination. This resolution shall be spread on the conference record and sent to the Herald Office for publication in the *Herald*. John Heide was sustained Bishop's agent, J. S. Roth district president, and C. E. Hand was elected assistant. W. W. Beal, Jr., was sustained as district secretary. The president of the district was given charge of the tent. J. S. Roth and Sr. S. Thomas were appointed delegates to General Conference. Conference adjourned to Fulton, Iowa, August 22 and 23, 1896, at 10:30 a. m.

WESTERN MAINE.

Conference of the Western Maine district convened at Little Deer Isle, February 29, 1896; J. C. Foss chosen to preside with J. J. Billings to assist; William Haskell clerk pro tem. Branches reporting: West Surry, Green's Landing, Bray's Mountain, Little Deer Isle. Elders reporting: J. C. Foss, J. J. Billings, J. W. Blastow, W. G. Pert, U. W. Greene; Priests S. G. Cunningham, J. E. Eaton. Bishop's agent's report read and approved: On hand last report \$18.65; received \$137.60; paid out \$148.56; on hand \$7.69. W. G. Pert sustained district president, J. J. Billings assistant, E. H. Pert district clerk. J. C. Foss, U. W. Greene, and W. W. Blanchard were chosen delegates to General Conference. The request of the West Surry branch to ordain S. G. Cunningham to the office of elder, and Hollis E. Saunders to the office of teacher received and laid on the table subject to call. Adjourned to meet at West Surry, June 20, 1896.

INDEPENDENCE.

Conference convened at Holden, Missouri, March 7, 1896, at ten a. m., President R. May in the chair, Arthur Allen secretary. R. May spoke encouragingly of the work of the district. Branch reports were then read. Bishop's agent's report was read as follows: Cash on hand at last report \$44.23; received since \$1,239.03; paid out \$1,214.25; on hand \$69.01. Twenty-two elders and eight priests reported. A report from the Sunday school association was read, which was very encouraging. The committee on the Dumbauld case reported and the report was adopted. The following were elected delegates to the General Conference: A. Allen, R. May, I. N. White, W. N. Robinson, A. H. Mills, Sr. O. L. James, G. H. Hilliard, J. A. Robinson, Joseph Luff, H. H. Robinson, and W. T. Bozarth. Those present, of the above-named delegates, were authorized to cast the entire vote of the district. By invitation of the Independence branch, and by action of this conference, the delegates were instructed to invite the next General Conference to convene at Independence. It was moved that when we adjourn we do so to meet at Independence, June 6 and 7, 1896. A petition from the Lee's Summit branch, recommend-

ing A. Z. Rudd to be ordained an elder was referred to the president of the district and missionary in charge. This committee reported that according to their judgment, it would not be advisable to ordain said brother to the office of an elder at the present, but would recommend that he be ordained to the office of a priest. Their report was referred to the Lee's Summit branch. The following were appointed a committee to consider the dividing line between the First and Second Kansas City, Missouri, branches: R. May, J. Hoffman, and George Hicklin. R. May spoke of the necessity of camp seats for the tent. In response to this eighteen seats were vouched for by different members. Adjourned to meet at 7:30 p. m. Preaching by Arthur Allen, R. May, and D. C. White. The following motion was offered: Resolved that we petition the committee in charge of the Southwestern reunion to locate the next reunion somewhere in the Independence district, Harrisonville or Warrensburg preferred. A splendid conference was had, the Spirit of the Lord being present throughout.

SOUTHERN MISSOURI.

Conference convened with the president, C. M. Bootman, in the chair, W. A. Brooner clerk. Reports of the president and other ministry were read, including Elders C. M. Bootman, A. M. D. McGuire, C. J. Spurlock, W. C. Cather, J. P. Knox, J. Ward, W. N. Currier, H. Sparling, and S. T. Maylock; Priests H. H. Montgomery, M. L. Davis, and S. Carrow. The secretary's report was read: Total number of names on the district record 308; the statistical branch reports that came in at the conference showed an increase of 24, which makes total of 332, including 1 seventy, 6 elders, 9 priests, 4 teachers, and 3 deacons. The branches reporting were Burnham, West Plains, Vera Cruz, Woodside, and Ozark. The treasurer's report was read and showed there had been spent during the last four months \$1.34, leaving a balance in the treasury with what had been paid in from the different branches during conference, of \$4.11. Bishop's agent's report: Received \$1,099.43; received from the Bishop \$150; expended to elders' families \$456.82; paid to the Bishop \$654.91; on hand \$137.70. Reports were accepted. A resolution was passed requiring all branches in the district to hold their business meeting at least two weeks before conference convenes in order that their reports may be sent in to the district clerk in time for him to make out his report before conference convenes. Voted to recommend Bro. Wedlock to General Conference for appointment as missionary to this district. Voted to recommend our present missionaries to General Conference for another year. Henry Sparling was sustained as Bishop's agent. Officers elected for the next four months were: W. C. Cather president, C. J. Spurlock vice president, and W. A. Brooner secretary and treasurer. Henry Sparling was elected delegate to General Conference. Adjourned to meet at the call of the president.

J. C. Foss, No. 72 Crescent Street, Rockland, Maine.

Sunday School Associations.

INDEPENDENCE.

Association convened at Holden, Missouri, at 2:30 p. m.; A. L. Newton superintendent, Abbie A. Horton secretary. There were forty present. Reports of the superintendent, treasurer, and secretary of the Literary Exchange were severally read and approved. Treasurer's report: On hand December 6, 1895, \$6.36; received from Pleasant View Sunday school 59 cents, Armstrong \$2.42; paid to Literary Exchange \$2; secretary's expenses \$2; on hand \$5.37. Literary Exchange: On hand December 6, 1895, 53 cents; received from association \$2; paid for stationery 42 cents; for stamps \$2; on hand 11 cents. The reports of the schools on being read were ordered spread upon the minutes: Mt. Zion, enrollment 295; Armstrong 102, First Kansas City 48, Holden 42, Zion's Summit 38, Pleasant View 30, Second Kansas City 30 (organized January 26, 1896), Knobnoster 13. W. N. Robinson explained the object of the resolution concerning tobacco using by any officers or teachers connected with our schools. The election of officers was then taken up and W. N. Robinson was chosen superintendent, Fred Scarelliff assistant, Anna Murphy secretary, and Abbie A. Horton treasurer, to whom a vote of thanks was tendered for services rendered. The following were elected delegates to the General Convention: Arthur Allen, A. H. Mills, W. N. Robinson, J. A. Robinson, H. H. Robinson, R. May, and Sr. Belle James. The program for the evening's entertainment consisted of song 164, "City of Gold;" prayer by Bro. Hicklin; song 158; declamation by Bro. Mannerling; quartet; instruction on "Teachers and Teaching," by W. N. Robinson; declamation, Miss King; closing song, "God be with you till we meet again." Saturday morning's meeting was devoted, first, to prayer and testimony from eight to nine o'clock (fifteen present), and from nine to ten to a discussion on the subjects, "Grading in the schools," and "How to teach the primary grade." All took part and excellent and instructive ideas were set forth. A vote of thanks was tendered the Saints of Holden for their hospitality, and the convention adjourned to meet at Independence, June 5, 1896, at nine a. m.

NAUVOO.

Convention convened at Saints' church, corner of Twelfth and Locust Streets, Burlington, Iowa, March 6, 1896; A. D. Greer secretary pro tem. Morning session taken up with business. C. N. Craig was elected superintendent, C. S. Swanson assistant, R. D. Williams secretary, Mary Morton treasurer. The afternoon was spent by the reading of essays, chalk talks, etc. Sr. L. L. Resseguie, of Lamoni, was present, by invitation, and gave an interesting exhibition of juvenile class work, illustrating her work by use of map. The essays were all of an excellent character and showed deep thought and comprehensiveness of the needs of the Sunday school work. A nice program was rendered in the evening by the Burlington

school. We think the association has cause for congratulation at the great advancement being made through wise management and the zeal of its officers.

GALLAND'S GROVE.

Association convened at Dow City, February 29, 1896; superintendent R. Wight in the chair, Dora Young secretary. Number of schools reporting 6; number of schools represented 5; delegates present 20; number of schools in district 8; total membership of district 327, a gain of 14 over last year; balance in treasury \$7.46.

Miscellaneous Department.

GENERAL CONFERENCE.

RAILWAY RATES.

Having had correspondence with both the Western and the Central Passenger Associations I learned that the Western would do nothing until the Central made arrangements; but the latter refused to give a one-and-one-third rate east of Chicago, unless there were purchased one hundred full fare first-class tickets. If less than that, then those going must pay full fare in returning. As any of the ministry who are preaching or presiding can obtain half-fare permits over the New York, Chicago, and Saint Louis ("Nickel Plate") road, we could not pledge the purchase of one hundred full fare tickets from the west.

However, upon correspondence with Bro. F. G. Pitt, of Chicago, we now learn that the Lake Shore road will take ten or more at a time for two cents per mile; and the Nickel Plate and the Baltimore and Ohio will carry parties of ten or more from Chicago to Cleveland for \$5.10 each, and we suppose will return them at the same rate. Full fare is \$8.50 each way.

Bro. Pitt writes that if twenty-five or thirty will go together they will give us a car to ourselves, which would, as he says, be pleasant for those going. As the "Nickel Plate" is favoring our ministers with half-fare permits, he thinks that all would do well to go over that road.

Bro. Pitt adds: "I shall be glad to render any assistance in my power; so, if you like, you can say through the *Herald* that if any will write me as to time they desire to leave Chicago, I will make the necessary arrangements and will meet as many as I can at the railway stations and aid them in securing tickets, etc."

His address is No. 277 Sheffield Avenue, Chicago, Illinois.

By the time table I see that the morning train leaves Chicago at 8 a. m., and reaches Cleveland at 9 p. m. The evening train leaves at 9 p. m. and arrives at Cleveland at 10 a. m. the next day. Those leaving Chicago in the morning will need to stay at Cleveland over night and take the morning train to Wiloughby, fourteen miles east.

The ministry who have not yet obtained half fare permits can send to Mr. B. F. Horner, General Passenger Agent of the "Nickel Plate" road, Cleveland, Ohio. He will send

a blank and this must be filled out and certified to by some local railway agent who is acquainted with the applicant.

Those whom Bro. Pitt assists should not forget that it costs him for street car fare for each trip he makes, and that in a city this is a large item of expense. Therefore, as he gives his time he should not be permitted to pay the expenses in thus assisting others.

H. A. STEBBINS,
General Church Secretary.

LAMONI, Iowa, March 10, 1896.

CONFERENCE NOTICES.

St. Louis district conference will convene at 2518 Elliott Avenue, St. Louis, Missouri, at ten a. m., Saturday, March 21, 1896. President W. W. Blair is expected to be present. A good turnout of the brethren and sisters is desired. The delegate system of representation in our district conference will be considered, and other business of importance. Provisions for entertainment have been made for all who come.

J. G. SMITH, Sec.

A REQUEST.

We the reunion committee of the Ohio district request that all who expect to attend the reunion to be held at or near McArthur this next summer will please notify us as soon as possible, especially those that will bring tents, as that is the part we wish to know more particularly about; as we can get the Fair Grounds, a most desirable and convenient place, if there will only be enough come with tents to make it profitable to occupy the grounds.

S. J. JEFFERS, Chairman.

ARBAUGH, Ohio, March 8, 1896.

NOTICES.

To the Saints of Philadelphia District:—Alfred (commonly called Fred) Wattez was expelled from the church March 12, 1896.

A. H. PARSONS, Dist. Pres.

Those sending orders for Cleveland Plain Dealer should not send postal orders on Temple, but on Willoughby, Ohio. Procure money orders where possible and avoid sending stamps. All orders should reach me by April 4 to entitle you to the first issue. If you fail to get your papers in due time, let me know immediately by postal. Send on your orders for dailies.

TEMPLE, Ohio.

G. T. GRIFFITHS.

Editors Herald:—In making out the Pottawattamie district report I left out the reports of Elder S. Butler and Priest Samuel Underwood. This was an oversight. I ask pardon of the brethren for failing to insert their names in the minutes.

THOS. SCOTT, Sec.

BORN.

LEAVERTON.—To Bro. and Sr. Arthur Leaverton, at Stanberry, Missouri, a son, and at the age of 6 months and 8 days was blessed by Elders J. M. Terry and A. W. Head. Done after the meeting, and the ordinance was greatly admired by many of the audience, who had not witnessed the like before.

PARMENTER.—Vinnie, daughter of Bro. and Sr. Jasper Parmeter, was born at Adelphi, Iowa, September 4, 1895; blessed March 1, 1896, at Des Moines, Iowa, by Elders C. Scott and W. S. Parbee.

DIED.

WOODS.—Electa Allen was born November 22, 1821, in Warren County, New York; removed to Illinois in 1847; was married to Hannibal Woods (who deceased November 25, 1888) December 7, 1849; moved to Benton County, Iowa, in 1850; joined the Freewill Baptist Church in 1859; removed to Nebraska in 1866; united with the United Brethren Church in 1873, and became a member of the Reorganized Church under the administration of R. J. Anthony, and for nearly ten years has been a faithful, patient member of that church. She passed away as the zephyr of a May morning. The brief funeral service was at the house and conducted by Elder J. D. Bennett.

DEDICATED TO THE MEMORY OF SISTER ELECTA WOODS.

How sweetly rests this aged one,
Whose sufferings here are o'er;
Whose patient spirit now hath flown
To view that brightest shore.

Those tired hands and weary feet
Shall weary nevermore;
For they shall rest where angels meet
Upon that golden shore.

Her absence here we keenly feel,
That she must from us part;
But she has left a precious seal
Of love on every heart.

Peaceful be her heavenly rest,
Though we are left to weep;
We know that she is truly blest—
That we again shall meet.

February 15, 1896.

J. D. B.

BOWMER.—At her home in Standley, Indian Territory, February 16, 1896, Sr. Leora, wife of Bro. James B. Bowmer, and Monday morning, February 17, their infant babe, ten days old, passed away. Sr. Bowmer was born September 27, 1873, at Royalton, Kentucky; baptized June 12, 1894, by Bro. Heman C. Smith. Her spirit took its flight peacefully and quietly as a little child might sink to sleep. She was universally beloved for her modest, unassuming ways and her gain will be a loss to the entire community. She died firm in the faith, in the hope of a glorious resurrection. Funeral services February 17, in charge of Elder Ellis Short. A large concourse of people assembled and a large and respectful procession accompanied the remains to where they were laid to rest. Husband and a little boy of six years mourn.

"Good-bye, good-bye, with latest breath we say it,
A legacy of faith and hope and love.
Parting must come; we cannot long delay it,
But one in him we hope to meet above,
If God be with us." E. M. B.

HALL.—At Jonesport, Maine, February 25, 1896, Bro. Daniel Hall, who was born in Jonesport seventy-two years ago. Forty-nine years ago was married to Miss Rebecca Sawyer, to whom there was born nine children. As a moral man he was much liked; as a Christian he was much esteemed by the Saints, and was always ready to bear his testimony to the truthfulness of the work of God. He leaves to mourn his death a wife, several children, and a host of friends. Funeral services were held in the Union

church, February 27, Elder S. O. Foss officiating. The throng of people present evinced the esteem with which the deceased was regarded.

EATON.—At Green's Landing, Maine December 12, 1896, George F., eldest son of Elder George W. and Sr. Hannah Eaton; born at Campobello, New Brunswick, April 15, 1865; baptized February 9, 1891, by his father. He was a faithful boy to his parents, looking after his mother and her little ones with almost a father's care, while his father went to preach the gospel. Loved and respected by all who knew him, he leaves a large circle of friends and mother, father, two sisters, and one brother to mourn his loss. His death was very sudden, as he went out in full health one day in his boat and when found was near his boat, which had evidently dragged ashore, and in trying to save it he had perished. By the look of sweet repose on his face it is quite evident he did not suffer, only being tired lay down to rest and thus fell asleep. His distracted parents ask the prayers of all Saints that may become somewhat reconciled to this great bereavement. Funeral sermon by John J. Billings from Saints' Chapel; interment in Woodlawn Cemetery, Green's Landing.

MORSE.—At her home in San Bernardino, California, March 3, 1896, aged 91, Sr. Jane Morse. She was in Nauvoo when Joseph was killed. She was a devoted follower of Christ. She went to Utah in 1851, but did not like Utah, and came to California in 1853, and was baptized in San Bernardino, California, by Elder W. W. Blair, in 1866, into the Reorganized Church. She died in full faith in the latter-day work. She was loved of all that knew her. She leaves one daughter to mourn. Funeral sermon by Elder W. M. Gibson, assisted by Bishop Hatch, of Utah.

GRAZIER.—At Pittsburg, Pennsylvania, February 23, 1896, Sr. Annie Mary Grazier, wife of Bro. William Grazier, of Kirtland, Ohio, eldest daughter of Elder Jacob Reese, of Pittsburg, Pennsylvania. Born August 7, 1864; baptized by Apostle T. W. Smith, November 2, 1879; confirmed also by him, assisted by Elder Jacob Reese. Our sister has been a great sufferer for several years with physical pain, which has ended finally in her departure to realms where pain and sorrow cannot enter to mar the joy of existence. She was buried from the home of her father at Pittsburg, Pennsylvania, funeral services being conducted by Elder G. H. Hulmes.

SMITH.—At San Rafael, Marin County, California, February 23, 1896, Bro. Orren Smith. He was born February 20, 1808, at Hadam, Middlesex County. The body was brought to Irvington for burial; services held at the home of his daughter, Sr. Hiram Davis, by Elder J. C. Clapp, an old-time and loved friend of the family.

INMAN.—H. B. Alison, son of W. Alexander and Sophia Ellen Inman, born near Grimes, Iowa, died March 3, 1896, aged 2 years, 1 month, and 17 days. A bright and beautiful child. Was ill but 11 days. A budding rose severed from the family tree while yet so young and pure. Funeral by C. Scott from the words: "Lo, children are an heritage of the Lord."

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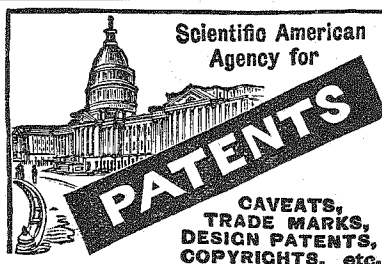
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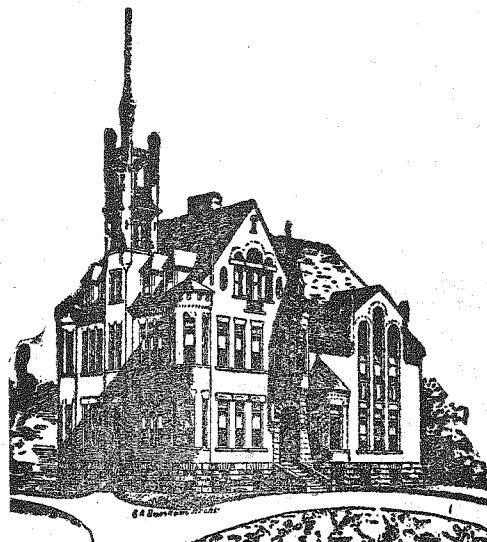
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, March 25, 1896.

No. 13.

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NO APPROPRIATIONS FOR SECTARIAN INSTITUTIONS.

THE House of Representatives last week struck out from the Indian Appropriation bill all appropriations in aid of sectarian schools. Congressman Linton, of Michigan, an A. P. A. member and a Republican, led the successful fight against the customary appropriation, claiming that the entire amount, \$250,000, would go to Catholic schools. Democrats voted almost solidly against cutting off the appropriation this year; Republicans were divided. The vote in committee of the whole was 93 to 64 in favor of the Linton amendment, to which the House agreed without division. This is the second demonstration at this session in opposition to Congressional appropriations to sectarian institutions. The District of Columbia appropriation bill containing appropriations for charitable institutions under denominational control has been recommitted after having failed to pass by a vote of 135 to 143.

"SHOW YOUR HANDS, CONGRESSMEN."—"It appears that the lower house of the present Congress is in the power of the A. P. A. Only recently we had occasion to note its action in regard to appropriations for the charitable institutions of the Dis-

trict of Columbia. Again, on last Monday, the House of Representatives in the most cowardly way obeyed the behests of the conspirators, led by Mr. Linton, a bitter anti-Catholic, sent to legislate in Washington by one of the Michigan districts, and struck all appropriations for the support of Indian schools conducted by religious denominations. But as the great majority of these are Catholic, it was they, of course, that the blow was aimed at. Now, as the Government in Washington has shown no disposition to supply schools of its own for the education of the Indian children, it follows that the A. P. A., from sheer hatred of the Catholic Church, prefers that these children should remain ignorant savages rather than become civilized as Catholics.

"But why was it that no member present had the courage to call for the yea and nay vote, so that the names of those taking sides would have to go on record and become known? The same trick had been resorted to in the previous action, as we noted at the time, and warning had been given to prevent its repetition. The House of Representatives of the Fifty-fourth Congress is evidently made up of bigots and cowards."—*Catholic Standard and Times, Philadelphia.*

A SOUND PRINCIPLE RUN TO EXTREMES.—"With some little knowledge of these Indian schools and the conditions on the reservations we have always thought the best results were obtained in educating Indian children by having it done by denominational schools, no matter whether they were Methodist, Catholic, Presbyterian, Episcopal, or Baptist, all of which denominations have taken part. Therefore the wisest expenditure the Government could make of its Indian school fund was to divert a portion of it to these religious schools. The question is entirely different from that of the sectarian appropriations for schools among the whites. With the Indians some degree of religious education should go hand in hand with the secular education. Among the white people of this land this may be

safely left to the family, the church, or the Sunday-school. The environment is that of Christianity. With the Indians it is different. They are pagans or heathen, so far as early training goes in the tenets of Christianity. The Government schools, which in time will take the place of the denominational schools, may teach a sound morality, but they are debarred from teaching the principles of Christian faith. These considerations should have operated in the House against the rescinding of the gradual system of stopping these appropriations, and initiating one of immediate and absolute prohibition, with the result that thousands of Indian children are left unprovided for. It is a case of running a sound principle to extremes, and making it fit exceptional conditions."—*The Post, Pittsburg.*

SHOULD BE VIEWED IN A BROAD LIGHT.—"It is a notorious fact that millions of dollars of public money have in the past been voted to sectarian educational institutions, contrary to the Constitution. For a long time all the denominations which maintained Indian schools asked for and received such appropriations. Latterly, however, the Protestant churches, feeling that such use of public money could not be justified, have declined to ask for public assistance for their schools. The Catholic Church continued, though, to beg for appropriations, and it has maintained a bureau at Washington for that purpose. It has always been able to get what it wanted until this year, and the usual appropriation would have been voted at this session, perhaps, but for the vigorous opposition of Representative Linton. . . . Regardless of A. P. A. influence, and regardless also of the interests of the Roman Catholic Church, the members of Congress should maintain firmly the position they have taken and forever hereafter refuse to appropriate a dollar of public money for a sectarian purpose."—*The Leader, Cleveland, Ohio.*

DIFFERENCE BETWEEN COMMON SCHOOLS AND INDIAN SCHOOLS.—"The question of public aid to Indian

schools ought not to be confounded with the general question of 'religion in the schools.' The two questions have properly nothing to do with each other. The element of religious intolerance has entered into each, and has in each case produced mischief.

"In the common-school system in general the only method of eliminating sectarian jealousy is to eliminate religious instruction and to make the public instruction entirely secular, leaving religious instruction to be supplied by other agencies. Some Roman Catholics object to this because they desire that the school fund, or what they call their 'share' of that fund, shall be employed to inculcate their doctrines. Some Protestant ministers object to it because they desire that the whole of the school fund shall be used to propagate Protestant doctrines. It is only by withstanding both parties that the schools can be confined to their proper purpose of teaching the elements of knowledge, upon the necessity of which to all are agreed. But no question of this kind arises in relation to the Indian schools. The Government does not profess to teach the Indians upon its own account and by its own methods. Either instruction will be given by charitable associations, that is, by the churches, or it will not, in existing circumstances, be given at all."—*The Times, New York.*

THE GOVERNMENT'S IMPLIED CONTRACTS.—"When the State, by legislation, encourages individuals to make costly investments to carry on work believed to be beneficial to the public, it enters into an implied contract with those individuals. Regard for its own dignity, as well as for the principle of equity, demands that that contract be scrupulously regarded, and that if a new policy be decided upon, its introduction shall be made so gradual as to avoid hardship to the investors.

"The observance of this rule by the Democratic Congress which summarily repealed the law providing a bounty for the production of sugar, would have enabled the planters to save themselves from loss, and would have been more creditable to the nation than the course which was pursued. The same principle applies in the case of the withdrawal of Government appropriations from sectarian schools for the education of the Indi-

ans. There should be a separation of church and state, and it is evident that a vast majority of the people would look with disfavor upon the perpetuation of the policy inaugurated under President Grant. But the dignified and equitable way to effect a change would be the way recommended by the Congressional committee on Indian affairs, which proposed an annual reduction of the appropriation amounting to 20 per cent., which would result in the entire withdrawal of Government support at the end of five years."—*The Evening Wisconsin, Milwaukee.*

"We are glad that the national House of Representatives had the courage of its convictions to break down a long-established precedent, and we are glad, too, that the motive which actuated the House did not spring from the demands of any special organization but that the members of Congress should vote to discontinue the appropriation because of their convictions of duty as American citizens, devoted to a pure form of popular government, free from the entangling conditions that dominate nearly all the other governments of the world."—*The Hawkeye, Burlington, Iowa.*

'Government support of sectarian schools is inconsistent with that clause of the Federal Constitution which says 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' We do not here say that Government support of sectarian schools is a plain violation of that clause of the Constitution, but that it is inconsistent therewith we do not see how anyone can deny. Any recognition of sectarianism by the Government, except in cases where moral depravity is covered with a veil called religion, is incompatible with a long-established American doctrine."—*The Journal, Detroit.*

USE OF THE FLESH BRUSH.

Said a prominent physician recently: "That longevity is promoted by friction there can be little doubt. The declining energy and decay from age appear to arise, or at all events, are accomplished and accelerated by the gradually decreasing energy of the circulation, and the use of the flesh brush restores energy to the parts. It is therefore recommended as a panacea for premature decay and all the diseases depending on it." It takes but a few minutes to give a vigorous rubbing to the entire body on jumping out of

bed in the morning, and the beneficial results will amply repay the time and trouble.

According to Prof. A. H. Sayce the researches of the last few years confirm a previously entertained idea that Syria and Palestine were under Babylonian domination long before the days of Abraham, and certainly a century before the exodus. Excavations carried on three years ago by Prof. Flinders Petrie have unearthed fragments of the dictionaries used by the scribes in the Egyptian Foreign Office. Among the tablets recently discovered are fragments of Babylonian stories which had served as reading lessons to the Egyptian or Canaanite student in the Egyptian language and mode of representing it for the reader. One of these fragments contains an attempt to account for the origin of sin in the world.

General Booth, says the *Indian Witness*, is bringing with him to India an ambitious scheme for peasant settlements in this country, and he will ask the Indian Government to assist him by giving grants of land on which to establish these settlements. He proposes to ask for 50,000 acres of land in blocks of from 500 to 5,000 acres free of taxes for five years. His scheme includes not only the peasant settlements, but also a land agency, whose business it will be to utilize in the interests of the poor the various tracts of waste land near the towns.

Yes, here in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal. Work it out, therefrom, and, working, believe, live, be free. Fool! the ideal is in thyself, the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of. What matters whether such stuff be of this sort or that, so the form thou give it be heroic—be poetic? O thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, here or nowhere, couldst thou only see! —Thomas Carlyle, in "*Sartor Resartus*."

ADDRESSES.

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J. C. Foss, No. 72 Crescent Street, Rockland, Maine.

John Kaler, Tuncurry, New South Wales, Australia.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, March 25, 1896.

No. 13.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 25, 1896.

QUESTIONS AND ANSWERS.

We are desirous to answer as many of the questions that are sent to the office as it is possible to do, with the time at our disposal from other duties. Some of these queries require degrees of searching in the word, which would be quite profitable for the questioners. And in cases where it is known no specific statements are made, in either of the books, the answers must of a necessity be a matter of opinion, or speculation only. We are quite ready to venture an opinion; but do not care to have such opinion taken as law. Some of the questions given below are of this sort, we think.

Ques.—Do the priesthood meetings organized in different branches for the instruction of the priesthood, take the place of the school of the prophets organized in the old church?

Ans.—By no means. These are the voluntary meetings of the local officers, for mutual benefit as to duties and calling.

Q.—Is it wisdom to exclude the inquiring minds of the laity from such meetings when held for improvement only?

A.—We are not aware that any such are excluded. Wisdom would rather say, Admit those who may be desirous to attend for the benefit of instruction, if known.

Q.—Did David have reference to his soul not being left in hell? Or did he have reference to Christ's soul not being left in hell? See Psalms 16: 10.

A.—It is our opinion that the Psalmist had reference to his own soul, when he said, "Thou wilt not leave my soul in hell;" and referred to Jesus when he said, "Neither wilt thou suffer thine *Holy One* to see corruption." It is thought however, by some, that the whole quotation was intended to apply to Christ; and Acts 2: 27, is used as an evidence to confirm the idea; but, we do not so read the text. Peter, moved to eloquence on the subject of

the newly discovered Lord of Life, says:—

For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine *Holy One* to see corruption.

The language in Psalms and in Acts is a little different: "I have set the Lord always before me," rather than "I foresaw the Lord always before my face." The evident meaning is the same, however, and is that because it had been shown to the Psalmist that the Lord would bring to pass the redemption from the grave, in proof of which the *Holy One* should not see corruption; for that reason his (the Psalmist's) flesh—that is, his body—should "rest in hope;" and his soul be not left in hell.

Precisely the same thought is credited to the Psalmist by Peter in Acts 2: 27. While in verse 31 he applies both expressions "my soul" and "thine *Holy One*" to Christ, in employing the pronoun *his* to mean either; which is clearly wrong. It is easy to see however that the mistake could readily be made, in not providing the distinction "thine *Holy One*" clearly in verse 31.

Our view is strengthened by a consideration of Psalms 49: 15, where the Psalmist, writing of the power and dominion of God, as contrasted with the feebleness and folly of man, states:—

But God will redeem my soul from the power of the grave: for he shall receive me.

This view is still further fortified by the argument made by Paul in the synagogue at Antioch, when he called attention to himself by saying, "Men of Israel, and ye that fear God, give audience." In the course of this argument concerning the resurrection, referring to what was written in the Psalms, he said:—

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David, wherefore he saith also in another psalm, Thou shalt not suffer

thine *Holy One* to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.—Acts 13: 34-37.

It seems to us to be improper to conclude that David, writing of himself, should use terms that would apply only to Jesus; and it is quite clear that the words "my soul" as used in Psalms 16: 10 refer to David; and the words, "thine *Holy One*," used in the same text, refer to Jesus. This is our understanding of the text.

Q.—Did the Savior atone for all sins that had been committed before the atonement, as well as those that were committed after, with the exception of the sin against the *Holy Ghost*?

A.—So far as it was made needful for the purposes of salvation to all the race, the atonement of Jesus was for all sin. We who now live were not in condition—that is, in existence, and had no sins to be atoned for, at the time the atonement was made; but coming after the atonement was made, and having need that there should have been such atonement, our sins were thus atoned for, the same as for those who had gone before that time.

In this we do not pretend to state how far, nor to what sins as pertaining to individuals, the atonement is intended to be made to apply, leaving that to be decided by Him to whom judgment has been committed.

Q.—When Christ went to hades to preach to the captive spirits, the Apostle Paul said that he led captivity captive. Did he lead all the host of hell out, or did he only lead out a portion of them?

A.—The expression, "he led captivity captive," does not necessarily mean that he led any person, or soul out of the prison, but does mean that by virtue of his obedience to the Father he had achieved such a victory that he had so overcome the power of him, the adversary of souls, who kept souls in captivity, that his power to keep in such captivity was broken, and Christ at his will could and would set the captives free. It was the power to keep captives in captivity that the Savior *led* captive, and not

the captives. Whether he led all out at the time or only a portion, we are not authorized to state; nor is it essential to an understanding of what was intended by the text referred to in the question. By the way, the Apostle Paul did not put the matter just as the question has it, but in this form:—

Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.—Eph. 4: 8.

Q.—The angels that kept not their first estate, but left their own habitation and were to be reserved in chains of darkness until the day of judgment—did they have a chance to accept the gospel when Christ preached to the captive spirits?

A.—We do not know; but from the expression, “until the day of judgment,” we conclude not.

SOBRIETY IN CONGRESS.

THE following from the current news of the day, is pleasantly significant of an improvement in the tone of the public men sent by the several States of the Union to represent the nation in Congress.

Congressman Hopkins is from Aurora, fourteen miles east of Plano, Illinois, and was known to the HERALD force before he began his political career, as an excellent representative citizen. We are pleased that he maintains his good reputation; crackers and milk are better food for brainy men than mince pie and brandy; and far safer for the good of the people and the destinies of the nation.

A few more years of refusal on the part of the people to send drunkards to the House and Senate of both the State and the nation, and legislation enacted while representatives are drunk will be a thing of the past. It is becoming unfashionable to become drunken. Keep that in view and the generations to come are safe from the drink habit.

WASHINGTON, D. C., Feb. 23.—Good livers are not conspicuous in the ranks of the Fifty-fourth Congress, although Representative Hitt of Illinois is the acknowledged epicure on the Republican side of the House of Representatives. It is the custom of Mr. Hitt to indulge himself in the best the market affords, whether in or out of season, and the caterer at the House restaurant always makes it a point to satisfy his cravings for the good things of life properly cooked.

Over on the Democratic side Amos Cummings of New York is conceded the palm for knowing just what constitutes a good meal, and while Mr. Hitt is prone to plain cooking

the embryo Mayor of Gotham likes fancy dishes with sauces and highly seasoned trimmings in the way of salads.

One thing is noticeable about both these epicures, and that is neither appears to be partial to wine at meals, but prefers a cup of good coffee for the stomach's sake instead of wine. In fact, there is little drinking at the capital by Congressmen, and outside of an occasional bottle of beer it is the rarest thing to find intoxicants used as an accompaniment for meals. Adjoining the House restaurant is a counter where a stand-up lurcher is served daily during the sessions of Congress. In this narrow passage way Congressman Connolly of Illinois usually partakes of a piece of apple pie and a glass of milk, and rather enjoys the distinction of being the only member of the Illinois delegation who thus fortifies himself for the cares and turmoil of the House. Representative Hopkins usually indulges in a big bowl of crackers and milk for his luncheon and seems to enjoy this modest repast as much as some of the high livers who content themselves with a hot broiled bird and a nice cold bottle. Members of the Chicago delegation like to make up a party when they go “to have a bite,” as they put it, and it is not an unusual thing for Billy Lorimer, Frank Aldrich, George White, and Hugh Belknap to be found with their feet touching under the same mahogany. Generally they have blue points on the half shell, an entrée, with celery or salad attachment, but invariably a good-sized piece of pie, which is washed down with the best quality of coffee obtainable.

WAITING AN ANSWER.

THE LATTER DAY SAINTS HAVE NOT HEARD FROM THEIR CHALLENGE.

THE St. Joseph members of the Church of Latter Day Saints of Jesus Christ have not so far had a response to their challenge which they issued some days ago to the members of the Ministerial Association, and have begun to wonder if they will hear from them. Yesterday one of the most prominent of the members of the Latter Day Saints Church of this city, called at the *Gazette* office and left the following communication which explains itself:—

To the Editor of the *Gazette*:—Since reading the challenge of the Latter Day Saints to the Ministerial Association some two weeks ago, I have looked forward to an announcement of acceptance through the papers by the association, because I think the propositions contained in the challenge were fair and would give the association a chance to prove the charge, that of teaching heresy, to be true to the members of the different denominations as well as the Latter Day Saints, and it would give the “Saints” a chance to forsake their doctrines and be converted to orthodoxy.

But utter silence reigns supreme as far as the Ministerial Association is concerned. Can the association not prove the charge?

Then they should, like good Christians, apologize, and free the Saints from the stigma “Heretics,” which they have fastened upon them.

But are the charges true, then they (the members of the association) as ministers of Christ, have a duty resting upon them, and that is, to at least try and convince the Latter Day Saints of their error. In the first chapter of Galatians, about the 8th verse, Paul uses this language: “But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.”

Very strong language indeed! Do the Latter Day Saints preach another gospel than Paul preached?

If so, is it worth while to convert the three or four hundred Latter Day Saints of this city and the many thousands throughout the land to save them from that curse?

There is no better chance to do so than to meet them in public debate and show up their heresy.

By just what means the Ministerial Association of St. Joseph seeks or may seek to justify its action in refusing to receive our ministerial representatives of that city into membership, also its subsequent action in pursuing a policy of silence in regard to the plea for an open investigation of the faith of the Saints and other churches involved in the question, it may be out of our province to conjecture. However, we venture to express the opinion that it is entirely too late in the day to expect public approval of such a policy; and, further, that if said association is to answer the purported end of its creation it must step to the front and come into harmony with the spirit of Americanism, which challenges and supports open, manly investigation, and urges upon the public mind and supports the spirit of religious toleration and free speech.

It is too late for any organization in this country to attempt to frown down any proper appeal to the public mind. The people are practical, open-hearted, and broad-minded, and their sympathies go out to those things that are in normal touch and tone with them. These are the days that try men's creeds, also the lines of policy that are the fruits of such creeds. The practical, liberal-minded citizens of St. Joseph, men and women, are not going to hold in very high esteem, nor expect very much in the line of moral reform from a body of men who refuse to grant a common privilege while they deny investigation of the claims upon which such right to recognition is urged. These are the days of reform. Taxation

without representation was long ago decided upon by the American people as a "heresy" and false in principle. "The people" are still resolutely opposed to such a policy and will vigorously express their pronounced disapproval of it as occasion requires. The spirit of '76, the days when men and measures were judged by their merits and their merits alone, is growing and expanding.

SCHLATTER, SCHRADER, ET AL.

PRESS items have made reference to the failures of Schrader, the so-called "divine healer," at Chicago and at other points. Without republishing the evil things charged against this man we insert the item that follows as indicating some of the drift of his methods. What this man may do for humanity possibly yet remains to be seen. Schlatter has disappeared from the scene and left no definite results for good to comfort and confirm with knowledge those attracted to him. It seems scarcely necessary to state the contrasts between such characters and those sent of God to bless the world. Those commissioned of God have benefited mankind by establishing men and women in the truth, blessing them with permanent good in this life and confirming them in that that inspires with "knowledge" concerning the world to come. They who are established in the truth and the soundness of mind peculiar to it will scarcely give heed to passing sensationalists or so-called wonder-workers. Practical hard common sense is essential to true spirituality and never to be departed from by all who have correct conceptions of inspiration. The man or woman who fails to exercise it in things spiritual fails to include an element strictly necessary in the gospel economy, and essential to his safety. Truth is never in conflict with itself; principle harmonizes with principle. All manifestations of the Spirit of truth and all operations of those who move in harmony with it will bear close, critical inspection. Proper criticism can be had without resort to unjust, irreverent methods. True criticism is always respectful, but refuses to be diverted from proper examination by anything that denies and decries inspection. Belief is designed to result

in knowledge. By analysis truth is revealed, brought to light, comprehended, known, and applied. Belief is essential, but knowledge is the power of God applied unto salvation. To know the truth is to be made free in Christ and to escape deception and imposition. But here is the news item:—

TERRE HAUTE, Ind., March 16. — Healer Schrader opened house in a storeroom to-day, and many went to see him out of curiosity. Berryman, his manager, and Kinkhead, his secretary, say the slanderous reports about Schrader were caused by a case of mistaken identity, and that the Schrader who collected money under false pretenses is named Ernest Schrader, while this man's name is August Schrader. The only revenue expected here is from the sale of photographs at twenty-five cents each. Terre Haute is expecting to make money out of Schrader's presence by the coming of excursionists.

WHY NOT POINT THEM OUT?

THE Hedrickite friends seem to be stirred up over Bishop Kelley's article entitled, "The Court of Appeals' Decision," and say it contains "inaccuracies" and "misleading statements." They do not, however, undertake to point out one. On the contrary, the first article in the *Searchlight* admits the correctness of the claim made by Bishop Kelley, confirming his statement of the false findings of the court.

If an inaccuracy or misstatement can be found in the article as claimed by the *Searchlight*, is it as great as that found in the decision of the Court of Appeals, wherein it says the Hedrickites built their little church on the lot in the year "1882," and that the Reorganized Church stood by and made no protest until "1887;" when in No. 2 issue of the *Searchlight*, page 1, the statement is that the church was built in "1887." This is the material averment upon which the court based its finding of laches. Will the *Searchlight* be fair enough now to tell its readers whether the "inaccuracy" or "misstatement" was by Bro. Kelley or by the court?

The *Searchlight* should also revise its position in claiming that the "Supreme Court of the United States has set its approval of the decision of the Court of Appeals," unless it means to claim that the Supreme Court passed upon a matter that was never before it.

Is this the position of our Hedrickite friends? By such a procedure it is possible that the Supreme Court would have held with the Court of Appeals. But we prefer to believe better of our Supreme Court. The only question the Supreme Court was asked to pass upon by the writ of *certiorari* was, to have the case brought before it for a hearing. The Supreme Court "denied the case a hearing." Do the defendants congratulate themselves in that they are approved by a court in a case that the court would not hear? If this position is happyfying, then darkness is as good as light.

We would modestly suggest to the *Searchlight* that a disposition of fairness will be to point out "inaccuracies" and "misstatements," instead of to make *assertions*. What are some of them? It will not do to pose as a *searchlight* and then be revealed as a tallow dip.

FLOATING newspaper items report the sessions of a conference of Brighamite elders held in Kansas City, Missouri, at which it was said that over twenty ministers were present, etc., one telegraphic report stating that very few others were present; that some of said elders expressed the opinion that polygamy was taught in the Hebrew Scriptures but not practiced in Utah because such practice was forbidden by the United States government, etc. We cannot vouch for the correctness of all reports, but judge from what we learn from representatives of the Utah Church that belief in the principle of polygamy is yet a cardinal feature of Utah theology, however much the practice of it may be denied. This attitude of the Utah Church, together with the requirement that its ministers refrain from entering into public discussion of the merits of their doctrines with representatives of the Reorganized Church, is enough to forestall their efforts and practically to shut them out of the general missionary field. The American people are lovers of investigation and insist upon the principle of open, public examination.

A few converts may be picked up by the present "quiet" missionary policy of the Brighamite elders in the States, but men and women of force of character can never be proselyted

by its methods nor to some of its doctrines, methods, and past history. The Reorganized Church entertains due regard for the honest in heart in Utah and stands ready at all times to manifest the spirit of true kindness and a proper attitude toward them; however, it comprehends its mission, that of representing true, genuine, unadulterated Latter Day Saintism—as it was, as it is, and as it is to be—the gospel of Jesus Christ in its fullness and purity. Men representing a perversion of the faith need not be surprised to find the ministry of the Reorganized Church alert and on hand to challenge misrepresentations of the faith and to “stand up and contend for the faith once delivered to the Saints.” To make manifest the truth is the greatest kindness possible to and the surest indication of good will toward the people of Utah. The Reorganization has not failed in duty toward them and we believe it will continue not to fail in that respect, and in the spirit of kindness and good will.

The following is from the *Chicago Tribune* of March 14 and may be of interest to those who long ago became satisfied that scientific investigation would never set aside the truth of Genesis, that God “created” man and “in the beginning”:

Prof. J. J. Tobias lectured on the topic, “Is man a biological evolution of the fish or the son of an ape?” at the Chicago Academy of Sciences last night. The lecture was in the nature of a dual reply to the Rev. Lyman Abbott's declaration: “Man is an animal: Sub-kingdom, vertebrate; class, mammal; order, apes;” and the fish theory of Henry Drummond as given in his work, the “Ascent of Man.”

Prof. Tobias asserts both theories are radically wrong, and adduces in support of his own views Brücke's claims of the necessity of structure being the basis of vital phenomena.

The Professor further introduced in evidence an outline of the skull of the Cromagnon man conceded to be over 2,000 years old, and which shows a development of 119 cubic centimeters more brain than the present average European possesses.

We learn the Latter Day Saints are coming back to Six Mile Grove to wake up the people there. They have thrown some pretty hot shot at others. A. B. Case has asked several questions. F. Gilson has talked several times, and A. T. Peckenpaugh asked one very important question. The question was: “Is the Bible sufficient for our salvation?” The answer was: “The Bible is a history of the

Eastern Continent and the Book of Mormon is a history of the Western Continent, so we put the two together and have two witnesses.” Mrs. F. W. Dow asked them to please explain verses one and two in the first chapter of Hebrews. The Latter Day Saints are very earnest in their belief. Better let them alone, boys.

Bro. J. W. Wight sends us the foregoing from “Pleasant Hill correspondence” of the Harrison County, Iowa, *Nucleus*, which indicates that the people in that region of country are being awakened. The advice of the writer seems to indicate that his observations have led him to believe the Saints and their representatives apt in answering Bible questions, which reminds us of the statement of another to the effect that the Bible was the poorest thing in the world to knock a Latter Day Saint down with, etc.

FORT WORTH, Texas, March 13.—A party of pilgrims from San Saba and Lampasas Counties passed through this city to-day on the way to Jerusalem. The pilgrimage is caused by the belief the world will soon come to an end and they wish to be in the Holy City to meet Christ when the end comes.

Growing interest in the Hebrew metropolis continues and the city of the Great King attracts the attention of pilgrims and tourists. A party of religious enthusiasts left Chicago recently for Jerusalem, and now we have the following report. Fanatical movements toward Jerusalem may and probably will continue, but behind it all, the Jew—the destined, permanent inhabitant of Palestine, silently but surely settles in the promised land and is prospering in the home bequeathed him by the God of his fathers. His title to it is clear, beyond question, and not even modern knavery can rob him of nor drive him from it. The force moving him homeward is one that overrules all human destinies to the consummation of its purposes. God himself has declared that Judah shall gather home never to be driven again.

EXTRACTS FROM LETTERS.

BRO. J. S. LEE, writing from Kennedy, Cherry County, Nebraska, March 6, says:—

The hunter is not dead yet, although I have been very busy, building, ditching, and plowing, which is very necessary for improving a new place; yet I found time to stop this kind of work on February 1 last, to answer an earnest request to visit the Pine Ridge

country, some one hundred miles west of this place. I was gone until March 1. I found the Saints in that locality alive to the work and was kept very busy while there, preaching and administering in the ordinances of God's house. Bro. J. Shepherd of the Elkhorn branch assisted me in most of my labors. We also spent one week near Chadron, on White River, with Bro. John Davidson, and held six services while there; blessed three children. The Saints and outsiders treated me well while with them and I found it hard to leave them to shut myself in my sandhill home. I spoke twenty-two times, baptized and confirmed one, and blessed four children while on my tour.

Bro. Robert Trimmer, Santa Barbara, California, March 4:—

I wish to extend an invitation through the columns of the *Herald* to some elder to bring the gospel here. So far as I can learn none have visited this place. I believe some good could be accomplished. This is a rather small place, and the people are creedbound, and spiritualism has a strong foothold; but surely there are some who would hear the voice of the Good Shepherd. If an elder should come he is welcome to the best I have; and if he would write me when he is coming I would meet him at the depot.

EDITORIAL ITEMS.

WE again remind brethren that we cannot publish requests for aid from branches or individuals that contemplate building chapels, unless such appeals are approved by the Presiding Bishop or the Bishopric. A little thought should convince anyone that it will not do for branches or a few individuals to launch out on building operations with but a few dollars in hand, placing dependence upon public generosity to supply the balance required, through general subscription made indiscriminately. A brother writes us making a lengthy appeal to the Lamoni Saints and others, stating that if each one helps “maybe” they can build a church. We appreciate the zeal and motive actuating those making such appeals, and join with them in the wish that our people had chapels in the villages and cities throughout the world; however we call the attention of all who contemplate such enterprises to the law and acts of conferences, in harmony with which the collection and expenditure of funds is placed in charge of the Bishopric and others called to administer in temporalities. Those who build houses of worship would do well to consult the authorities appointed to have charge of temporal things.

Sr. S. E. Olson, of Newell, Buena

Vista County, Iowa, requests that some of the ministry call and labor there. She is ill and desires administration and her husband is ready for baptism.

Ka Elele Evanelio is the title of a paper published by our brethren in Honolulu, Hawaii, of which Bro. G. J. Waller sends us several copies. It contains eight large pages and is published monthly in the interests of the work in Hawaii. Bro. J. M. Poepoe, we understand, is the editor. From what we are able to make out we discover that our Sunday school *Quarterly* lessons are published in full, also various items of church news from the *HERALD*, and various original articles, including letters from native brethren, etc. A cut of Bro. Albert Haws, with a sketch of his labors, appears on the first page of the February number. The enterprise of our Honolulu brethren is worthy of commendation. We are glad to see *Ka Elele Evanelio*, and trust it will prove a medium of great good.

We acknowledge receipt of a copy of *Te Toreia* for December 21, 1895, published at Raratonga, Cook Islands, and sent us by Bro. Hubert Case. It is a newspaper, published in both English and Raratongan, the latter showing manifest similarity to the Tahitian and Hawaiian languages.

Bro. J. P. Benson, writing from Mount Grove, Missouri, expresses appreciation of sympathy and interest manifested in behalf of himself and family during the late affliction of his wife, who passed away after a lingering illness. He asks prayer in behalf of himself and family. He hopes to resume field work at an early day.

Late Lamoni arrivals include Brn. A. H. Smith, Charles Dillen, Heman C. Smith, and E. A. Stedman, from various fields west and north; also Bro. William Lewis, of St. Joseph.

Bro. Pitt has a word to say to those going to conference via Chicago. See his letter.

A careful study of general moral laws will reveal the fact that hitherto in the world too much relative stress has been laid upon the duties of children to parents, while too little attention has been given to the duties of parents to their children; this for the reason that books upon duty have been written by parents, and the children's side of the question has been quite ignored.—Johonnot.

Mothers' Home Column.

EDITED BY FRANCES.

"Love thyself last, cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues."

[ACCORDING to our apprehension of the matter no more vital subject than the one adverted to in this letter in its relation to the home, can be broached, hence, with others of various character, comes in rightly for its share of consideration in the Home Column.—ED]

IS IT SIN?

Dear Sisters—As some things have been brought to my notice of late, I have felt it my duty to write them to you to make such use of as you see fit. I am not one who makes excuses for anything, much less my ability to write to the *Herald*; for I believe that if we feel it is our duty to write, that is, or ought to be, an assurance that we have the ability for that at least. I do not believe that God ever gave anyone anything to do that he could not perform.

There was a lady agent called on me the other day, selling a medicine to prevent child-bearing. Of course it was a health medicine. She had used it herself for nine years and had excellent health. And it was no harm to use it as it was only a preventive. People made slaves of themselves, both men and women, raising such large families (I have five little girls, and am not yet thirty), and that was more sin than to use a preventive. Another thing, she nearly always sold to minister's wives, and if we would use more brain work we would make our washings lighter, etc., etc., (as it was wash morning.) She did not call on another Saint in town, but I know that she called on others, and that some bought of her. She also sold some of the same medicine for cold in the head and catarrh.

Now the question is, is it sin? If so, is there any danger of any of our sisters being deceived? For surely such people are deceivers. If so, ought they not to be warned, if needs be, often, that they may be on the alert for such things? It seems to me that the answer ought to be, Yes; it is sin. But when I hear sisters use such expressions as, "They cause me to commit more sin than anything else," referring to an unruly family, it leads me to fear that there are some who are, or should be, in the light, who might be deceived.

I know this work is of God, and I am trying to so live that I may be worthy of doing some good for others, as I have received so many blessings, the light and knowledge. Surely it is good to be a Saint in latter days.

Now one testimony in healing: When my baby was one year old she had the measles, and in a week or ten days seemed growing weaker. Then she had boils or carbuncles until she had seventeen, and with other troubles, such as cutting eight teeth and the worst form of bowel complaint, she grew weak and poor until she had not strength to

raise her head, and was only a living skeleton. But we put our trust in God. She did not take a drop of anything but olive oil. She was administered to twice, but no one thought she could live. They even said that if she did she would be an idiot, as fifteen of the boils were on her head and face. But she is now as smart and healthy a baby as can be found, and to God be the praise, for he did the work. Your sister,

ELIZA BRACKENBURY.

KINGSLEY, Michigan.

MUST THE ELDERS LEAVE THE FIELD?

ON reading Bro. Alexander's statement concerning the work, I began to inquire in my mind if it was necessary to diminish rather than broaden the work, when the demand was still greater than years before; and it seemed with the increasing number of Saints each year, we ought to send more into the field. But the question is, How can it be done? The answer, By the united effort of the whole church; not a set few, but every one. Every little helps, and it is by the many drops the ocean is formed. Is God less willing to prosper the Saints than other people? I think not. I believe it is his good pleasure to give us the kingdom, but it is by obedience we shall obtain it; and when we have learned this, prosperity must come. There is so much to learn, so many laws to keep, even the first requires some forethought. What business can prosper without order? What good can come from confusion? And cleanliness, which is next to godliness, cannot be overlooked with profit.

I believe there should be no more thrifty people than the Saints, keeping the needs of the church ever before our minds, making all our plans for the advancement of the work. It is true it may call for sacrifice but what great event has ever been that did not? Can the Saints afford to let the work wane? Is there nothing more we can go without for the work's sake? Is this any less worthy cause than the fitting Columbus for his voyage? Have we no treasures to offer? The time we have to labor is too short to spend our time and means for that which does not profit.

O that we might have this great latter-day work so much at heart that we would fear to use the means God has intrusted to our care in any way but by the strictest economy and fear to use one penny of the tenth part of our income which belongs to God alone! Let us trust God and see if he will not pour us out a blessing. I do not expect we can gather where we have not sown, or by idling obtain the prize, but inasmuch as God has given us strength to work with our hands we can acknowledge the blessings by using them for the advancement of the cause, and if any are too feeble to work or too poor to give, they can pray while others work, so all will be doing something for the Master; and praying is not the least there is to be done, by any means. Hoping we may all feel the interest in the work required to keep every elder at his post, I will pray.

SISTER BURLINGAME.

CUMBERLAND HILL, R. I., March 6.

COIN, Iowa.

Dear Sisters:—I address you all, but especially the isolated ones like myself, whose only visits with each other are through our church publications; and surely they are a feast of fat things to my soul from week to week. I have oft been bidden by the Spirit to write of my visit to Lamoni some time ago, but household cares and poor health have seemed to take up my entire time and strength; but since I have received such great blessings from the Lord of late I feel to devote part of my time to his service.

I was up at Shenandoah recently to our sacrament services, and O what a blessing was poured out upon us all while there. Three were baptized; one who had belonged to the old organization and then was a Cutlerite, I believe. He and his were baptized and confirmed at the sacrament meeting, and a young brother about fourteen. I have forgotten their names. God's Spirit was revealed to us through the gift of tongues that the recording angel was in our midst and was taking cognizance of that meeting, and that the covenants that had been made were acceptable to him. Also that one of the elders there had received an answer to his prayers. How glorious is the word of the Lord direct to us! I felt to be more diligent in prayer that my heart's desires might be answered.

Now about my Lamoni visit: As my husband had been laying brick there and around there all summer I felt justified in spending the money to go there that I might be with our church for a season. What a feast I did enjoy attending our beautiful large church that seats one thousand; and it was nearly always full. I was there six weeks, and O, what a large Sunday school! over four hundred scholars, and how diligent the teachers and officers were in teaching them the word of God! I sat and listened and learned like a little child. How I do wish that I and my children might attend such a Sunday school! I feel that I have so much to learn yet. What good sermons I did hear from Brn. Smith, Wight, Elvin, Scott, Cochran, and Williams. It was a treat to me, but I never saw the evil one work harder than there to destroy their peace of mind. I could not help but think, There will be five wise and five foolish. O dear Saints, let us each and all take God's Holy Spirit for our guide, and be meek and humble, and help bear one another's burdens and not conform to the fashions of the world.

God says, "Let your garments be plain," and that our stewardships he would require at our hands. I wonder if it will have anything to do with our inheritance throughout that thousand years? If I was worth my thousands, a plain dress would be good enough for me to attend church in, so that my apparel would not draw the attention of some weaker sister from the preacher. Dear sisters, forgive me if I have hurt anyone's feelings, for I love you all, and do want you to enjoy all of God's Spirit that you can possibly, which can be only obtained by a diligent study and searching of his word, with fasting and prayer and striving with all your heart, mind, and strength to follow in the footsteps

of Jesus and be doing the things that he commanded while here upon earth.

It is more blessed to give than to receive; and again, we will be blessed even as we bless others of the household of faith. O that I might be more like my blessed Master each day of my life is my daily prayer. I did so enjoy my visit there and learned so much how to live the life of a saint. I find I have so many things to overcome; but I know God will help me.

I so anticipated seeing Sister Walker and having a visit with her; but when she was pointed out to me I could read her countenance like a book. She looked so careworn and tired I had not the heart to take up a minute of her time, but just prayed in my heart for God to give her strength and health as her day should be. Remember her in your prayers, dear sisters, that her courage may not fail, for I have received so much light from her writings we cannot spare her until we are all gathered to Zion.

I found it was very hard for the poor Saints there to earn a living. I would advise the poor not to move there unless they were shown by God's Spirit that it was his will for them to go, as property is very high, and work is scarce and wages low. Still those in the East are commanded to come to the West in the regions round about, but I believe you could earn a living easier in other towns and obtain a home of your own cheaper.

JOSEPHINE WOOD.

[WE owe to Sr. Wood and our readers an apology for the late appearance of this letter. It is an oversight for which we are very sorry, but it must have been misplaced during the time of the sickness and death of our sister.—ED.]

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. A. WILCOX, of Blake Mills, Ohio, asks prayer in behalf of her afflicted sister, S. E. Olson, who is a member of the church and living at Newell, Iowa. Kindly remember the request.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will."—Doc. and Cov 18: 2.

Thursday, April 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 John 5: 3, 4.

Thursday, April 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Jude 17-25.

Thursday, April 16.—Missions and Sunday school work, and the church publications.

Also for the poor, the sick, and afflicted. Memory Verses.—Mark 16: 15-18.

Thursday, April 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-5.

Thursday, April 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Amos 9: 14, 15.

PROGRAM FOR APRIL MEETING DAUGHTERS OF ZION.

OPENING hymn, 615 Saints' Harp. Prayer. Scripture reading, Hebrews 12: 1-15. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 225.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

GOOD TEACHERS

1. Have definite plans for each lesson.
 2. Let thoughts grow ripe before giving them as food. Unripe thoughts are unwholesome.
 3. Measure their thoughts by God's word.
 4. Seek spiritual guidance in understanding the word.
 5. Ask help in presenting the same.
 6. Think of the class individually.
 7. Aim to divide the word to meet the needs of each.
 8. Do not measure child action by their own present standard.
 9. Try to recall their own childhood, remembering how they were misjudged.
 10. Draw practical applications from everyday life.
 11. Keep the class in mind in daily readings.
 12. Keep a note book handy, and jot down helpful hints.
 13. Search for pictures, blackboard outlines, etc.; remembering that the child learns ten times as much through the sense of sight as the sense of hearing.
 14. Confer with parents often, seeking their coöperation always.
 15. Read all the helps they can get and use what mature judgment approves.
 16. Attend teachers' meeting whenever possible.
 17. Make best use of material in reach and keep on reaching.
 18. Are not content with doing just as well as they did last year.
 19. Try to be as good as they teach others to be. In fact they
- R**ejoice in the Lord,
Ask his assistance,
Love his words,
Love his children,
Yearn for the salvation of souls;

Think before teaching,
Help others to think,
Encourage the weak and diffident;
Study the books of the church,
Carry truth wherever they go,
Hold up the hands of other workers,
Oppose nothing that will help the work along,
Overrate not their own abilities,
Let their lights so shine that others seeing
 their good works may glorify the Father.

It seems inexcusable that any should take upon themselves the responsibility of teaching, and especially of teaching religious truth, and deliberately neglect to prepare themselves to do it. A little time every day would enable them to do it well, but a hurried glancing at the lesson just before going into the class is no proper preparation to teach. A class can be held better and more easily by good teaching than in any other way: no expedients can make up for its loss. Teachers who are too indifferent to prepare as thoroughly as they can for each lesson are little help and often a great hindrance. Hundreds of grown boys and girls leave Sunday school every year on this account. They are used to good teaching in the day school and they know it or its absence. If the teacher does not respect them enough to prepare, they will not respect the teacher enough to attend.—*Superintendent and Teacher.*

ANYTHING which will send people to the Bible is of value. A suggestion from the Sunday school *Record* is given below, which is worthy of trial:—

Each child was given a slip of paper upon which were written the following questions: "Who was commanded to put his house in order? Who told him to put his house in order? Who turned his face to the wall to pray?" Written on the lower part of the slip was: "Answers to the above questions can be found in the book of Isaiah." The latter information was given so that those looking for the answers would have no just reason for becoming discouraged.

Each scholar was given twelve questions, and for their correct answering would receive the present of a small booklet. The idea was to get the parents to read the Bible, as very few of the scholars can read. The promised reward caused the children to see that the answers were gotten. This met with far greater success than was even expected, and will be resumed in the near future.—*Superintendent and Teacher.*

CHRIST'S PUNCTUATION POINTS.

My class of girls was no more frivolous than girls who are just entering the high school are apt to be, but I was getting discouraged about them. Especially when I tried to make a serious impression on them—and failed. I had only taught a class in the Sunday school long enough for the "new feeling" to be wearing off, and they had not yet learned to answer questions, even when I made the questions as simple and direct as I could. Their former teacher had lectured to them without much effect. When I asked a ques-

tion that had to do with personal religion they would not respond at all. I think they considered it bad form. There was not a professed Christian girl in the whole class.

A few weeks ago I found that Mabel had written on the hymn leaflet, "I wonder what the Interrogation Point will ask to-day?" Below Edith had scribbled, "Something pious, of course."

So they called me the Interrogation Point, and my questions evidently bored them. I must try a new line of teaching; I must find some point of interest from which to start toward the spiritual truths which I must teach.

Therefore it was that on the next Sabbath, instead of taking up the lesson verse by verse, or asking questions about it, I began to talk to them about their studies. I did this deliberately, intending to use the enthusiasm for knowledge which I knew the girls felt as a lever to overthrow their indifference to the saving truth which they needed so much to learn. It was applying the well-known principle that we must begin where we find the pupil,—at the point of experiential knowledge. They had been studying punctuation. (I had learned that before coming to the class.) I found them ready to discuss the matter with me. I then swung into the lesson for the day with the remark that it contained Christ's comma. It was the lesson on the Early Ministry of Jesus, in which Christ stopped at a comma when he read from the sixty-first chapter of the Book of Isaiah the words which described his mission. Having read promises of grace and mercy, he paused in the midst of a sentence rather than pronounce doom, in the beginning of his ministry, against the people who heard. We talked a good deal about this, and I was glad to have Kate, one of the most thoughtful of the girls, say in answer to a question, "I think Christ's comma, which has stood for so long, holds good yet."

Next we discussed Christ's period: "Before Abraham was I am." I am—what? This was as strange a place for Christ to put a period as the other had been. We were learning that Christ was a unique person. We all remembered the strange verse in capitals in Exodus where God revealed himself by the name I AM. The bell tapped while the girls were looking up, of their own accord, verses which added different endings to the "I am" of Christ: "I am the way," "the light of the world," and such a long list that Edith said, "It seems as if he was everything that was good."

Our next lesson on Christ's punctuation points began with Christ's exclamation. The girls were by this time so interested that they came prepared with references. Mabel brought, "He marvelled at their unbelief;" Kate, "Ye will not come to me, that ye might have life!" Matthew twenty-third we agreed was the most exclamatory chapter in the gospels. Even saucy Edith's eyes filled with tears as we studied together the tenderest of all the exclamations, "How often would I have gathered thy children . . . and ye would not!"

The last punctuation point which we studied was Christ's interrogation. This

time there was but one interrogation quoted, a mighty alternative. This time the girls listened attentively, and even ventured a few timid questions. I am sure I saw deep feeling in more than one face as I pressed Christ's tremendous interrogation, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I rejoice to say that the girls are answering the question as I wanted them to.—Rev. William Futhy Gibbons in *Sunday School Times.*

Letter Department.

No. 277 Sheffield Avenue,
CHICAGO, Illinois, Mar. 19.

Editors Herald:—There are doubtless a number who would go to conference if they were sure of obtaining cheap rates from Chicago, who otherwise would feel unable to go; therefore to benefit all concerned, if those who intend to go to Kirtland via Chicago will drop me a card *stating the time they want to leave this city*, it will enable me to secure the rate mentioned—\$5.10 to Cleveland; same rate to return; also a special car if a sufficient number can start at the same time. I would suggest Thursday night, April 2, for the majority. This will enable us to attend the Sunday school convention a part of Friday.

Some may want to leave earlier and some later than this. If all will drop me a card we may be able to provide for two or three parties.

Some may be going in a company of sufficient number to obtain rates for themselves, but by letting it be known others may be benefited by being able to accompany them, who otherwise would have to remain at home.

I will not be able to meet all who come in at the various depots, but will do the best I can if they will let me know in time. I will try and be at the Union Depot on Wednesday and Thursday from 9:30 a. m. to twelve noon to render any assistance in my power.

To obtain this rate ten or more must go together.

I will answer all who inclose a card or stamp for reply. In bonds,

F. G. PITT.

COUNCIL BLUFFS, Iowa, March 19.

Editors Herald:—Your editorial, "Kirtland conference question," appreciated. If aught I have written has seemed to reflect on "motive" of committee I am *sincerely* sorry. Naught was intended. While I publicly expressed an opinion, others murmured behind the scenes. I thought my course preferable. It may have been best to have done neither. One may entertain a different opinion and still not question another's integrity. Public acts should always be judged upon their merits. If when work is delegated to committee we must unquestionably accept, ours is an unenviable position. Committee work is subject to approval of those interested or affected *or both*. Motive should never be questioned; findings may. Kirtland Saints

are liberal and broadminded. If a difference of opinion would lessen their respect for me, or mine for them, my faith in human nature would be lessened. I think we are above such things. Some who have differed from me most I treasure as my best friends. Had I known that a public reference to the matter would have been so construed I would have written the committee privately, which would have been better.

Delivered eighteen discourses at Fontanelle in fourteen days. Crowds increased each evening until church would not hold them; numbers turned away; town completely stirred up. Prospects of a discussion with an M. E. minister, also with one of the Disciple persuasion; some ready for baptism. Expect to return in May. There are but few Saints there and they labor under great disadvantage, Bro. S. Butler is in charge.

Spent one night in Creston, where resident Saints desire an opening. If a capable minister were located there for a year lasting good would follow. Our business meeting, with installation of new officers, next Wednesday. We hope some one will be appointed to labor in Council Bluffs next year; the work demands it. Have done but little work here this year save on Sunday. Have been out of the city most of the time. May God bless all and the Devil afflict none.

T. W. WILLIAMS.

BRIDGEPORT, Wash., Feb. 29.

Editors Herald:—I have been sowing all the gospel seed that circumstances will admit. I love to hear of the spread of this glorious latter-day work. It is my greatest comfort to hear of the truth cutting its way. I am very lonely; I am the only Latter Day Saint in this part. I am preaching and teaching as I have the opportunity. A great many people appear very favorable to the truth. I think if a good elder could come here a good work could be done. I hope General Conference will send a good elder here. I should be glad to send the money for an elder to come, but I can't.

I ask the prayers of all the Saints that I may be strong in body and have greater understanding of the Scriptures that I may be the means of doing much good in my Father's vineyard. My prayer is that the Saints may be faithful and rise higher. We should be a light to the world. May the Lord bless all his Saints.

JAMES W. WHITLEY.

EDMORE, Mich., March 15.

Editors Herald:—I am having quite exciting times here, three miles from Edmore in the Union church. I went to Stanton to preach a little, and baptize a man and wife there. I baptized them and on my way back stopped at this place, and quite a good many are very much interested, and there is a people here who say they are saved and cannot sin any more; and that they are resurrected and living with Christ now; and say that the reign of Christ is of the Devil. One woman jumped at me and said I lied; that it was not in the Bible, and she knew it wasn't.

Bro. Elles preached a few sermons here and is liked very much, and by the way the

people talk they want him to return. The work is onward. We are gaining favor in the eyes of the people. The honest in heart believe the truth, and a people are being prepared for the second coming of Christ, and we can truly say of Zion in the language of the poet,

Ere long her King will rend the skies, majestic
and divine.

May we all be ready to meet him when he comes.

In bonds,

F. C. SMITH.

LIMERICK, Ohio, March 13.

Editors Herald:—To-day I returned from Rocky Hill, Jackson County. Sr. Nellie Stewart having moved into that locality a few months ago was desirous that her neighbors have the opportunity of hearing the message of life, and wrote me to come or send a minister. I obeyed the call and was refused the M. E. chapel, but was invited to preach in the house of a Methodist member, which I did a few evenings. I preached once in Sr. Stewart's house and twice in the Kansas school-house. The attendance was not large but very orderly and attentive, and yesterday I baptized Sr. Stewart's husband, also her brother James, and blessed their two youngest children. I also administered to Sr. Stewart when she was almost distracted with toothache and neuralgia. She was relieved almost instantly. Nellie married out of the church, but she lived her religion and her husband saw her consistent life and the necessity of obedience, and they both rejoiced and praised God at his baptism. May the Holy Spirit ever abide with them.

I see in a recent *Herald* a letter from Limerick, in which the writer seems to think there may be a word of warning to scare the elders off the cars. I don't see that anybody has got very badly scared at the waters, as the missionaries whose duty calls them to travel on the waters seem to be perfectly at ease while so occupying; and I think quite a few of the elders have been examining the things that are on either side of the rails.

And now in regard to the ministry getting out into new fields and leaving the organizations in the care of the local ministry, the Lord has so directed, "so far as possible;" and who shall decide how far is possible unless it be those in charge of the missions? I call to mind one branch in this district (with the cars running within one hundred yards of their place of meeting) that had not had a sermon preached to them for twelve months till myself and another missionary visited them last December. And I, having a right, and knowing something of the thinning process here, referred to in the letter, wish to say for those who may not know, that the law was honored in each case—unless it should be one where it is claimed the party asked for a longer time; but I have inquired of the officer who it is claimed had charge of the meeting when the mercy was asked for, and he informed me that he knew nothing about it. And of the five persons that have been expelled from this branch in the last four or five years, two of them requested to be expelled, saying they were not worthy to belong to the church; one has been

baptized into the church again; one other made an effort to return without baptism; and the other is the one who claims he asked for mercy. Now, I think this: If every one will get rid of the spirit of faultfinding and work in their place, we will be able to see the mote in our brethren's eyes, if so be the mote is there.

This past year has been my most successful year's work for this church, and notwithstanding I have traveled some on Nahum's wagons, my expense has been about as light as any year that I have traveled. And I have not left the branches in the district altogether to the care of the local ministry; and so far as I am concerned I do not expect to until the locals are in condition to be able to care for the work. Until then I do not think it "possible."

May God bless his children with the Spirit of wisdom; and may all acquaint themselves with the law; and may all labor contentedly in their place. With a desire and prayer for the prosperity of the work,

Your brother,

JAMES MOLER.

GREENBUSH, Michigan.

Editors Herald:—There are a few Saints here. Elder David Smith is the only elder that we ever hear up here; that is, as a rule, for others have preached here as they called, but not to do regular preaching. Bro. Smith has done a good work in this part, and should be taken from the field because of a lack of funds to support the elders' families (as I understand from an article in the *Herald* a short time ago that some would possibly be taken from the field on account of not enough being sent to keep up the expense of keeping their families—that is, those who received help from the church), I am sure I hardly know what we would do, as there is no other near that could fill his place.

While at Gustin Centre a good interest was aroused and I think many were investigating the work when he left there. He came here and organized a Sunday school on January 17, and we are getting along finely. We received our Sunday school supplies and trust that by the Lord's aid we may do some little good in this work.

My heart is in this latter-day work and I want to see it spread, and good being done. It is nearly four years since I obeyed the gospel, and I have never felt like giving up and going back, although at times I have had many trials and everything seemed dark; but God's hand was guiding all for the best, and I know that when we do our part he never will fail us. My greatest desire is to live humble and do my duty in all things as it may please the Lord.

A number of Saints here say they are going to pay their tithing soon. We hope that all will be well so that Bro. Smith will be continued here.

An aunt of mine living at Plympton, a place somewhere near Warwick, West Ontario, not far from Waterford, would like very much to hear the gospel preached. She was here about two years ago and never tired of hearing about the gospel. We sent our

Ensigns to her for over a year and she enjoyed reading them very much. Her daughter says, "I will never be satisfied until I am immersed in the waters of baptism by the Saints' ministers, for I am almost a Saint." All of these are not exactly her words but as near as I remember, only she said a great deal more. Could not an elder go there and preach? He would be welcomed at my aunt's home, for she said so, and she is a good woman and I believe she is honest in heart and will obey the gospel when she hears it.

Trusting that an elder can go there and preach, and that Elder David Smith may be in this part again, I will now close. I ask an interest in the prayers of the Saints that I may ever live humble and be faithful to the end.

Your sister,

ALICE M. JOSLYN.

ST. CHARLES, Mich., March 10.

Editors Herald:—We are here holding meetings every evening and our interest is splendid. Latter Day Saintism is new here, but the people are honest and there is a hungering and thirsting after righteousness which makes it easy and pleasant for the preacher and all. We look for some to unite; the indications are that quite a number will obey here. I am glad to have such good interest. Last evening I spoke on the Foundation of Christ's Church. I tried to convince the people that possibly something was wrong with their foundation, but did not question their integrity or honesty. I gave scriptural proof of the church in Bible times and the difference was marked so plainly that the people are waking up to facts and we are trying to "declare the whole counsel of God." Good, honest-hearted people that have not attended church for years are there every night. I am feeling good and am blessed in presenting the way of life. Am looking for good results.

Yours in bonds,

E. DELONG.

TENANT'S HARBOR, Maine, March 17.

Editors Herald:—The weather of late has been so bad it has hindered us some about holding meetings. I gave out notice to speak at Long Cove Hall last week, but a storm came upon us and we had to stay at home till wisdom said, J. C., move on. I then gave out notice to speak in the hall on Friday evening and over Sunday and at Wild Cat on Saturday evening. The weather was fair and fine, as Bro. Seavey, started out for the meeting with his little Fan.

We found the hall very well filled with good and very attentive listeners, never before have I seen any better interest. The choir sang for us, they sang beautifully; splendid musical voices. They have been trained by Mr. Smith, of Long Cove, who was present and led the choir. It pleased Bro. David so well, he laughs, and says, "Couldn't you hear those little young boys and girls sing?" "It did me good," he says, so it did me, and I had them sing a second piece before Bro. David offered prayer. There is no one there that belongs to our church, but I judge from what I hear that they are

like the drunken man, who leaning up against a church and as a man passed by said, "Do you belong to that church?" The answer was, "No, but I am leaning that way." One lady said to me, "I have people in Kansas, and they write me their faith is greatly shaken by the preaching of the elders of your church." That's right, my brother elder, shake away till you shake them out of darkness into light; out of Satan's kingdom, into the kingdom of God's dear Son. Well, everybody is preaching around here now; some for and others against the latter-day work. We'll try and stand by the old gospel gun the best we can, and fight it out on the rocky bound coast of the old Pine Tree State.

Before Judge Philips gave his decision in the Temple Lot suit I was in prayer, asking God to guide in the matter. The Spirit said to me, "Let the matter rest; it shall be well in its time." I told President Joseph Smith near the church at Lamoni what the Spirit said to me. The *Searchlight* comes to me. I should like to know what those little fellows are trying to do. There will be a temple built on the temple lot. The Brighamites may assist in building it if they repent; but there won't be left a grease spot of the Hedrickites after God gets through with them.

Yours for the right,

J. C. FOSS.

ST. JOSEPH, Mo., March 18.

Editors Herald:—We have just been treated to an ocular evidence of the advancement of the marvelous work, in the largely attended and very interesting quarterly conference just closed here, to which notability was added by the presence of the "First Presidency" and the "President of the Twelve," whose presence was a vital force in carrying us over the rough places and giving cheer and comfort by timely counsel and decisions. It is the universal testimony from all quarters, where these brethren have attended quarterly conferences that "they do good wherever they go."

Our preaching services were above the average in attendance, attention, and subject matter. The social meeting was good, considering the crowded condition of the room.

Bro. William Lewis succeeds Bro. T. T. Hinderks in the presidency of the district, with Bro. William Summerfield as vice president. Bro. Hinderks asked for release to attend to other duties. Bro. Blair sanctioned the request. Ten or more from the Northeastern Kansas district and Bro. A. Leaverton and R. F. Hill and wife from the Nodaway, Missouri, district were in attendance.

On the 23d we begin a series of meetings at Dearborn, Platte County, a comparatively new point, having offered us the use of a good hall free, and the promise of a musician and singers to help along the services, and the columns of the local paper for advertising. Now if we can manage to have the preaching consequently good, all will be well.

In harmony with the editorial we have neither time nor money to expend in secret orders, but have no words of condemnation for those who think they have. Money is a

scarce article with us, but time is more so.

We feel a degree of anxiety as we look into the coming conference year, wondering what it will reveal to us in its experiences. So far as appointment is concerned, we are not troubled, having implicit confidence in the wisdom of the appointing authorities; but we are curious. Whatever may await us in this line we feel a determination to enter in and occupy diligently and wisely, leaving the results with the Great Shepherd.

This truly is a day of warning, and of few words. Many are the calls for preaching, I have now calls from three different points, north, east, and south; and there is work in the city. The harvest is white and awaiting the sickle.

The incipient cry of the Savior is very applicable in this day, "Repent and believe the gospel." In harmony with this is the instruction, "Say nothing but repentance to this generation." In our efforts we discover the nearer the central figure and thought (Christ) we keep the greater are we blessed.

We have heard nothing from the Ministerial Alliance, only indirectly the remark that we were only seeking notoriety. If this refers to the gospel, we plead guilty; but quite evidently we will not be gratified.

The work moves on apace; the Saints are climbing to higher altitudes; the diligent among the young Saints are growing rapidly and strong. So let the gospel go to every nation that the peaceful millennium may come, is my prayer.

J. M. TERRY.

BANDON, Oregon, March 12.

Editors Herald:—I am alone in the faith at this place, and the first Latter Day Saint, so I am informed, that has ever been in this part of Oregon. I have had a hard fight of it, and at one time had all the clergy in the city thundering away at the so-called heretical doctrine, and have experienced any amount of sympathy for being such a dupe. I brought about this storm by attending their respective places of worship and distributing tracts to the people as they passed out, and by continually bringing before the minds of the people with whom I became acquainted the fact of the restoration of the true gospel. But, praise the Lord, his "grace is sufficient," and the gospel only shines the brighter under opposition.

Some have been led to honestly and earnestly investigate the claims of the Reorganized Church, and I have been told by some that they could find no fault with our belief as set forth; and one said to me, "The church just fills my ideal;" and she has often expressed to me the wish that there was a branch near, that she might hear the gospel preached. Truly the harvest is "ripe." Christ expects each to work in his appointed place; and thanks to the excellency of our church publications, we can all share in the work of spreading abroad the glad gospel tidings.

Everything in the public mind here just now is eclipsed by the wonders of a new doctrine which is being taught in this county by one Millard, who claims to be the promul-

gator of it, and who claims divine inspiration and authority. Your brother,

BURT FISHER.

Original Articles.

EVERLASTING HAPPINESS AND EVERLASTING PUNISHMENT.—NO. I.

BY ELDER J. L. BEAR.

AS A diversity of beliefs and opinions exists among elders of the church, and members are taught such different ways in regard to the resurrection, and the final reward of the righteous, and punishment of the wicked, I concluded, after long deliberation, to set before the readers of the *Herald* some scriptural facts (not men's views or opinions) out of the three standard books of the church in regard to those points now under consideration. And, as the Book of Mormon speaks plainer and more understandingly than the Bible about those subjects, I will have to quote largely from it in connection with the Bible and the Book of Doctrine and Covenants.

In First Book of Nephi, chapter 3, paragraphs 40 and 41, it is recorded that that great and abominable church has taken away from the gospel many plain and most precious parts, and many covenants of the Lord; and after they have done this, then the book (Bible) went forth to all the Gentile nations; and because of the taking away of many plain and precious things—which things were plain unto the understanding of the children of men—an exceeding great many do stumble; so God is bringing forth to light the records of the Nephites, in which shall be written the gospel, the rock and salvation.

In Book of Mormon, chapter 4, paragraph 2, is a warning to all those who treat lightly the book, and who say there are faults and mistakes in it:—

Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless; for none can have power to bring it to light, save it be given him of God; for God wills that it shall be done with an eye single

to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be him that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God; and if there be faults, they be the faults of a man. But behold, we know no fault; nevertheless, God knoweth all things; therefore he that condemneth, let him beware lest he shall be in danger of hell fire.

Book of Doctrine and Covenants 26: 2; the Book of Mormon contains the fullness of the everlasting gospel.

And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel.—D. C. 42: 5.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them.—D. C. 83: 8.

These things ought to be a warning to us as a church, just as well as it was to the old church. The book has not changed since then; it is the same now that it was when first translated by the Seer. But indeed, I have to say with feelings of regret and sorrow, that many of the Saints are very little if at all acquainted with the Book of Mormon, and seem to have but little desire to get acquainted with it; which cause seems to me is that they are not taught and instructed to do so.

RESURRECTION.

The Scriptures inform us that all men will be raised from the dead, the righteous and the wicked; that spirit and body will be reunited, nevermore to die; or, better to say, nevermore to see corruption.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15: 21, 22.

And I saw the dead, small and great, stand before God. . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rev. 20: 12, 13.

The wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for he-

hold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.—Alma 8: 10, 11.

Chapter 19: 7 also speaks as plainly as the foregoing. Now does this read that those who come forth in the second resurrection shall only receive a spiritual body—that they shall not receive their bodies back like the Saints? What does this mean?

The soul shall be restored to the body, and the body to the soul, . . . even a hair of their head shall not be lost.

Is it spiritual hair that shall not be lost? Are they all spiritual limbs and spiritual joints that shall be restored to the spiritual body? Does it read so? It would be well for those who have such strange ideas to try and get acquainted with the Book of Mormon. So indeed, according to scripture, all men, good and evil, will come forth in the resurrection and receive their bodies, which bodies in their resurrected state will never more see corruption. There are bodies celestial, terrestrial, and telestial; and the celestials will be more bright and beautiful than the terrestrial; and the terrestrial more beautiful than the telestial; and the telestial differ from one another in beauty as the stars differ from one another; also their habitation and occupations.

"EVERY MAN IN HIS OWN ORDER."

Christ the firstfruits; afterward they that are Christ's at his coming.—1 Cor. 15: 23.

It is recorded, that a resurrection took place at the resurrection of Christ:—

And the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city and appeared unto many.—Matt. 27: 56, 57. I. T. (See also third Book of Nephi, chapter 10, end of paragraph 3.)

According to this, it may be taken for granted, that the saints of God did arise, no matter where they died, in Judea, in America, or anywhere else; those from the time of Adam down to Christ; indeed a goodly number.

Jude in his general epistle, verse 14, says:—

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment.

Surely those saints must have been resurrected in Christ's time. (See also Book of Mosiah 8: 6.)

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the firstfruits: they who shall descend with him first [who were resurrected in Christ's time assuredly], and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trumpet of the angel of God.—D. C. 85: 27. (See also Sec. 36: 11, 13.)

The Book of Alma, 19: 7 reads:—

It meaneth the reuniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken, shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

It must be remembered that Alma lived several hundred years before Christ came. We find his statement

verified not only in Judea, but also on this continent.

According to all these passages it is easy to be understood that Christ by his second coming will bring those resurrected saints with him with all the holy angels. Then will those who have died in Christ since, and who have been martyred for the gospel's sake and have kept the testimony of Jesus, arise from their graves; receive their resurrected bodies, and be caught up to meet Christ with his host in the air; and the Saints which are alive at his coming shall be quickened and also be caught up with the rest, not to receive their celestial bodies, but to be quickened, except it may be some of the aged ones.

He that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye [from mortality to immortality].—D. C. 63: 13.

And then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—D. C. 85: 28.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.—D. C. 45: 10.

Here we have a resurrection at the resurrection of Christ; another one at his second coming, the Saints to meet him in the air; a third one when he has come. But those two resurrections transpire so close together that it is generally called one, the first resurrection, then comes the fourth or general resurrection, when all the rest of the dead come forth.

BLESSED STATE OF SAINTS OF GOD IN THE MILLENNIAL REIGN.

They shall live and reign with Christ a thousand years. (Rev. 20: 4, 6.)

And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh [surely his second coming before the Millennial reign]; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand [till the last great change takes place, when there shall be a new heaven and a new earth

or, better to say, when the earth goes into its celestial and glorified estate]; and ye shall possess it again in eternity [in the new earth so-called], no more to pass away.—D. C. 38: 4. (See 52: 9; 56: 6; 57: 1; 58: 4, 7; 100: 3.)

The Seer in a letter to W. W. Phelps in 1832, says:—

Yea, thus said the still small voice, which whispereth through and pierceth all things, and oftentimes it makes my bones to quake, while it maketh manifest, saying: and it shall come to pass that I the Lord will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words: while his bowels shall be a fountain of truth, to set in order the house of God, to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God. And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth.

Now when shall the Saints receive their inheritances? after the millennium? on the new earth? No, indeed. It is after the Saints have gathered to the place designated, where the temple shall be built; yea, Zion shall "flourish" upon "the hills" and the Lamanites "blossom as the rose," before the Lord shall come; yea, before the millennium is actually ushered in. Then Zion on this continent and Jerusalem on the eastern continent will be the reigning, princely, capital cities of the world in the millennial reign.

Zechariah chapter 14 describes the great battle which is to take place before or at the coming of Christ at Jerusalem—the same battle which is described in Revelation 11 and in Ezekiel 38 and 39.

Then it shall come to pass that every one that is left of all nations which come against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles; and upon those that will not go up shall fall no rain.

The Saints, the children of God, will receive their inheritance about the time of Christ's coming, and after, and they will be the ruling people in the millennium and possess their inheritance forever and ever, after the sanctification of the earth. Is the kingdom of God not established on the earth when Christ dwells with us

on this globe? Daniel chapter 2 tells when the kingdom of God shall be established on the earth and that the Saints shall possess the kingdom. What kingdom? The kingdom set up by God and his Christ on the earth; and that they shall reign with him in his kingdom a thousand years, and in the sanctified world forever. God and his Christ with all the Saints will then have full control over all creation during the millennial reign; Satan being bound in a helpless condition, having power to deceive neither men nor beasts. Then surely God's kingdom is established and the Saints shall inherit it, and after the end it will still be more beautiful and glorious, sanctified and celestialized. O, what a grand, sublime, beautiful, and glorious future is before those who love God and keep his commandments!

The brother in the article on "Thoughts on the Resurrection," in *Herald* for August 22, got mixed in explaining not only about the resurrection, but also in section 85: 33, Book of Doctrine and Covenants, where he means that this will be fulfilled after the millennium. Please read paragraph 32:—

And again, another angel shall sound his trump, which is the sixth angel, saying, She is fallen, who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

Who is fallen? Why, Babylon, the Mother of Harlots, mentioned in Revelation, just somewhere around the second coming of Christ; and in the next paragraph, 33:—

It is finished! it is finished! the Lamb of God hath overcome, and trodden the winepress alone.

Then the Saints receive their inheritance, when he hath fought the great battle at Jerusalem.

In paragraph 35 you will see, when the angel sweareth, there shall be time no longer. Satan shall be bound and not be loosed for a thousand years; then he will be loosed for a little season, to gather his armies for the last time. Then Michael, the seventh angel, gathers his armies, the host of heaven; not Christ this time, Michael, no doubt, being next in authority under Christ over the heavenly hosts. (See Zech. 14; Rev. 11; 6: 12-17; 14: 14-20; 16: 13-20; 19: 11-21; Zeph. 3: 8; Joel 3; Ezek. 38 and 39;

Isa. 66: 15, 16; 63.) I wish the reader would read all those chapters and verses. This will explain when and where Christ will tread the winepress of the fierceness of the wrath of Almighty God. All before the millennium, assuredly.

THE GOSPEL.

I HAVE been patiently waiting to see some of the elders accept the invitation to criticise Bro. B. B. W's. article of October 10, 1894, on that marvelous transaction at Pentecost, and give us all the information and new light that has been received up to the present.

I have watched the *Herald* closely for several years to see this point brought up, so as to ascertain the views of the church relative to the matter that when preaching, I might not misrepresent the body.

I have read the article over carefully several times, and must confess that I cannot view this event in the same light as does the brother. It appears to me that there was an unusual power made manifest similar, to a certain extent, to that which had been prophesied by Joel concerning the last days, when all God's creation would be favored with a special endowment from above. And it was not limited solely to the one hundred and twenty disciples, but graciously extended to the whole concourse. The disciples were assembled to await the endowment from on high, in order to qualify them to become competent witnesses to the nations; for he said:—

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled *all the house* where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

Says the brother:—

A very natural testimony meeting. The house of God is a house of order. The Holy Spirit is not the author of confusion, and it reigned supreme there.

I believe that; but the conclusions

that the brother comes to would lead one to believe that there was considerable confusion displayed. Let us examine the order upon such occasions, or the ordinary manifestations in the church.

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. . . . He that speaketh in an unknown tongue edifieth himself.—1 Cor. 14: 2, 4.

This peculiar manifestation is unprofitable to anyone *except* the power of understanding or interpretation is given, which I maintain was extended to all, both disciples and multitude.

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—1 Cor. 14: 9.

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.—1 Cor. 14: 13.

Now, we are not led to conclude from the narrative by Luke, that that was the manner of procedure; hence not a "natural testimony meeting;" but a remarkable, unusual meeting, such as is seldom observed. Usually where two or at most three had spoken in tongues, one necessarily would have to interpret before the hearers would be benefited;

Therefore if I know not the *meaning* of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

But it was not so upon this occasion, for *all* knew the *voice* of tongues, and were led to exclaim:—

We [multitude] do *hear them* [disciples] speak in our own tongues, the wonderful words of God;

that is, a representation of every nation under heaven, hears the different speakers to their own understanding, by the power of the Spirit which conveyed the message to them.

Bro. Mark Forscutt prayed in the Tahitian tongue, which caused the nations to weep for joy; but did he understand what he said? Not unless the natives told him, or the Lord made his mind fruitful, and then he would receive it in his own tongue. If a man speak in tongues, and several nationalities happen to be present who are favored with the interpretation, the Spirit conveys the message to the understanding of each, and this seems to have been that that caused the marvel among the multitude; "for how hear we every man in

our own tongue wherein we were born?" Says the brother, "and were it one of the Apostles preaching and each of those different nationalities hearing in his own language, then the gift would be with the hearer, and not with the speaker, which is not presumable, seeing they were not believers." Well, that is just what did take place; for they all, apostles included, began to speak in other tongues and every man heard in his own language, "wherein he was born." So the gift would necessarily be with both speaker and hearer. I would hardly call *devout men*, such as the Pentecostians were and such as Cornelius, whose prayers were had in memorial before God, *unbelievers*, and to show that God did bestow his miraculous power upon just such people as were at Pentecost, we have only to go with the same apostle who was chief spokesman upon that occasion down to the household of Cornelius.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.—Acts 11: 15.

For they heard them speak with tongues.—Acts 10: 46.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?—Acts 10: 17.

A score of similar manifestations might be cited, which we think unnecessary; but if others are required, please read Elder Blair's sermon on inspiration, and there you will see the unlimited favor shown in various forms to all God's creation.

The gift was undoubtedly upon the speakers who delivered the "wonderful words of God," and I could hardly believe that Peter's after address would have greater weight with the people than the voice of God himself in the tongues wherein they were born. Now it would be unreasonable to suppose that if one of the disciples arose to bear his testimony and began to speak in, say, the Egyptian tongue, that no one would understand save Egyptians only, for several reasons: first, the speaker himself would not understand what was being said; second, the one hundred and twenty people would not be benefited, for they knew not the Egyptian tongue, and if an equal representation were present, from each nation, only one out of eighteen would be any the

wiser through the manifestation.

This would cause confusion, for the disciples must know what is being said, to keep them from protesting against the operation.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit; that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God.—D. C. 50: 7.

Seeing that there was none of this work displayed, we conclude that the disciples knew, or understood in substance, the purport of every speaker, and so did the multitude. Call it preaching or whatever you wish, it was the "wonderful words of God."

The social meeting must necessarily have begun at an early hour; for the news of this meeting was carried about the city, the multitude assembled and listened to the testimonies of the different speakers, all before nine a. m.; for when Peter began his sermon he says it is but the third hour, which was from six to nine a. m. Again says the brother, "They all, one after another, spoke in tongues as the Spirit gave them utterance, bearing testimony the same as we would hear anywhere in the church now when the Spirit of God was poured out upon the Saints."

If that were the case, then the greater amount of evidence and conviction was given by the disciples through tongues; for should anyone come into the church to-day and hear tongues, he would say they were mad, unless the interpretation was given. It would then be as a prophecy and they would be *convinced* of all, and judged of all. So upon this occasion; when listening to the mighty prophecy through tongues, they, three thousand at least, were *convinced* of all, and needed then to be pointed to their past conduct, and to the means God had provided for their escape; which was promptly done by Peter.

The brother intimates that all the different nationalities could hear in their own language providing they were not there until the meeting was half over, if all spoke in tongues, seeing there were one hundred and twenty disciples and only eighteen nationalities. That style of carrying

on God's work would appear to me nothing but confusion, after taking the whole transaction into consideration; therefore, I cannot see it in that line but as I said before, I believe the Holy Spirit conveyed the message of each speaker to the understanding of the whole concourse, and that the "wonderful words of God" had a great deal to do towards convincing them. There was no time to group out a few here of one nation, and another few there, and appoint some one to speak to them in their mother tongue, but a mixed audience came marching up from the different parts of the city, and upon hearing were lead to exclaim, "how hear we every man in our own tongue?" Thus I would conclude that the Spirit was present with the hearers as well as with the speakers.

Again says the brother, had Peter's address been in tongues, "they would only include him with the drunken ones." Not necessarily so any more than the former speakers, "others mocking said," etc., no doubt this class would have continued mocking, but the honest in heart would have received the tongues by Peter as readily as any of the others; but he may have addressed them in a language commonly known to all.

C. A. BUTTERWORTH.

Conference Minutes.

PITTSBURG AND KIRTLAND.

Meeting called to order at 10:30 a. m. in the Saints' Hall, by presiding elder, W. H. Garrett; E. S. Fairley secretary. Statistical reports: Kirtland 76; 2 baptized, 4 received, 16 removed, 1 died. Blake's Mills 64; gain 1. Fair View 44; no change. Youngstown 28; no change. Wheeling 131; 3 baptized, 1 removed. Conneaut Township 23; no change. Sharon 22; 1 removed. Washingtonville 17; 4 removed. Pittsburg 168; 13 received, 1 expelled. Bishop's agent's report: Total receipts \$656.61; total expenditures \$650; on hand \$6.61. W. H. Garret reelected president of the district and E. S. Fairley reelected secretary for the ensuing term. Cleveland reports new branch organized in that city with 30 members.

Resolved: That the by-laws of the Pittsburg and Kirtland district be changed as follows:—

The officers shall consist of a president and secretary.

The president shall preside at all meetings of conferences where the Quorum of the Presidency or Twelve are not represented; he shall state questions, and in case of a tie

shall cast the decisive vote; preserve order, and perform all duties usually discharged by an executive as authorized by the "Book of Rules" of the church.

The secretary shall have charge of all records and papers pertaining to the business of the district. All documents or papers shall be classified, titled, and carefully filed so as to be readily accessible for reference at any time. To facilitate this, after being handled as above, all papers should be wrapped in a bundle for each year and carefully tied and labelled. He shall have power to appoint an assistant at each conference if he so desires, and such assistant shall perform whatever duties the secretary may require.

The conferences shall convene at whatever point decided upon by vote of previous conference the Saturday before the first Sunday of May and November of each year, provided that for good and sufficient reasons the presiding elder of the district may change both time and place for holding any conference if necessity so requires, but due and timely notice must be given through the *Herald* and *Ensign* of such change.

Resolved: That we herewith send greeting to the new branch at Cleveland, Ohio, and that the secretary of this conference be instructed to convey our warm acceptance of the new branch with prayer and hopes for her future usefulness and success.

Resolved: That hereafter our district conferences be annual instead of semiannual, commencing with our next district conference. This resolution was laid over until next district conference. Cleveland, Ohio, was named as place for holding next conference, October 31 and November 1, 1896.

NODAWAY.

Conference convened at Guilford, February 22 and 23, 1896. Elders reporting: H. Kemp, O. Madison, A. Jackson, E. B. Morgan, F. J. Ford; R. K. Ross, M. P. Madison, also encouraging remarks from Brn. Kent and Terry; Priests A. Jenson, E. Fannon, R. F. Hill. Bishop's agent's report: February 1, 1896: On hand last report \$44.20; received since \$277.15; paid out \$261.85; on hand \$59.50. Statistical report of branches. Platte 112; loss 7. Ross Grove 34; gain 2. Rising Hope 19; gain 6. Sweet Home 48; no change. There were two ordinations provided for: Edward Fannon and C. C. Nelson to the office of elder. Adjourned to meet at Union church the fourth Saturday and Sunday in June, 1896.

DES MOINES.

Conference convened at 10:15 a. m., February 29, at the Saints' church in Des Moines; W. C. Nirk president, Joseph Smith associate; William Johnson secretary. Business of the conference was promptly disposed of. A spirit of unity prevailed throughout. Elders reporting: C. Scott, D. M. Rudd, W. Thompson, W. C. Nirk, W. H. Kephart, J. W. Morgan, N. Stamm, E. Hayer, J. Sayer, W. S. Barbee, W. Johnson, and M. H. Cook; Priests W. T. Maitland, J. Lilly, E. Rowley; Teacher J. Prosser. Branches reporting: Angus, Boonesboro, Head Grove,

What Cheer, Oskaloosa, Richland, Eden-ville, Des Moines, Newton, and Valley. Bishop's agent reported; report was audited and found correct. Five were baptized during conference. Part of the afternoon was taken up in short speeches from Brn. Joseph Smith, C. Scott, W. C. Nirk, and William Thompson, which were much enjoyed; they were both interesting and instructive. Preaching by Elders Joseph Smith and C. Scott. Adjourned to meet with the Boonesboro branch, May 30 and 31.

FAR WEST.

Conference convened with the St. Joseph branch, March 14 and 15, 1896; Presidents Joseph Smith and W. W. Blair were requested to preside; T. T. Hinderks assistant; C. P. Faul secretary. Bishop's agent's report: On hand last report \$80.11; received and on hand, including \$74.77 for Temple Lot suit, \$942.12; paid out \$827.80; on hand \$114.32. Audited and found correct. Branch reports: Pleasant Grove 88, Delano 95, Wakenda 50, Kingston 98, German Stewartsville 72, Edgerton Junction 42, De Kalb 29, Stewartsville 115, and St. Joseph 329. No report from Alma branch. Ministry reporting: Elders T. T. Hinderks baptized 1, J. M. Terry baptized 18, W. Lewis, T. W. Chatburn, D. E. Powell baptized 1, F. C. Graham, W. E. Summerfield baptized 1, J. Burlington, A. W. Head, B. Dice baptized 1, L. L. Babbitt, R. Archibald, D. J. Flanders, C. P. Faul, R. C. Marchant, W. Hawkins, J. Wedlock, Sr., baptized 9; Priests J. C. Anderson, W. Haden, C. Hinderks, H. D. Ennis, P. Peterson, A. Nesser, and F. Mauzey; Teachers Z. Best, R. Garlich, and J. Piepergorders; Deacons G. J. Whitehead and G. Mauzey. An appeal was read from William Lewis, which stated that the St. Joseph branch granted J. R. Wedlock a letter of removal, this letter being still in the hands of the clerk of the branch. The appeal was to the effect to restrain the branch from sending this letter until Bro. Wedlock complies with the recommendation of our last conference found in minutes as published in *Herald* of October 23, 1895, in the Far West district minutes. The matter was referred to a committee, W. E. Summerfield, A. W. Head, and T. J. Mauzey. The committee reported that it found the branch was not knowing to facts in the case at the time of granting the letter, no complaint having been made prior to the granting of the letter, hence the branch had a right to grant the letter. The report was received and the petition denied. A request came from the De Kalb branch asking that A. Nesser, Jr., be ordained an elder, also one from the St. Joseph branch that G. J. Whitehead and Charles Hubacher be ordained priests, and they were so ordained. The matter affecting the ordination of Charles Householder, as referred to Joseph Luff at the last conference, came up for consideration. Bro. Luff having decided that Bro. Householder's ordination was legal, his decision was adopted. A petition from the German branch asking for the release of T. T. Hinderks from the presidency of the district was granted. Officers for the coming quar-

ter: William Lewis president, W. E. Summerfield vice president, C. P. Faul secretary. William Lewis was sustained as Bishop's agent. An appeal was presented by Bro. and Sr. J. G. Pointer. It was referred to a committee, W. E. Summerfield, D. E. Powell, and A. W. Head, to investigate and report with recommendation to the next conference. Delegates to General Conference: T. W. Chatburn, D. E. Powell, William Lewis, T. T. Hinderks, J. M. Terry, and C. P. Faul. Delegates were instructed to vote that the General Conference be held as heretofore, once each year; also to request General Conference to appoint the Secretary and Bishop to procure reduced railroad fare to and from conference hereafter. It was ordered that the district pay the expenses of T. W. Chatburn to General Conference as a delegate, pro rata with the Northeastern Missouri district, according to a communication received from the secretary of the district. Voted to extend an invitation to the brethren of the Northeastern Kansas district to unite with us in holding a reunion next fall. Adjourned to meet with the Pleasant Grove branch, June 20, 1896. Preaching by Brn. A. H. Smith, W. W. Blair, and Joseph Smith.

KENTUCKY AND TENNESSEE.

Conference convened with the Foundry Hill branch, February 22, 1896; C. L. Snow president, D. E. Tucker assistant; A. S. Snow clerk, J. H. Winn assistant. Branch reports: Foundry Hill 32, Farmington 80, Caldwell 19. Elders reporting: T. C. Kelley, D. E. Tucker, J. H. Adair, P. B. Seaton baptized 1, C. L. Snow baptized 6, W. R. Smith baptized 4; Priests D. W. Cook, R. Warn; Teachers A. S. Snow, Bro. Ross; Deacons G. P. Snow, W. F. Stephens. Bishop's agent's report sent back for correction. Committee appointed to purchase a horse and buggy reported they had done so. Committee continued. Ordination of Robert Warn to the office of elder was postponed until further evidence of his calling was received. Election of officers: C. L. Snow was sustained president for one year, J. H. Winn clerk. Adjourned to meet at call of president. Preaching by Brn. D. E. Tucker, T. C. Kelley, J. H. Adair, and Robert Warn.

FORSTER.

Annual conference convened in the new chapel at Hamilton, New South Wales, December 28 and 29, 1895; G. R. Wells president, C. S. McLaren secretary, assisted by J. R. Taylor. Branch reports: Balmain 76; 46 baptized, 1 received. Tuncurry 74; 2 removed, 1 expelled. Nambucca 56; no change. Wallsend 42; 3 removed. Hamilton 26; gain 9. Scattered members: Increase of 5 by baptism. Ministry reporting: Elders G. R. Wells baptized 28, John Kaler baptized 23, H. Broadway baptized 4, A. Seaberg, R. Ellis, E. J. Haworth, W. Clark, J. Dickinson, J. Wright, T. Gregory; Priests J. B. Hoyle, C. A. Davis, C. S. McLaren, W. Lewis; Teachers G. Lewis, J. Smith. Branch spiritual reports: Tuncurry, by president J. Wright, fairly good generally. Nambucca, by Sr. Ada Ballard, fair, and improving rap-

idly since the adoption of "Zion's Religio" in the branch. Sunday school report: Austral branch, 84 members; conditions and prospects splendid. Branch representative votes allotted as follows: Sydney 13, Tuncurry 13, Nambucca 10, Wallsend 7, Hamilton 5. Resolved that the revised Book of Rules be adopted by this district as the standard of procedure in all its deliberative assemblages, and that priests, teachers, and deacons shall have power and authority to vote equally with elders. Bishop's agent, John Wright, reported: Balance on hand at last report £5. 19s. 1d.; total receipts for year £34. 18s. 6d.; total expenditures for year \$18. 7s. 1d.; balance on hand £22. 10s. 6d. This was duly examined and adopted. Committee on last year's reunion discharged. Resolved that each branch shall contribute the sum of 1s. 6d. to purchase and distribute among editors of leading papers, and branches of this district first numbers of General Conference edition of the *Cleveland Plain Dealer*. After considerable discussion it was resolved that the name of this district shall now be changed from Forster to Sydney. A resolution from the Sydney branch changing its name to Balmain was submitted and received district indorsement. Resolved that Brn. J. F. Burton, J. W. Wight, and J. W. Gillen be appointed delegates to represent this district at the forthcoming General Conference. Resolved that this district shall not give any instructions to its delegates to General Conference regarding the question of excluding political speakers from our chapels. District officers were sustained as follows: G. R. Wells president, H. Broadway vice president, C. S. McLaren secretary, George Lewis assistant secretary, John Wright Bishop's agent. An expression of confidence in our traveling ministry and the officers of the church generally was recorded. A motion that our next district conference be held in June next was subjected to the yea and nay vote (chiefly to exemplify this particular mode of voting), with the result of 1 for, 64 against. It was subsequently resolved that our next district conference be held on the last Saturday and Sunday in the year 1896, and further resolved that it be held in Sydney. Resolved that branch delegates present shall recommend to their respective branches that an event of a suitable nature be held therein to commemorate the advent of the gospel message to these shores, through the *media* of the beloved Brn. Wandell and Rodger deceased. Preaching by Elder J. Kaler. A vote of thanks was accorded the Hamilton and Wallsend Saints for their kindness to visiting Saints.

"Archdeacon Govett," says the *Rock*, London, "calls attention to the deep and widespread mischief which has been for years silently effected by the illustrations in *Punch*. Since a Roman Catholic became its editor, scarcely a week has passed in which our bishops, our clergy, and the nonconforming ministers have not been made the subject of some objectionable caricature, delineating them in some unmanly, cowardly, ridiculous, or contemptible aspect."

Sunday School Associations.

GENERAL CONVENTION PROGRAM.

Program for the General Sunday School Convention, at Kirtland, Ohio, April 3 and 4, 1896:—

FRIDAY, APRIL 3.

Nine a. m., opening exercises, Superintendent E. A. Blakelee, Galien, Michigan. Address of welcome, George W. Robley, Thornton, Rhode Island. Song, convention. Credential committee. Short speeches, members of convention.

Two p. m., devotional exercises. Business of convention, introduced by reports of officers.

At 7:30 p. m., devotional. Primary class drill, Sr. J. H. Royce, Baroda, Michigan. Paper, Securing interest and attention of pupils, Sr. Ruth M. Sheehy, Boston. Discussion, opened by R. S. Salyards, Lamoni, Iowa, and F. G. Pitt, Chicago. Short talk by Superintendent of the General Association.

SATURDAY, APRIL 4.

Nine a. m., devotional. Election of officers. Unfinished business. Talks by officers elect.

Two p. m., devotional. Intermediate class drill, Sr. G. T. Griffiths, Kirtland. Superintendent's drill, J. F. Mintun, Magnolia, Iowa. Question box, T. A. Hougas, Henderson, Iowa.

At 7:30 p. m., devotional. Chalk talk, Holmes J. Davison, Lockhartville, Nova Scotia. Children's concert, Kirtland school.

Be sure to bring your Winnowed Songs; very few copies in Kirtland.

W. H. GARRETT,
J. F. MINTUN,
J. A. GUNSOLLEY, } Com.

March 21, 1896.

PHILADELPHIA.

Convention convened at Brooklyn, New York, March 7, at 1:30 p. m. The superintendent, Mrs. A. H. Parsons, not being present, the assistant, William F. Atkinson, took charge. The association in all its deliberations indicated improvement and a desire to move on and keep pace with the advance move in the Sunday school work. The district now numbers five schools, Philadelphia, Brooklyn, Baldwin, Broad River, and New Park, with a membership of 204. Treasurer's report shows \$2.64 on hand at last report, received since \$6.21; expenses \$0.85; on hand \$8. It was thought best that hereafter the association hold its convention separate from the district conference, hence an adjournment was had to convene in Broad River, Connecticut, in August, time to be designated by the superintendent, W. F. Atkinson. The following officers were elected for the ensuing term: Wm. F. Atkinson, of Bank, Maryland, superintendent; A. R. L. Gunn associate superintendent; E. B. Hull, No. 2716 Darien Street, Philadelphia, Pennsylvania, secretary; John Zimmerman treasurer. Business passed off pleasantly and an entertainment was in vogue for the evening, providing the conference would allow the association the time, which was graciously granted. The house was filled to overflowing. The entertainment was composed of singing, recitations,

readings, and dialogues, with instrumental music interspersed. As a whole it was a success, and we trust it may waken within the souls of many who were present, a more and intense interest in the Sunday school work. All the schools reported in a growing condition, New Park Sunday school having been organized within the past six months. Thus closed an interesting convention. [By request of the secretary, this report was furnished by Bro. A. H. Parsons.—Ed.]

NORTHEASTERN KANSAS.

Convention convened at Netawaka, February 21, at eleven a. m.; Sarah Ann Parker superintendent, James Burns secretary pro tem. Schools reporting: Scranton 50, Netawaka 34, Atchison 46, Fanning 55. The following officers were elected for the next four months: Sarah A. Parker superintendent, Mary Miller assistant superintendent, Mary Hudgens secretary, Sr. Cairns treasurer. The outlook in this district is good for better work in the Sabbath school. Closed with an entertainment in the evening. Adjourned to meet at Atchison, June 19, at ten a. m.

NORTHWESTERN KANSAS.

Association convened at Blue Rapids, Kansas, March 6, at 7:30 p. m., about thirty being present. William Landers superintendent, Ella M. Landers secretary. The following schools reported: Hope, at Minneapolis; Zion's Hope Union, of Clay Center; Zion's Hope, of Minersville; and Blue Rapids. Constitution and By-Laws of General Association read. Moved and carried that we take the proper steps to join the General Sunday School Association. W. S. Pender, then being called upon, gave a very interesting and instructive talk on the Sunday school work. J. T. Davis also spoke words of encouragement, of the good that has been and can be done by this branch of church work. Then followed short talks by several, and a lively interest seemed to be manifest by all present, and a general good feeling that we are moving in the right direction. Adjourned to meet subject to the call of the superintendent.

POTTAWATTAMIE.

Convention convened at Council Bluffs, February 23, at two p. m.; A. E. Dempsey superintendent, Julia E. Hansen secretary, pro tem. Number of schools reporting 5. Report of treasurer read and accepted. The following officers were elected for the year 1896: Julia E. Hansen superintendent, Grace Beebe assistant superintendent, Ada E. Scott secretary and treasurer. The delegates chosen to represent the district at the General Association were as follows: W. W. Blair, T. W. Williams, and Julia E. Hansen. Isaac Carlile, H. N. Hansen, and A. E. Dempsey reported work done in the district. Resolved that we request the General Association to designate the superintendent and assistant superintendent as ex officio members of the district association. Voted that the General Association be requested to state upon what basis the delegates be elected by Sunday schools to the district association.

Voted that we instruct our delegates to the coming General Association to seek to have the association amend article 4 of by-laws, by inserting the words, "if practicable" after the word "must," so as to read, "The superintendent must, if practicable, be a Latter Day Saint in good standing; persons not Latter Day Saints are eligible to other offices." The superintendent, assistant superintendent, and secretary were chosen to act as committee on program for the coming convention. Adjourned to meet Friday, at two p. m., before the convening of the early fall district conference at same place as conference is held.

Miscellaneous Department.

REUNION NOTICE.

To the Saints of Minnesota and the Dakotas:—As per resolution passed by the Northern Minnesota district conference, there will be a reunion of the Saints held at Fergus Falls, Minnesota. The committee on arrangements met on February 29, 1896, and set the time for said reunion to begin, on June 20, at ten a. m., and continue over two Sundays. It is the desire of the committee to make this meeting a success in every particular; therefore we ask the hearty cooperation of all the Saints that the meeting may result in good. The committee has agreed to purchase a new tent for the mission, and asks all to come to its assistance with the means to carry out the desire of said committee, that the work of God may be carried on to victory. There are members enough in the three States to purchase a good large tent, and the cost per head will not exceed fifty cents. Certainly we can make that small sacrifice that we may spread the gospel to fallen humanity.

The committee wills to make this meeting the model effort of this mission. Will you help us? President Joseph Smith and Bishop E. L. Kelley have expressed a desire to be with us, and the committee hereby extends them a cordial invitation, also the missionaries in the mission, and any others who feel that they can aid us in this meeting. The committee consists of the following brethren: I. N. Roberts, W. W. McLeod, William Nunn, W. W. Gould, William Barnhard, H. B. Fay, and F. B. Sharman. Each one of the committee is to solicit moneys for the tent. All parties sending means for this purpose will send them to Bro. W. W. Gould, Battle Lake, Minnesota. Everybody come to this meeting, and come prepared to stay until its close. Hay, straw, and other things needful will be looked after and arrangements published later on. Yours truly,

I. N. ROBERTS,
Chairman and Secretary.

BEWARE.

Recent development necessitates the following advice, to the Saints in England, and Wales: One William Smith, claiming to be a member of the Reorganized Church, has, under false promises, extorted money from some bona fide members of the church at Headingly, Yorkshire, near Leeds, England.

We the undersigned therefore advise the Saints not to countenance, receive, nor fellowship any as members of the church unless presenting evidence of their membership; and even if this is done, be very cautious in loaning money. And we especially advise that none be received as representatives of the church unless evidence of a proper ordination is produced.

Further: While we believe it commendable in acting the part of the "good Samaritan," at least (if possible) in alleviating present suffering, the Saints are under no necessity to aid financially those who are not in the missionary fields by virtue of a legitimate appointment.

And we further advise that if necessity compels any brother to leave his home in quest of employment, as a breadwinner for self and dependents, that he secure a letter of recommend or introduction from the president of the district to which he belongs; and in the event of his happening in a town or city where Saints are found that they assist the unfortunate by a meal or two, and a night's lodging, if possible. For how do they know but that in the changes of life they themselves may be similarly placed or situated. In these trying times Saints should be benevolent and kind to each other in life's uneven journey.

JAMES CAFFALL,
Missionary in Charge.

JOSEPH DEWSNUP, SEN.,
Pres. of Manchester Dist.

LEEDS, England, March 6, 1896.

WANTED.

Copies of the following publications:—
Intermediate Quarterly: Vol. 2, No. 4; June, July, August, 1894.

Teachers' Helps, first lessons issued: Vol. 1, Nos. 3 and 8. Address,

HERALD OFFICE, Lamoni, Io.

BORN.

BIRCH.—Ralph Earlscoret, son of Mr. William and Sr. Mary Eliza Birch, was born October 14, 1895, and blessed at his grandparents' March 1, 1896, by his grandfather, Elder J. B. Wayt, of Glen Easton, West Virginia.

DEWALD.—At Fairbank, Iowa, November 2, 1895, to Bro. and Sr. Milt Dewald, a daughter, and named Daisy Fern. Blessed February 19, by Elder J. S. Roth.

ROTH.—At Sonora, Iowa, August 28, 1895, to Bro. and Sr. William C. Roth, a son, and named Jesse Elmer. Blessed March 17, 1896, by Elder J. S. Roth.

MARRIED.

HOLMES—WOODMAN.—On March 14, 1896, at Montour, Iowa, by Elder J. S. Roth, Mr. John M. Holmes to Sr. Nellie M. Woodman. We hope they will soon be one in gospel bonds.

DIED.

ROBBINS.—Bro. John M. Robbins passed away at his late residence, Attleboro, Massachusetts, February 25, 1896. He suffered but a short time with his final sickness, but had suffered for years with rheumatism. He was born March 16, 1828, in Hampton County, Connecticut. He was baptized by Elder C.

A. Coombs on August 15, 1886. Bro. Robbins was respected and loved by all the Saints who knew him and by a large number of friends outside of the church. He was a loyal member of the G. A. R. The funeral sermon was preached by Elder C. A. Coombs to a large concourse of neighbors, G. A. R. friends, and others, with relatives not a few, and many of the Saints of the Plainville branch in attendance. He leaves a widow and several adult sons, and daughters, and grandchildren to mourn. A. B. P.

HAYER.—Austin Hayer was born July 17, 1826, at Telemarken, Norway; died at his home in Miller Township, La Salle County, Illinois, March 9, 1896. He came to La Salle County in 1843, and has lived in the town of Miller since 1851. He was married January 22, 1846, to Miss Elizabeth Jacobs, who died in 1851, leaving one child. Married again December 23, 1854, to Miss Anna Danielson. He was baptized a member of the Reorganized Church June, 1861, by Elder John Shippy. Was ordained a priest April 14, 1863, by W. W. Blair and Henry Cuedon. Bro. Hayer has been identified with the early history of this county, and was among the leading citizens in all improvements, leaving behind him a handsomely improved estate, which was all wild prairie when he first settled on it. He leaves besides, a sorrowing wife, four children, and a number of other relatives and friends, who mourn the loss of a kind father, a loving husband, a Christian man, and an esteemed fellow citizen. Funeral services conducted by Elder John B. Roush, assisted by Elder Thomas Hougas.

COLE.—Minerva Cole was born January 22, 1828, in Portage County, Ohio; married to Orin Cole, January 15, 1850; died March 6, 1896. Funeral service by N. C. Enge. Husband, 5 children, and 1 grandchild mourn. She united with the Christian Church in September, 1854. Her testimony before death was that she would unite with the Reorganized Church, having fully accepted the teachings of that body. She hoped for the redemption of her body at the first resurrection. She was kind and compassionate and had the welfare of her fellow creatures at heart. She imparted of her substance to the needy, and specially to the servants of the Lord. May the Lord grant that her husband and children will take courage, and give a declaration like unto her, and obey the gospel.

BABER.—Sr. Ann Baber was born May 22, 1826, in Washington County, West Virginia; died at her home in Dow City, Iowa, March 15, 1896. She was married to Mr. John R. Baber in the fall of 1857. Of this union one son and two daughters still survive her. By her marriage she became stepmother to three sons and three daughters, all of whom revere her as a kind, patient, and loving mother. Sr. Baber was baptized at Deloit, Iowa, May 8, 1867, by Elder Thomas Dobson. Grandpa Baber and children have the sympathy of the entire community. Services were held in Saints' chapel, Dow City, Iowa, March 17, 1896, at eleven a. m., in charge of Elder C. E. Butterworth, the sermon being delivered by Elder J. M. Baker.

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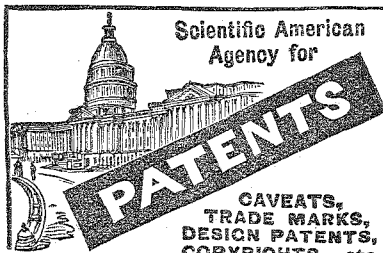
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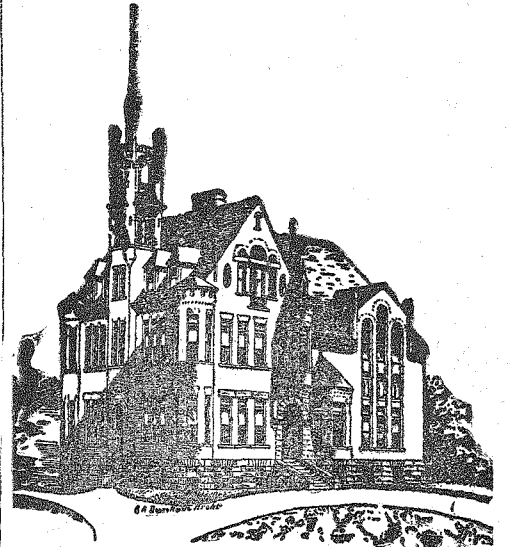
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THE SAINTS' HERALD.

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

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No. 14.

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NO SUNDAY IN CAIRO, EGYPT.

HON. D. N. RICHARDSON, in *Davenport Democrat*. Right here is a good bit of bronze, an old statuette of the Devil. He has, as you see, the bodily form of a man, though his head is that of a beast. The eyes are malign, ears upright and sharp. His hands are closed into fists, his arms swinging out right and left as though aroused to great wrath and intending violence. No; he has no fluked tail—that was an afterthought. But on his head you discover the dual crown, emblem of both Egypts, announcing that his reign is universal. His name is not Satan, but Sit.

Ra was the Lord, God Almighty of Egyptian theology. In the "Precepts of Ptah-hotep," the oldest of all books in the world, written 5,247 years ago, and thousands of years before the first line of the Bible was written, and before the great deluge scare, the name of Ra—of God, is many times repeated; and not once in the plural. He was from lasting unto everlasting, the maker of all things that are made—maker of the earth and the heavens above and hell beneath; maker of gods, men, and devils; and he was maker of Sit, the incarnate essence of sin—him you now see before you.

Sunday in Cairo! Daybreak and partly awake. Though the half open lattice of my chambre au lit steals upon my senses a simple, solemn

melody, pleading and harmonious, from the neighboring minaret—the voice of a muezzin calling to prayer. Listen! "Ashadua an la ilaha ill' Allah . . . heyya ala-ssalah." I testify that there is no God but Allah. . . . Come, come to prayer!

"Prayer is the key of paradise!" It never gets rusty in Islam.

There comes no Sunday to Cairo, Friday is the week's holy day in Moselemdom, because on that day Adam was born and Eve given life.

The sound of the church-going bell the ear of the Sphinx hath not heard. On Sunday mankind are about in the streets and the shops. The day cuts no figure with the tradesmen; street peddlers yell their wares without compunction; the lank, laden camel grunts beneath his load, and the Christian sojourners mix in with the mass, or go on their ways the same as all the rest.

Is it wicked? When Moses was here he would have ignored such a question. It was not the first but the seventh day of the week that he wot of. Seven by the Egyptians, Assyrians, Babylonians, and the rest of the Oriental peoples of old, was invested with peculiar sanctity. Moses knew that the Egyptians invented the week, and that its last day was numbered seven,—seba,—the Sabbath. He knew that Sunday was the first day of the Egyptian week, and that it was in no respect holy. He knew that among Semetic people Sunday was devoted to the Sun, as it is even now, and in that sense it was not in any way sanctified. On arriving at Sinai with his people in hand,—just across the eastern border of Khem, he made know his idea as to the Sabbath through the terms of the Decalogue, and deemed that sufficient.

There is no Sunday in Cairo,—never was any. Our English friends have donkeyed away to the Mokattam quarries to inspect the soil where the great pyramid stone once rested in hopes of finding a relic. Our Yankee contingent in the Mooske bargaining for bangles, silks, and gewgaws, let's tackle the tiffin, make haste to the Bulaq and air out old religions.

You must think of it. This is no fairy tale that I am telling. You find in all our good books, in these latter days, that God created everything that has been created—the high and the low, the good and the bad, the heavens and the earth, the sun, moon, and stars, and even hell and the Devil.

Are the lines parallel? Was not the Egyptian child taught to believe, even as our children are taught to believe, the same things with respect to God and the Devil?

How came it about?

Have you not learned that Moses wrote the first books of the Bible? And does not our Bible declare that Moses was a man of Egyptian education, from the first to the last? and what should he write except of that which he was taught? He knew of Ra as the absolute monarch and ruler over all. Of what else could the Egyptian-taught Moses discourse?

And so, as you see, the God that we worship now is none other than Ra, and the Devil we are now warned to shun and abhor is none other than Sit, whose effigy now stands here on this shelf in front of your eyes.

What then? This, and this only. In matters of God and the Devil, we, of this enlightened era, are no more advised than were the autediluvian Egyptians—no more inspired.

They taught in their schools of theology in that far away time, that Ra had his partisans for good; and that Sit had his partisans for bad. They taught their students that the influences of Ra were for good while those of Sit were for bad. Ra was beneficent; Sit was malevolent. What else do we teach?

Look at this Sit. He made the poisonous plants, he introduced crime, corruption, and madness. The serpent, the scorpion, and the deadly nightshade were his. He brought on disease, war, famine, and murder—even transgression and the fall of mankind were the work of his hand—the hand of this venomous Sit you see with your eyes and may touch with your fingers.

Such is the lesson you learn this bright day in sight of the Sphinx—in

sight of the obelisk to which Mary brought Christ in the dark days of Herod, the tetrarch. Is it good? Is it true? It is the Egyptian story of the fall of man from that high estate for which Ra had intended him. It is the way in which the temple divines figured it out before Cain murdered Abel. Have later ages and delving divines made any improvement thereon? Consider!

Here, too, is Osiris, as we find by his statuette. Would you hear a brief story of this man, virgin born? He was the opponent of Sit, a hater of sin, and Sit fought him even to death. Of all the gods he was the first one to die. He was king of the living and the dead. Even so it was taught in the theological schools of Memphis and On. Through the bad influence of Sit, Ra became disgusted with the work of his own hands, and Osiris came upon earth to regulate and mediate, and Sit slew him.

Never leave Egypt without going to the rock caves of Silsils and visit there fair Isis and Osiris,—the Mother and Son. You will see the child in the lap of his Mother. The infantile Savior of poor, fallen, man. You will instantly think of the Madonna painting of the great Italian masters and wonder if this is not the ante-type, the model of all such. You will quiver with wonder as you stand there and gaze. Mother and Son, bearing the emblem of heaven,—the cross well in hand. You may not wish to believe it; but the fact is before you,—and a stone carven fact that was sculptured in rock long hundreds of years before Jesus was born! You may wish that you never had seen it; you may try to dismiss it; try to free your mind from it, as thousands have done; but it will not go from you,—but will go along with you; will sit in your thought to the day of your death,—this rock-carven image of Mother and Son,—that dear Mother Isis and heavenly Child.

But the story runs on: Osiris fought Sit in all his dark ways. Sit compassed his death.

Let me show you this picture, a bas relief sculptured on stone. We are now in the temple of King Seti I., at Abydos. Look well at the picture,—you can never forget it. Osiris has been slain upon earth by the malignant Sit, and has descended to hell! This

picture is hell. And here is Osiris. See his emblems of heavenly power—the protective crozier, flagellum, and cross! His head bears the crown of kingship and justice, and the hieroglyphic writings above his head relate the whole story; and before him stand Amentit and others; and he sits on a throne receiving the homage of Truth. Wonderful picture preserved through the ages as though God had decreed that it must not decay. You may hope to forget but your brain stands on guard. You may call it the work of the Devil,—call it sorcery, human delusion,—whatever you like, the tale stands recorded and will not depart.

Who carved it? I know not, nor care. It stands here to tell you and all of that people who lived here long, long ago before Moses was born, before Abraham lived,—the picture of the slain Savior of men, descended to hell.

And did he rise? In verity, yes. Look at the picture here on the stone. It comes from a Theban tomb, and is again to be seen at a temple at Philæ,—the resurrection of Osiris. Despite the Devil, or Sit, he came forth from the tomb and was again worshipped by men,—appeared in the presence of his faithful adherents, and for long centuries after was his mission believed on by millions of people.

A curious story. Yes, and will ever continue to be. It is an old story,—pagan story, if you please; the story of the creation of men, the advent of the Devil,—of Sit, of Ra's repenting himself of the work of his hands; of the coming of a virgin born mediator; of his terrible death; of his descent into hell; of his triumphant return; of his appearance to his devoted followers; his victory over death and the malignant Sit.

You may not believe it. You may even spurn it as sinful, unworthy, as thousands have done; but that wipes out no record nor baffles the truth. Remember that.

Strange people, you say? Were they stranger than we? We are enlightened. Yes; but in what? In these matters have we outstripped the cult of the people of Kem? Have we not copied them right faithfully? Are their laws not largely our own? Please do not answer quickly, but duly consider. Take time; weigh the testimony of the stone,—the rock-carven

legends. Impeach them if you can, but do not hastily say that those pagans were liars; but consider as to the things that we have copied from them in establishing our enlightenment. That would be honest. . . .
—*Iowa State Register.*

KEY TO A PERPLEXING SITUATION.

The Presidential campaign upon which the country has already entered presents the most complex political situation which has been witnessed in the United States since the Civil War. The Republican and Democratic parties are shaken to their centers by clashing opinions upon the silver question. The Populist party, and the possibility if not probability of a distinct free coinage party, with a Presidential ticket of its own, serve to increase the confusion and perplexity in which even intelligent and candid observers find themselves. It is at such a time that the reader of *Public Opinion* appreciates the value of a paper that gives him a fair, unbiased, well-proportioned statement from week to week of the facts and of the drift of discussion. *Public Opinion* gives its readers a great deal more than this, but this is the thing for which it will be especially sought during the next eight months. Send a postal card to the *Public Opinion Co.*, New York City, for a sample copy and premium offers, or call at this office for information.

MEXICO IS GROWING.

The American people are getting better acquainted with Mexico and the Mexican people than they were, but even now it will probably surprise many to learn that our nearest neighbor on the south has, according to a census taken last October, a population of 14,000,000, or about one-fifth the population of the United States. There are 196 cities and 496 villages, not to speak of towns, ranches, and hamlets in the republic. Mexico will hold an international exposition this year and American business-men who visit it will find that there is a great field in that country for American trade if it were only wisely cultivated.—*Springfield Republican.*

PLACES OF MEETING.

Second Kansas City, Missouri: Hall, northeast corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11 a.m. and 7:30 p.m.; social meeting 2:30 p.m., and Sunday school 9:30 a.m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p.m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, Pastor, No. 1720 Belleview Avenue, Kansas City, Missouri.

Peoria, Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Eulton Streets. Regular services every Sunday. Sunday school at ten a.m., preaching at 11. J. D. Stead pastor, 228 Hancock Street.

St. Louis, Missouri, 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence 2504 Slatery Street. Sunday school, 9:30 preaching, 11 a.m.; social meeting 2:30 and preaching 8 p.m. Prayer meeting Wednesday, 8 p.m. Young people's Religio-Literary, Thursday, 8 p.m.

Cheltenham, Missouri, Saints' chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10 a.m.; social meeting, Sunday, 2:30; preaching 8 p.m.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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Lamoni, Iowa, April 1, 1896.

No. 14.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 1, 1896.

COME TO CONFERENCE.

THE day, the traditional day, for the convening of the Annual Conference is April 6. That day this year falls on Monday. Should the session last over two Sundays, as has been the usual custom, it will require a stay at Kirtland of thirteen days, from Monday the 6th to Monday the 20th. As it will be quite impracticable for all who intend attending to reach Kirtland in time for the morning session, April 6, without traveling on the Sunday, the Presidency suggests that those intending to attend will make arrangements to reach Kirtland on Saturday, April 4. This will give an opportunity to begin the session promptly on the morning of the 6th, and finish business that week, and still leave the two Sunday sessions undisturbed—the 5th and the 12th.

The preaching services are greatly enjoyed by all, and many attend the conferences for the sake of hearing the preaching. Numbers will be in attendance on the Sundays, both before and at the end of the session. These will be accommodated to the services of two Sundays, if the above suggestion to gather at Kirtland on Saturday the 4th is responded to, without subjecting the conference to wear out the second week in order to prolong the session over the two Sundays after convening on the 6th. It is worth considering.

PROGRESSING.

THE session of the Far West conference which met at St. Joseph, in the Saints' chapel there, Seventeenth and Faraon Streets, was a very good one. The business was done with promptness and dispatch.

A marked sign of progress was quite noticeable at this conference. Three young men had been recom-

mended by the branches to which they severally belonged for ordination to the offices of priest and elder. Upon the presentation of their names it was evident that they had been properly called to the offices for which they were named. An excellent spirit was manifested by them, and the Spirit was present with the brethren by whom they were ordained. If we mistake not Brethren Arnold Nesser as elder, and G. J. Whitehead and Charles Hubacher as priests, will make an acceptable addition to the local ministry of the branches where they are members and the district at large as well.

They are young men and will take the positions assigned them by the call and ordination with the confidence of their brethren and the direction and sanction of the Spirit. It is an indication of the Lord's pleasure and a token of the impending forward movement this calling of the young men into the ranks of the workers for Christ. Hail to the young men.

Bro. David Chambers has so far recovered from his attack last fall and early winter that he has again been chosen to preside over the Little Sioux district. In a letter to Pres. W. W. Blair, dated Persia, Iowa, March 11, Bro. Chambers reports having an excellent conference at Magnolia. He writes:—

The gifts promised were present in prophecies and tongues unto the melting to tears of some in and some out of the church. O, what a wonderful power is connected with God's Spirit! Love, joy, and gladness of soul take possession at once.

Here, too, the Spirit indicated that certain of the young men were called into the ministry—men of excellent repute and ability. Surely the Lord is remembering the necessities of the work. How wonderful are the ways of the Lord!

THE injunction "Prove all things; hold fast that which is good," by no means involves the necessity or the wisdom of continually proving the same thing; over and over again. To do this is to admit that the thing

proved has changed in importance, or that our first examination was a faulty one. In the greater number of the principles and topics connected with the latter-day work, the task of examination for the purpose of proving them has been earnestly undertaken, honestly carried out, and thoroughly done. There remains to us the duty of remaining steadfast in the faith, not attempting to reprove the things approved and held fast, but maintaining in memory the processes of our reasoning and the evidences found to be proof, acceptable and sufficient. This will always keep us in touch with the truth and in fellowship with the spirit of it.

Men say unto us, "Investigate;" and at the same time refuse to hold joint discussions for the purposes of investigation, stating that they have the truth, but refusing to put it to the test of public examination. Are these of the sort referred to by Paul,

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.—2 Tim. 3: 6.

A MISTAKE.

THE branches at Independence, St. Louis, St. Joseph, Lamoni, and some other places have taxed the resources of their members to the utmost to build the church buildings now occupied by them. The branch at Independence has an amount of seven thousand dollars to pay to clear their building. The St. Joseph branch some four thousand. The building at St. Louis is too small and needs to be enlarged; so is the one at Lamoni. It is out of the question for these branches to help other branches until their own debts are paid; so that for other branches to expect aid from them is to be disappointed; for the reason that however good the will, the resources are lacking, notwithstanding the large numbers of members in those branches. The house at Council Bluffs is also too small, and is to be enlarged. The foregoing will account for the fact that but little or no help has been afforded sister

branches from these large ones named. Our advice to all is to build only so far as the means are in hand. Keep out of debt.

ELDER JOSHUA R. CLARK and an assistant corps of twenty-eight elders, missionaries of the church in Utah, held a three days' conference at Independence, ending on Tuesday, March 19. They have been laboring in Illinois, Iowa, and Missouri. Among the number is Elder Samuel G. Spencer, son of Daniel Spencer, once resident at Nauvoo. They gathered on the Temple Lot, the lot being in the possession of the Church of Christ (Hedrickites), and with the stone church of the Reorganized Church of Jesus Christ of Latter Day Saints (Josephites), formed a group and were photographed to commemorate the occasion. A number of them attended the services at the stone church in the evening and listened to Pres. W. W. Blair's discourse, which was very appropriate to the occasion. The Editor, President Blair, Bro. Moyer, and H. H. Robinson went among them on the Temple Lot and were introduced by Bro. Moyer, who knew several of them. They seemed to be affable and friendly. The Editor had an interview with Elder Spencer at the house of Bro. Joseph Luff on Wednesday morning.

The presence of these Utah missionaries presages that there is to be an active crusade of missionary effort carried on in the United States by the Utah Church. Some of them are sanguine that they will be able to reclaim many of those who have "apostatized" from the Utah dogmas and rule, now that there has been an abandonment of plural marriages; although the doctrine is still held to strongly.

Some of these elders assert confidently that "they are not representing the Utah of thirty years ago, but the Utah of to-day."

This is as wise a thing as they can say. Some go far enough to state that they are not "Brighamites," but if anything other than Latter Day Saints, are "Woodruffites;" meaning, doubtless, that they are not representatives and defenders of "Mormonism," as held and stated in the teachings and practices of President Brigham Young, but are representa-

tives and advocates of the newer Utah, freed from the damaging entanglements and policies of the presidency of Brigham Young, and rejoicing in the broader, better views and policies of the more conservative rule of President Wilford Woodruff, and Utah as a State.

We of the Reorganized Church have never been moved by hatred to the people of Utah; but have done what we did through antagonism to what we had good reasons to know was foreign to the teaching of the primitive church under and by reason of the revelations of God to Joseph the Seer, as left on record in the books of the church, and the revelations of the Lord and his Spirit to us as individuals and as a people; hence we can, without being subject to just censure, or compromising any principle of faith or position, give credence and credit to this new awakening to the good in Mormonism visible in this missionary effort from Utah. Progression to us means the passing from conditions that are bad to those that are better; and this progression should be recognized and acknowledged wherever it may occur. For this reason we give credit where it is due.

Whether the elders sent out from Utah will continue to heed the instructions of their presiding authorities not to discuss with the Josephites, or not, or whether those authorities will continue such instruction, remains to be learned. But, we are impressed with the thought that they cannot expect the elders of the Reorganized Church to remain passive and silent while these elders from Utah are presenting what are deemed errors more or less gross and delusive in the presence of and to the membership of the Reorganized Church. It is a species of moral cowardice to refuse a proper comparison of views on either politics or religion; and it is still greater moral cowardice to let damaging errors go unrebuked. We trust that the elders of the Reorganization will stoutly defend themselves and their charges, in the spirit of courtesy and kindness, remembering always that Christians should never forget to be Christian gentlemen, however provoking the occasion, or desperate the situation in which they are called to act.

What the Reorganization has done it has done openly and fairly. We stand by the merit of our cause, or fall by reason of its demerit. None should be either ashamed or afraid to avow the truth, whether for us, or against us, when such truth is made known to us. At the same time all that is alleged by those who are opposing our work is not truth; hence, until the evidences are presented, examined, and found trustworthy, it is the privilege, the absolute duty of the eldership to dispute the ground claimed or attempted to be occupied. Be careful about taking positions hastily, and upon insufficient evidence. No matter how plausible those positions may seem at first thought, adverse criticism and argument may show them to be untenable. All classes of religionists have some truth. Especially is this true of the various divisions into which believers in the angel's message, the Book of Mormon, and the mission of Joseph Smith, are divided. The duty of the men for the time is to sift the theories held by all, eliminate the error, and cling to the truth. Error, no matter if it be hoary with age and flushed with zeal, has not sanctifying power. It can be but a burden at its best; and the sooner man is freed from it the better for its devotees and the rest of the race. There are half-truths men are obliged to hold and abide by because the whole truth is not known. We cannot afford to let go these half-truths until we are shown the whole truth. Nor is it either essential or safe to exchange a truth with which we are familiar and have evidences of, for one offered to us by others upon unsatisfactory evidences, because it may be alleged to be greater.

The final secret of safety for modern Israel is that they abide as fully as possible in the doctrine of Christ.

The Kansas City *Star* for March 14 has the following notice of the visit of the Utah elders and their holding conference at Independence:—

About thirty members of the Utah Mormon Church, followers of the branch of the church led by Brigham Young, and of which Wilford Woodruff is president at this time, are in Independence holding missionary meetings, called "the Iowa conference;" but the services are confined to religious services very much like the usual revival meetings of Protestant churches. Elder Joshua R. Clarke, presi-

dent of the Northern States missions, is the presiding officer. Services will be held this evening at the courthouse and to-morrow at the Music Hall.

This is the first time since the Mormons were driven out, over sixty years ago, that the Utah branch has held any meetings in this city or had representation here. That branch claims to be three hundred thousand strong and believes, with every other branch of the original church, that Independence is the New Jerusalem of the church and that the Temple lot, chosen by divine revelation, will be the site of the grandest temple in the world erected to the Latter Day Saints; that when this temple is erected the Mormons will collect about it in multitudes and build their city of God.

The revelations indicate that the time for the building of this temple is drawing near and the meeting at Independence to-day is but a small advance guard of the Utah Church and presages the organization of a church in Independence. Heretofore the Reorganized Church, the followers of Joseph Smith, Jr., and the Hedrickites, were the only branches with an organized following at "the city of the temple lot."

How and whence these newspaper reporters get their information is a curiosity to men interested in the matters written about, and who are likely to know of them. Rumors are circulating that these Utah elders have stated that they would soon begin building on the Temple Lot. No evidences of such intention are known to the men in possession of the lot, so far as we could learn on our late visit to Independence. Nor is it probable that the men from Utah would make statements of that import under present existing conditions; they know too well the effect of rumors of that sort. The fact remains, however, that the "church in the valleys of the mountains" has been lately represented in Jackson County, a thing made possible by the labors and life of the Reorganized Church, with others who believe in the establishment of righteousness and peace among men.

CONSANGUINEOUS MARRIAGES.

EVIL RESULTS.

WITH regard to deaf-mutism, statistics show for the most part, that the closer the degree of relationship between the parents, the more numerous are the number of the deaf-mute children born. For example, one marriage between an aunt and nephew produced three deaf-mutes. Four marriages between uncle and niece produced eleven deaf-mutes. Twenty-six marriages between first cousins produced thirty-eight deaf-mutes. Sixteen marriages between second cousins produced twenty-eight deaf-mutes. Forty-seven mar-

riages between blood relatives produced seventy-two deaf-mutes. These are important facts, which leave no measure of doubt as to the influence of the intermarriage of blood relatives in causing deaf-mutism.—*Information.*

The foregoing furnishes an interesting object lesson and one that contains much food for thought, and such food as the thoughtful will not disregard. Nature makes her protests against disregard or violations of her laws, and speaks in no uncertain tones when they are infringed upon. Though her language is plain and unmistakable, she is not harsh, but just and merciful; for man learns through her corrections not only that he cannot disregard her with impunity, but that all her ways are "true and righteous altogether;" that in them there are no contradictions. The Intelligence behind Nature is One whose "glory is intelligence." He rules in the eternal fitness of things, and his laws are based upon or express true principles. Regarded and observed, the proper relationships of all things are determined and made manifest, and all violations of the law of true adaptabilities avoided.

BRO. C. R. DUNCAN, Lebeck, Missouri, the 28th ult. :—

"David Batten, who came here from Harrison County, last summer, is located between here and Harwood, near Cedar Creek. He has raised one crop and likes the country very much. He is a member of the Church of Latter Day Saints and like most of those people, is a good, industrious, honest man. Of course he takes the *Sun*, and several other papers."

The above clipping is from the *El Dorado Sun* of the 24th inst. It is quite significant in view of the fact that Clark Braden has made one of the greatest efforts of his life to kill "Mormonism" in El Dorado.

A few days ago the writer was in conversation with Banker Cruce and he remarked: "One thing I like about your people, they encourage industry." The Saints stand well with the business men of El Dorado. So may it continue.

EXTRACTS FROM LETTERS.

BRO. J. W. WIGHT, Persia, Iowa, 26th:—

Had the pleasure of baptizing Mrs. A. J. Yarrington last Sunday, at Woodbine, in the midst of a driving snowstorm. Quite an excitement at Needmore, with debate talked of. Am feeling well, with ninety-four sermons to my credit in eighty-eight days, also four marriages; ten have been baptized. Trust you will have a spiritual feast at Kirtland.

Bro. J. W. Burget, of Cleveland, Ohio, sends us the following, dated March 22, concerning rates between Detroit and Cleveland, on the lake:—

Please give notice to Michigan Saints to notify Willard J. Smith, No. 485 Campbell Avenue, Detroit, Michigan, if they desire to go from Detroit to Cleveland and return, when going to the General Conference and Sunday School Convention. It will be much cheaper, as they will give us reduced rates from the 20th to the 6th of April to those going, and return at any time you wish, if the weather will permit boats to cross the lake. Take notice, W. J. Smith, of Detroit; see manager of Detroit and Cleveland boat line; arrangements made by J. W. Burget, of Cleveland, Ohio.

EDITORIAL ITEMS.

BRO. FRANK CRILEY, our Business Manager, will be present at the coming Kirtland Conference with subscription lists of Herald Office publications; also with a full line of books and general church literature. He will be prepared to take subscriptions for *HERALD*, *Leaves*, *Hope*, and *Quarterlies*; also to receive payments on Herald Office book accounts, etc.

Bro. G. J. Waller, who expected to leave Honolulu, Hawaii, his home this year, to visit conference and the States, has decided to remain at home for the work's sake and with a view to remove permanently next year. The work at Honolulu is moving fairly under Bro. Waller's management.

Bro. Hubert Case, missionary to Society Islands, returned from Rarotonga to Papeete lately. He wrote that Bro. L. R. Devore and wife would leave the Islands for the States and home this summer. They have labored in that far-off mission faithfully. Bro. Case states that he thinks one, two, three, or four active young men should be sent over to labor there. If the conference so decides there are some excellent young ministers ready for that field.

We want an experienced man for the Hawaiian field. An active married man, able to take care of himself and help others, is the sort of man for that field.

Arrivals at Lamoni include Bro. and Sr. I. L. Rogers and Brn. J. W. Gilen and F. A. Smith. Members of the Twelve have departed for Kirtland. Others of the ministry and laity leave as we go to press.

Elders Daniel Walker and — Fackrell, of the Utah Church are to labor in Decatur County, Iowa, this season. They ask our people to "investigate," but refuse open and public discussion. They propose a "house-to-house canvass" of the people of their field, especially the members of the Reorganized Church. We hope our people will treat these elders as Christians should treat those who may differ from them in religious thought.

There are others of these elders from Utah who will labor where the Reorganized Church is represented in other places than Decatur County, Iowa, and the same wish for courteous treatment we express to the Saints of Decatur, we extend to those places.

These elders from Utah express the sentiment that they represent the Utah of to-day, not the Utah of thirty years ago. They also express the idea that "succession" is now the chief difference between the two churches. If they are sincere and intelligent they must see that if succession is really an issue the causes on which the difference is founded began and existed more than thirty years ago, and involve the rule of President Brigham Young, and the occurrences transpiring from June 27, 1844, onward. Nor can any amount of zeal, or assumed meekness and good feeling towards us of the Reorganized Church, or any pity for us as "misguided" good people, or "apostates," cover up the question, or evade the discussion of the issue. If succession is a difference it is a live issue — made alive by acts done during the period from 1844 to 1852 and onward; and neither ignoring those acts, nor refusing to discuss them will remove them from the controversy.

The Church of Christ, (Hedrickites,) at Independence, Missouri, through Messrs. Frisbie and Hedrick, have asked of Brn. Kelley and Criley, President of Board of Publication and Business Manager of Herald Office, the courtesy of a copy of the HERALD mailing list, with a view to sending specimen copies of their paper, the *Searchlight*, to HERALD subscribers. This has been granted, and our readers may look for the *Searchlight* to be sent to them. Should they wish to subscribe for that paper and have it continued to them, they should notify

J. R. Haldeman, George Hedrick, or George Frisbie, Independence, Missouri; if they do not want the paper they should return the second number sent to them with notice to the above-named persons to that effect.

The wood engraving outline which appears in this issue of the Sunday school department is the work of Bro. Burdette Bergerson, an employee of the Herald Office. It is his first effort in this direction and was made to avoid delay and expense incident to sending to Chicago for an engraving. He has been furnished tools, and we hope to have his assistance as he improves in this line of work.

Mothers' Home Column.

EDITED BY FRANCES.

"Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, and tramples upon temptations."

INDEPENDENCE, Mo., March 9.

Sr. Audie Anderson; Corresponding Secretary:—As it is nearing the close of another year, when the executive committee will look for a report from the societies throughout the church, we thought it would be well perhaps to let you know what progress our society here in Independence is making. Our secretary will no doubt furnish you with a statistical report. As not many more than one half the membership attended the meetings the last year and still less the previous year, we have inquired for the cause, and find that some lived a long distance from the place of meeting and others excuse themselves because of home cares and the number of different meetings they have been expected to attend; but there are many of us who recognize the importance of a regular attendance.

On April 25, 1895, the following were unanimously elected officers for the ensuing year: Abbie A. Horton chairman, Maggie Berg secretary, and Mary Robinson treasurer. At that time a resolution was passed requesting the Prayer Union to meet with us at the church on the 3d Thursday of each month, and that we change our time of meeting to three o'clock. The Sisters of the Prayer Union met at 1:30, making the united session from 1:30 to 4:30 p. m. The programs furnished through the *Herald* were always used and clippings bearing upon some feature of the work have been furnished by the chairman and subsequently sent to the Home Column.

We were much interested in the readings from Trumbull's Child-Training and they were generally followed by an interesting discussion. The visiting committees have not always been successful in getting the sisters to come out, but those who *did* attend always seemed ready to testify to the benefits derived from a membership in the society,

to obtaining a clearer sense of the rights and possibilities of children, of the sanctity of home, and our own great responsibilities in regard to purity of word and action.

After cold weather set in the Prayer Union thought best to meet from house to house, and at one of the meetings it was moved and sustained that the Prayer Union invite the Daughters of Zion (who were meeting at the church) to meet with them on every Thursday; and on the third Thursday, the daughters have the privilege of going through with their program, the Prayer Union opening the meeting; but in a short time they separated, the daughters concluding it best to meet on the third Wednesday of each month and at the church. The reason assigned for this step was that there was not sufficient time for the devotional exercises of the Prayer Union and for the program of the daughters in one afternoon, so we meet on separate days.

In regard to the collections, our treasurer takes up at every meeting a *voluntary* contribution. Having so many calls for collections it was deemed by the society burdensome to adopt the method of the committee, that is, of collecting five cents at each meeting from each member who was considered "able to give."

The young daughters have never been very strong in numbers but they evidently are strong in purpose; and although those who come are interested and zealous, yet, as is the case also with the older daughters, there are a few to embrace these good opportunities for doing good and self-development compared with the large number of our sisters in this branch. They have also organized a physical culture class. The costume adopted is both attractive, beneficial, and suitable, the exercises chaste, graceful, and healthful; and we believe that every young lady who takes hold with a will in this particular line will ultimately be well rewarded for her effort. The books we have been studying, the leaflets, and the articles which have been published and selected for our reading, have been the kind to instruct; and if the members of our societies could induce others to come and work with them how much greater would be our influence! How true it is that "God helps those who help themselves," and if we could take the time to look more closely and prayerfully into the subjects concerning our physical, mental, and moral being, we would discover our minds to broaden on account of our increased knowledge and our spiritual needs be more fully supplied.

As some one has said concerning the good literature of this age, these subjects which have been brought forth for our inspection and study, may become a mighty agency for righteousness on earth. Perhaps but few of the older ones have had the privilege of studying the structure and functions of the organs in the human and plant life, and even those who have may learn yet more of the wonderful lesson of man's possibilities and of God's gracious beneficence.

How zealously ought we all to grasp the kindly helping hand which is offered through these sources of information! and as we heed

the injunction, "Man, know thyself," and our needs increase, God will open up the way for us and supply greater facilities for our advancement. What may we not expect as our workers increase in number and their means for instruction increase, and especially if we live so as to receive God's Holy Spirit with all its power to impress and strengthen and help.

Let us be encouraged to go on, and do all we can to help others to advance with us, and may success crown the efforts of our sisters at the coming conference in whatever way may be devised for the advancement of the Daughters of Zion.

Yours in bonds,
ABBIE A. HORTON.

SYMPATHY.

O, there has many a tear been shed,
And many a heart been broken,
For want of a gentle hand stretched forth,
Or a word in kindness spoken.

Then O, with brotherly regard
Greet every son of sorrow;
So from each tone of love his heart
New hope, new strength, shall borrow.

That day is best wherein we give
A thought to others' sorrows;
Forgetting self we learn to live,
And blessings born of kindly deeds
Make golden our to-morrows.

Love is the medicine of all moral evil. By it the world is to be cured of sin.—*Selected.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will."—*Doc. and Cov. 18: 2.*

Memory Verses.—1 John 5: 3, 4.

Thursday, April 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Jude 17-25.

Thursday, April 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Mark 16: 15-18.

Thursday, April 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-5.

Thursday, April 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Amos 9: 14, 15.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the

world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcomed, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—*Selected.*

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,
Baroda, Berrien County, Michigan.
(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

REVIEWING NECESSARY IN ALL GOOD TEACHING.

(Read before the Fremont, Iowa, district Sunday school convention at Shenandoah, Iowa, March 6, 1896, by Joseph Roberts, of Thurman, Iowa.)

REVIEWING.	Purpose.	Test	For Teacher.
			For Pupil.
	Results.	Retention.	
		Association.	Comparison.
		Success.	Contrast.
		Development.	
		Necessary Because Pedagogical.	

IN presenting this broad, inexhaustible subject for the consideration of teachers and experienced workers of the Sunday school, it will be necessary to assume many things that otherwise would not be expedient before a less experienced body. If we succeed in presenting a general outline of the subject matter, with, perhaps, a few illustrations, it will be all that is intended.

Reviewing, as an element of the teaching process, has a threefold purpose. 1. As a test. 2. To impress upon the mind more firmly the truths already taught. 3. To associate ideas in their proper relations. Hence we see the broad significance of the term "review" as applied to teaching.

Though it may be possible to teach without reviewing, yet there is wanting that element of success which is sure to follow a wise method in review. The teacher may be abundantly qualified in what might be termed all the essentials of the teaching process; but in what way is she able to ascertain whether lasting impressions are being made upon the mind, or whether her efforts are being spent in vain? And again, by what means are we to know as to the measure of success of our teaching only by a viewing again the truths once presented? So we conclude that it is not only a test to ascertain the progress of the pupil, but equally as good a mode to test the work of the teacher; for if by a thorough review of that which should have been taught we find we have failed in securing our intended results, there is something wrong somewhere, and that somewhere is nowhere but in the methods of the one attempting to teach.

This testing work must not be looked upon as separate from all instruction, but should be made a part of the teaching itself.

It is not alone in the testing work that re-

viewing is such an essential factor in the efforts to gain knowledge, but its worth is demonstrated in the impressing of the truths which the teacher has caused the pupil to know. It is a universal law that the constant repetition of anything tends to a degree of perfection. We notice this fact not only in the child who is learning to read, but likewise in the more mature minds. Hardly from the reading of some great author's masterpiece, is the adult mind able to grasp the thought, and then but vaguely, much less to retain it; but by a repetition the truth begins to shine more vividly and impressively.

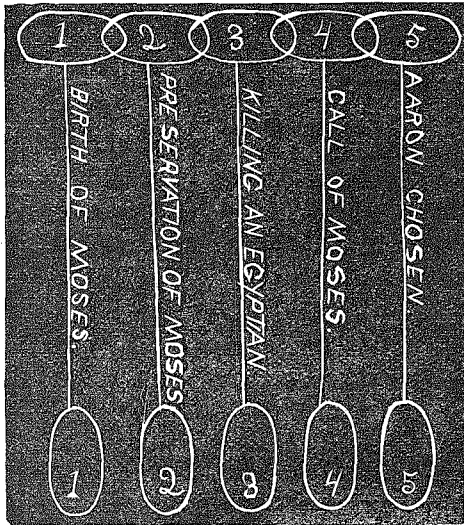
The pianist who has made his first attempt at the instrument finds how provokingly stubborn his fingers pass over the keyboard and how utterly impossible it is to strike every key at exactly the right time; but by a continual repetition he becomes so proficient in the use of the instrument that it seems almost a part of his being. So it is with the impression upon the mind of truths taught by the teacher. As every stroke of the hammer drives the nail more deeply into the wood, likewise every repetition of a truth makes a deeper impression in the child mind. Then how better may a truth be repeated than by a systematic and almost constant review? Hence, we see that too much importance cannot be attached to this particular phase of review.

Never fail to impress, though the major portion of the time is given to reviewing. The teacher's good judgment and knowledge of her work will cause her to review at stated times, at beginning of lesson, at close of lesson, and at any time in the body of the lesson. Teaching may be necessary to cause the pupil to know a truth for time, but it takes reviewing to cause him to retain it eternally.

Reviewing for the purpose of associating truths, or new viewing as a whole, properly belongs to stated or periodical reviews. Reviewing the truth taught, as a whole, differs from reviewing for the purpose of impressing in this respect. A new viewing not only impresses, but there is an additional knowledge of the relations of the parts to the whole, while reviewing for the purpose of impressing is a repetition of the same truth, nothing new presented.

Time will not permit to show how man develops from infancy to age by this particular phase of the review work; but allow a simple illustration to explain what is meant by a new view of the whole, or the association of the parts. In our present quarter's work we learned the details of the birth of Moses; how he was preserved; the murdering of an Egyptian; the call of Moses; and the choosing of Aaron. These events were impressed so thoroughly upon the minds by reviewing that the majority of the pupils in the Sunday school could give the exact details of each. But before they are able to understand their relation to each other, and that they have a common relation there must be a review in which there is an entire new viewing. In our new viewing or associating the five events into one, we find they go to make up a new truth which we please to call Preparing to deliver Israel. In the first

place or event a child was born; second, he was preserved; third, he killed an Egyptian, which killing caused him to flee for his life into a place where it was designed he should be prepared and fitted for the responsibilities soon to be placed upon him; fourth, he received his commission or authority to lead; fifth, Aaron was chosen for his assistant. Associating the five events together and viewing them as a whole gives us the new view.



EXPLANATION. The above was placed on the blackboard. First, the lines were drawn simply to write the events. Then the links were drawn at the bottom, which represents the events before taking our new view. Then erasing the links at the bottom, and placing them at the top make the chain or new view.

This viewing, which we have just illustrated, is the vital principle of mental development. It is that great means by which our sciences are wrought or in other words, it is classifying that which we have been caused to know. In Sunday school work, it is the means by which we should classify that which we learn from time to time. All history should be learned in the same way. And this is why some have such an extensive view and knowledge of history (sacred and profane) as one continuous whole.

Do you ask why some in our Sunday schools are getting a broad, systematic, and logical view of the subject, while others are simply learning a few memory verses and golden texts parrot fashion? Examine for yourself and find, if you can, where the success lies. And do you call it good teaching?

The results of a systematic review may now be briefly stated. 1. It results in a successful Sunday school; for without it, teachers, your work may be counted as chaff. 2. It results in mental development, which will cause millions to rejoice in their strong memories. Without it millions will grope in darkness and bewail their weak memories.

Reviewing is necessary: 1. Because without it the Sunday school is a failure, though it may live and its teachers and workers be enthusiastic and full of the knowledge of all other requisites, yet it fails to accomplish its purposed end. 2. It is necessary because it is pedagogical. It is that by which a pupil is lead into a state of development,

The cause of the Sunday school is so noble and important that the teacher cannot afford to neglect her review work. If you have but two hours in which to prepare your lesson for a recitation, devote one half hour to a preparation for bringing out the thought in the lesson, one hour and a half to your review work. I esteem the importance of reviewing of just such proportions to good teaching.

A GOOD TEACHER'S WORK.

"My teacher made me what I am," said a successful business man in our hearing a short time ago; and "what I am" was not so much the knowledge of books as his industry, thoroughness of work, patient waiting for results, and a high-minded, pure-souled manhood. These elements of his character are largely attributed to the teacher who had had the moulding of his habits in early life. The remark is suggestive. Books and their contents are a small portion of the wealth of the world, with which a child's mind should be made acquainted. The teacher who sees only the written text book as a part of the pupil's education, has a narrow vision. The teacher is herself the volume most thoroughly studied, and the life daily lived, in and out of the schoolroom, for a series of terms or years, tells strongly on the unfolding of the child nature. This object lesson is a constant one, and often overbalances all others; and the teacher who can conscientiously say to her pupils, "Be what I am as well as what I teach," will find precept and example the most powerful cohelpers in her work. The child is a bundle of habits, and the making of correct ones is a large part of the good teacher's work.—*The Fountain.*

Letter Department.

PAPEETE, Tahiti, Feb. 15.

Editors Herald:—Since last writing to your columns I have done but little work of consequence. Have scattered tracts, *Heralds*, etc., among the people of Raratonga, both native and English.

Matters were not as we were led to believe they were before we went to Raratonga; we expected to find some seven or eight Saints, heads of families who would gladly give us a home and supply our wants. Instead we found but one, who at the time of our arrival had held fast to the truth. Afterwards our staunch old brother Ioane Purahui came from Aitutaki, and remained with us during our stay. Though he is bitterly persecuted he never thinks of retreat. In his broken English he says, "They say me fool; I say, Me fool, the Bible make me so." Would that we had many such faithful ones among the Hervey group.

I baptized none on Raratonga, but think our stay there was not entirely profitless. We made many warm, personal friends, who would be loth to hear us, or our belief, evil spoken of. Much prejudice has been removed, and I think that should another white missionary of our faith go there he would be well received.

We could not stay longer as we lacked means for obtaining the necessaries of life. Indeed we were almost destitute at times, but each time we were made to realize this truth: "The Lord will provide."

We had a pleasanter voyage than usual as we came from Raratonga to Papeete. My wife was less seasick than formerly, and the little six-weeks' old baby girl and myself as well as when on land. Hope we will do as well on the "Evanelia," as we start the 18th inst. for Manihi, where conference is to be held.

How badly we need more laborers in this mission! We earnestly hope more will be sent this spring. We hope for an interesting, profitable conference. We pray that the Spirit of the Master may be with us as we meet together, also with the like assembly in our native land. Ever praying for the welfare of Zion, Your brother,

HUBERT CASE.

ST. LOUIS, Mo., March 27.

Editors Herald:—By letter just received from Bro. J. S. Hommes, of Garey, Santa Barbara County, California, I learn that one Dr. A. J. Clark, of Los Angeles, when "rid-dling Mormonism," as he boasted, said that the Reorganized Church "admitted the plurality of Gods," and quoted me as indorsing it in a conversation with him in Los Angeles. To this I reply:—

1. I do not remember to have ever, at any time, discussed the Godhead with him, in any manner; and,

2. If I ever did so, it must have been very brief and desultory in a running conversation, and my remarks must have been in keeping with Genesis 1: 26; John 5: 17-27; Hebrews 1: 2-10; with Psalms 45: 6, 7; also with Doctrine and Covenants, Lecture on Faith, section 5: 1-3; and Doctrine and Covenants section 18: 1, 2; 26: 1, etc., for such is my faith and teaching, and ever has been.

W. W. BLAIR.

CENTER JUNCTION, Io., March 26.

Editors Herald:—Enroute for Ohio, having been previously invited by Bro. and Sr. W. B. Thomas of this place to attend the General Conference at Kirtland, (near the home of our childhood,) when it should again convene at that historic place, with them and at their expense, I arrived here last Friday morning. Finding them not ready to go as soon as expected, I regretted somewhat that I had not remained in Lamoni a day or two longer while there, spending also Sunday last at home, in Van Wert, especially attending the regular meetings of our branch in Leon, giving opportunity for the baptism of our little daughter whose eighth birthday was but the Thursday before, the day on which I left home, commending her to the special watch-care of the Lord, more so, if possible, than usual, since she had anxiously awaited the day when she might obey the pospel, taking a place safe within the fold of Christ.

Neither could I be reconciled to the situation or see why I had been permitted to break away from the environments that would have kept me at home one week longer,

till attending the Butternut Grove Sunday school, near Onslow, where were gathered a goodly number of the Saints and their children, to whom I preached, after the school, from the text, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," as led by the Holy Spirit. Soon after the meeting, while some of us were yet at the home of Bro. Rill Green, where the meetings are held, Sr. Edwin Green's son of fourteen years requested baptism. As the afternoon was nearly gone and the river three miles away, Monday morning at nine o'clock was agreed upon as the hour for repairing to the place of baptism. Bro. Ruben's example was followed by his sister Grace, of twelve, their cousin Pearl Sutton of seventeen, and two of Bro. Rill Green's boys of ten and fourteen; making five precious souls giving themselves to Christ in early life, thus taking advantage of the opportunity to do a lifelong work for the Lord, and causing the little band of Saints "gathered where the waters glide," to rejoice. 'Twas easy now to see why I was here, instead of being at home a little longer, or further on the way to Ohio. I have learned again the lesson, taught in the Book of Mormon, to acknowledge the hand of the Lord in all things.

Yours, rejoicing in the gospel work,
O. B. THOMAS.

DEFIANCE, Iowa, March 23.

Editors Herald:—We were called here a short time ago to hear a Mr. Vankirk "expose Mormonism." The request being an urgent one, and district missionary in charge desiring our presence, if able to venture, we thought of the anecdote of a man asking a colored brother if the Lord should tell him to jump through a stone wall, would he do it? He said he would jump and leave it to the Lord to make the hole in the wall for passage. Although some at home place queried as to the wisdom of our going, we felt like trying, and to trust God for the balance.

Bro. Butterworth "took notes" and helped otherwise, and we were blessed for the work of the hour each evening during the reply. Had full houses, good attention.

One of the "Christian" members told us that Elder Hunt had been here lecturing on the Book of Mormon and they thought they would have Elder Vankirk come so the people could "hear the other side." But on the last evening of the gentleman's series, by permission, we told the people of this statement, but that we considered that Mr. Vankirk's lectures had not shown "the other side" of Elder Hunt's lectures, not a single argument having been met. We considered his talk "a side" of the question, and desired the friends to hear the other side of this side just concluded. He advised the people to go and hear. He was a twenty-dollars-a-week edition of an exposé. The replies so wrought up our Disciple friends that they wrote to their "Goliath" at Oklahoma, but he could not come.

The matter was like a man delivering lectures on the "divinity of the Bible," and then have Col. Ingersoll come after with one of his

gainsaying talks, and call it "the other side!"

We were under the necessity one evening of listening to a rehash of the Spaldanic emetic; worse than a "threadbare" tale. The other portions of his lectures were simply Bradentic echoes. He managed to say: "impostor Joe," "rascals and scoundrels," "idiocy," "Mormon fallacies," etc.

Respectfully,
J. F. McDOWELL.

LAMONI, Iowa, March 20.

Editors Herald:—The end of another conference year finds me at home for a few days with my family. But my stay will be short, for the 1st of April will soon be here, then away for conference, then to my field of labor. As I write the thought comes, What of the year to come? will it be as the last, or will I be able to profit by the one gone and avoid the mistakes made and be able to come up a little higher? I hope at least to make some advancement in the divine life and do more towards spreading the gospel and building up the Master's kingdom here upon the earth.

So far as the work in Minnesota is concerned, there has been a gradual improvement, and we feel to take courage, and if sent back there shall enter upon the duties of another year feeling that at the end of the year we shall be able to report more work done and more brought into the kingdom. The last year has been one of peculiar experience to me because of that which I have had to meet, both from within and without. But in it all the Master has been with me and has forewarned of beforehand, so that I was not taken altogether unawares.

I have met some things that were both amusing and instructive, especially one in the city of Minneapolis. In company with Bro. Peter Anderson and C. I. Shallbetter we went to hear a noted trance-medium of the spiritualistic faith, and after her lecture a gentleman seated on the platform arose and, coming toward the audience, said that he could see "spirit forms" near one that he pointed out. He then went on to tell him how they looked and what they had to say; then, turning to me, said there was one just back of my chair, and by his actions he thought that I must be dealing in horses, and wanted to know if I was. In reply I said to him that if he could read the future and could tell me anything about my life he ought to be able to without asking questions. He said that he could not reveal the future, left me, and tried some one else. He seemed to have better success with others, as I could see that they sanctioned the most he told them. After he was through the lady that had given the lecture thought to try her skill upon me and said she could see four spirit-forms near me, and gave their names. One larger than the rest said his name was Samuel; and was quite anxious to communicate with me. She wanted to know if I had any dead friends by that name on either my father's or mother's side. I told her that there were none on either side. She then gave the names of the other three, but none of them were family names. She then be-

came quite impatient and said that they were there anyway. She then left me, but said she would come back again, which she did and tried me three different times before she would give up. She then tried Bro. Shallbetter, but with no better success. Then turning to the congregation she said to them that there was a little nucleus in that corner that she could not control. But of course she did not know who or what we were. I had prayed that if they came to me they might be confounded, and they were completely.

Bro. Peter Anderson had never been to hear one of them before, and it was a new experience to him. Speaking of it afterwards he said that his heart went "pit-a-pat," for he was afraid that they would try him. They had tried their power on me before, and failed, as they did this time.

That there is a power in spiritualism none can deny that have been brought into contact with it; but there is no good there; and it will work harm to those that tamper with it. The gospel is good enough for me, for all that is good is embraced in it, and it is the power of God unto salvation. I want to live in the gospel, that I may die by it and receive the reward that is promised to those that obey it.

E. A. STEDMAN.

GRAND RAPIDS, Mich., March 23.

Editors Herald:—Just closed another discussion, Friday night, at Alpine. Prejudice ran high to start on, but at the close every one seemed well pleased and the writer was invited to occupy a church building in two of the adjoining neighborhoods. Four churches stand with open doors for us at any time. I occupy two, and hope to reach the others in the near future.

I must confess that out here in the Wolverine State where we have everything to combat, we don't go to the trouble to get satin grave clothes for skunks. We simply kill them with straight, plain truths and then let the dead bury the dead. Some more to be baptized next Sunday. All goes well.

R. E. GRANT.

POMONA, Mo., March 19.

Editors Herald:—Our district conference convened February 28, and was held with fair interest manifested in those present. The work spiritually is not what it might be, but we think from the noticeable prospects that we are on the very verge of bursting another "leaf" in the "bud" we are opening, and thereby to sip in more of the divine heat and light that gives us inspired vitality, with which we can bring forth the "fruit," by which the tree is known.

We voted Bro. Henry Sparling to represent us as district delegate to General Conference. Two new churches in our district are being built; one at the Vera Cruz branch, one at Ozark. The Saints at Ozark have been having some difficulty in getting a lot, the citizens not wanting anyone to sell to them for church building on account of their peculiar (?) religious belief.

At Sargent, on Tuesday, March 3, Bro. Sparling commenced a public discussion with W. T. Napier, Baptist, which lasted six

days. We consider the debate a victory for truth. Some good friends were made for us, and much prejudice allayed. Bro. Sparling was nicely blessed in his effort, and both ably and yet humbly defended our position. I acted as moderator, and, as the opponent would not meet Bro. Sparling's argument, but simply brought up and read villainous history against the Mormons, all contrary to the rules of debate (for we denied being Mormons or all connections with the Salt Lake people), I called him to order several times, and every time the Baptists, including several ministers, would get angry and fairly rage with anger. This conduct was common the first two days, and at one time one of their men had to be held back to keep him from using violence on me. The last three days they "affirmed," and their argument was crushed to atoms under the "marvelous working" gospel. Prejudice was so removed at the close that they tamely submitted to Bro. Sparling bravely exposing them. Yet our lives were in constant danger. Let us be faithful and not boast.

Your brother,
W. C. CATHER.

LAMONI, Iowa, March 26.

Editors Herald:—Recently I made two trips to Leon, preaching four times at each visit. Found the little band (diminished in numbers by removals) doing quite well, under the circumstances. They received me kindly, and what they have done and are doing indicates that their love for the work has not expired. I have believed and do still believe that the work can be more fully established in Leon, if the matter is managed as it should be. Much more might have been done for the work there had it been thought wise and practicable, by those in charge, to have placed a suitable man there, for two months or more, in the winter of 1894-5. But, of course, we must bear the inevitable the best we can. No doubt we all have much to learn before we can say that we have found the best methods of presenting the work, or of using all the available forces for the greatest good of the work we love.

Through the labors of different ones, no doubt, including the branch officers, two were baptized last Sunday, a man of eighty-four and a maiden of fifteen. May God give grace that old man and young maiden may be faithful until death.

I see that some of the districts are instructing their delegates to vote for a continuation of the old practice of holding our General Conferences annually. To my mind this is a mistake, and a bad one too. It is using at least twice the amount of money necessary for the transaction of general church work. This superfluous expenditure of means, and also of time, in the light of present demands for ministerial labor, and the great scarcity, or inadequate supply, of church funds, is not only unwise, but sinful.

The second great evil which results from holding our General Conferences annually, is the strong and unmistakable tendency to localize our General Conferences. Many brethren from one of the leading quorums of

the church, together with elders, priests, teachers, deacons, and members, who have been duly elected as delegates, stay away from the conference with a view to save what they can from the vast expenditure of means which is repeated every twelve months. It is not simply a question of getting together as often as we can to have a good time, but it is a question of solemn duty under existing circumstances. There is no law in any of the sacred books, that I am aware of, requiring annual conferences to be held *at all*, much less that they should be held perpetually. Much more might be said, but I do pray that when the Kirtland conference shall sit, we shall be found children in malice, but in understanding, *men*.

Yours for the spread of the gospel,
J. R. LAMBERT.

TEMPLE, Ohio, March 25.

Editors Herald:—Those coming to conference, when they arrive at Willoughby station, will find some wearing blue and white ribbon badges. They will advise as to the best way to get to Kirtland.

WILLIAM H. KELLEY.

FULTON, Iowa, March 20.

Editors Herald:—This part of the Lord's vineyard does not seem to gain in members, but rather we have lost several by death. There was a time when we would get a large turnout at our common meetings, but it seems the honest are all gathered out for the time being; but we as a branch are, I think, bound together in love, while of course some seem to be asleep, lacking the push and energy that a Saint of God should have. But we must be patient in all this. It will not always do to find fault. We often do more harm by finding fault than if we would encourage by cheerfulness and by kind deeds, and also by kind words. We should learn a lesson of our dear Master; for he says, "Learn of me," for I am meek and lowly of heart. Then we would not be jealous over our brother or sister, but would esteem one another more highly than ourselves. We would not be overanxious to be placed in office, but would abide God's own due time.

We had a good conference at Brush Creek, Eastern Iowa. The Saints all seemed to rejoice in the gospel. Our business session was very good; peace and harmony prevailed. Three were added to the Brush Creek branch on Sunday by baptism. May God bless them there, for the Saints have a good prospect for others to obey the gospel, so many nice young folks, also several calls for preaching near there. May God send out noble defenders of the truth; men who are not afraid to go among strangers, to test God's promises that he will go before them and be their rearward.

The Saints have done nobly during the last year in this district by their means (tithes and offerings), for the times have been very close. They have to bear their share of hard times as well as others. Still, there is room for improvement. Some members in the district have not complied with the financial law at all. May God let them see that they

will lose much, yes very much, in this life, and much more in the world to come. Dear Saints, let us do our duty, for life is very short at best.
JOHN HEIDE.

DOW CITY, Iowa, March 21.

Editors Herald:—The war cloud at Defiance, Iowa, has neither brought us rain nor snow, as nothing but dust is hurled about by the wind. Elder Vankirk of the Christian Church "exposed Mormonism" in four lectures at Defiance, though he presented little or nothing new to the Saints. His lectures were a rehash of Braden, Lamb, and Gregg. However, he did not [hesitate?] to call the authorities of the church and all the ministers some very hard names, while the membership was comprised of fools or dupes, according to his theory. Elder Vankirk's lectures commenced on the 9th and closed on the 12th inst.

By the kindness of I. McCord and son Archie the city hall was secured and Bro. J. F. McDowell commenced a reply on the 13th and closed on the 18th. He discoursed on Discipleism the last evening. The first evening the hall was crowded and the reply was good; and from reports received the attendance continued good to the last, and the reply was excellent; the writer was only privileged to hear the reply on the first evening on the account of his presence being needed in other parts.

That old veteran of the cross, Elder George Sweet, left us for the paradise of God on the 29th ult., aged eighty-three years, I believe. His family and the Saints will miss him very much, but we are satisfied that he will receive a glorious resurrection at the coming of Christ. Bro. W. D. Bullard was chosen to fill his place as president of the Salem branch and to feed the Saints with the bread of life. May God bless him and all other ministers who labor and sacrifice for the truth.

In bonds,
C. E. BUTTERWORTH.

GEELONG, Victoria, Feb. 25.

Editors Herald:—For some few years I have had a longing desire to have a conversation with one of the Utah elders, to ascertain their real intention, as to whether they had given up the idea of polygamy or not; for the conviction with me has always been that "the manifesto" was only a makeshift to shield themselves from the punishment which the law inflicted upon transgressors, and to await future opportunities, when they might carry into effect their real intention. My desire was realized in meeting two young elders who are stationed in Melbourne, the chief city of Victoria, and in spending two afternoons in conversation upon polygamy, succession, rebaptism, etc., and not to my surprise they told me that they taught the principle of polygamy to every convert before they went to America; and that they believed in it as much as they ever did.

I asked if in case a man had a dozen wives when the manifesto came out, which ones would he dispose of?

The answer was, "The ones we didn't like." They said they had baptized two during the

last year, and they have all the chance to preach that anyone could desire; for their parents in America furnish them sufficient money every month to keep them going.

I really felt sorry for the young men that "the wool" had been pulled so thickly over their eyes; for they know scarcely a passage to uphold their polygamic institution, and much less on succession. If I cited them to the Book of Mormon where the Lamanites had not forgotten the *commandment of the Lord* to have "save it be one wife" and other similar passages, the reply would be, "O, that was only to that people." Then I would turn to Doctrine and Covenants where the elders were *commanded to teach* the things which were contained in the Book of Mormon, Bible, etc., in which were the fullness of the everlasting gospel, and asked, "Do you do it?" Silence would then reign, and I could get no response. I gave them "One wife or many" by Joseph, and asked, "Do you believe that if 'a child' is 'trained' up in 'the way he should go,' that 'when he is old he will not depart from it?'" "Yes." "Well, if Joseph taught polygamy, how is it that the children are all against it?" No reply. I left with them "Why I am a Josephite" by Hyrum O. Smith, and will wait for future developments.

Our work is progressing nicely, and since the Church of England tried to "root out the abominable lot," as they called us, twenty have been added to the Hastings branch, and some called to the ministry. I am pleased to say that most of the officers in the church are waking up to a realization that they must work if they would reap a reward, and the work looks more encouraging at present.

In bonds,

C. A. BUTTERWORTH.

EUCLID, Ark., March 18.

Editors Herald:—This leaves me at home, seeing after affairs for a few days. Last Monday fire got out on my farm and burned down one hundred and fifty panels of fencing, and on last Wednesday the people came in and gave me a lift by making one thousand rails towards rebuilding my fence.

I am holding meetings at home at present. Just returned from Scott and Polk Counties; responded to the call made by Bro. A. J. Shores, of Rich Mountain, Arkansas. Had a good time while there; baptized four and left others near the door.

While there a new sect styling themselves Disciples of Christ," became alarmed and sent for me to give an account of myself at Eagle Gap, on the 24th of February. This alarm was raised because some of that flock were turning out to hear the gospel and one of them I had baptized; so I met Rev. Coker to make arrangements for public debate, but he would not affirm his church to be in harmony with the New Testament Scriptures in organization, doctrine, and practice; but wanted me to deny the name and ceremony used by Peter on the day of Pentecost, as they claim and hold Acts 2: 38. In baptizing this is their hobby: they claim the name and the only name to be used is "Jesus Christ;" that the Father, Son, and

Holy Ghost are not the names and never were so used by any of the apostles; so I did not wish to put myself up for a target in that style and have nothing to shoot at myself; so they quibbled and the debate was a flash. I left a proposition with Bro. Shores for him to affirm themselves to be in harmony with the Holy Scriptures in authority, organization, doctrine, and practice; and that we would do the same ourselves. The work is now opened up at that place and chances are good for the cause if seen after with care and at the right time. I hope conference will allow me a yokefellow in the gospel next conference year.

In bonds,

J. W. JACKSON.

PORCUPINE, Wis., March 23.

Editors Herald:—I have been silent a long time, but not idle. After leaving Lamoni the last time, I went to the Kewanee conference in Illinois, where we had a very good, profitable time together. One sad feature was that Sr. Chisnall was not able to meet with the Saints, not having recovered sufficiently from a serious spell of sickness; but she was improving.

From there I went to Millersburg, Illinois, and shared the hospitality of Bro. M. T. Short and family while there, and treated the Saints to three nights of plain gospel talk on their duty as God's children. Whether they considered the *treat* a bad or good one, I did not stop to inquire, but went on to Joy, for two nights, then to Buffalo Prairie, accompanied by Bro. Short. We separated there, he going back to Millersburg, to fill an engagement to preach, and I to Joy again. There seems to be a few interested at Joy, Illinois. Brn. Wentworth, Holmes, James Terry, — Bean, and others of the Saints live there. From Joy I went to the Mission branch, in Lasalle County, Illinois, and preached during three of the coldest nights that I experienced the past winter. The last night I had a good turnout of Saints, and I tried to encourage them in the gospel work, as best I could.

From Mission I went to Plano, where I met Bro. F. G. Pitt by former agreement. I also fell in with Bro. Roush on my way there. We attended their business meeting at Plano, and they chose Bro. Keck as president, and the other branch officers expressed a willingness to do their duty, and it is to be hoped the branch will prosper. I remained another night, and preached. On Sunday morning Bro. Pitt preached in Plano, and I in Sandwich, then both went to Chicago for the afternoon.

After our services were over in Chicago, we went to hear Dr. Dowie preach in the Auditorium, where he spoke to nearly five thousand people, claiming that sectarianism was wrong, and arguing for original apostolic Christianity, in organization, ordinances, gifts, and all; said God gave those gifts as he would; that *he* had the gift of healing given to him, and was exercising it, and doing all the good he could. He evidently has great light. He got repentance before faith, but taking it all through, it seemed evident to me that he was doing great good,

and certainly his work will break down prejudice against our doctrine. And he said they were waiting for God to designate the apostles and prophets, as they did not know whom he wanted. To me this is one of the signs that the hastening time has come.

From Chicago I went to De Kalb, Illinois, in company with Bro. Pitt. There I remained five nights, then went on to East Delavan, Wisconsin, to their district conference. The Saints there had a pleasant and profitable session. Bro. H. Southwick was chosen to preside over the district. Since that I have been traveling with our worthy brother, W. A. McDowell. We have visited the Evansville Saints (Janesville branch), Oregon branch, North Freedom, Valley Junction, and Reed, (or Twin Lake,) branches; and now we are holding forth here in the Porcupine branch. I am pleased to say the prospects seem good for an increase in membership in Wisconsin, and there seems to be a willingness to do right and honor God by keeping his law. In some places, there seems to be but little spirituality; others have more spiritual life; occasionally one has more zeal than wisdom, and this always hurts the individual, and, generally, the work. But taking it all together, the work is in fair condition, and prospects good for the future. I expect to go back to Chicago the last of this week to stay over Sunday, then go on to Kirtland, Ohio. Praying and working for final success,

I am still in the faith,

G. H. HILLIARD.

WESTON, Iowa, March 24.

Editors Herald:—The work of the Lord in the Pottawattamie district is moving onward nicely, and the faithful Saints are rejoicing as from time to time renewed evidences come to them of the divinity of the work. Bro. T. W. Williams has labored very successfully at Fontanelle recently and an ingathering is expected in the near future. We learn that the enemy is raging there in opposition to the work, but feel satisfied that if God's servants act wisely and all be faithful these things will all work for good in the end.

The writer and others of the ministry have done considerable preaching in Carson, occupying the Christian church, which for a time seemed to be cheerfully opened to us; but all at once unexpectedly its doors were closed, though we had declared our willingness to pay rent, and I was not even permitted to fill the appointment that had been made. Friends to our work proposed that the Saints should build a house of their own, offering to contribute to that end.

There being no organization of the church in Carson the district conference took the matter in hand, appointing a committee consisting of M. F. Elswick, Clara E. Briggs, and H. N. Hansen to take the matter under advisement, and Bro. Samuel Wood was subsequently added to committee. The committee was given power to act as it should deem wise, and it is our intention to push the building on to completion as fast as we can, a sufficient amount being subscribed to warrant us in commencing the work and hav-

ing confidence in the Saints throughout the district that they will stand by us.

Mr. Frank Shinn, an attorney at law, has kindly donated a lot to build upon. He said he had lived among the latter Day Saints for thirty years, had found them honorable people, good citizens, and worthy of encouragement. What a help to the missionary when he finds that the Saints by their upright walk have gained the respect and confidence of those who have known them long!

Bro. Senterlow Butler is at work in the east end of our district and feels much encouraged since Bro. Williams' efforts at Fontanelle. Bro. C. Derry has been among us several times during the winter, and his labors have been much appreciated by the Saints. He is one of those who have "borne the burden in the heat of the day" when preaching the gospel was not a trip "upon flowery beds of ease." Who shall be able to take up the work of the veterans who have toiled and wrought amidst the difficulties of the past? It is encouraging that many of the young are coming to the front among God's ministry. Could they but profit by the experiences of those who have preceded them, they, with the advantages which are theirs, would indeed be towers of strength amidst the opposing forces. Some of our local brethren are doing well in the ministry, among them I will mention Brn. J. P. and J. Carlile, who always seem to be ready to do what they can. I am sorry to say that some seemingly have entertained the opinion that they are under no special obligation to labor because not under General Conference appointment. I think all who accept an ordination should seek to improve every opportunity to labor in their office and calling. Much successful work has been done in the past by men who have toiled during the six days of the week and upon the Sabbath preached the word of life; this in harmony with the pattern given in the Book of Mormon when in the days of Alma: "The priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God." (Alma 1:6.) Those following this example have been blessed in their labors to the blessing of others; they have retained the spirit and hope of the gospel. We have reason to fear that it will not be so well with those who sit with folded arms after having enlisted in the service of God. May the Master help each to faithfully occupy as he has intrusted to us.

In bonds,

H. N. HANSEN.

KERRVILLE, Texas, March 23.

Editors Herald:—We have just closed a successful series of meetings in this city. We used the Union church here, a splendid building. It seats about five hundred and is the first absolute union church I ever saw. We will come back again in the summer. I never made more friends for our work in a place before in the same length of time. The Baptist minister, Rev. Lacado, reviewed my doctrine last night, and attempted to tell the people what our church originated from. He said that Joseph Smith received a revelation in 1843, instituting polygamy. I took

him to task over it after the meeting, and the Congregational and Presbyterian ministers, Mr. Lacado, and myself, had a nice talk after the meeting. On my telling Rev. Lacado of his mistake in regard to the revelation on polygamy, he asked the Congregational minister how he understood it. That brother told him he made a mistake, for Mr. Smith never sanctioned such doctrine, but that Young was the author of it; and the Presbyterian minister said that was right. Rev. Lacado then said he was glad we had left the old church in Utah. Here again the Congregational minister took him to task and told him that we were the original church, as proven by the several decisions of the courts in regard to property; that Young left us, not that we left Young. Those brethren fought my battle well, and Rev. Lacado was getting in a close place. I reprimanded Rev. Lacado for bringing up the origin of our church, and Bro. Joseph Smith's work, as I had never mentioned those matters, but would whenever called for; that my mission was to preach the gospel of Christ.

My first three sermons here were on the subject of the kingdom of God. I maintained these facts: that the rock upon which the kingdom was established was revelation, and referred my congregation to that rock—revelation, for the only safe, absolutely only true foundation to build upon; that while a *belief* was very good, it took *knowledge* to stand the storms of opposition. I then introduced the apostles and prophets and their work, and Christ the chief corner stone, following this with a plain declaration of the spiritual gifts, headed by the text that the kingdom of God is not meat and drink but peace and joy in the Holy Ghost.

My fourth sermon was on the subject of the resurrection, and a literal one too. The faces of my congregation were a study during this sermon. They laughed heartily while I voluntarily brought up the ridiculous quandaries and circumstances brought to oppose this doctrine, and were equally serious and attentive when I cleared away the mist with God's word. Many left the church after this sermon, declaring that this, the most difficult doctrine of the kingdom of God, was clearer now to them than ever before. "Thank God."

My fifth sermon was on the personality of God, compared with idolatry, using for a text, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" A Christian brother said that was the best sermon ever delivered from a Kerrville pulpit.

My sixth and last sermon was one of my favorite ones. Those acquainted with me will recognize it. The text was, "God is love." Before I closed this effort I noticed the crystal tears on the cheeks of many of that large congregation as the true character of God became revealed to them. Thus closed my efforts. I felt a great love for those people, and I believe the same feeling for me rests in the hearts of most of them, if not all. I promised them faithfully to come back, and the large Union church is at my disposal and a dozen homes ready to receive me.

Kerrville, is a city of two thousand five hundred population, seventy-five miles north-

west of San Antonio. This is a new opening. I must hasten back to San Antonio, for on the first of April, or first Sunday, we expect to open our work there in a new hall on Commerce Street, a seating room of seven hundred, brilliantly lighted with both gas and electricity, one of the finest halls in the city and in the most popular part of the town. The hall is used by six brotherhood orders, and the walls are decorated with their several charters and memorials well framed. Now, we wish to place among those the pictures of our present President, Joseph Smith, and his father, the prophet. Who will contribute those pictures for this beautiful hall and home of the Saints of San Antonio—who will? Please drop me a card and say which one you will give, then I will let you know about sending them. Address me at School No. 7, South Flores Street, San Antonio, Texas. I love Zion and her people and am proud of it too. May God bless his people in the coming conference.

Your brother in Christ,

H. P. CURTIS.

Original Articles.

THINK OVER THIS.

THE time for the convening of the General Conference is nearing and from present indicating signs, unless a charge of sentiment sets in it may become necessary to drop a number of the General Conference appointees. Is the church ready to do this? And can it be done in propriety and without loss? Is there not a remedy? Finances seem to lie at the bottom of the matter. If memory is not at fault it was announced by the Bishop some time ago that only about one fifth of the church membership were good financial supporters of the work. Should not the other four fifths feel just now that there is a responsibility resting upon them to make some sacrifice by sending in necessary aid so as to make the outlook financially more hopeful, especially as a new conference year is soon to begin; and the outlining of future work rests somewhat upon the strength of the treasury? Or do they expect to reap well-earned rewards without effort, as others have to earn theirs?

This is the great dispensation of the restored gospel. It is to be sounded abroad to all the world. It is not a time to look backward or grow melancholy. Our ministerial force should be increased rather than diminished. It takes men to do this work. Because of the fading surplus in the treasury is it a correct policy in

order to achieve success and strengthen our resources to destroy the effectiveness of a portion of our army force? It is said that difficulties are made to be overcome. Whoever heard of it being advised when an army was facing the enemy and finances were growing weak that it would be a skillful maneuver to render inactive a portion of the army in order to raise desired revenue and make the army more formidable and successful? Would it not be a better policy to increase the army, stimulate confidence, and by dint of effort raise the required revenue by placing a more formidable front to the enemy and thus raise the price of stocks?

The writer is of the opinion that the ministerial army is now too small for the work in hand; that the effort at increasing the list last year and the year before was a proper thing to do, and was made under the inspiration and light of the hour, as the following clearly attests:—

The work *now* lying before the missionary quorums of the church is of such *increased magnitude and importance*—the *field so white unto the harvest*, and the *need for laborers so great*—that the Twelve and the Seventy under their directions, *together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers and deacons, so far as possible*; thus freeing these spiritual authorities and leaving them at liberty to *push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.*—D. C. 122: 7.

This was accepted as a revelation and should be allowed to guide in the work it is intended to cover. This paragraph not only urges the Twelve and Seventy to push out into the field but also all high priests and elders who *could travel and preach*. The reasons assigned are that the magnitude of the work, “now lying before” them—“the field so white unto the harvest, and the need for laborers so great;” “leaving the branches” and pushing “the preaching of the word,” etc.

It is clear that it was obligatory upon the church to make this move *then*; to release the ministry and increase the effective army. The

Twelve made its recommendations in harmony with the Spirit and genius of this revelation, increased the army and the laborers were sent out. Now, has the required work had under contemplation been accomplished so soon? and are we ready to recommend to disband? to assume that our army of ministers is too large and unwieldy to be effective? Hardly! The same demands and urgent necessities to preach the gospel as a witness are upon us. All agreed! but it will be asked, “What about the revenue to support this army of workers?” Did not the Lord take this part into account when he inspired the paragraph cited? Or, did he do it recklessly without taking financial matters into account just to get the church into a hole—to embarrass it? Does he not know the ability of the church to do?

It is a fact that the Bishop congratulated the church publicly last spring upon the condition of the finances, stating that notwithstanding the hard times and increased demands upon the church treasury the finances were in a more healthy condition than the year previous. This condition harmonized with the spirit and letter of the revelation; that is, to increase the list of effective laborers. It agrees also with the requirements abroad. The appointments were recommended and made in harmony with the statement of the Bishop, the inspiration governing, and the demand of the work abroad. Was this an error? The writer thinks not; that just the right thing was done; and that when all of the returns are in for the year the aggregate will show that a substantial revenue has been raised one way and another to sustain the work. Time will tell, and it is a fact that needs no argument that we *now* need to increase our army of workers rather than to diminish it, in order to meet the demands abroad and properly to sustain ourselves before the brethren and the world.

We have been assured that “the hastening time has come;” and the revelation says to send out the available ministry—the Twelve, the Seventy, and high priests, and elders, by reason of the increasing demand for laborers—the “white” harvest. In view of this is the church ready to take a step backward by reducing the

army, the very means by which success must be achieved, if at all?

But we are embarrassed financially. So are others; and some much more so. Even “Uncle Sam,” that rich old man, is forced to borrow millions to help him out of his present predicament. How came he in this dilemma? Mismanagement in some form, doubtless; and we too might adjust ourselves to the present circumstances, reform, profit by the past, and so meet the present; but not by eliminating effective workers, unless it is the last resort. True, a revision or reorganization in some respects might be wholesome in order to bring to the front the most effective, and, all things being equal, the least expensive; but none such should be lost to the service. It is now impossible to meet the demands upon us; and in some quarters those of the faith even tire of constantly aiding with little or no avail to them directly. Say what you may, the Saints and friends of the cause desire to see and hear, occasionally at least, the general ministry; and it is discouraging if they do not. They want to see the church’s select men and hear them; and to tell them that they must be content to go continuously to church and hear the inexperienced just to encourage them, and not receive desired information and food for thought, is more beautiful in theory and on paper than in practice. The world, the flesh, and the Devil are to be met, and it is the duty of the strong to occasionally strengthen and encourage the weak, as well as to warn the world. So in order to stimulate confidence, activity, and secure increased support, sympathy, and friendship, it is necessary to push the ministry among the people in positive contact. They will aid one present when they could not think of the absent. This is in harmony with the rule, They “will feed you, and clothe you,” etc.

Again, it is impracticable to fall solely back upon the Twelve and Seventies. To act wisely and do justly to the cause some discrimination must be made. There are wide fields where members of neither of these chief quorums reside, but efficient elders occupy. Under many circumstances to send seventies to take their place would be attended with increased ex-

pense and results no better than if the elder had been retained, or may-haps not so good. But some one says, "Make a seventy out of the elder." Aye! I fear enough haste has been manifest in that direction already, and how would that help the treasury?

"But what is to be done to increase our finances?" it is asked. Why, reform! But how? In many ways. In methods and expenditures, like others have to do. Let the other four fifths referred to do their part to begin with. Hold a less number of reunions, and farther apart in point of distance and time. This will save means to the church. They are good, but like sugar, too much is unwholesome and expensive. Then they are apt to keep some of the ministry, who like to take them all in, too long from their regular work. The impression is left upon some that the elders are out for a good time and recreation, and it chills the finances.

Put fewer mortgages on meeting-houses to tax the community to its full extent in order to keep the debt paid up. It keeps the accumulations of effort from the general work. Don't allow subscribers to become twenty-five thousand dollars in arrears to the Herald Office any more. It is a poor policy for the people and the business, and hard on the treasury. Stand by the present Business Manager in trying to put things upon a safe and paying basis, and collect in honest dues. Frank may appear a little harsh and crusty, perhaps stubborn, but he is a good business man, a pusher, and not a lazy hair in his head. He is a firm Latter Day Saint and uses his own money to help the cause. Take it well when he reminds you that you are in arrears; that it is time to pay up. That is what he is there for. Business is business! Don't be so touchy as though you were being imposed upon and that your pride and dignity had received a mortal wound because of receiving a statement. The most magnificent pride in the world is to be straightforward in deal—honest. He that is not so may be a regular attendant at church, get in a great deal of fine talk, weep much, and fool all of his brethren; aye! may reach the golden gates, but he will not go in.

Further: Charge the ministry for *Heralds* sent them in the future; at least the cost of material. Why not?

Stop putting so much money and effort into minor organizations, good enough in their place, but not fundamental. Our numbers are too few to support everything. Let's have a year's healthy growth once without increasing the outlay. Get on a better footing. We are getting topheavy with organizations, presiding functions and presidential material, all of which require increased financial aid. The contribution box is wide open all the time asking for all sorts of purposes, till the old saw, "Give more, give more," is not inapplicable, and becoming burdensome and discouraging to some; and they begin to think that we are growing worldly and that greed is becoming a strong factor with us as in the realms where priestcraft reigns. This should be corrected; people are suspicious and justly so. They have been deceived most all their lives.

Recently the writer was one of a committee to determine the wisdom of our Sabbath school joining the Sabbath school union, and it was decided adversely. Why? Not because the committee had no confidence in the work being done by the Sabbath school union, but that under present circumstances it would increase our expenses so as to become burdensome. Our district is hundreds of miles in extent. To send delegates to various places of meeting and cover incidentals would deplete our treasury. It is better to care for ourselves until our district is smaller or our numerical strength is increased and levies become less burdensome. *Wait for growth* and the way prepared. This is only a sample.

We want a sufficiency in the general church treasury to insure confidence and success. Place it in and don't get excited and anxious to start a new enterprise or lay the foundation of a church edifice which you cannot build just because there are fifty cents more in the treasury to-day than is required to pay off accounts. If not able to keep the gold reserve at the one hundred million mark, let us have something. Don't build any more colleges or gospel boats until we get on a *good war footing*. Strengthen the army, and other things may be added as a

consequence; they cannot go before. Locate laborers in as small a compass of territory as practicable so as to avoid expensive traveling. We will likely have no more Temple Lot suits right away. These battles, both worthy and expensive, have been met and can be relegated. Be not in haste to copy after the world nor the style of the coming women. It is all vanity, and expensive. Give the cause a first thought all the time, and there is no question but we can move.

Sometimes elders get disconsolate and weary. Family demands press upon them and promised aid does not come promptly. They have no resources, and are cramped and tired. The liver gets out of order and everything looks green around them; and if they chance to speak or write under these circumstances it has a coloring of blue all through it; apt to forget that the Lord is going to have a tried people. By letting wisdom have perfect work much that lies at the foundation of our embarrassment may be avoided.

Strengthen the army.

WM. H. KELLEY.

P. S.—This article was written and sent in for publication some time ago, but it was thought that some of the verbiage might be construed to be in conflict with views expressed by others and might lead to injury; so by request it was returned, reread, and out of deference to others' judgment, everything that might be twisted to savor of infringement upon others' line of thought removed, even to the changing of the caption, except the inherited right of 1776, purchased a hundred years ago—that which has made the new world great and moulded the grandest of men—that of representation and free speech; this ever asserts itself. It is now returned for publication.

The writer is of the opinion that under the assured Divine aid, the depression in business and prices, the church is amply able to sustain itself and prosecute vigorously the mission work; that there is no time to hesitate, wait, or sidetrack. The conflict is on and the order should be, "Fill up the ranks; left dress; forward; guide right; march! to the conflict, and then the promised land!"

Fraternally,

WILLIAM H. KELLEY.

EVERLASTING HAPPINESS AND EVERLASTING PUNISHMENT.—NO. 2.

BY ELDER J. L. BEAR.

GENERAL RESURRECTION AND FINAL JUDGMENT.

TO GET a clear understanding of the final reward for the righteous (so-called in some passages of scripture) and the punishment of the wicked, we have to investigate not only one or two passages, but let us take all the three books combined for our guide, and what may be hard to be understood, or given in a kind of obscure language, or insufficient explanation, or in a mysterious way, other passages may explain more fully without any actually contradicting others. The Gospel of Matthew, chapter 25, divides them into just two classes—sheep and goats; the sheep to inherit the kingdom prepared for them from the foundation of the world; the goats to go into everlasting punishment; but the righteous (sheep) into life eternal. Now, if a minister should just take this passage as a text and not seek other passages for further light, why surely he would only make two places out of it, heaven and hell so-called. Revelation 20: 12–27 speaks a little plainer. John saw the dead, small and great, standing before God, waiting for the final decision. Books were opened. What books? The law books: the Bible, Book of Mormon, and other records, which will come to light yet; which will be testimonies against those transgressors; and according to their works they will be judged, just as a criminal is brought before the tribunal, where the law books fix a certain punishment for certain crimes committed. Now here comes another book where it seems certain names are recorded, no doubt the names of the sheep; and whosoever names were not found written in this book were cast into the lake of fire. According to this, whosoever name was recorded in this book of life enters into a safe condition, having suffered in the prison house (or jail if you please) for their rebellion and wrong committed on earth in their probationary state.

Paul in 1 Corinthians 15 goes a little further in speaking of three different glories, celestial, terrestrial, and telestial; and divides the last one into innumerable divisions of glories;

and as we search for further light we find still more in the Book of Doctrine and Covenants section 76, where it speaks of a fourth place or kingdom, in which there is no glory at all.

In examining all these points, we will have to come to the conclusion that those who shall receive their habitation in either of these glories are heirs of salvation; that their names are written in the Lamb's Book of life, on whom the second death shall have no power. Those who were thrust down to hades, hell, prison house, pit (jail), and a jail has many departments, so has that prison house many departments; some have it a little better than others, just according to their stubbornness, willfulness, or good behavior. Those who have served out their time in jail have suffered enough for their disobedience. Their deliverance comes at the day of judgment; they have been imprisoned for their evil committed. Then they will be rewarded for the good they have done, while they dwelt in the flesh. They will no more return to hades, hell, prison, or jail; but receive their inheritance in the kingdom which is prepared for them.

Some believe and teach universal salvation; that all men will be saved by and by. But such a belief is unscriptural, vain, and dangerous, as it cannot lead to any good; on the contrary, to the opposite.

Death and hell were cast into the lake of fire. This is the second death. "Well, see here," says the universal salvation man, "death will be destroyed, and hell will be destroyed; don't that show that there will be no more punishment, as there will be no more hell?" Don't be so hasty; wait a little. There will be no more death. Christ conquered death in bringing the resurrection; the jail, or prison house, is not needed any more; but there is something still just as bad, or rather worse than the jail was—you may call it penitentiary if you please; a place or a kingdom where the Devil and his angels will be—in the lake of fire, figuratively so called.

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20: 15. (See also verses 10–14.)

I will show by scriptural evidence that those who receive as their reward a kingdom without glory, which is called the second death, that it will

be as everlasting as those in the kingdom of glories; also what kind of a people will constitute that class. Please read, now, carefully, these passages of scripture: First Book of Nephi 3, end of paragraph 8:—

Therefore remember, O man, for all thy doings, thou shalt be brought into judgment. Wherefore, if ye have sought to do wickedly in the days of your probation, then you are found unclean before the judgment seat of God; and no unclean thing can dwell with God: wherefore ye must be cast off forever.

Surely such don't belong to the sheep; they sought to do evil always; they did not get cleansed in the jail like the sheep.

That great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.—Ibid. par. 44.

This cannot mean that hell, the prison house, because that will be abolished; but as the word "hell" is always used to represent a bad place, so no doubt that the prophet means that place where they suffer the second death.

A work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction both temporally and spiritually, according to the captivity of the devil [surely the second death].—Par. 45.

For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of their probation; wherefore, if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works: and if their works have been filthiness, they must needs be filthy . . . wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it.—Chap. 4: 6.

In connection with Revelation 22: 11:—

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And in connection, Book of Mormon, chapter 4: 5:—

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

that great day when the earth shall be rolled together as a scroll and the elements shall melt with fervent heat; yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? . . . Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt, that ye have ever abused his laws? Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ it will kindle a flame of unquenchable fire upon you.

This is a plain explanation of what the eternal fire or lake of fire and brimstone means.

Paragraph 6:—

Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord: yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass the redemption from an endless sleep, from which sleep all men shall be awoken by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; and then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.

Can anyone class those filthy ones among the saved? There is happiness to some degree in the celestial glory. If not, it could not be a kingdom of glory, but those filthy ones must inherit a kingdom without glory. A filthy place is prepared for them, and they cannot get out of it; it is their final inheritance, as well as others have their inheritance.

Second Book of Nephi 1: 4; eternal destruction of both soul and body. If the reader will read all the passage carefully he will find what the prophet meant by this language.

End of paragraph 5, also paragraphs 6, 7, 8; this life our probationary state:—

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; where-

fore, their state became a state of probation, and their time was lengthened. . . . Wherefore, men are free according to the flesh; . . . they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the Devil: for he seeketh that all men might be miserable like unto himself.

Surely the second death.

Chapter 6. Please read the whole. Paragraphs 2-5 speak plainly of the resurrection of the bodies of all men, no distinction being made. The bodies of the wicked rise as well as the bodies of the righteous, and the wicked will have a perfect knowledge of their guilt, uncleanness, nakedness, and the righteous will have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity; yes, even with the robe of righteousness.

Paragraph 6:—

When all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God has spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy, are the Devil and his angels [and if the reader watches and reads all those passages he will find that all those whose names are not written in the Lamb's book of life become angels to the Devil]; and they shall go away into everlasting fire prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end.

You who want not only to save all men, without distinction, by and by, but the Devil and his angels also, I am afraid you will have a big job on hand to clear them of all their filth, as they cannot be cleansed in hell, but come out of their jail and confinement just as dirty as they entered it, to stand before the bar of God to receive their final doom, to inherit a filthy place for everlasting, where their torment is as a lake of fire and brimstone, whose flames ascended up for ever and ever, (a consciousness of their guilt,) which torments them for ever and has no end.

"O well," says one, that don't mean forever. It is the flames that have no end."

All right; let us see. The guilty conscience is or makes the flames;

then as long as there are flames, there must be the conscience; and as men cannot die any more, so their conscience will not die. Conscience must be annihilated; then the flames will cease to exist also. But it is written, There is no annihilation, and those flames "ascendeth up forever and ever;" and have "no end." And if the conscience would be quieted down, that it torment no more, and those flames are representing the guilty conscience which torments as flames, then common sense will tell us that there will also be an end of flames; but scripture says they shall ascend forever and ever and have no end.

And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. 20: 10.

What a job it would be to hook him out of there and save him with all his colleagues!

Some objector may say, "It is written in the Book of Covenants section 18: 1 that there shall be an end to those torments;" but let us read it aright:—

Nevertheless, it is not written that there shall be no end to this torment; but it is written endless torment.

Now, look here, reader, it is also nowhere written that there shall be an end to those torments.

The second Book of Nephi 6: 6, lastly mentioned. I think it said just as much, at least I cannot see any difference in it, "and has no end." And as the prophet in the Book of Mormon says that the consciousness of their guilt is their torment, compared with a lake of fire and brimstone, whose flames ascend up forever and ever, and "has no end,"—well, then, if their torment has an end, then there will also be an end of the lake of fire and brimstone (figuratively spoken) and an end of those flames; then what shall we do with the "forever and ever," with "eternal," with "everlasting," with "no end"? Now this is the only sentence mentioned in the Book of Covenants (Sec. 18:1) that the objector can bring against our position, and the language there is not plain enough to contradict such a cloud of witnesses as the Book of Mormon brings forth in such plain and positive language.

Now we will go to another passage of the Book of Covenants.

Thus saith the Lord, concerning all those

who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; [Cain was also a son of perdition, Genesis 5: 10 I. T.; John 17: 12; also better never been born, Matthew 26: 20;] for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, . . . in eternity, . . . which is their torment, and the end thereof, neither the place thereof nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: . . . Wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation.—76: 4.

According to this, no one has a right to preach and teach that everybody will be saved, yea even the Devil and his angels in time. It says that no man knoweth the end of their misery. Then stop telling a thing you do not know; when it is also written that it shall not be revealed to man. Then, I ask, Who revealed it to you? God says he has not.

And the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.—D. C. 43: 7.

And they who are not sanctified through the law, which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.—D. C. 85: 5.

He must abide, stay there; he cannot get out.

"God has never endowed any statesman or philosopher, nor any body of them, with wisdom enough to frame a system of government that everybody could go off and leave. To pay taxes and to submit to the laws are far short of the whole duty of the citizen."—*Ex-President Harrison*.

Whoever reads his Bible prayerfully will read it carefully.

Conference Minutes.

NORTHERN CALIFORNIA.

Conference convened at Oakland, California, February 28, 1896, at 10:30 o'clock; J. F. Burton presiding, assisted by Thomas Daley; M. A. Saxe secretary. Branches reporting: Alameda Creek 38, gain 4. Sacramento 199, gain 26. Oakland 97, gain 8. West Berkeley 14, gain 3. Stockton 88, gain 4. Santa Rosa 120, gain 37. San Francisco 112, gain 12. Lower Lake 14. Reports of ministry: Elders G. W. Harlow, G. S. Lincoln, J. F. Burton, T. Daley, J. C. Clapp, W. Newton, S. Wyatt, G. Daley, C. A. Parkin, J. B. Price, and W. Hart; Priests J. A. Anthony and J. A. Saxe; Teacher C. E. Crumley; Deacon F. A. Severy. Bishop's agent's report: On hand and received since last report \$2,008.87; expended \$1,684.24; on hand \$324.63. J. F. Burton and Wm. Newton were chosen delegates to General Conference. A motion prevailed to request the General Conference to send one of the Twelve to the Pacific Coast mission, and if not asking too much, that that one be Joseph R. Lambert, for the ensuing year. C. A. Parkin was sustained as Bishop's agent and district president.

PHILADELPHIA.

Conference convened at Brooklyn, New York, March 7 and 8; A. H. Parsons presiding, E. B. Hull secretary. Reports of branches: Philadelphia 62, gain 3. Brooklyn 129, gain 4. Baldwin 66, no change. Reports of the president and other ministry were read, including Elders A. H. Parsons, G. Potts, J. H. Pope, J. Stone, J. Squire, G. Burnham, A. R. L. Gunn, W. Clark, J. A. Stewart; Priests H. H. Bacon, W. H. Harrison, M. O. Matthews; Teachers J. V. Carter and G. H. Box; also communications from A. N. Watez, E. P. Matthews, and M. S. Matthews, who send an encouraging report of the work in their locations. Bishop's agent, Thomas Lester, reported: Received \$438.45; expended \$184.75; on hand \$253.70. The names of J. A. McGuire and Mary E. Robinson were ordered stricken from the district record, they having moved to Independence, Missouri, some years ago. It was stated by the president that the district tent now stood clear of debt, the balance of \$36.19 having been collected and the debt cancelled. A. H. Parsons was recommended to the Bishop for appointment as Bishop's agent for Philadelphia district. Resolved that the licenses be demanded of all officers in the district failing to report for a period of twelve months. The resolution adopted March 17, 1888, restricting ordinations in the district without authority being granted by the president of the mission, was rescinded, and the resolutions adopted by the General Conference, April, 1886, was recognized, which is as follows: "Resolved that in organized districts, no one be ordained to the office of an elder, without the voice of the district or conference be had ordering such ordination, or by sanction of the missionary in charge." A. R. L. Gunn and J. H. Pope were granted elders' licenses,

and William Hobson ordained a priest. Voted that G. H. Box's ordination to the office of priest be recognized, and the ordination of December 5, 1892, be rescinded. William H. Kelley, of Kirtland, Ohio, and F. M. Sheehy, of Boston, Massachusetts, were elected to represent the Philadelphia district at the General Conference, and they were requested to vote for the General Conference being held every four years, also to request that two missionaries be sent to the Philadelphia district. A. H. Parsons was sustained president of the district, E. B. Hull secretary and treasurer. All the spiritual authorities of the church were sustained. Preaching by Elders A. H. Parsons and A. R. L. Gunn. Voted that our next conference be held one year from present month, instead of six months, as heretofore. Among those present was Elder Samuel W. Richards, he being in charge of the Utah Church in New York. Adjourned to meet at Broad River, Connecticut, one year from present month, the date to be announced by the district president in the church papers.

Sunday School Associations.

FREMONT.

Convened at Shenandoah, Iowa, March 5, 1896, at 7:30 p. m. The time was profitably spent on teachers' training work, in charge of Superintendent T. A. Hougas, assisted by Charles Fry. General discussion and blackboard work on "Teachers' training lesson," part 1, Trumbull.

Friday, ten a. m., "Teachers' meeting" work. The time was taken up first, with "Methods in preparation and teacher's study," demonstrated by Charles Fry; second, "Model teacher's review," by T. A. Hougas; third, paper with illustrations, "Reviewing necessary to all good teaching," by Joseph Roberts. This was followed by a motion that Bro. Roberts send his paper with his illustrations to the *Herald* department for publication. Remarks by Bro. Blair that in the afternoon session, the sisters' eligibility be recognized and that the convention act accordingly. At 2:30 p. m. business. Reports of schools of the district were read. Moved that we suspend the rules of delegation and proceed to business. Resolved that we hold a convention the day previous and at the place of the next district conference. The superintendency and secretary were chosen as committee on program for the next convention. Moved that a copy of the program be furnished each school of the district at least two weeks before the convention. The following officers were elected: T. A. Hougas superintendent, Charles Fry and Joseph Roberts assistants, Ethel Skank secretary, Mabel Badham assistant. The following delegates were appointed to represent the district at the General Convention: T. A. Hougas, O. B. Thomas, and Nora Gaylord. Moved that we empower the delegates present at the General Convention to appoint other delegates to represent the district. Suggested; first, that the delegates take notes at the General Convention and distribute among the schools of

the district, second, that the delegates request the "Committee on *Quarterlies*" to insert "Words of Instruction" on cigarette smoking in the *Quarterlies* at least once a year. Remarks on non-members of the church acting as teachers in the Sunday school, by Brn. Durfey, Blair, Thomas, Geo. Kemp, and D. Hougas. Paper, "The Bible, what it is, and how to use it," by Charles Fry. Question box. Questions read and answered. Moved that Bro. Fry's paper be sent to the *Herald* and *Ensign* for publication. Moved that we tender a vote of thanks to the officers of the district for past services. The evening session was devoted to the "Model Sunday school," in charge of district superintendent, a large number being present and much interest manifested. Collections \$1.04. This was followed by questions and discussion of different phases of Sunday school work; also by a motion that the delegates present at the General Convention be authorized to cast a full vote.

EASTERN IOWA.

Association convened at Arlington (Brush Creek), February 28, 1896, at two p. m.; Ella J. Green superintendent, Lizzie Haller secretary pro tem. Reports of Powersville, Fulton, and Butternut Grove Sunday schools were read. As only two delegates were present the motion to waive the delegate rule and vote by general membership was carried. Bro. J. S. Roth and Sr. Amelia Thomas were chosen delegates to General Convention. The superintendent and secretary of the branch where the next district conference will be held were authorized to arrange program for the next convention. Two delegates, representing Star of Bethlehem Sunday school, arrived. Voted that minutes of meeting and blank report be sent to secretary of district by secretary pro tem. and that secretary send the reports to General Convention. Discussion of Sunday school work opened by Bro. Miller, followed by Bro. John Heide. Paper on needs of district read by district superintendent, Sr. Ella J. Green. Motion was carried that the above-named paper be sent to *Autumn Leaves* for publication. Adjourned to meet at Fulton, August 21, at one p. m.

CHATHAM.

Association convened in the Saints' church, Lindsley branch, at two p. m., March 14, 1896. Officers, delegates, and visitors, numbering about sixty, were present. Elder Leverton superintendent, George Green assistant; Mary M. Green secretary. Addresses by superintendent and assistant. The secretary then read the reports of the following schools: Petrolea, Chatham, Zone, Blenheim, Lindsley, Ridgetown, Zion or Wallaceburg, showing the total attendance to be 3,034, average attendance 142, membership 306. Treasurer's report: Received \$1.55; expended \$1.10; on hand 45 cents. The association accepted the book purchased by the treasurer for keeping the proper financial reports. Short addresses on Sabbath school work were heard from Mary M. Green, Samuel G. St. John, W. J. Badder, J. Tomlinson, W. Hewitt, Sr.

Leverton, Maggie Hildreth, and Moroni Traxler; also a word of instruction from Brn. Leverton and Green on the way Sunday schools should be conducted. It was resolved that B. St. John, of Ridgetown, be our delegate to General Convention. Resolved that the rules of the association on the tobacco question be carried out as far as consistent. The following officers were sustained for the ensuing year: Bro. Leverton superintendent, George Green assistant, G. A. McFadden treasurer, Mary M. Green secretary. A peaceful and pleasant time was enjoyed by all present. Adjourned to meet at Ridgetown the second Saturday in March, 1897. In the evening the preaching services were conducted by Bro. Leverton, Sunday morning by George Green. At two o'clock the Sunday school was conducted under new rules. At three p. m. Elder B. St. John preached. All services were well attended.

Miscellaneous Department.

MINISTRY REPORTS FOR 1896.

Two hundred and ten reports of the ministry under appointment from the church, including the First Presidency, have been received and published in pamphlet form, and they go out with this issue of the *Herald*. But the reports of the following brethren did not come to hand, either because not sent, or because of miscarriage of mail or loss in transit. The brethren will please take notice, and if they wish to report to conference, send reports to President Joseph Smith, Temple, Lake County, Ohio, and they will probably be published in the pamphlet that will contain the minutes of the acts of the conference.

The following are the brethren whose reports failed to arrive: J. H. Peters, Arthur Leverton, J. L. Bear, W. T. Bozarth, J. T. Hackett, J. B. Heide, W. S. Macrae, A. E. Mortimer, W. H. Kelley (of Indiana), J. N. Ames, F. H. Lawn, and Adolphus Edwards,—12.

H. A. STEBBINS,

Church Secretary.

ENROLLMENT IN QUORUMS.

The following brethren are notified herewith that their applications for enrollment in quorums have been received since the conference one year ago, and that such applications are on file to be drawn by the quorums when they meet to fill vacancies existing in their ranks, but that it is not likely that any quorums of priests, teachers, or deacons will be able to meet this spring for business, as the conference is too far away from the main body of the church for much of a representation to be present of the lesser priesthood. Also it is not probable that more than one, or at the best, two of the quorum of elders will be present; hence the applications will have to remain on file until another year. The following are the names of applicants:—

Elders: S. C. Andes, Bowley Arnold, D. R. Baldwin, W. W. Blanchard, N. C. Enge, Frederick Gregory, A. H. Herke, A. E. Jones, D. McGregor, J. D. Porter, F. M.

Slover, S. Reed, Arthur Smith, J. H. Tibbels—14.

Priests: A. B. Anderson, Isaac Bailey, R. Bullard, John Lentz, P. G. Lundsted, Ed McHarness, W. W. McLeod, W. T. Maitland, A. H. Mills, D. T. Shaw, W. W. Walters, A. E. Weidman—15.

Teachers: J. F. Bedwell J. E. Betts, E. A. Johnson, Edwin Lambkin, William McKee, W. A. Sinclair—6.

Deacons: A. M. Thomas—1.

Other applications were received in previous years, as acknowledged in my annual reports, and some yet remain on file until they shall be accepted by quorums.

H. A. STEBBINS,

Church Secretary.

DIED.

CURWEN.—At Lamoni, Iowa, Friday, March 27, 1896, Bro. William H. Curwen, formerly of Plano, Illinois. The deceased was born in London, England, June 14, 1837; was married in New York City, August 12, 1860, to Martha E. Pitt; was baptized May 28, 1867, by Elder H. S. Dille; was ordained a teacher at Plano, Illinois, October 24, 1871, by Elder Isaac Sheen and A. Hendrickson. He leaves wife, four sons, and two daughters. Funeral services at the residence of his daughter, Sr. Mattie Ravidou, conducted by Elder H. A. Stebbins.

RYAN.—J. T. Ryan, son of Bro. C. K. and Sr. Alice Ryan, was born March 19, 1895; died March 12, 1896. Its mother died the 4th of last April. Since then baby was taken care of by its grandma Ryan. Burial conducted by R. H. Davis.

BENSON.—At the home of her daughter, Mt. Grove, Missouri, on March 10, 1896; the wife of Bro. Jas. P. Benson; aged 48 years and 3 days. Loved by all who knew her, and most sincerely loved and deeply mourned by the home circle, in which she was loved and prized as only such a wife and mother is valued by husband and children. Husband, 5 daughters (one an infant), and 1 son mourn the loss of wife and mother.

GRANT.—Sarah C. Grant, at her home, near Bay Port, Michigan, March 11, 1896, aged 65 years, 11 months, 8 days. She was born in Walpole Township, Haldimand County, Ontario, April 3, 1830. She united with the Reorganized Church June 9, 1890; baptized by J. J. Cornish. Husband, three brothers, and eight children mourn. She endured many hardships during her life, and was sick nearly two years, but the end was peaceful; she gently fell asleep. Funeral from Saints' church, March 23; sermon from Ecclesiastes 7:1 by her son, Elder J. A. Grant. Pallbearers, three sons and three sons-in-law. A very large audience was present.

FIELD.—Ira A. Field was born August 1, 1878, at Oakland, Iowa; died February 26, 1896. Was baptized March 10, 1894, by Elder C. E. Butterworth, and was an exceptionally bright young man for his chances, living a consistent life, as borne out by reputation. He left father, mother, two brothers, two sisters, and other relatives. Funeral at Saints' chapel, Moorhead, February 23, 1896, J. W. Wight preaching the sermon, assisted by Mark Jensen.

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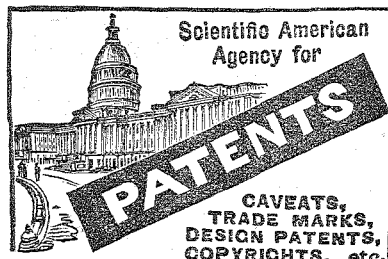
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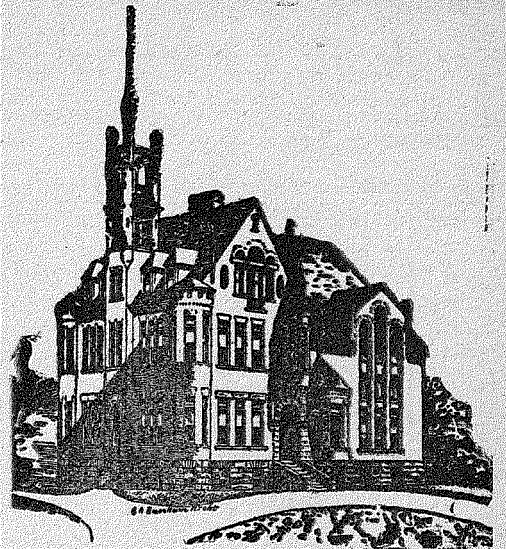
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Vol. 43.

Lamoni, Iowa, April 8, 1896.

No. 15.

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A REACTION IN GERMANY AWAY FROM THE HIGHER CRITICS.

IN these days when modern biblical criticism has attained such a sway in Germany that there is no longer left in any of the Protestant theological faculties of the famous universities of the land a single defender of the Mosaic origin of the Pentateuch, it is interesting to note that men from the rank and file of the church are arising to defend the traditional positions and are doing so with a vigor that deserves recognition. It is doubtful whether at any time during the past twenty years or more there has been such a determined opposition to neological criticism in the land of Luther as is making itself felt now. Indeed, it is beginning to look as if a decided reaction had set in. A representative discussion along this line is found in the last two numbers of the *Beweis des Glaubens*, the leading apologetic journal in Germany. It attacks on both literary and theological grounds the current ideas of the Wellhausen school. The literary analysis and views expressed are largely those propagated in America by Professor Green of Princeton, in his recent publications. From a theological point of view, the writer of this discussion urges against the newer criticism the following points:—

1. According to the reconstruction theory of modern criticism the course of Israelitish and Old Testament history is thoroughly naturalistic and excludes God as the directing and providential factor in this history. It is openly acknowledged by the advo-

cates of this theory that it is on the philosophical principle of evolution. Professor Meinhold says: "Let it not be forgotten that, as in all things, thus too in religion, the law of natural development prevails." From this point of view the existence and purposes of miracles cannot but be denied. Only natural factors and forces were operative in the production of the thought and history contained in the Old Testament. The evolution theory applied to the Scriptures must of necessity exclude all divine intervention in the normal and natural developments of religious thought, as well as also in its original production and in the history of the human race. Every account of a miracle in the Scriptures is accordingly the product of a myth, distorting the actual course of history. A special revelation given to any of the Patriarchs or Old Testament saints at any stage of the history recorded in the Bible cannot be accepted. The theory places the whole historical development on the Procrustean bed of the natural development hypotheses.

2. According to the newer naturalistic theory the historical books of the Old Testament can no longer be regarded as God's Word or as a portion of the Scriptures. The older records of the Pentateuch are all regarded as myths. The Patriarchs are not historical persons. They are, according to Meinhold, only "the Ideal Israel." History really only begins with Moses. This claim is put forth on account of the unreliability of human tradition, the existence of double and treble accounts of the same event in Genesis and elsewhere, etc.

The writer defends the historical correctness of these records on the following grounds:—

(a) Even to the present day the Oriental people display a wonderful ability correctly to remember from generation to generation a multitude of events.

(b) Double and treble accounts of the same events naturally arise in a state of society the uniformity of which brought with it such repetitions.

(c) The contradictions claimed to exist between the different parts of the Pentateuch can by a fair and honest examination be largely removed.

(d) The honest and straightforward record also of the sins and weaknesses of the Patriarchs shows that these accounts are reliable and not distorted.

(e) Anthropological representations of God's dealings with man are found in later literature also.

3. According to the newer criticism Christ is no longer the fulfillment of the law, and is accordingly no longer the mediator of the new covenant. We are told that the law was not given by Moses, that it is not a uniform or harmonious whole, but a conglomerate of legal enactments representing a period of hundreds of years, in many respects self-contradictory. Especially is the chief portion of the law, the Levitical ordinances, regarded as a "tendency" production, and prepared in the interests of the priest caste. This is in direct contradiction to the books of the New Testament. The Epistle to the Hebrews recognizes in the law one fundamental and harmonious purpose, namely, to prefigure Christ as the great High Priest. The Epistle to the Galatians declares that the Law was a schoolmaster unto Christ. Accordingly the Law is not a human production, but of divine origin. This too is the direct teaching of Christ himself, who declared it to be his work to fulfill the Law (*e. g.*, Matt. 5:17; John 5:46; John 3:14). The newer criticism is accordingly in hopeless and helpless contradiction to the teachings of Christ and the entire New Testament in reference to the origin, character, and purpose of the Mosaic law.

4. According to the newer criticism Jesus Christ can no longer be regarded as the Son of God, of Abraham, Isaac, and Jacob. The legitimate consequences of this criticism lead to the conclusion that the theology too of the prophets was the result of the natural evolution of centuries of religious thought and life. It is the opinion of Wellhausen and others that this theology of the prophets was the end of

a process the beginnings of which were heathen fetishism and totemism, and that Jehovah was originally only a national and local deity. Meinhold even calls him "the God of thunder" (*Gewittergott*). The whole New Testament conception of the Jehovah of the Old Testament is the very opposite of this. Christ calls himself the Son of God, in the sense that this God was also the God of Abraham, Isaac, and Jacob. If Abraham and the other Old Testament patriarchs worshiped steers, fetishes, etc., how can Christ be the Son of the God of Abraham?

Hence only one conclusion is possible, namely, that the biblico-historical foundations and teachings of the newer system of biblical criticism is absolutely unreconcilable with the teachings of the New Testament in every particle. The whole theory is based upon unproved philosophical premises. —*Translated and Condensed for The Literary Digest.*

THE NEW PAGANISM.

REFERRING to a recent address delivered before the students of Airedale College, England, on certain degenerate tendencies among the higher classes at the present time, *The Christian Register* (Unitarian, Boston) joins in deploring what it calls, "The New Paganism." By this is meant that disposition in society, literature, and even religion, to adopt pagan in preference to Christian ideals, to worship art for art's sake, and to promote culture without morality. These tendencies are noted in the literature of the time as represented in the productions of such writers as Zola and Grant Allen, and in the region of theatrical art where vulgar and impure displays are given the precedence and have the largest popularity. Continuing *The Register* says:—

"Then, further, there is growing up in our midst a large and increasing body of people who are often pure and noble in character, keeping all the commandments of the Old Testament, if not remarkable for the active enthusiasms and personal sacrifices of the New, who are living without any conscious recognition of God,—agnostics and indifferentists, who would be the first to admit that organized religion in any form is as remote from their daily lives as the planet Mars. They got a smattering of it when they

were children at home, and perhaps expect to be buried under its sanctions; but it is alien to them and to their interests. Paul describes them exactly when he says, 'They do not wish to retain God in their thoughts.' They are educated, esthetic, of cultivated tastes and habits; but religion, in the shape of wonder, reverence, worship, has died out of them, if, indeed, they ever had much of it, while what the author of 'Ecce Homo' calls the enthusiasm of humanity—that special virtue of the Christian religion—seldom, if ever, disturbs their elegant and luxurious selfishness. And the sad feature in connection with them is not their own estrangement from Christianity, which is bad enough, but the education of their families in the new paganism. They themselves cannot wholly escape from the Christian influences in which they were reared, and which crop out unconsciously in the midst of non-religion and irreligion. But we look with justifiable fear upon a coming civilization from large tracts of which positive Christianity has been entirely eliminated. The sour grapes eaten by the fathers will set the children's teeth on edge. 'What,' says the speaker to whom we have referred, 'will be the moral and spiritual condition of those born into an atmosphere from which the very thought of God is absent? What kind of a race will that be which has never been touched by faith in God? What kind of young men and women will those be whose childhood is passed in homes where the name of God is never heard, where prayer to him is never offered, where praise to him is never sung?' We cannot contemplate a generation permeated with paganism of this kind without trembling for the future of what we value most in the home, the state, and the nation. But it is alleged education will save them. Will it? If experience has taught us anything, it is this, that, while knowledge is power, it is not of necessity power for good. It may be, and not infrequently is, power for evil. Education offers facilities for virtuous living, but it is assuredly not the force that is capable of grappling successfully with vice. Men are not saved by it; and it is open to question whether the moral standards of living among the cultured classes are much, if anything, better than the

ideals of the common people."—*The Literary Digest.*

"THE AMERICAN ISRAELITE" ON RELIGIOUS LIBERTY.

"Eternal vigilance," says *The American Israelite*, Cincinnati, "is the price of liberty, and those who believe that the boon of religious liberty and the equality of all religious denominations before the law, which has been won after centuries of battle, can be held without constant watchfulness and effort, are most grievously in error. For on every hand we see preachers of religion, who should be seeking to teach morality, peace, fraternity, and charity, using every effort to destroy these virtues and uproot the principles upon which the fathers so wisely built our Government. The fight for freedom is not permanently won by any means. Nor will it be as long as the fanatics who have their headquarters at Pittsburg continue their efforts to have Jesus proclaimed God by the Congress of the United States and the legislatures of the various States. Not as long as the war upon the public schools is carried on by Protestant ministers under the plea of promoting morality by the reading of the Bible, Old and New Testaments, with explanations according to their interpretations. Not as long as the Catholic Church makes war upon the public school system, denouncing it as Godless and immoral, and places a ban upon those parents who send their children to it. Not as long as Catholics seek to seduce Protestants from their church and Protestants send missionaries among Catholics, and both are at work to corrupt the faith of the Jew. Until these remnants of previous centuries of bigotry, ignorance, and persecution, have passed away, the friends of religious liberty cannot lay off their armor and boast the battle won."—*Sel.*

SENSIBLE AND PRACTICAL.

Instead of being invested in cold marble or bronze, the funds raised by public subscription for a monument in memory of M. Carnot, the murdered president of the French Republic, are to be devoted wholly to the relief of suffering humanity. Eleven thousand francs, the interest on the sum raised, will hereafter be distributed annually among twenty-five widows of workmen who have been left with children without support. And Mme. Carnot has reserved the right to increase the fund by donations.

The importation into the United States of plants from China and Japan is forbidden on account of the prevalence of cholera in the Asiatic countries. Nothing holds the germs of disease so well as the soil in which the plants are shipped.

HOMESEEEKERS EXCURSION.

Homeseekers Excursion via Burlington Route, April 7 and 21 and May 5, to most all States; 21 day limit. One regular first-class fare plus \$2.00 for the round trip. Parties intending taking a trip will please confer with local agents so necessary ticket can be secured in time.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 8, 1896.

REVIEW OF "WHO SHALL DECIDE?"

It sometimes becomes necessary to retrace the steps men take in order to discourse whether there is necessity to change views, methods, or practices. The necessity for such a retracing of footsteps may occur from any one of several causes. Doubt, created from new light on the topics treated of; the discovery of error, or the attack of one holding adversely, may create a desire to go back and look over the ground once occupied.

We give herein an article by A. V. Gibbons, of St. Johns, Apache County, Arizona, criticising an article written by Joseph Smith, dated Plano, February, 1879, published in HERALD for March 15, 1879.

ST. JOHNS, Apache County, Arizona,
January 11, 1896.

Editor Ensign, Independence, Missouri.—In your issue of December 28, 1895, appears an article headed "Who Shall Decide?" written by Joseph Smith. It apparently was published in answer to several communications from the West, and of course was an answer to mine to you of November 22, 1895. But it does not answer my question, "How came you by the apostleship?" satisfactorily to me. The article is misleading in the extreme, and is not a free and frank interpretation of the law.

I will point out some of its inconsistencies: The article is based upon the assumption that the church was rejected as a whole, and became disorganized. What does that mean? If it means anything, it is that God took from earth the priesthood, or power to act, and left mankind as they were before. If at some future time God saw fit to recommit it, he would certainly honor those holy men as in the first instance, thus requiring a new dispensation. Mr. Smith's reasoning that there remained in an unorganized form men whom God recognized after a general rejection had taken place, is strange logic indeed; and that the apostleship and the higher offices in the church could come from the lesser, is stranger still; it is unnatural; and then to claim as a precedent for such action the organization in "1830," is absurd.

I wish to show you how he has willfully (it seems) misinterpreted the law in order to

brace up such a theory. He says: "An apostle is an elder; hence, those two called of God apostles were ordained to be called the first and second elders of the church. No higher priesthood attached to them than was couched in the word 'elder.'" I ask, Why were they called "apostles"? Was it a misnomer? or had they actually been ordained apostles? Read section 20, paragraphs 2, 3, Doctrine and Covenants, Utah Edition, a revelation given before the church was organized.

"Again," (I quote from article,) "from this beginning grew in fourteen years, a church numbering nearly two hundred thousand members, all the officers in which held their respective offices by reason of ordinations received under the hands of these two men."

Let me ask when "Joseph Smith, Jr., Oliver Cowdery, and David Whitmer placed their hands upon the head of P. P. Pratt" and ordained him to the apostleship, did they do it by virtue of their ordinations as elders, or did they do it by virtue of their ordinations as apostles? Now, I submit that an apostle is an elder, but an elder is not an apostle, and cannot confer the "apostleship." Oliver Cowdery said in his charge to the Twelve Apostles, "You have received your priesthood from those who have their power and authority from an angel."—History of Joseph Smith, page 154. What angel was it? Was it Peter? The Lord said that he did send Peter, James, and John to Joseph Smith the Seer, and others, who ordained and confirmed them to be apostles. (See sec. 27, par. 12, D. C. Utah ed.) Joseph said that the voice of Peter, James, and John was heard in the wilderness, declaring themselves as possessing the keys of the kingdom. (Sec. 128, par. 20, D. C.)

In view of the above facts did Joseph Smith hold the apostleship at the time he ordained Parley P. Pratt to be an apostle? If he did, Mr. Smith's theory is wrong.

Because the word "elder" is applied to all the offices in the Melchisedek priesthood, Mr. Smith rushes to the conclusion that the quorum of elders is equal in authority to the other quorums. We find in the law that in the Melchisedek priesthood, there are four degrees of authority, organized into quorums; each quorum has an organization peculiar to itself; and their duties are as varied as their construction. If the elder can perform all the duties of an apostle, seventy, or high priest, why not unite them and call them one quorum? But we find that each quorum has a duty to perform peculiar to itself. The apostle holds the keys to unlock the door of the kingdom of heaven unto all nations and to preside over all the churches. The seventy is to assist him in preaching the gospel. The high priest is to teach the art of presiding and to preside over the different

stakes of Zion. The elder is a standing minister to the church; and is an "appendage" belonging unto "the high priesthood." Sec. 84, par. 29 Doctrine and Covenants. It is the "privilege" of the elder to enjoy the blessings of the Melchisedek priesthood in his ministrations in the church; but he cannot ordain to the higher offices.

Mr. Smith, after making several quotations from Doctrine and Covenants to prove that the Melchisedek priesthood has the right to preside, establish, organize, and reorganize the church, says: "If it be urged that an elder cannot receive commands to do this work, we reply, that the case is covered by the following: 'to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the assembly and church of the first born; and to enjoy the communion and presence of God the Father,'" etc. And I ask, After receiving all these favors and privileges referred to above, is the elder then authorized to set up the Church of Christ and ordain all the offices therein? I say no, because it is not the order of the priesthood. There is not a case on record in holy writ where the lesser has ordained the greater.

Mr. Smith says: "Again, It is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen 'out of, or from among' their peers, the priesthood which they respectively hold being equal, the fact of one being chosen to preside not changing that held by him."

We are to understand by the above that the quorums are equal; and that it would make no difference which quorum was chosen from; they would still retain that office in the priesthood which they previously held. And if we did not have the law before us, we would never know but what three elders could be "chosen by the body, appointed and ordained . . . to form a quorum of the presidency of the church." The law says: "Of the Melchisedek priesthood, three presiding high priests, chosen by the body," etc., constitute a [the] presidency of the church. Mr. Smith says in substance that the priesthood they hold being equal, the selection could be made from either quorum; that their different callings in the priesthood would cut no figure. Is this not misleading?

It appears that the "Reorganization" does not consider the apostle of much importance to the church; as I have read in some of their writings, "that the church got along without apostles for five years and could have continued." But this was not the case in the apostolic age; for we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. The apostleship is the embodiment of all the

offices in the church, and from which all came.

Mr. Editor, I feel that I have already trespassed. Hoping that you will publish the above article, I remain,

Very truly yours,

A. V. GIBBONS.

The above article by A. V. Gibbons is the occasion of this review:—

“WHO SHALL DECIDE?”

“WE have frequently been tempted to place some thoughts before the Saints, in defence of the Reorganization; and one principal reason why we have not done so long ere this, has been that it would, in some respects, savor of self defence. Some things lately occurring, have determined us to offer something for the consideration of some who claim to be thinkers, and are somewhat disturbed by their thoughts, and what they seem to think the anomalous position of the Reorganized Church.

‘First, In reply to the question, Is it not a new dispensation, requiring a new delegation of priesthood and ministerial power?’

‘We answer this at once. It is not a new dispensation, as contradistinguished from the church established in 1830. Nor is a new delegation of priesthood required; other than a commandment to those already empowered to move in given directions, to the magnifying of that already given.

‘Second, If it is not a new dispensation, requiring a relegation of priesthood authority; what is it?’

‘To this we answer, that it is what its name implies, a reorganization of elements that remained after a disorganization of an organized body had taken place.

‘Third, To whom belonged the duty of reorganizing these elements?’

‘Clearly to that portion of them that remained within the rule of faith and practice, given of God to govern the body when organized; or to such portion as may have once left that rule, and had returned thereto.

‘Fourth, The question, Where was the Church during the lapse of time between the disorganization and the reorganization?’

‘It was with the remnant scattered abroad, who remained true to the principles first given as the gospel of Christ; and with any body of such remnant, numbering six or more, un-

der the pastoral charge of an elder, priest, teacher, or deacon.

‘Fifth, How could the church reorganize itself? ‘Can a stream rise higher than its fountain?’ If the priesthood was disorganized, did not paramount right remain with some one holding the highest authority, upon whom the duty rested, to ‘set the house of God in order,’ to ordain men to the higher offices in the priesthood and organize the quorums; and to whom the prerogative to ordain all others belonged; and without whose sanction nothing could legally be done to build up the kingdom of God upon the earth?’

‘The Church was organized in 1830 with six members, upon two of whom the eldership had been conferred by command of God; these two being called the first and second elders of the church. (D. & C. 17: 1.) From this beginning grew in fourteen years, a church numbering nearly two hundred thousand members, all the officers in which held their respective offices by reason of ordinations received under the hands of these two men, directly or indirectly, by virtue of the command of God, the call of the Spirit of Christ and the publicly confessed acknowledgment of the people, who by their votes said: ‘So let it be.’ The fountain whence this stream flowed, was the ‘will and commandments of God;’ (D. & C. 17: 1;) the stream, (as many apply it who object to the position of the Reorganized Church,) was the priesthood, the Melchisedek, in which is comprised all grades of authority, and any one of which is competent to the regulating and setting in order all the rest, under, and by reason of the force and power derived from the fountain. A command of God to do anything always conveys the right to do it, and guarantees to those commanded the powers necessary to carry into effect the command; hence, the command originally given to organize the church, conveyed the right, and vouchsafed the necessary power to do it. No attempt to cause the ‘stream to rise higher than its fountain’ has ever been made by the Reorganization. All that it has ever attempted to do has been to carry into effect the command originally given, and subsequently supplemented by command to the

remnants, to ‘establish the church,’ by the preaching of the gospel, the doctrine revealed to the first elder.

‘The mistake that those who so frequently use this axiom, ‘a stream cannot rise higher than its fountain,’ have always and persistently made is, that they have located this fountain in a man,—authority attaching as a personal perquisite,—and, therefore, he could confer nothing he himself did not hold; forgetting the important fact that the law, the command, the Holy Ghost was, and is the fountain, the priesthood the stream, men the channels in which the stream runs. If the exclusive right and prerogative had been vested in one, precluding the directing, controlling and governing power from acting unless through that one, then did God singularly put the work in jeopardy, and divest himself of that right which reason suggests that he has always reserved unto himself, to act independently; to take into his own hands at any time the measures for carrying out his designs.

‘The provisions of the law given of God seemed to have been ample; but, for some unexplained reason, the church were not prepared by an intimate acquaintance with those provisions, for the emergency that occurred; or else they strangely mistook the nature of the command, and the powers necessary to carry it into effect. One of the provisions, states that ‘an apostle is an elder;’ hence, those two called of God apostles were ordained to be called ‘the first and second elders of the church.’ No higher priesthood attached to them than was couched in the word elder; the whole body of the Melchisedek order being referred to time after time in the commands given to the church, as ‘elders,’ ‘the elders of my church,’ ‘ye elders of my church.’ (D. & C. 17: 9, 13; 42: 1; 43: 1, 4.)

‘Another provision of the law declares that ‘the office of an elder comes under the priesthood of Melchisedek.’ This priesthood has ‘power and authority over all the offices of the church.’ (D. & C. 104: 3.) Another clause provides that, ‘an elder has a right to officiate in his stead when the high priest is not present.’ (D. & C. 104: 6.) Another still more specific, provides that ‘the high priest and

elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.' (D. & C. 104: 7.) Again, another, pointing still more clearly to the comprehensive character of the word elder, 'the power and authority of the higher, or Melchisedek priesthood, is to hold the keys [right to act] of all the spiritual blessings of the church.' (D. & C. 104: 9.)

'This conveys to us, clearly, that if the Melchisedek priesthood is present in any of its offices, the right to organize, or to reorganize; the power to establish, build up, and confirm all the church are there; and, if directed by command of God, to perform all the work necessary. If it be urged that an elder cannot receive commands to do this work, we reply, that the case is covered by the following: 'to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the assembly and church of the first born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant' (D. & C. 104: 9); which appertains to and applies of right to all officers of that priesthood, that of elder being one of them.

'Again, It is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen 'out of, or from among' their peers, the priesthood which they respectively hold being equal, the fact of one being chosen to preside not changing that held by him. Hence, when organization required these officers at the beginning, authority was found in the body, by command, to ordain them; and when reorganization again demanded similar officers, authority was again found in the body, by command, and the work was done.

'If there was one, and one only, to whom the prerogative attached, and whose assent or dissent, made void, or legalized all acts done in the progress of building the kingdom, so-called; then this one, whoever he might have been, took the place of, 'Thou shalt take the things which thou hast re-

ceived, which have been given unto thee in my Scriptures for a law, to be my law to govern my church.' (D. & C. 42: 16.) This has been objected to by the Reorganization; which has insisted that the law, and he who gave it, are the first authorities in the church. Hence, to assume that no act could be legal if unqualified by the approval of this person who was supposed to have been invested with supreme priesthood authority, was to deny the sanctioning power of the law and its giver, as exemplified in the cases, 'Separate me Barnabas and Saul;' and 'This is my beloved Son in whom I am well pleased.' The ground occupied by the church has been; what God clearly commands must be done; what the Spirit confirms, though it might be dictated by human wisdom, that is correct. 'Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.' (Gal. 3: 15.)

'The Reorganization early took the position that morality, honesty, virtue and obedience would insure equal blessings to all; that there were no individuals exempt from the operation of the saving efficacy of the gospel, neither by reason of place, birth, nor importance; and therefore, the work of God could not and would not depend for an existence upon the earth to some privileged repository of priesthood, who, no matter what his acts or teaching, held, or could hold other co-workers in abeyance.

'To admit the theory that some one man did hold the only priesthood prerogative and right to act, without whom no organization could be legally effected, is to place the existence of the church as a visible aid and tangible help to the salvation of the human race, upon a precarious chance,—the chance that this one man should live, be wise, good, a worthy example, a willing, ready and active worker; and if any one of these qualities should be lacking, then the work would be frustrated, no church could be established; man's hand would turn the keys upon the Emmanuel, the anointed one, the Christ. Human sagacity might so have arranged the affairs of an earthly kingdom; but divine wisdom could surely have made no such mistake. There may be men in existence who claim that they are the ones who thus

stand in the place of the axis upon which the spiritual world and work of God turn for poor humanity; and that unless the Lord and his human instrumentalities choose to arrange the wheel, and wheels within a wheel, of church government, organization and gospel labor, upon and with reference to this axis, the whole business must stop; but we sincerely hope there are none of them in the Reorganization. If there were such a man and he should die, churchly learning and gospel wisdom would die with him, and human hopes must be buried in his grave.

'But,' it is urged, 'such a man would not die; God would not let him die!'

'Moses was the man who led his people out of bondage, and gave emancipated Israel the tables of the law; yet Moses died, not entering the promised land. David disenthralled Israel from the Philistine yoke, yet David was not permitted to build the temple. Jesus fulfilled the law, and gave the crowning means of redemption to man, yet he died, and all hope of the many died with him, to rise only when by his resurrection the disciples were made to know that in his rising life had been given to his body, the church. Joseph Smith, to whom the fact was made known that Christ had a people upon the earth, whom he would call by a republication of the gospel message, and who was permitted to live to organize, by command, co-workers fitted and qualified for the dispensation in which they lived, died long before the work which the church must necessarily accomplish to fill the grand mission claimed for it had been done. Did wisdom die with Moses, David, or Joseph Smith? We apprehend not.

'Upon Joshua fell the labor left when Moses was taken away; upon Solomon rested the burden of building the temple; upon James, Peter and John and all the disciples was cast the propagation of the gospel of peace, with Jesus as the Christ, after the tragedy of the cross and the triumph of the resurrection. While those upon whom depended the work left by each of these, prosecuted their labors in accordance with the genius of the work as begun, and in keeping with the message entrusted to them, so long there seemed

to follow great success; but Israel went widely astray after Moses and Joshua; the church was gradually submerged in departure from the faith after Christ and the disciples.

"When Joseph Smith died, he left a work which was to be proved a grand one. Those upon whom the first burden of the labor fell, had ample opportunity and means to know what the genius of that work was. An organization had been created by command, and growth, that challenged respect and admiration. Its spiritual power for good was being felt wherever its co-working laborers went. The life-pulses of that work, everywhere gave token that the Spirit of Christ was following the message; and that his supervising care was watching over it. So long as the workers kept within the lines of their message, the power that built them at the beginning built with them. But change came; the fabric began to shake. Ambition and lust of power and the flesh, usurped the places where single-heartedness and devotion had been; prosperity turned the leaders giddy; with giddiness came folly; hundreds of the honest and faithful, who, like Joshua, had testified truthfully, grew faint, remonstrated, then rebelled and scattered like sheep upon the mountains. Valiant men sprang out of the ranks, and essayed to stop the current of spiritual retrogression in vain; they were swept aside. Some kept battling away, calling upon modern Israel to return to the Word, to stay and inquire what the work demanded at their hands; but few heeded the call. The only body of any number that remained together for any considerable length of time was one that had incorporated into the doctrines originally received something in spirit and practice foreign to them. The result was, that large numbers of those who had received the first teachings were to be found in almost every quarter of the land, isolated and in groups, differing widely from the prevailing faction, and differing more or less from each other; all bewailing the scattered and fallen condition of the church, and anxiously enquiring of each other and the Lord, 'What shall we do?'

"At length the united, or strangely

unanimous cry of these scattered and suffering ones was heard; almost simultaneous inquiries received separate but agreeing replies. The Lord, true to his promise and his care of his people, sent out the Spirit to fulfill his word. The people that were left thus scattered began to gather themselves together, and in conferring began to consider the law by which the church was to be governed. The Spirit aided them, a command was received, and history repeated itself. Those whose purposes were to serve God and him only; whose hearts were set to do his will, waiting only his direction, were shown that there was a remnant remaining, with whom was left a sufficient degree of authority to do what was commanded, and the Reorganization was a fact, an existent, tangible reality. The question of authority to organize was sprung at an early day, thoroughly discussed, and agreement finally reached. It was found that in several instances branch organizations, which had been established in the days of Joseph, the Martyr, under the ruling of the church as then organized, still remained, retaining their organization, form of worship, and declaration of belief, unbroken and undisturbed. This simplified the character of the defence set up by the elders, who were elders of the church before the death of Joseph and elders of the reorganized one, elementary fragments, remnants of the people of God. The principle was announced, Sunday, June 13th, 1852. 'We believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day, wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants.'—*Hist. of R.* p. 3.

"This principle became one of the underlying sills upon which the church fabric rested; and when it was supplemented by what followed, the ground work for success was laid.

"Resolved 'That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon and Book of Doctrine and Covenants.'—*Hist. of R.* p. 4.

"Here is an element of strength that must enter into the discussion of the claims of the Reorganization. If one or more of the branches of the

church, organized between the years 1830 and 1844, were found to have retained their organization untouched by the spirit of apostasy, and unbroken by the assaults of false doctrine, there was found a witness, who, like Joshua, had testified truthfully, and was found sufficient to the work of reorganizing the hosts of Israel. We believe it to be susceptible of proof that there were two, if not three, one at Beloit, one at Zarahemla, Wisconsin, and one at Jeffersonville, Illinois. The latter was built up by Elder Thomas P. Green, who was sent into that region of country by Joseph Smith the Martyr, himself, and was there at the death of Joseph and Hyrum, in 1844, retaining his branch in the truth.

"Here, as in 1830, the elements from which the Church was created, existed; here, as then, commandment guaranteed authority; the channels of manifestation existed, priesthood having already been conferred, the right to act was given and the duty of the priesthood made clear. The charter of their Christian liberty was declared to be the law which had been accepted by the whole Church in solemn assembly, and each and every claim not in harmony and keeping with that charter were denied. The result of constant adhesion to that line of policy, that rule of conduct, faith and practice is clearly seen. The tide of prosperity that rolled unchecked from April, 1830, to June, 1844, gradually receded before the 'iniquity' that came in 'like a flood,' until almost everywhere the name of Mormon stank and was a synonym for evil; until scarcely an organized branch of the polygamic faction was found in America, except in Deseret. Further on, the tocsin of reorganization was heard. It sounded faintly and feebly over the wastes of spiritual Babylon; but here and there it reached the ears of the scattered captives, who took up the cry, until it reverberated from hill top and valley, until from three lone, solitary folds, the number has grown to many hundred folds; the 'Spirit of the Lord raised up the standard,' and it has been carried by earnest men along the front of the battle, cheering the wayworn and weary, and making firm the strong. One by one the claim-

ants to the royal place have passed away, until only the polygamic departure and the Reorganization stand face to face upon the field. Which shall yield remains for the future to determine.

“Sixth. Where was the present leader of the Reorganization? and why did he not come into notice before 1860? What of the interval? Where was the priesthood during the time from 1844 to 1860?

“These questions are easily answered in the light of what has already been presented. The present Joseph Smith was where his father had left him; a member of Christ's body, properly baptized and confirmed, dwelling in the city where reposed the ashes of his father and uncle, ready to perform his life-work when pointed out to him. The reasons why he did not come into notice sooner is that he was not sooner made aware of his duty. When his duty was pointed out in the winter of 1859 and '60 he did not tarry longer; and in obedience to call, in fulfillment of prophecy and in accordance with the wisdom directing the reorganizing effort, he put himself in the way of the work. He could not have come sooner in consistency, and he makes no apology for the delay.

“It is the belief of the writer that no effort would have been successful in resisting the tide of evil which was creeping over the Church prior to the Reorganization. The spirit of confusion and adultery seemed to have a period of undisputed sway. Men would not listen to the voice of faith; and although the apparently ruling majority were boldly met and their abominations denounced by faithful, warning witnesses, who knew and know the truth, they were laughed at and derided,—the time had not yet come. The Spirit of the Lord was at work among the faithful; the spirit of mischief among the unfaithful. The Lord was watching over his own. In June, 1852, a public assembly in which the unbroken branches—the remnants—were represented, was held; and there the ground of hope for the Latter Day Saints was retaken and reaffirmed. This declaration of principles was opportune, for on August 29th of the same year, the dogma of ‘plural mar-

riage’ was announced in Utah. That which had been at work in the hearts of the children of disobedience until secrecy was no longer possible, now raised its formal head. Untruth put on the livery of heaven to shield its devotees; but truth though seemingly slow, had recorded her solemn and dignified protest months before. The quiet grandeur of righteousness was now arrayed against the brazen effrontery of crime against the law of the land and transgression of the law of God, as given to his Church in 1830 and 1831, ‘a righteous law’ and sacred then. All this was taking place during the interval; the powers of church organization and government conferred by the divine mind for the last time, ‘incapable of annihilation’ had remained with the people; and in their exercise, by the command of God, at the opportune time, provided the means of escape and defense. Eight years from the death of Joseph and Hyrum the Apostasy was completed in the public declaration of its shame. At the same time the standard against iniquity was raised; the enemy was now an open one, and was declared against by the Church, the faithful remnant. Two months before the polygamic faction had submitted to the shackles of error put on the people by Brigham Young, the affirmation of the principles of safety had been completed; and thus a solemn protest against that enslavement had been made. This we believe to have been wisely provided for by the Lord, that the Reorganization might have the surer foundation. Eight years after this, the son of the Martyr, by divine direction, became identified with the Church, the body remaining true to the doctrines of the Church into which he [had] been baptized, and the spirit of which he had received under the hands of his father. The conditions of the work seemingly demanded him and he was added to its workers.

“The priesthood, so far as ordained men constitute the priesthood, was scattered here and there over the whole land; some in transgression wilfully, some ignorantly and some innocently; some in despair; some in suspense and anxiety; some in hope; some dejected; some in infidelity, rank and gross; some in doubt, and

some in confident expectation; but so far as delegated authority from God makes priesthood, the priesthood right to act in the name of the Church as ministers for Christ, remained with the faithful elder, priest, teacher and deacon, who had not bowed to Baal, nor spotted his garments with unholy lust. And if there had been no more than a Joshua, the son of Nun, and a Caleb, the son of Jephunneh, there would have been enough; but as there were more, there were more than enough.

“The powers of government, and the ‘law, to be my law, to govern my church,’ (D. & C. 42: 16,) had been conferred; divine wisdom had dictated both. The purpose for which they had been conferred had been clearly set forth; the design unmistakably stated. Neither design nor purpose contemplated a hierarchy of priestcraft and oppression, of lust, wealth, priestly aristocracy, or power. When, therefore, leading men, ordained men, either knowingly and willfully, ignorantly and blunderingly, or themselves innocently deceived and deceiving, introduced that which subverted the design and turned aside the purpose, their right to act ceased; the ‘amen’ was spoken ‘to their priesthood,’ and they unchurched themselves; they had spoken that which the Lord had not declared, and had spoken presumptuously, they were not to be feared. Hence, the design and purpose remaining unchanged, those to whom had fallen the lot to be instrumental in carrying them out who remained faithful to their trust, must be acknowledged of God. That they were and are so acknowledged of God in the Reorganization we are most certainly assured.

“This then answers the query as to where the priesthood was during the period between June, 1844, and April, 1860. The Reorganization has not claimed a new dispensation; have denied that one was necessary: and any one reading the Doctrine and Covenants, must discover, that a claim to a new dispensation, a new revelation other than a direction to already authorized messengers, disposes of the question of succession of work and creates a new body of Christ; and fond and slow as many fancy that the Reorganized Church has been, it has

not been so foolish as that. The men properly received into the Church prior to 1844, who present themselves to the Reorganization for identification with that body, are only asked to verify their original reception, and state their desire for affiliation; these are held to justify their reception and fellowship. The position they occupied, within the rule of organization provided for in the law, is accorded to them as of right, upon a proper confession of faith. No other body of believers growing out of the latter day work has, as we believe, ever taken this ground; but all have held it essential that all applicants must be baptized into the specific order to which their application was made. It was not the individual that they feared, it was the application and working of the principle. They supposed some precious prerogative would be jeopardized by the acknowledgment of a principle that might possibly take in a wide range, that might involve the return, in mass, of other bodies holding similar offices and officers to fill them. The Reorganization stated and affirmed the principle, and have abided by its just issues.

"The question is rapidly nearing the solution. The Reorganization is occupying the ground it first assumed, and morally and socially is standing more firmly than ever before. The blows it could strike but feebly at the first are being restructed with earnestness and force. The energizing forces of gospel truth are at work; and except for internal dissensions, private brawls, priestly jealousy and contentions, alike contemptible and disgraceful, an era of spiritual prosperity is again upon and before us. The issues are being fairly made; the refuge of lies is being uncovered; the day at hand when it may be properly said to Latter Day Saints of every shade of belief and unbelief, 'choose ye, this day, whom ye will serve;' decide ye, upon which side you will be found, the side of primitive Mormonism, the law, virtue, and ultimate peace; or the side of rebellion, subverted law, lust, and ultimate disgrace.

"JOSEPH SMITH.

"PLANO, February, 1879."

The inference that the article, Who Shall Decide? was written "in answer to several communications from the

West," is like some of the other inferences made in the criticism of Mr. Gibbons, without support, as nothing is found in the article itself warranting the inference. Mr. Gibbons writes that the article "Who Shall Decide?" "is misleading in the extreme, and is not a free and frank interpretation of the law," and proceeds to point out some of its inconsistencies, or states that he will. In doing this he proceeds upon a direct misconstruction of what was written, and on that misconstruction carried all the way though his criticism he argues and makes unsustained statements as conclusions. He writes that the article "Who Shall Decide?" was based upon the "assumption that the church was rejected as a whole and became disorganized;" then proceeds to state, "What does this mean? If it means anything, it is that God took from the earth the priesthood, or power to act, and left mankind as they were before." This conclusion is an inference only, and has no warrant in the article criticised, and is so far from being correct that the position taken on the point is precisely to the contrary, that notwithstanding the departure from the faith, and the consequent rejection of the church as a whole, the priesthood and the right and power to act attached to and continued with individuals, who had remained in the faith, hence were of the church. Having made this blunder in understanding what the base of the arguments in "Who Shall Decide?" was, it is easy to see how Mr. A. V. Gibbons failed to comprehend the argument made.

It is a well-known and long established principle in law, both ecclesiastic and secular, that where a church, or a number of believers have become members of a recognized body, having a name and a confession of belief, and rules of organization and procedure, no change can be made in confession of faith, or rules of procedure, by which those rules and principles of faith are denied, reversed, changed, or abandoned, against the wish, knowledge, and consent of the membership. And if any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons

thus remaining true to the original faith are, and of right ought to be held to be the original body, or church. This is good law and is plain common sense. It agrees with the revelation of God to the church of Jesus Christ of Latter Day Saints, given in May, 1829:—

And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish on my Rock, and the gates of hell shall not prevail against him.—D. C. 9:17 Lamoni Edition. (10, Utah Ed.)

The reference made by Mr. Gibbons that the contention that men remained authorized to act in the calling and offices to which they had been called and ordained under the rule of the Prophet Joseph Smith, after the church as an organization had been rejected, is "strange logic," comes with bad grace from one who should be acquainted with the history of the latter-day work. The organization of the church itself was not until April 6, 1830, and yet men had been preaching and baptizing for months; and only six out of a possible membership of thirty were present on that occasion. The principle obtained there and then; that "wherever there were six, or more regularly baptized members anyone of whom was an elder, priest, teacher, or deacon, there was the church."

The priesthood of these men 'had been hid with Christ in God.' They were entitled to it by the "lineage" of their "Fathers" (D. C. Sec. 84, par. 3; Utah Ed. 86), and it required only the command of God to authorize them to act and set them at work. The world had been without this command. A great and terrible apostasy had occurred; men had been seduced from the right ways, the ways of the Lord; the Adversary had taken advantage of the ambition and lusts of men, and evil and seducing dogmas had been introduced and the people led away; until the right to act was denied unto men. This right to act was restored by the coming of the angel and men were called and ordained, and the priesthood conferred for "the last times." (D. C. 26, par. 3; Utah 27; 32:1; Utah 33.)

The writer of "Who Shall Decide?" knew that the dispensation involved this conferring of the priesthood for "the last times," hence did not make

the mistake of presuming that the Reorganization meant, or could mean a new dispensation. Nor did the disruption of the church at or after the death of Joseph Smith necessarily involve the taking away of the priesthood, or power to act, from the earth as this critic assumes.

The church existed from April 6, 1830, to the calling and setting apart of the apostles some four years after; and no one cares to dispute the right of those men who were called to be the first and second elders in the church to act in all that God commanded them to do.

Mr. Gibbons has made the common mistake that all the divisions of the Latter Day Saints except the Reorganized Church have made in failing to distinguish between the priesthood and the offices in the priesthood. If the revelations given to the church from the first are of value, then there are but two priesthoods, the Melchisedek and the Aaronic. So states section 104; (Utah 107). The priesthood by virtue of which an elder is called and ordained and acts as a servant of Christ and the church is the Melchisedek, and the priesthood of an apostle is just the same. The office and work may and do differ, when the quorums are organized, their priesthood is the same. Any argument based upon any other assumption must fail when examined.

Oliver Cowdery's charge to the "Twelve Apostles" does not change this plain acceptation (for it is not an interpretation) of the law as stated in the section of the book referred to.

Again, this critic mistakes the position taken in "Who Shall Decide?" in that he assumes that the writer states that the work done by Joseph Smith, Oliver Cowdery, and others was done by virtue of their office as elders only.

The argument in that article was that *by command of God* any officer in the Melchisedek priesthood could ordain any and all other officers necessary to the carrying on of the whole work of the church. No other conclusion can be reached or maintained.

We quote from section 19 (Utah 21), paragraph 3, last half of the paragraph the following:—

Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you,

that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name; and the first preacher of this church unto the church, and before the world; yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews, also. Amen.

To use Mr. Gibbon's own language; "Why were they called" elders? "Was it a misnomer?" In the quotation given above Oliver Cowdery is commanded to ordain Joseph Smith, because he, Oliver, himself, was an *elder* under Joseph Smith's hand. Why should this order be given to Oliver because he was an elder? Why did not the Lord say, Ordain my servant Joseph Smith, mine apostle; because you are an apostle under his hand? If Oliver Cowdery as an elder was thus commanded to ordain, is it not *prima facie* evidence that he as an elder could legitimately so ordain, by virtue of that commandment? This command was given April 6, 1830. The contention in "Who Shall Decide?" on this point is that an elder because holding the Melchisedek priesthood, may when commanded of God do anything that any officer in that priesthood may do. To this agrees in spirit the 43d paragraph of section 104; (Utah 107:98), of the Doctrine and Covenants, a revelation showing the order of the priesthood:—

Whereas, other officers of the church, who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

If Mr. Gibbons will read as he should, with open eyes, he will see that neither Joseph Smith in the article "Who Shall Decide?" nor any others of the Reorganized Church can justly be made responsible for the parallel standing made between the officers in the church, so far as priesthood is concerned; it was made by Him who gave the vision. The twelve (apostles), the seventy, are required to travel, other officers, including the elders, may hold "as *high and responsible offices in the church.*" This too is not an interpretation but a direct statement by the law, the word of the Lord to the church. The position taken in "Who Shall Decide?" was, and is taken from the law and is consistent therewith.

Mr. Gibbons errs again when he states,

Because the word "elder" is applied to all the officers in the Melchisedek priesthood, Mr. Smith rushes to the conclusion that the quorum of elders is equal in authority to the other quorums.

This shows that Mr. Gibbons neither reads the law, nor the article correctly. Mr. Smith nowhere stated that the quorum of elders was equal in authority to the other quorums. Mr. Gibbons should have known that there are three quorums that in their decisions are made equal, the three presiding high priests, (the Presidency), the Quorum of the Twelve, and the Quorum of the Seventy. These three the law makes equal. The same law makes all the "other authorities or offices" under God and the Son, in the church to be "appendages to this priesthood," the Melchisedek. (D. C. 104; 107 Utah.)

The same law, states that "an elder has the right to officiate in his stead when the high priest is not present." Who makes these to hold similar right to act? (D. C. 104: 6; 107 Utah Ed.)

The same law states that

The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.—D. C. 104: 7. (107 Utah Ed.)

Who makes the high priest and elder the equal to higher authorities in the church, in this citation from the law?

These citations from the law support the positions taken in "Who Shall Decide?" It was because of them that the article in defense of the Reorganization was written.

Mr. Gibbons misconstrues the position taken in "Who Shall Decide?" again in this way; he states:—

Mr. Smith says, "Again, it is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen 'out of, or from among' their peers, the priesthood which they respectively hold being equal, the fact of one being chosen to preside not changing that held by him."

Mr. Gibbons assumes this to mean thus:—

We are to understand by the above that the quorums are equal, and that it would make no difference which quorum was chosen from; they would still retain that office in the priesthood which they previously held.

He tries to make this apply to the choosing of three elders from the

quorum of elders to form the First Presidency, etc.

The meaning of the statement is this: The law provides that out of organization there grew the necessity for presiding officers. These are chosen from among those presided over; the Presidency is formed by the choosing, appointing, and ordaining three, who shall be, after their call and ordination, three presiding high priests, to preside over the Melchisedek priesthood. All the qualifications mentioned in the paragraph of the law in which this necessity for presiding officers is stated is that they are of the Melchisedek priesthood. Elsewhere it is stated that the President of this High Priesthood is to be appointed by revelation. The President of the Quorum of Twelve is to be one of the Twelve Apostles; the Presidents of the Seventy are to be of the Seventy, not of the Twelve, nor of the High Priests, nor of the Elders' quorums; the President of the Elders' quorum is to be an elder; of the Priests, a bishop or a priest; of the Teachers a teacher, and of the Deacons a deacon, each quorum as such being presided over by one holding the priesthood of that quorum. Hence Mr. Gibbons misled himself in his criticism, and makes it improper and inapplicable.

Taken as a whole the criticism is faulty, and does not criticise. And we suggest that as the intervening sixteen years since the article was penned has not changed our opinion, Mr. Gibbons read it a little closer, and see if he cannot discover the one clearly made proviso that the *command of God* is the authority upon which the church was first organized, by which Joseph Smith and Oliver Cowdery baptized and confirmed and ordained each other; and that by the same royal mandate, there remaining after the disruption at Nauvoo officers holding the Melchisedek priesthood such officers could establish, build up, and reorganize the church.

In this we may not have answered to Mr. Gibbons' satisfaction, but we have answered according to the law, and have not attempted to evade any of the responsibilities that the law imposes. Jesus was greater than John, yet John baptized him; and the baptism was acknowledged of God.

The prophet that anointed Saul to be king, was not the superior to the king, but by the command of God he set him apart to be the king.

What God does by his servants he does by himself; what a man does by an agent he does by himself. What God commands to be done he gives authority to do.

The church having been duly organized, the means of its perpetuation was provided in the laws given to it; and the powers of its government, like the powers of the government of the Colonists, given by God, were "incapable of annihilation," and when those placed in authority perverted and abused their prerogatives, those just powers of self-preservation and government returned to the people as provided. "Nevertheless, through you shall the oracles be given to another; yea, even unto the church."—D. C. 87:2. (Utah Ed. 90.)

THE GENERAL SUNDAY SCHOOL CONVENTION.

THE sixth annual convention of the General Sunday School Association convened in the Temple, at Kirtland, Ohio, on Friday, April 3, 1896, at two p. m. The program provided for a morning session, but a sufficient number of delegates to do business did not arrive until the noon hour.

The Superintendent not being present the assembly was called to order by Sr. Anna Salyards, the Assistant Superintendent. The hymn, "Send us showers of blessing," was sung, and prayer was offered by Bro. J. F. Burton, of California. By request of the Assistant Superintendent and by action of the body Bro. F. G. Pitt was chosen to preside during the convention sessions. Being authorized to appoint a committee on credentials he nominated Brn. J. F. Mintun, F. M. Sheehy, and T. A. Hougas.

Bro. G. W. Robley, of Rhode Island, then delivered an address of welcome. The speaker reviewed, to some extent, the growth of the work of the past, calling attention to the demands and labors of the present and future, to the work of which all who had gathered in its interests were welcomed and encouraged to continue actively.

The hymn, "When we meet safe at home in the morning," was sung,

when the minutes of the convention of 1895 were read by the Secretary, Bro. W. N. Robinson.

The committee on credentials reported. Report adopted, committee continued.

The reports of officers was next in order.

The Secretary stated that he had not received a report from the superintendent.

The Assistant Superintendent stated that she could not report any work done as assistant because none had been given her to do, and that she had not been consulted concerning the work of the association; that she was obliged to make such statement in answer to the call for her report.

The Secretary presented the following report:—

SECRETARY'S REPORT.

My report of the work done during the past year is perhaps best covered by a statement that I have occupied quite a considerable time in attending to the various duties that devolve upon the Secretary of the General Sunday School Association. These duties are defined in the Constitution and By-laws, as a record to be kept of the districts and schools by their reports; a report be prepared for the General Assembly, annually, and keeping the meetings of the annual sessions.

There is involved in this work the necessity of a great deal of correspondence relating to the making of accurate reports and incidentally there comes many questions of work in general caused by the association still being in its early youth and the consequent absence of complete information, as we hope some day all members of the association will have.

By coöperation with the Superintendent, I have answered a great many letters and have attended to the labors as above outlined as best I could. For two years prior to this we corresponded with the general missionaries of the church, sending them various Sunday school literature, circular letters, etc., but this year our Superintendent thought best not to have this done. We did, however, distribute quite generally a letter discouraging the workers of Sunday schools from selecting the users of tobacco as their officers or teachers. A more detailed report of this will be read before you later.

There is one thing I believe the association could do to have the Secretary feel freer in his labors during the year without necessarily amending the Constitution, and that is by general consent, or by special instruction, permit him to attend to a great deal of the correspondence of the association with the consent and through the instruction of the superintendency.

The Constitution provides for the Superintendent attending to the correspondence, sending out the printed instructions, etc.

All this requires a great deal of time for the Superintendent, whereas, if it was simply required that he have the oversight and direction of this and the Secretary to attend to the clerical work, more time could be used by the Superintendent in attending to other duties, such as traveling and instructing the various districts, associations, and schools.

The reports from the district officers indicate a desire to see more of the general officers and from them receive increased life and energy which come from receiving personal instruction and information relative to the general and special features of the association and Sunday school work.

This was illustrated quite forcibly to my mind last summer when on a seven weeks' pleasure trip through the East. The schools we visited and the workers we talked with seemed anxious to hear from the work in general, and where improvement was needed, showed a keen desire to know what should be done to accomplish the best results for the cause. This trip ended with the Logan reunion, where they had the best series of Sunday school meetings I have yet had the pleasure of attending.

The growth and improvement of the association is perhaps best shown by the statistical report which I have made quite full and complete this year.

He also presented an exhaustive statistical report in detail, from which we make the extracts that follow, from the footings of "totals." The entire report may be published in full when completed, for the information of those interested in the Sunday school department: Total number of Sunday schools in district associations in the year 1895, 163; in 1896, 174. Membership 1895, 8,154; 1896, 8,589. Number of scholars in schools not connected with district associations, in 1895, 168; 1896, 179.

The report was received and ordered spread upon the minutes. The report of the treasurer, Sr. C. B. Kelley, of Lamoni, Iowa, was read and referred to an auditing committee consisting of Brn. Myron Fisher, A. H. Mills, and T. W. Williams. A summary of its receipts and expenditures shows the following figures: Balance on hand last year \$928.18; cash receipts from *Quarterlies* issued at Herald Office, and from interest on amounts loaned Herald Office, \$1,788.10; due from subscribers to *Quarterlies*, \$203.30; total receipts, \$1,991.40. Expenditures: Editing *Quarterlies*, \$420.00; Herald Office, \$1,107.45; E. A. Blakeslee expenses to Logan, Iowa, \$28.56; A. H. Mills, on music committee work, \$2.00; postage, etc., \$4.86; total \$1,562.87. Balance on hand \$1,356.71.

The committee appointed in 1895 to issue a circular to various districts and schools expressing disapproval of the practice of tobacco using, reported that it had issued a general circular, as follows:—

To Bro. ———, Supt.,

Dear Brother:—By resolution of the General Sunday School Association, we were instructed to notify you of their disapproval of the selection of officers and teachers of the various schools in your district who are addicted to the use of tobacco. A moment's reflection upon your part will satisfy you as to the wisdom of this resolution. Children to a large degree are copyists and partake very largely of the habits of older persons with whom they are associated. What father or mother is there in the church who would wish to have their children grow to manhood having acquired the habit of chewing and smoking tobacco through the example set by the officers or teachers in the Sunday school? We doubt if we could find one true Latter Day Saint who would approve of such a course for their child.

This being true (and we assume that it is) then it is our duty as officers in this work to secure as officers and teachers in the various schools those who will set proper examples of morality and cleanliness. You will kindly notify the schools in your jurisdiction and, we trust, cooperate with them in securing the enforcement of this resolution of the General Association.

Ever praying for the success of the work, we are, in bonds of truth,

E. A. BLAKESLEE, Supt.

W. N. ROBINSON, Sec.

The report of committee was adopted.

Brn. F. M. Sheehy, T. W. Williams, and G. W. Robley were appointed to furnish information concerning the convention and the general Sunday school work to representatives of the public press.

Bro. T. A. Hougas was chosen chorister, A. H. Mills and Sr. Ada Clark organists for the convention.

The privilege of the floor was extended to all members of the ministry present. Hymn 102 Winnowed Songs was then sung, when the assembly was dismissed with the benediction.

The weather has been and yet remains quite cold and the attendance is much smaller than at other conventions. For these reasons the life and interest of the convention work has not yet been as highly developed as at former gatherings. However, an excellent spirit prevails and unity of heart and purpose exists among the delegates to such an extent that the progress being made is quite satisfactory.

The evening exercises were opened in the usual manner. The feature of the evening was a paper on "Securing and retaining attention," written by Sr. Ruth M. Sheehy, of Boston. Discussion of the paper followed and was participated in by Brn. R. S. Salyards, F. G. Pitt, J. F. Mintun, C. D. Carter, T. A. Hougas, and G. W. Robley. The primary class work and address provided for in the program were omitted, those appointed to take part not being present.

WHAT DOES THIS MEAN?

AMONG the bills introduced in the Utah Senate is one by Senator Sutherland, which, as reported in the minutes of proceedings as published in the *Deseret News* for March 17, is to the following effect. We give the extract below:—

POLYGAMOUS CHILDREN.

Sutherland introduced S. B. 120, which is entitled a bill for an act to legitimate the issue of bigamous and polygamous marriages, born on or prior to January 4th, 1896, and declaring their heritable and other rights. It provides that the issue of bigamous and polygamous marriages, heretofore contracted between members of the Church of Jesus Christ of Latter-day Saints, born on or prior to the fourth day of January, A. D. eighteen hundred and ninety six, are hereby legitimated; and such issue are entitled to inherit from both parents and have and enjoy all rights to the same extent and in the same manner as though born in lawful wedlock. The act is to take effect upon approval.

There is a certain amount of curiosity in the minds of some whether this bill introduced by Senator Sutherland should apply later than the date of the issuing and adoption of the manifesto of President Wilford Woodruff. As the acceptance of the manifesto is understood by the outside world away from Utah to have been the ending of polygamous marriages in the Utah Church, it would seem by this attempt at legislation to make polygamous children legitimate, thus legalizing polygamous marriages, that such legislation should not be made to apply to marriages entered into later than the date of the adoption of the manifesto abandoning it.

It has a peculiar look, this bill, and is in effect *prima facie* evidence that there have been continuing polygamous marriage relations, not only to the adopting of the manifesto, but all the time prior to January 4,

1896, the date sought to be fixed by the bill.

The outside world have been asked to believe that the abandonment of the dogma and practice of polygamy by the Mormon Church was done in good faith and was final. This bill suggests strongly that the outside world made a mistake; that no such thing was intended.

It should be suggested, if not insisted upon, by some up to date senator, that the bill in the form it is presented in the report published in the *News* is highly objectionable in this, that the marriages referred to in the bill, the issue of which it is intended to legalize, are the marriages between members of the church, the hitherto polygamous church in Utah, and in this is a species of direct and mischievous legislation. The bill is an attempt to legalize bigamous marriages and their issue. Why should the bigamous marriages contracted prior to January 4, 1896, between the members of the Church of Jesus Christ of Latter Day Saints be legalized, and the bigamous marriages contracted by other persons not members of that church and the issue of them be left unprovided for, and their illegality emphasized by such legislation? Is there any just reason for the one not applicable to the other?

This bill of Senator Sutherland has a peculiar look, and before it becomes a law it should get an airing in discussion that will test both the propriety of it and its probable constitutional legality, if it should get into the United States Courts.

HERE'S A CHANCE.

A SISTER writes to us thus:—

In Doctrine and Covenants 86:1 it says that tobacco is an herb for bruises, and all sick cattle, to be used with judgment and skill. Now who has got that judgment and skill to give others instructions how to use tobacco? As we have got a valuable cow sick I thought of this statement. Who will answer for the good of all?

Somebody must have an idea what the ways in which this weed of weeds can be safely and wisely used as a medicine are. Will they give us an article on the subject, and oblige the sister and others? We will wait awhile and if two or more articles are sent will use the best one presented, with added comment on the topic. Let us hear from you.

EXTRACTS FROM LETTERS.

BRO. JOHN R. EVANS, New Canton, Illinois, March 28:—

Have baptized twenty-one since last Sunday, and last night six more gave their names for baptism. Have preached every night for seven weeks.

T. W. Davis writes from Amador City, California, March 18:—

I was ordained a teacher by Brn. D. F. Richards and W. B. Farley. Have preached in Gallup, New Mexico, and in Plymouth, Nashville, Drytown, and Amador City, California. Have been alone with my family nearly all the time. Feel strong in the faith. Found some Saints of the old church, and asked them if they would come back again, and they said they would.

Bro. C. W. Prettyman, Berwyn, Nebraska, 2d inst.:—

I am just home from Valley County, Nebraska, where I have been preaching for the past two weeks. God blessed my efforts, and I was permitted to baptize three precious souls.

EDITORIAL ITEMS.

MRS. HATTIE EDWARDS, of Vinita, Indian Territory, writes requesting that Bro. A. C. Hart and others labor there. She has heard Bro. Hart's preaching, and is ready for baptism. That country, she says, needs the gospel. She asks prayer in her behalf.

Bro. Temme Hinderks, of Stewartsville, Missouri, will spend much of his time this coming conference year in mission work among the Germans in Northern Missouri and elsewhere in Iowa and Missouri. Correspond with him.

Sr. Carrie Barron, of Ludington, Michigan, writes that Bro. Washburn has been preaching and doing good work there and at Sherman. They have purchased a Methodist church building, where they now hold their meetings. Bro. J. J. Cornish has organized a Prayer Union and Sisters' Aid Society; and they are assured many will soon come into the kingdom.

Bro. I. N. White was to meet W. J. Moore, a Missionary Baptist elder, at Arrington, Illinois, March 30. Bro. F. M. Slover promises to inform us of the result.

Bro. T. J. Sheldon, laboring at Rock Island, was to baptize one March 29. He was having fair audiences and a good hearing.

We acknowledge receipt of letter from Bro. E. L. Dunning, of Sutherland, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

"God made thee perfect, not immutable; And good he made thee, but to persevere He left it in thy power; ordained thy will By nature free, not overruled by fate Inextricable, or strict necessity. Our voluntary service he requires, Not our necessitated."—*Milton*.

A PRACTICAL ASPECT OF THE BIBLE.

A STUDY of the Bible reveals at once the fact that those elements universally acknowledged as indispensable in a prosperous business man are those pointed out as stepping-stones to earthly honor and success. Diligence, honesty, truthfulness, sobriety, and the fear of God, are repeatedly mentioned as constituting the only enduring foundation of a happy, useful, and prosperous life. Many of our practical business men realize this fact, and so take the Bible in preference to any other book as guide in the management of their affairs.

A young man just commencing business for himself wrote to the editor of the *New York Tribune*, inquiring how he could manage to prevent insubordination on the one hand, and make a decided success as an employer on the other, and asking, also, if he knew of any books that would help him, received the following sensible reply: "The best single treatise is the New Testament, next to this is the Book of Proverbs. The best business man we ever knew memorized the entire Book of Proverbs at twenty-two, and, when he became an employer himself, gave a copy of the book to every employee, with a friendly inscription commending it as an admirable business guide."

Here we have the clear testimony of a practical man to the great worth of the Bible as a guide in the management of business affairs. The same thing may be said of this book as of the godliness it teaches, it is "profitable unto all things, having promise of the life that now is, and of that which is to come." Even in material pursuits he will be much the gainer who makes the inspired volume his everyday counselor.

The Scriptures are designed, not alone to awaken faith and stimulate spirituality, but as well to fit men, in the best sense, for their career in this world. This feature is too often lost sight of in the more general belief that the Bible is designed wholly to teach the doctrines and principles of religion. To be sure, this is its chief aim, but as a repository of simple, practical maxims, helpful to our guidance in the discharge of our everyday duty, it is worth more than its weight in gold to any man. To him who daily consults its sacred pages it proves a veritable "lamp unto his feet."—*Rev. H. H. Parry in Sunday School Times*.

NOW IS THE TIME.

TO THE dear sisters, adopted children of the kingdom, and one with you in preparation for the coming of the great King, I address this letter. After reading the letter of Sr. Burlingame in this week's issue, I continued

thinking of the purport of it, the needs of the present time to continue the ministry in the field, wondering what I might do in the matter. And while my mind was so engrossed, a dream I had some few years ago came to my recollection. I will relate it:—

Before me was spread different countries, oceans, and islands, places far away from this land; a ship sailing to these places. Then I was near a church, midst Saints—sisters, and money was contributed, each one making a sacrifice to give. Some gifts were twenty-five cents, some five cents, and it was given humbly and freely and lovingly, and a good look was on their faces as they passed by, one after another, and my heart went out to them in a fullness of love. I knew none of them, only they were Saints. Then I said, "How good of them to make this sacrifice; and they don't know it isn't needed." Then a voice said, "No, they are permitted to make this sacrifice that they may receive a blessing."

To-day I thought, Is this the time for the fulfillment of my dream? and are we sisters now to contribute and make sacrifice in a "free will offering" (for I thought it was such) to the church, to carry the good news to all people that our King is coming; and that we may receive a blessing? What say you, sisters? All of you; aye, all. Though it be but a penny, God can bless it. Let this be a united effort, and let not the right hand know what the left hand does, (for so I saw it,) and let a fervent prayer go with each offering. This would be as a ring binding us together in a circlet of love. It could be arranged in this way: Take a pasteboard box (a shoe box would do), tie a strong cord around it to keep the cover in place, cut a slit in the top large enough to put a silver dollar through. Let each sister wrap her gift in a piece of paper before leaving home (this in branches where there is a Bishop's agent), and drop through the slit, the Bishop's agent taking charge, and reporting amount to Bishop Kelley. Those who live near Lamoni could send direct to Bishop Kelley, without signature. In a reasonable time he could announce the whole offering, not a single one or the offering of a branch. Hoping this will meet with approval, I will start it by inclosing my offering in this letter to Bishop E. L. Kelley. A SISTER.

WEBB CITY, Missouri.

Dear Sisters:—I feel impressed to write a few words this evening, hoping something I write may encourage some one to press on. I attended our Sisters' Prayer Union this afternoon. Though few in number the Lord always verifies his promises, "where two or three are gathered together in my name, there am I in the midst of them." And we indeed were blessed and strengthened. Though all felt as though they were making sacrifice of time and strength, all realized they were amply repaid for all they had done, and were willing to make a greater effort to be present at every meeting.

Dear sisters, let us make an effort to meet in these meetings. For if you feel discouraged, or are downcast when you go, you will

feel differently (if you do your duty) before you leave. Let us as young sisters make it a point, if possible, to meet with them. Don't think it is no place for you, but for the older sisters. If it is a place to receive spiritual aid, I am sure we need all the help we can receive from the Lord, as much as anyone. Let us strive to press on.

I am young, but feel like there is a work for all of us to do, great or small, and I desire to do my part. "Let us pray for one another." Your sister,

MIRTIE JONES.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER S. F. HOOKER, Spokane, Washington, earnestly requests the prayers of the Prayer Union in behalf of Sr. A. Tripp, of that place, who is in poor health, and has faith to request your prayers that her affliction may be removed.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will."—Doc. and Cov. 18: 2.

Thursday, April 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Mark 16: 15-18.

Thursday, April 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-5.

Thursday, April 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Amos 9: 14, 15.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

DONT'S FOR THE SUNDAY SCHOOL.

BY REV. DWIGHT E. MARVIN.

OFFICERS.

1. Don't talk. The influence of a teacher's words is often destroyed by a "few practical lessons" from the superintendent or a speech from a visitor. The words spoken may be excellent, but they are out of place after the lesson.

2. Don't disturb a class by speaking to the teacher or any other member of the school during lesson hour. The time should be sacred to Bible study. Interruptions are without excuse.

3. Don't hold business meetings on the Sabbath. Considering secular affairs turns the mind away from sacred things.

4. Don't practice for Sunday school concerts after the session. Let the scholar go

home with the words of the teacher fresh in the mind, or remain for words of counsel and helpfulness.

TEACHERS.

5. Don't absent yourself from the school without providing a substitute. It is discouraging to the class and embarrassing to the superintendent.

6. Don't be late. A late teacher makes a late class, and late scholars disturb the school.

7. Don't visit in the school. Teachers often injure their influence by visiting other teachers during the opening and closing exercises.

8. Don't allow a scholar to be absent two successive Sabbaths without knowing the reason. The teacher's responsibility in this particular does not end with the Sabbath.

9. Don't leave the checking of class books and taking collections until the secretary or treasurer comes around, but attend to the matter before the lesson begins.

10. Don't allow scholars to have new library books or papers until the close of the lesson.

11. Don't permit lesson quarterlies and lesson leaves to be substituted for the Scriptures. They are often excellent helps for home study. The Bible is the only allowable textbook.

12. Don't forget that your mission is to lead to Jesus Christ and not merely to entertain. So instruct that the unconverted may be led to the Savior, and the Christian into closer fellowship with the Redeemer.

13. Don't rest contented with simply knowing your class is in the school, but visit the scholars in their homes.

14. Don't think you can teach without knowing the scholars as well as the lesson. Have private conversation with each member of the class on the subject of personal religion.

SCHOLARS.

15. Don't think you have done your whole duty in attending Sabbath school. The church services are for you as well as others.

16. Don't think home preparation of the lesson unnecessary. Faithful study should precede class recitation.

17. Don't allow yourself to be inattentive during the opening and closing exercises, or indifferent to instruction lest you disturb the school and discourage your teacher, besides losing much that would do you good.

18. Don't listen to the teacher of another class, but attend to the instruction of your own teacher. Many are thoughtlessly discourteous in this particular.

19. Don't neglect to mind the bell; it is rung for a purpose. It is a message from the superintendent to you.

20. Don't forget that regularity, promptness, earnestness, knowledge, and courtesy are five characteristics of a good scholar.

—The Ram's Horn.

To have no aim in life is to sooner or later fall into the ditch.

It is hard to believe that a sin will bite if it has gold in its teeth.—Ram's Horn.

Joy has a new meaning when we have learned what sadness is.

LITTLE HELPERS.

"I will be a little helper,"

Lisps the brook.

On its silvery way it goes,
Never stopping for repose,
Till it turns the busy mill,
In some nook.

"I will be a little helper,"

Smiles the flower.

By the wayside, in the field,
All its beauty is revealed
Unto sad and weary hearts,
Though skies lower.

"I will be a little helper,"

Sings the bird.

And it carols forth a song
Though the cheerless day be long,
Bringing to some helpless one
Some sweet word.

You can be a little helper,

Child so fair!

And your kindly deeds can make;
For the Heavenly Father's sake,
Sunshine, love, and happiness
Everywhere!—*S. S. Times.*

PEORIA, Ill., Feb. 23.

Dear Sister Royce:—Seeing your plea in the *Herald* for contributions I thought I would hand in my mite. The first time I ever met any of the Saints here was at Sunday school. There were just two families and they met at one brother's house and held Sunday school each Sunday, though there were but six children in all. Last June our Sunday school went into the association. Our enrollment is twenty-two, and nearly all are regular attendants. We feel proud of our collections, as each week they greatly exceed the number in attendance. The teachers keep a record of their classes in the little class record books which can be procured from the *Herald* Office. The secretary keeps a record of attendance and collection by classes, giving the attendance of each class and the total attendance, and the collection in the same way.

I teach a primary class and would like to hear from other primary teachers. I tell my pupils Bible stories, and teach them questions on the Bible as they cannot read. When an opportunity offers itself I ask them to decide between right and wrong, and they nearly always answer correctly. Let me urge every teacher, especially of the children, to be very careful of her conduct. What is grander than the pure love of children, and how they will love us if we give them a chance! But how soon they will lose all faith in us, and all love for us, if we tell them they must do certain things, and then we make no effort to practice what we teach.

May God grant that we, as teachers, may realize the responsibility of our position, and be successful in our efforts to teach the coming men and women to fear and serve the Lord aright.

Your sister in Christ,

HESTER YOUNG.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

Letter Department.

CLARION, Iowa, March 29.

Editors Herald:—It has been nearly eight years since I became a member of the Church of Christ and I know as I grow older in years the stronger I grow in the love of Christ. I attend the Christain Endeavor here, always take an active part to let them know I am a follower of Christ. I have been called upon to lead a number of times, and then I try to sprinkle a little of our doctrine in. We have Bible reading every Sabbath evening, and the Endeavor has a union meeting at the county jail once a month, where we read our Bibles, sing songs, and pray. We have had good attendance and the prisoners always give us a hearty welcome. It is a good plan for the young brothers and sisters of the church whenever we have the opportunity of visiting the meetings of the young people of other churches to take part and show them we are not ashamed to own Christ. We must not sit still, but be up and doing with a willing heart and hand; if we cannot say or do very much, why, a little is something accomplished. God will bless us and help us in doing small things just as long as we do our part. I know the Lord has blessed me. He has answered my prayers before I joined the church.

May the young brothers and sisters live so we can show the ones around us in our daily lives the right from wrong, that we may lead others to the kingdom of God, is my prayer. I ask an interest in your prayers that I may ever be found faithful.

In the bonds of Christ,

FLORENCE CARLSON.

SYDNEY, N. S. W., Jan. 31.

Editors Herald:—It may be of interest to say that I interviewed several elders out of seven of the Utah Church on board ship before it sailed for America. There were fourteen in all on board, some of whom were "gathering"; the elders were returning after finishing missions of from two and a half to three years in New Zealand and Sydney. In answer to questions we ascertained that they have about sixty missionaries in this mission, most of them in New Zealand. They have nearly four times our force in Australia proper. They claim about three thousand members in New Zealand (mostly native Maoris); so if you don't wish us three boys to be swamped or completely vanquished, just prevail on the coming conference to augment our force. We were informed that public sentiment had changed (but wondered if it wasn't the Utah Church that has changed) and they were now "reopening" this mission.

The elder declared that Utah is only a stake and was never regarded as anything else (but they flatly contradicted each other, unknown to one another, on this point); from which we concluded that it were well for them to go home, find out what is really in the books, and then agree on a line of argument.

Further questions brought out the usual

statements concerning Joseph Smith's teaching polygamy and his practice of it, and the usual absence of proof of the same. After all these questions (and an occasional "Are you positive?") it is amusing to think they did not see that we were too familiar with Latter Day Saint subjects to be a real reporter of a Sydney paper. But they seemed proud to be "interviewed" up to the very last, and had we not to hurry down the gang plank, would have explained. But as it is never too late to explain I send reports to the journals I represent—*Herald* and *Ensign*. As they desired very much a copy of the interview you may send a copy of this to the address inclosed. I have in hand a verbatim report of the interview, but besides being rather long, the matter is little more than the usual edition of Utah failures to satisfy the critical reader. It also reveals the fact that most Utah missionaries are quite ignorant of the truths of revelation and facts of history contained in their own books. If home-keeping apostles and leaders in Utah doubt this, let them untie the hands of their "force" over here, by removing the stricture, "Let them severally alone," and we will endeavor to make good the above affirmation.

G. R. WELLS.

COLDWATER, Mich., Jan. 13.

Editors Herald:—I believe we all may think for ourselves and present our ideas, that we may investigate and come to a better understanding. We believe the gospel is free, for Christ said to the apostles, "Freely ye have received, freely give." Also, "Provide neither gold nor silver, . . . for the workman is worthy of his meat." This gives us to understand that they must be cared for by some one.

Let us reflect for a moment: When an elder first came into our respective neighborhoods how we rejoiced when we became convinced and obeyed the restored gospel! Now those elders were never caught up bodily at some other point and carried and set into our church or schoolhouse, with their pockets full of cake, ready to present the word of life to us. O no; but quite differently from that; for some one had to bear their expenses, and we have enjoyed the fruit of their labor. Now shall we in like manner help with our means that elders may be sent to present the glad tidings of great joy to others that have not yet heard the gospel, that they too may rejoice with us?

Yes, the gospel is free; but those that use all their time in presenting it—their families must be cared for.

We must become interested in the financial question of the church. To my mind it is something like this: If I have property in Michigan I am interested in the laws that regulate Michigan. I may read the laws of Indiana, but I give them but little thought; but if I hold property also in Indiana, I will be equally interested in her laws. So it is: if our hearts are wholly upon the things of this world, we are interested in its laws only; but if we give to the church, we also become interested in the laws regulating the same. Could we only see that money paid into the

treasury of the church is like placing it in a savings bank, the kind Father being in charge, it will never become bankrupt and all along in this life we will receive a dividend, and at death we will not be forgotten; but we will not receive the full amount until the day of judgment; then all will receive according as they have placed in God's hands.

Let us ask ourselves how much we love this work; if enough that we are willing to make a sacrifice for its progress. I believe it would do us good to keep an accurate account of all our expenditures for one year and then look it over and see if it would not present to us a sad picture. Perhaps down along the line of articles we would see tea, coffee, tobacco, and many other articles we could dispense with if necessary; yes, and farther along we might see "attending operas" so much; horse racing and baseball games so much. And should we add these up it makes quite a sum. Now let us see what we have paid into the church. O, how little some of us have given!

It is not my intention to say whether you should use those articles or go to such places or not, for we have the church publication that we can read and draw our own conclusions; but I will say, I think that if we can't pay into the church and meet those other expenses, we had better pay into the church. It will give us better returns, and when we think of the church—it is the grandest organization we can unite with. The poor as well as the rich will be recognized and receive its benefits, if they will help to bear its expenses, in proportion as the Lord has blessed them. If I am worth one hundred and Bro. A is worth one thousand dollars, when I pay ten dollars I will receive the same benefits and blessings as my brother who has paid one hundred dollars. This is all the Lord has asked—that we give as he has blessed us. He will never reap where he has not sown. Then let us be consistent and never say we can't help in the good cause we are engaged in, when we meet such expenses as I have mentioned.

We are not all preachers, yet there is a work for each one to do, no matter how weak we feel; and if the elders are willing to give all their time we ought to give one tenth of our time, or equivalent to that when we can be at home with our families. It is not as pleasant as some of us might suppose to bid our loved ones adieu, to be gone a year or more, and some to cross the waters deep. And what object have they in view? Is it for wealth or honor? We answer, No; but in the interest of this great latter-day work that has cost some of the best blood of this nineteenth century, to bring about what we today enjoy. Then should we not awaken to our duty and aid the servants of God, by our means and prayers, that they may stand in boldness and present the glad tidings of great joy which shall be to all people, until the Father shall say, "It is enough; come up higher"?

Let us try and make them feel at home when they are with us, not that we need make any great ado over them, and place them in our parlor bed, where there has not

been any fire for weeks, and make our kindness a detriment instead of a blessing to them; but treat the ministers as one of the family, give them as warm a bed as the house affords, and this I believe will be all they will ask for.

Will those in charge of the branches of this district make an extra effort that every member's name, as near as possible, may appear on the book, remembering that the Lord will recognize the effort we make to do all we can, and not the amount we give. So let us do all we can, whether it is much or little, remembering the widow's mite; how she gave more than they all.

As I have been appointed to take up the work where our honorable and worthy brother—Bro. Lockerby—laid it down, I ask an interest in your prayers that what I do may be done in that way that the kind Father will approve of it, and that I may never betray the confidence of the brethren and sisters that recommended me at our late conference.

Your brother in the faith,
SAMUEL STROH,
Bishop's Agent.

CAIN HILL, Mo., March 21.

Editors Herald:—I have just been reading an article from the pen of our worthy brother and apostle, J. R. Lambert, which I indorse; and when I say indorse I think I voice the sentiment of every true Saint. Bro. Lambert believes in friendly criticism when it is done in harmony with the spirit and letter of the perfect law of God. "The perfect law" teaches us that the path of duty is straight. Now as the path in which we are to walk is straight and narrow, and the Saints are only fallible creatures, should not a brother or sister in the right way inform those who step aside from the path of duty that they have erred from the way of truth, and that without offending the erring ones? In this work the ministry are the teachers and the laity are those who are taught; but if the Saints say either in words or actions that they do not wish to be taught, then they displease the Lord, for he has placed the ministry in the church for that special purpose. The ministry cannot teach the Saints without seeing errors among them, and when the error is detected and exposed it is termed criticism. We may progress in two ways. One is to see our own mistakes and correct them, and the other is to allow others to tell us of our faults and then forsake them. Both of these ways should be in constant use among the Saints. While each member in the church needs to be watched over in the spirit of love, the same is true in households, branches, districts, and in general church work.

While criticism at the proper time, at the proper place, and in the right spirit, is just what we need and must have, yet when indulged in at the wrong time, place, or in the spirit of contention, it is sin.

In regard to settling all differences of opinion in quorum work, it is impossible. Many differences may be settled in quorum work, no doubt, but as many questions arise

between conferences which need to be solved before the conference, it would be unwise to defer the settlement of such for the quorum work.

I do not think it wise for anyone to write some theory to the *Herald* which is merely speculative and of little or no benefit to its readers. When we send our views to the *Herald* they should be on such subjects as are of vital importance. When one lacks information relative to church doctrine it may often be obtained by asking a branch officer, a missionary, or missionary in charge, or it may be obtained from the Bible, Book of Mormon, or Doctrine and Covenants. I hope and pray that the Spirit of Christ may prevail in the General Conference.

APRIL 1.—Bro. Joseph Ward and I have been holding meetings at Cain Hill, Missouri, four miles east of Thayer, for the past two weeks, with good success. Bro. and Sr. Frisbie were the first baptized there, and by living right others have been baptized from time to time till we now have eight members at that place. In the meeting just held we baptized four persons by the name of Madden, who I think will make good members. I blessed three children and organized a Latter Day Saint Sunday school, which I hope will prosper. In the faith,

C. J. SPURLOCK.

PIN OAK, Illinois, April 2.

Editors Herald:—At present writing there is a discussion going on between Bro. I. N. White, of the Saints Church, and W. J. Moore, of the Missionary Baptist Church, at Arrington Station, on the Air Line Railroad, six miles from here. Bro. White affirms for the Saints Church that it is identical with the church of the New Testament; Mr. Moore denies. Mr. Moore affirms the Baptist Church is identical with the New Testament church set up by Christ and the apostles. To the present Bro. White has coolly and calmly set forth his arguments, backed by abundant Scripture evidence, gaining friends for the truth every speech, while Mr. Moore misrepresents and uses vile epithets, to the disgust of every reasonable minded person who hears him. I feel to thank God. The truth will lose nothing by this little rub; it will only shine the brighter. For the ultimate triumph of the truth I ever pray.

Your brother,
JOHN F. SIMMS.

ELDORADO, Kansas, March 29.

Editors Herald:—Eldorado is quite a good Western town, well represented by churches, (as Asia was in times of the apostles,) together with the Salvation Army and the Seventh-day Adventists as appendages, the latter having just closed a series of meetings of about thirty-five sermons. They have awakened quite an interest along their line, particularly on the Sabbath question and the angel's message, fulfillment of prophecy, and kindred topics. They boldly assault other faiths and show up their mistakes, but one thing is very noticeable: they soon have business somewhere else after becoming aware that they are in contact with a Latter Day

Saint. This is very much to my satisfaction; but I am glad of their effort, as it has made an awakening in the minds of the people, and I am improving the opportunity as best I can to sow the pure gospel seed, especially in regard to the restoration, as they have opened the way by preparing the minds of the people. Last night the speaker was to introduce Elijah that was to come before the great and notable day of the Lord. So the house was crowded, with all eyes ablaze for Elijah, but disappointment was the result, for no one was presented to represent him. Now while these people are in their present state of unrest, I feel that the Voice of Warning would be a good thing to present to them, and if I can be furnished with a copy by way of donation I will endeavor to have it worn out by keeping it in the hands of those who may want to investigate on that line.

Your brother in the restored gospel,
J. E. STALEY.

CALKINSVILLE, Mich., March 22.

Editors Herald:—The work was started here by Bro. E. J. Martindale, of Coleman, about a year ago. He worked in the mill there and came down every Sunday to preach, a distance of about twelve miles, and last fall he and J. J. Cornish came for a week with the tent, and this winter Bro. F. C. Smith came and held meetings and baptized five. Last Sunday we went to Coleman and Bro. Martindale baptized four. At two p. m. we met for confirmation, but Elder Bailey was impressed by the Spirit to put off confirmation. They met at Bro. and Sr. Moxon's and confirmed one young man that evening and had a good meeting, and on Tuesday morning confirmed the other three; and my husband's sister, who has been investigating, arose and said she had been so troubled she could not sleep since she heard Bro. Smith preach, and that she did not know why. When she sat down Bro. F. C. Smith arose and under the influence of the Spirit spoke directly to her: "Verily, thus saith the Lord, Arise and be baptized and wash away thy sins;" and after speaking a few words to her came the blessed assurance, "I am well pleased with my people this day," and promised us blessings if we are faithful. The sister has been a long time serving God to the best light she has had and asks the prayers of all for her husband, who is opposing this work.

Pray for us that we may endure to the end and that we may let our light shine. I love this work. The hardest trial I have to bear is, that of a family of ten brothers and sisters I am alone in this work, and my dear father and mother are not with me either. Dear Saints, pray for them and me; my brothers and sisters do not want to hear anything about the Latter Day Saints.

Ever praying for the advancement of the cause,
ORTENSIA MOGG.

Keep out of the crowd where vulgarity passes for wit and humor.

Do the best you can and God and angels will want to help you.

Society is human nature at its best.

Original Articles.

EVERLASTING HAPPINESS AND EVERLASTING PUNISHMENT.—NO. 3.

BY ELDER J. L. BEAR.

PARAGRAPH 6 speaks of the different glories to be inherited by the different classes of men; and those that remain do not receive an inheritance in any of these glories:—

They shall return again to their own place to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still.—Par. 8.

2 Nephi 6: 8-10 reads:—

But wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state!

Paragraph 11:—

And they shall perish.

Paragraph 12:—

And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins.

Second Book of Nephi 12: 3:—

But behold that great and abominable church, the whore of all the earth, must tumble to the earth; and great must be the fall thereof: for the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish: for behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion: yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell, and the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Chapter 13: 3. Better never had known the Lord.

Book of Jacob, 4; please read it.

I call the reader's particular attention to the following:—

For behold, there is a wo pronounced upon him who listeth to obey that Spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul, for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.—Mosiah 1: 10.

This, after they have been taught the ways of God and his laws, and then transgress, and go contrary to that which has been spoken, withdrawing themselves from the Spirit of the Lord:—

I say unto you, that the man that doeth this, the same cometh out in open rebellion against God: therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt and pain and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment.—Par. 11.

Paragraph 12 speaks of the blessed and happy state of the righteous:—

For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness. O remember, remember that these things are true, for the Lord God hath spoken it.

Is it possible that there are any who profess to be Latter Day Saints who will doubt the truthfulness and correctness of such plain language? Can the Lord speak any plainer to man than he does here in this Book of Mosiah? If it don't mean what it says, then there is no reliance to be placed on the rest that is written in the book, and consequently it would be good for nothing. Then the latter-day work is a humbug, and if the latter-day work is a humbug, then there is no God, and no Devil, and all is humbug, and we ourselves are nothing but humbugs!

It is a universal belief, and we as a people, also believe that the righteous will inherit eternal life, a happy future state, which happiness will last forever—will be enjoyed everlastingly, be never ending. O, yes; we all believe that. Now, there is just one

ing: If the word "everlasting" means what it says in one way, why not in the other? If "forever and ever" means what it says in one way, why not in the other?" Where it says they shall dwell with God in a state of never-ending happiness, and on the other hand that his final doom is to endure a never-ending torment, just exactly the same language is used; and if it don't mean the same, then I would not give a fig for such a foolish and incorrect language. Why, such a language would be sheer nonsense. And indeed the Lord himself would be culpable and he could not be depended upon, because mankind would never know what he means when he speaks. Therefore if it is eternal life on the one hand, it is eternal damnation on the other; if it is never-ending happiness, it is never-ending torment. And if never-ending torment has an end, then it is not never-ending torment, and consequently false. Then the prophets spoke falsely in the name of the Lord.

According to the common sense of the word, if that never-ending torment has an end, then look out, your never-ending happiness will also have an end! Then what in the world do you know will become of you hereafter? Take another probationary state, and maybe become a devil, subject to a devil, and afterwards be damned? And the wicked, he advances, gets out of that misery, gets up higher and higher and will be saved? O, what a continual change we would have to go through, damned and saved, saved and damned, one continual round of misery and happiness.

Book of Mosiah 1:16:—

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

And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen.

The flames of the guilty conscience cannot be quenched:—

Except he repenteth of that which he hath done, he perisheth forever.—Mosiah 2:3.

That we may not bring upon ourselves a never-ending torment, as has been spoken by the angel.—Ibid 3:1.

The Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the word began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; . . . neither can the Lord redeem such: for he cannot deny himself: for he cannot deny justice when it has its claim.—Ibid. 8:6.

But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God, and also is the devil an enemy to God.—Par. 8.

Gospel of Matthew 23:35, Inspired Translation. They sinned willfully and knowingly, consequently come under the same heading. Gospel of John 8:21, 24. Die in their sins, belong to the same class. Matthew 12:20, 29, Inspired Translation. They sinned against the Holy Ghost; come also under the same heading. Chapter 16:26. Losing his soul in the world to come, belongs to the same company.

Every plant, which my heavenly Father hath not planted, shall be rooted up.—Matt. 15:13.

Conference Minutes.

ST. LOUIS.

Convened in St. Louis, Missouri, Saturday forenoon, March 21, 1896; William Jaques president, and chose as assistants Elders W. W. Blair and C. H. Jones; C. J. Remington secretary pro tem. Reports were read from the following elders: N. N. Cooke, W. O. Thomas, C. H. Jones, M. H. Bond, J. E. Betts, Sen., J. S. Parrish, I. Davies, and R. Archibald; also from Teachers G. Elliott, J. C. Hitchcock, and F. Wiley. President W. W. Blair also gave a verbal report of how he found the work progressing in different districts he had visited. Branch reports: St. Louis 290; 2 received, gain of 1 by error in last report, 3 removed, 5 expelled, 3 died. Oak Hill 12; 2 received. Belleville 55. Cheltenham 36. Moselle failed to report. Bishop's agent's report of Temple Lot Suit fund donations: December 28, 1895, due the church \$2.50; December 31, 1895, sent Bishop

E. L. Kelley \$2.50. Bishop's agent's report for the two months ending February 29, 1896: December 28, 1895, on hand \$198.95; received since \$95.70; February 29, 1896, paid out to date \$241; on hand \$53.65. Bishop's agent's annual report: March 1, 1895, on hand \$45.80; received since \$564.65; February 29, 1896, paid out to date \$556.80; on hand \$53.65. John G. Smith, agent. These reports of the Bishop's agent were audited and found correct. W. O. Thomas, C. H. Jones, W. W. Blair, M. H. Bond, and Sr. W. O. Thomas were elected delegates to represent the St. Louis district in the ensuing General Conference. A new trial was granted William J. Price. A resolution was adopted by the conference to the effect that we as a conference petition the Quorum of the Twelve to send back to this district the present conference missionaries, who have labored during the past year advancing the interests of the church in this district. A Sunday school convention was held, and a St. Louis district Sunday school association was organized, with J. E. Dawson superintendent, J. C. Hitchcock assistant, Thomas J. Elliott secretary, and W. O. Thomas treasurer. Elders W. W. Blair, C. H. Jones, and M. H. Bond preached at some of the sessions of conference. Adjourned to meet at Belleville, Illinois, Saturday forenoon, June 20, 1896, at ten o'clock, for a two days' session. John E. Dawson, William Pond, and William Jaques were constituted a committee to make arrangements for the next district conference.

Miscellaneous Department.

CONFERENCE NOTICES.

Eastern Maine district conference will convene with the Saints in Indian River, May 23 and 24. All are cordially invited to attend.

S. O. FOSS, Pres.

J. D. WILLSON, Clerk.

NOTICES.

The following names appear upon the records of the St. Louis branch of the Reorganized Church of Jesus Christ, and their whereabouts are unknown. A reasonable effort, without success, having been made to locate them, unless they report within the next sixty days they will be considered scattered members: Kezia Young, John W. Boone, Henry Koehler, Mary Moyle, Isabella Fife, P. O. Wells, Sophia Cook, Emma Cook, Mary Ann Boot, Edward H. Boone, William Elliott, Nellie Forbes, Isabella Shanks (or Fife), Thomas Hicklin, Isabella Clough, Jane Smart, and Margaret Ure.

M. H. BOND, Pres.

2504 Slattery Street, St. Louis, Missouri.

BORN.

RIGGS.—To Bro. O. H. and Sr. Hattie Riggs, of Cincinnati, Ohio, November 16, 1895, a daughter, and named Marie. Blessed March 22, 1896, by Elder R. Etzenhouser.

ENGELHOM.—At Burlington, Iowa, February 26, 1896, to Mr. and Mrs. John Engelhom, a daughter, and named Matilda

Fredericka. Blessed March 8, 1896, by Elders J. S. Roth and M. T. Short.

SHIPPY.—At Fairbank, Iowa, January 4, 1896, to Bro. and Sr. Lucy Shippy, a son, and named Lloyd Edwin. Blessed February 19, by Elder J. S. Roth.

COHRT.—At Ute, Iowa, January 30, 1896, to Bro. F. E. and Sr. Cora B. Cohrt, a daughter, and named Vera Gertrude. Blessed at Moorhead, Iowa, March 29, 1896, by Elders Mark Jensen and William Cowlshaw.

MARRIED.

WALLER—CONSTANTINE.—At the residence of Sr. S. Agenstien, Thursday, September 5, 1895, Mr. Frank Waller to Sr. Emma Constantine, in the presence of a large number of friends and relatives, Elder Frederick A. Smith officiating. May their life abound in peace and love.

AGENSTIEN—RICHARDSON.—At the residence of Sr. Ellen Richardson, the bride's mother, Bro. John Agenstien to Sr. Elizabeth Richardson, Elder Frederick A. Smith officiating. The evening was spent in feasting and social enjoyment. Many handsome and useful presents were given them, and they start on life's voyage with bright prospects. May the blessing of the loving God, who instituted this union, be with them on their journey.

DIED.

DUNCAN.—At Lebeck, Missouri, March 21, Claude R., son of Elder C. R. and May Duncan, aged 8 months and 11 days. Funeral sermon by Elder Swen Swenson, on Sunday, March 22, at Coal Hill chapel. Only those who have passed through such an experience can realize what it is to part with their only little bud of promise.

JONES.—At her home in San Bernardino, California, March 24, 1896, Sr. Susan I. Jones. She was born August 3, 1820, at Lewis, Essex County, New York; became a Latter Day Saint in the early rise of the church; went to Nauvoo; was married to William Jones, December 31, 1843. Mr. Jones died March 16, 1844. She was again married to Alonzo E. Jones, March 3, 1847. She came to San Bernardino in 1853, and was baptized into the Reorganized Church, June, 1864. She leaves a husband and seven children to mourn their loss. Funeral sermon by Elder W. Gibson.

ERVIN.—Near Union, Nebraska, March 12, 1896, Bro. John Erwin. He was born near London, Ohio, March 9, 1807; came to Nebraska in 1858 and located at the same place where he died; baptized about 1882, and remained firm in the faith until death. Funeral sermon was delivered by Elder Warren E. Peak, assisted by Elder J. W. Waldsmith, in the United Brethren church, which was crowded, notwithstanding the snowstorm that prevailed. Our United Brethren friends were very courteous in furnishing the church and choir, and the elder in charge of the church exhibited especial kindness in trying to make us feel welcome in his church.

JONES.—Franklin Richard Jones was born in Saint Helena, Nebraska, April 3, 1865; was baptized into the Reorganized Church November 1, 1888, by Bro. F. G. Pitt; February 12, 1890, he was married to Sr. Anna Holdsworth, daughter of Bro. and Sr. Henry Holdsworth, of Independence, Missouri, and went

to live in Harrington, Nebraska; departed this life February 21, 1896. There were born to himself and wife three children, two girls and one boy, two of whom preceded their father to the realm of rest. One little girl is left to mourn the loss sustained by this sad visitation. May the Lord bless them in their hours of trouble.

LINES PUBLISHED BY REQUEST.

KANSAS CITY, Mo., March 4, 1896.—To My Sister Anna: After dark shadows had visited her home, by the loss of her little boy and girl not long since, and immediately after, the death of her beloved husband, Frank R. Jones, this paraphrase is affectionately inscribed.

The Lord is my Comforter Shepherd and Guide,
Protector and Father, with me he'll abide.
I shall not be found wanting for things that are just
If I in the Lord, my Savior, will trust.

He directs me to go where pastures are green;
To rest where bright roses and lilies are seen;
By pure springs where waters of life ever flow,
And perfume, and sweetness with zephyrs that blow.

His sin's he'll forgive when I call on his name,
My soul to restore to his kingdom again.
In righteousness, too, by paths that are straight,
He leadeth me then for his blessed name's sake.

O, Father in heaven, teach me to say,
"Thy will be done," as thou hast taken away
My two little babies and husband so dear,
And my happy home turned to sorrow and tear.

Let the life of dear Florence be precious to thee;
Permit her to live a comfort to me,
Until she is called by thy dear voice of love,
To meet with our dear ones in heaven above.

And if I should walk through death's shadows so dark,
Or dangers of death where life seems but a spark,
I shall call on thy name, so blessed to hear,
And thy comfort shall banish all evil and fear.

For thou, my dear Savior, art always with me,
At home or abroad, or wherever it be;
When trouble and trials come near to my heart
Thy rod, staff, and comfort bid them to depart.

To those who forsake me or enemies be,
And try to make hardships, misfortunes for me,
In their presence my storehouse is filled by thy hand,
O, Lord, in thy service forever I stand.

I know that God's mercy, and goodness, and light
Shall follow me all the days of my life;
And if I will serve him and trust in his word,
I'll be saved in his kingdom, the house of the Lord.

May the comfort of God be with you, my sister. THOMAS HOLDSWORTH.

BARTON.—Sr. Catharine Barton departed this life at her home in Liberty Township, Jackson County, Ohio, aged 69 years, 10 months, and 4 days. She leaves two children and four grandchildren to mourn their loss. She and her husband, Bro. George Barton, who preceded her to the spirit world, November 17, 1893, were among the first to accept the gospel when presented to them by Bro. Devore, by whom they were baptized, February 18, 1880, and continued in the faith through many severe trials. Funeral at the residence, sermon by Elder T. J. Beatty. Interment in the family burying ground.

OWENS.—At her home in Roslyn, Washington, March 8, 1896, Sr. Ann M. Owens. She was born at Glamorganshire, South Wales, June 12, 1836; united in marriage to David Owens; emigrated to America in 1860; united with the reorganized Church in 1863, at Merthyr Tydvil, South Wales; came to Roslyn seven years ago last January. Four children, one daughter and three sons, mourn. The funeral sermon was preached by Elder D. W. Davis, assisted by Bro. Asher Allen,

in the Presbyterian church, which was filled to an overflowing.

MCKEE.—At Providence, Rhode Island, November 18, 1895, Freddie, aged 7 years and 11 months. On November 26 he was followed by his little playmate sister, Lottie, aged 3 years and 8 months. These were the youngest children of Bro. James and Sr. Myra McKee. Elder George H. Gates conducted burial services, seeking to bring to the bereaved ones the consolation of the gospel in the assurance that such as these are the purchased possession of Christ our Lord. These were pure, bright little jewels, fit indeed for the Master's crown.

Two vacant places around the hearthstone;
Two shining angels before the great throne.
The ties are not broken, made by their love,
They're drawing us upward to mansions above.

PIERCE.—Mary Pierce, at her home in Raglan Township, Harrison County, Iowa, March 19, 1896. Deceased was born at Dublin, New Hampshire, July 31, 1825; baptized in 1860 by Elder E. C. Briggs. She continued to live in harmony with the gospel law, her life being a testimony never to be forgotten. A few days before her decease she said, "I am anxious to go, and will depart in the hope of a glorious resurrection. Funeral service at her home, sermon by Elder A. M. Fyrando. Interment in Magnolia cemetery.

LATTA.—At New Buda, Iowa, March 19, 1896, Mrs. Rachel Latta. From youth she was a member of the Presbyterian Church. She departed this life at the age of 71 years, 6 months, and 24 days, on the fiftieth anniversary of her marriage to Calvin Latta. She was mother of seven children, five of whom are living and were present at the funeral. The sermon was by Elder R. M. Elvin; interment in Davis City cemetery, by the side of her husband.

BALLINGER.—At Mirable, Missouri, January 24, 1896, Sr. Elizabeth Ballinger aged 68 years, 10 months, and 18 days. She was born March 6, 1827, in Jefferson County, Tennessee. Baptized March 16, 1871, by Elder J. S. Lee. Funeral services at the M. E. church in Mirable, which was kindly tendered for the occasion. The very large concourse of people attending gave evidence of the popularity and moral worth of Grandma Ballinger. Sermon by T. W. Chatburn, assisted by Peter Peterson.

CROMWELL.—Sr. Martha J. Cromwell, at Smithland, Iowa, March 17, 1896. She died firm in the faith of the church, being the only one of the family in the church. She was baptized by Bro. Fred A. Smith about three years ago. Sr. Cromwell was born at Johnson, Missouri, July 12, 1852. Husband, two sons, and one daughter mourn her decease. Funeral was conducted by Rev. J. F. Baker, of the M. E. Church. She sent for an elder before her death, but none arrived in time to see her alive.

FENNER.—At Thornton, Rhode Island, November 4, 1895, Sr. Betsy Ann, companion of Bro. William Fenner, in her 64th year. She was baptized by Elder C. N. Brown and lived faithful to her covenant. The last years of her life were burdened by great suffering, which she bore with patience to the last. Funeral sermon by Elder G. H. Gates.

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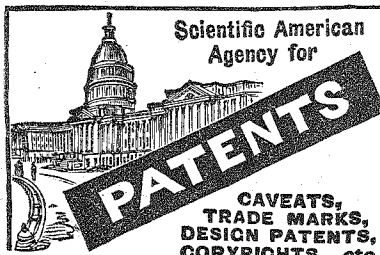
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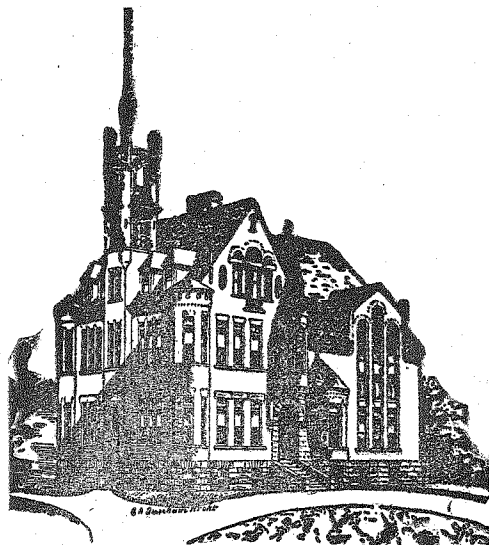


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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, April 15, 1896.

No. 16.

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THE BEST KIND OF BREAD.

It has been recognized for some time that the modern processes for making fine wheat flour are lessening the value of the grain as a food by removing some of its most necessary constituents. By some it has been thought that the bran contained these constituents, and they have sought to remedy the matter by adding it to bolted flour. That this does not go far enough in some respects, although it goes too far in others, is shown by a review of the subject in the Paris edition of the *New York Herald* (February 9), parts of which we quote below:—

"We have only to consider the composition of the wheat-berry, and to know what portions of it are used for the bread we eat, to realize the amount of material that is wasted in the present system of panification.

"Proceeding from the outside to the inside of the wheat-berry is composed of the following portions: 1. An external wrapping, or episperm, containing only fibers, fatty and aromatic substances, and salts, representing 14.36 per cent of the total weight of the berry. 2. A farinaceous portion, "equal to 84.21 of the total weight, and whose richness in starch increases from the periphery to the center, whereas the amount of gluten and phosphates increases from the center to the periphery. 3. The germ, or embryo, which is only equal to 1.43 of the weight of the berry, but is very

rich in phosphates and in nitrogenous and fatty substances.

"The mineral substances are composed largely of very assimilable phosphates; they are chiefly to be found in the germ, or embryo, which is usually thrown away with the other unused parts, especially now that milling-stones have been replaced by metallic cylinders, and their richness in nitrogenous and fatty matter is relatively considerable. The layer of starch that sticks to the inner layer of the episperm, and is hard to separate from it, remains with the gray meal that is not mixed with the fine white flour, or white meal, for fear of altering the color of the bread.

"In this way is produced a flour of good quality, containing only six grams of mineral substances, whereas the kilogram of wheat that furnished it contains ten. The difference is so marked that the time seems to have come to use every possible effort to find some way of remedying it."

That this is a state of things that really requires a remedy is shown by the fact that these mineral substances—the phosphates—are absolutely necessary for the development of bone and muscle, so much so that phosphates are now administered medicinally in many cases where iron was formerly given. We are thus removing from our food and throwing away the substances that we are forced to take later in the shape of expensive medicinal preparations. To resume the quotation:—

"From what we have said it will have been seen that as regards introducing phosphates into our daily food it would be very advantageous to use not only the germs, but the most peripheral gray and red portions of the grain. Bread will only be entire when it contains all the truly alimentary portions of the wheat-berry.

"This, however, is very different from what is meant by persons who consider entire bread as ordinary bread to which the bran has been added. Once more let it be said that the only bread worthy of such a denomination is that made with flour containing all the

assimilable elements of the wheat by being sent a number of times through the grinding surfaces. The difficulty is to separate by bolting the coarse bran which is of no use from the starchy portions that adhere so closely to the fine bran that lines the coarse wrapping of the berry. . . .

"There is evidently a happy medium to be found between bread that is too white and the too entire bread that certain enthusiasts wish to impose upon us as the ideal of bakery, and which by containing a great deal of bran is useful to persons whose intestinal functions are not what they should be, but is of no advantage to healthy persons. The country bread, *pain de menage*, which was formerly so extensively used, is both nourishing and agreeable to the taste, and we regret very much that this bread has gradually disappeared from use in large cities as being an inferior article.

"Majendie demonstrated a long time ago that dogs fed exclusively on white bread die in fifty days, whereas they live, and without signs of falling off, on coarse bread. These experiments, which were made many years back, should not have been forgotten, and amply warrant the campaign that has been undertaken in favor of entire bread."—*Literary Digest*.

WHAT KRUPP DOES FOR HIS WORKMEN.

It has been noted as singular that Krupp, the great "cannon king" of Essen, in Westphalia, who has tens of thousands of men in his employ, is never troubled with strikes or labor difficulties. A recent Leipsic journal gives a summary of what he has done and what he is doing for his employees, and thinks that these facts, to a great extent at least, explain why he lives at continued peace with his men.

Krupp is the owner of about 4,000 dwelling-houses, occupied by 27,000 persons. The rents are very low and are calculated on a basis of only 2 per cent on capital invested. As the number of houses does not suffice for all his workingmen, of whom there are about 30,000 in all, with their

families numbering 100,000 persons, it has been decided that only those who have been in the employ of the firm for ten years can secure such a house. Krupp has also taken vigorous measures against the saloons and whisky-shops, as also other businesses dangerous to his workingmen. He bought up all the saloons and arranged for so-called "consume" businesses. In these, which are found in all his workingmen's colonies, he has in store all the necessities of life, and sells them for cash at a very low price. He has established special bakeries, slaughtering-houses, tailoring establishments, etc., for his men; excellent restaurants furnish good meals virtually at cost price; good coffee can be secured at 2 pfennigs a cup, and together with sugar and a roll at 5 pfennigs (100 pfennigs = 1 mark = 24 cents). The widows and other dependents of deceased employees receive employment of some kind, and if it is desired can get a sewing-machine at cost price by the payment of 3 marks a month. Krupp has also erected bath-houses, hospitals, and barracks for time of epidemic diseases. The sick-fund affords help really in excess of the amount demanded by the law, the firm making large contributions to this treasury every year. By the payment of 1.25 marks a year the family can secure free of cost the service of a physician and the necessary medicine for any member. There is a pension-fund for widows and orphans to which the firm subscribe each year 250,000 marks. The working hours are from 6 A. M. to 6 P. M., with two hours' intermission at noon. Coming to work too late is punished. Promptness in arriving at work throughout the year is rewarded at the end with 6 marks. Women and children's work is absolutely prohibited in any of the shops. For the workingmen who live at a distance, eating-houses have been erected, and a good meal can be secured for 80 pfennigs. Then there is a home for unmarried men and an old folks' home for invalids. The firm expends 70,000 marks per year to secure protection and refreshments for those who are engaged in particularly hard work. In addition excellent schools, with manual training, etc., have been built; and Krupp has shown that he has a heart for his people. The above is only a brief selection

from the list of enterprises he has carried out for their good.—*Literary Digest.*

DELUGE.

THE NEW SCIENTIFIC VIEW.

FOR many generations now there have been two schools of thought in Christian countries concerning the deluge in the scriptural narrative. Men of science have not hesitated to affirm, on evidence deduced from studies in geology, that the flood must have been merely local. Devout Christians maintained that the inspired history must be literally interpreted, in other words, that the waters covered the whole earth. So persistent have been the learned men, that latterly it might almost be said the weight of public opinion, though Christian, accepted the theory of a local flood. There are not wanting, however, indications pointing to a change of faith on the part of students. Professor Prestwich has read a compendious treatise before the Royal Society of Great Britain, in which he sets forth his belief in the reality of the deluge. He states that the superficial deposits of loam, gravel, and sand have been the result of human operations throughout ages, but there is a remaining drift, a residuum, which cannot be explained save by the action of a deluge. This residual drift was often carried by the subsiding waters beyond the ancient cliffs, and in it are found the ruins of animals overtaken by the tide, land shells and flints shaped by man of the Paleolithic age. By like arguments Professor Prestwich extensively marshals the witnesses in support of his faith. Professor Prestwich's view is held also by Sir Henry Howorth, in his book on The Mammoth and the Flood, and other eminent men.—*Information.*

MESSAGE FOR HEADACHE.

In many cases massage will be found invaluable in relieving the pain of a congestive headache. The movement should be made with the palmar surface of the fingers and be a vigorous one.

Begin on top of the head and continue backward and downward to the base of the brain. Continue the rubbing also from the temples backward and downward. Much and heavy rotation at the base of the brain should follow; also crosswise rubbing on the back of the neck and stroking from the head down back of the ears to the shoulders, for the purpose of emptying the veins.

SALOONS ENOUGH TO GO AROUND.—According to the report of the New York Commissioners of Excise, just issued, there are 9,058 liquor saloons in that metropolis. The estimated population is 1,908,259, which gives one saloon for each 210 inhabitants, or more than double the proportion of Boston. The revenue from liquor licenses is distributed almost entirely for charitable purposes. Last year it was divided up as follows: Seven hundred thousand dollars to benevolent and charitable institutions, \$500,000 to the general fund, \$300,000 to the police pension fund, \$75,000 to the fire department relief fund, and \$134,290 for excise expenses.

No boy, no girl, can ever come to be utterly bad who remembers only love and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home. Give them manly and womanly example, give them training, give them the inspiration of devoted lives, give them these higher, deeper things. Do not care so much as to whether you are accumulating money, so that you can leave them a fortune. I really believe that the chances are against that's being a blessing for a boy. But leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of its possibilities of evil, and will become an instrument of higher and nobler good.—*Minot J. Savage.*

The Barnes collection of Indian mound relics, the finest in the world, now owned by a gentleman of Tennessee, will soon become the property of Wesleyan College, in Middletown, Connecticut.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, April 15, 1896.

No. 16.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 15, 1896.

THE GENERAL SUNDAY SCHOOL CONVENTION.

SATURDAY, April 4.—The convention assembled at nine o'clock; Bro. F. G. Pitt in the chair. A hymn was sung, followed with prayer by J. F. Mintun. Minutes of former sessions read and approved. Bro. A. H. Mills was appointed to assist the Secretary during the session. The committee appointed to audit the Treasurer's statement reported having found it correct. The report was ordered spread upon the minutes, and the committee discharged.

The committee on blackboard work reported the labor done by them, the difficulties to be encountered, etc., and recommended that a committee be appointed to provide for blackboard work. Further consideration was deferred till the afternoon session.

Notice was given of various items of business to come before the body. A request from a school in Arkansas, unable to purchase *Quarterlies*, that such be supplied to said school, was granted. A report was read from the Austral school of Sydney, New South Wales, Australia; also a letter from Sr. J. H. Royce, Editor of the *HERALD* Sunday school column; a report was also read from Bro. W. R. Armstrong, assistant superintendent of Manchester, England, district.

The election of officers was then taken up and the following were selected for the ensuing year: Bro. Thomas A. Hougas, of Henderson, Iowa, Superintendent; Sr. Christiana Salyards, of Lamoni, Iowa, Assistant Superintendent; Bro. Wallace N. Robinson, of Independence, Missouri, Secretary; Sr. Cassie B. Kelley, of Lamoni, Iowa, Treasurer. The election of each was made unanimous.

A motion providing for the appointment of a publishing board to provide

Sunday school literature, general supplies, etc., was voted down, after which a revising committee of three to revise all lesson literature, to appoint editors of the *Quarterlies* and fix their compensation as heretofore, was provided for. On motion, and in the order named, Brn. R. S. Salyards, J. A. Gunsolley, and W. W. Blair were appointed said committee.

Bro. T. A. Hougas was appointed chairman of the program committee, the officers to appoint the two remaining members.

By resolution it was decided to donate four hundred dollars (\$400.00) of the association's funds to the general church for the prosecution of missionary work, and the treasurer was instructed to pay that amount to the Presiding Bishop.

The action of the Pottawattamie district, in selecting as its superintendent one not a member of the church, was declared to be, in the opinion of the convention, not a violation of the constitution, under the circumstances in which said district was placed.

The assembly then adjourned till the noon hour, closing with a song, the benediction being pronounced by President Joseph Smith.

At two p. m. the opening hymn was sung; prayer was offered by Bro. James McKiernan, after which the minutes were read.

A communication was received from the former Superintendent. It stated the numerical increase of membership, also the financial gain, etc., reporting the general progress made during the year. It mentioned the completion of files of the *Quarterlies*; also of the former *Teachers' Helps* used by the earlier schools, for an association library.

An interesting report of the condition of the Sunday school work in the Society Islands, from Sr. L. R. Devore, was read. Progress was being made among the native brethren and sisters.

The request of the Spring River district concerning the wearing of a

distinctive garb by sisters engaged in Sunday school mission work in order to obtain reduced railroad rates, was referred to a committee.

Bro. W. N. Robinson, as instructed by the Independence district, introduced a resolution providing that the lessons of the Primary *Quarterlies* be made to correspond to the Senior and Intermediate grade lessons — to be based upon the same lesson texts, by which all grades of lessons shall be upon the same subjects but adapted to the requirements and conditions of each. The motion was seconded by Bro. J. F. Mintun, also instructed to so move. The question was freely discussed, time being given for a complete canvassing of the subject. The motion was lost.

The chair appointed Brn. T. A. Hougas, Bro. T. W. Williams, and Sr. Bertha Murdock a committee on railway rates.

Bro. E. A. Blakeslee presented a bill of \$46.80 to cover the expenses of Sr. J. H. Royce to the Logan reunion of 1895. The bill was allowed after a lengthy discussion.

The report of the committee on blackboard work was disposed of by referring the matter of providing for blackboard work to the association officers, with power to act for the body as they shall deem necessary.

A motion was adopted providing for the appointment of a committee to confer with the church Board of Publication with a view to making the *Hope* the association organ in Sunday school work, under its charge. The officers of the association were appointed said committee and empowered to act.

The constitution of district associations was amended to provide that district officers and officers of schools be made ex officio members of district associations.

A bill covering incidental expenses of the Secretary was ordered paid.

Provision was made to supply districts or schools with lesson helps when such were financially unable to purchase them, and the matter of so

providing left discretionary with the Superintendent of the General Association.

Bro. B. M. Anderson, of Lamoni, was appointed to act as Librarian of the association.

Adjourned to the evening session; benediction by Bro. F. A. Smith.

The evening session of Saturday the 4th, was opened at 7:30, in charge of Bro. F. G. Pitt.

The attendance by this time was larger than at any previous session of the convention, being augmented by incoming delegates and visitors to General Conference who came in time to be present at the Sunday services. The Temple was fairly well filled and the more moderate weather made the audience comfortable, the lake breeze having previously rendered the auditorium too cool for entire satisfaction and ease.

After an opening song prayer was offered by Bro. Alexander H. Smith.

The first item of business was the report of the committee appointed to consider a request made by the Spring River district that a distinctive garb be worn by sisters engaged in Sunday school work, in order to secure half fare permits. The committee reported that it knew of no rule of passenger associations that provided half fare permits to any except those constantly engaged in said work, missionaries constantly in the field, pastors, etc.; and recommended that no distinctive garb be worn to secure favors from the world. The report was adopted, as was also a resolution disapproving of the wearing of any such garb.

An action was taken expressing the opinion that that clause of the constitution which refers to members of district conventions refers to regularly constituted members, not those present who are not delegates to or ex officio members of said conventions.

Twenty dollars were allowed the Secretary to assist in defraying his traveling expenses to the convention.

Bro. T. W. Chatburn presented a resolution providing, in effect, that the various districts and schools be requested to examine the question of a uniformity of texts for all grades of lessons, of keeping Senior, Intermediate, and Primary lessons together and based on the same Bible texts;

that their delegates be advised of their preferences in the matter that said delegates might report to the next convention the wishes of the various districts in this matter, the question to be then decided.

It was resolved that the next convention be held at the place of convening of next General Conference, the time to be left to the appointment of the program committee.

A vote of thanks was tendered the former Superintendent of the association.

Following the transaction of this business, Sr. Hattie R. Griffiths conducted an intermediate class drill. The scholars did well, being in close sympathy with the teacher, who evidently possessed an influence over them that tended to win their love and confidence and to draw them out.

The effort was a good one, because it was natural and unstilted, and the audience appreciated it. It suggested to the writer what his observations have heretofore led him to conclude, that no mere formality should be mistaken for system and order in any department of work. Methods, means, and rules, are all essential, but only so far as necessary to proper order and to aid the execution of work. Successful efforts are natural ones. He who would succeed in teaching must succeed in reaching the sympathies and intellects of those he would instruct. By naturalness in the instructor good work is done. The Master, the great Teacher, made use of natural methods and succeeded because his teaching was characterized by love and simplicity.

The convention was a success. Entire good fellowship prevailed and the work for the coming year seems laid upon a good foundation. May such prove to be true and may the Sunday school do its part in the gospel work of bringing souls to a knowledge of God and to the principles of his truth.

THE GENERAL CONFERENCE.

SUNDAY, April 5.—The work of the conference was introduced by the prayer, preaching, and Sunday school exercises of the Lord's day. Brn. E. L. Kelley and G. H. Hilliard were placed in charge of the morning social and sacramental service, which opened at half past eight o'clock.

The Holy Spirit was present in a marked degree, melting the hearts of many—of strong men as well as those more easily affected, and the time was well spent in prayer, in testimony, in song, and in partaking of the emblems of the Lord's supper. It was of the spirit of love and fellowship, of humility and charity. It was timely and efficient as a "preparation of heart" and conducive to the unity of spirit required according to the law of the Spirit of Christ. Deep feeling was apparent and a spirit of gratitude manifest in the expressions of all. It was a favorable indication. It meant that God recognized his people; that he bore witness again that he would be their wisdom and their strength, directing them concerning the interests of his great work, inspiring them to exceed the wisdom of mere human nature in the prosecution of his work.

The sermon at eleven o'clock was delivered by President Joseph Smith, he being assisted by his counselor, Pres. W. W. Blair. The audience was sympathetic. They were pleased to hear again from their beloved President, and he was in that fraternal spirit and close touch with the people that is characteristic of him.

At two o'clock Bro. John J. Cornish delivered one of his characteristic sermons on the first principles of the gospel. He was assisted by Bro. J. A. Grant.

The local Sunday school, reinforced by school workers from other localities, held a session at four o'clock, in charge of Bro. T. A. Hougas; Brn. F. G. Pitt, W. H. Garrett, Sr. Hattie R. Griffiths, and others assisting. Various classes were organized and a profitable season enjoyed by those participating. The workers were alive and improved their opportunity.

The services of the day closed with a sermon by Bro. Alexander H. Smith, who addressed a large audience on the subject of the life and influence of Christ the Lord. The speaker was assisted by Bro. F. M. Weld.

Monday, April 6.—Promptly at ten o'clock in the morning President Joseph Smith called the assembly to order. The hymn, "Redeemer of Israel," was sung, and prayer was offered by Pres. W. W. Blair. The Temple was fairly well filled by delegates and visitors and the assembly

proceeded to perfect a permanent organization. President Joseph Smith was chosen president, Pres. W. W. assistant president, Bro. R. S. Sal-yards secretary pro tem., and authorized to name his assistants. He selected Brn. W. H. Garrett and T. W. Williams. Brn. F. G. Pitt and T. A. Hougas were chosen choristers and empowered to nominate organists. They named Bro. A. H. Mills and Sr. Ada Clark. Bro. John Gillespie was appointed usher and authorized to select assistants. Being so authorized, the chair appointed as a committee on credentials Brn. O. B. Thomas, J. A. Grant, and H. E. Moler.

Addresses were then called for, to which President Joseph Smith, Pres. W. W. Blair, Bro. Alexander H. Smith, of the Twelve, and Bishop E. L. Kelley responded.

The substance of President Joseph Smith's address is as follows:—

It will be difficult for me to make a selection of a topic that will be more interesting than another.

I think upon the basis of this reassurance of the general outcome of the work, that there will be more done by it, than any other conference that has happened for many years. Not because I do not apprehend difficulty; but because I have more confidence in the component parts of which the conference is composed. I believe that there is a feeling generally prevailing that there are no private or personal interests to be served in this great work. I feel that I voice the sentiment of the great majority of the traveling ministry in this statement.

I began this work with the underlying belief that it was God's work, and that I should never be under the necessity of regretting the step I then took. That in the religion founded by my father, under God, there was truth and that nothing would transpire in connection with that history that would destroy that truth. I do not propose to assume whether he was right or wrong, as to whether he was guilty or not guilty of what he has been charged with; the faith, the doctrine was of God, and I was not called to sanction the wrong if any existed; but was pledged to the right. As a man he himself was responsible for his own deeds. But I did propose so far as lay in me to make the faith presented by him honorable and to make the name honorable. To so live and so teach and do, that no man speaking of him, whether in the work or out of it, should have occasion to say from my acts that my father was a bad man. I have not been alone in this; I have had noble coadjutors. The men who have stood with me have acted upon their love for the truth, their adherence to the right. I believe this is universally the case; and that the truth of the angel's message did not depend upon the consideration whether he

was guilty or not guilty of transgression.

A number of years have passed—thirty-six this morning—since I united with this body. I united with it because I was told to do so. It was distinctly stated and it was distinctly understood, too. If God had told me to go to the Catholics, to the Mohammedans, or to go to Salt Lake, I should have gone in obedience to the command. I entered this work with the understanding that it was for life; without any reserve until death; unless I should become wicked and enter into transgression, and be cut off for cause, or unless set aside for another whom God may choose to do the work better than I. You can see that I can say this without prejudice to any other individual from the nature and position of the men. I must either stand or fall with the work. I do not believe that I shall be excused until the last great call to the judgment.

The moral position taken by the church is a high one; a position the right to which no man can afford to forfeit. I believe that if a man permits himself to fall below this standard he will bring great reproach upon himself, consequently upon the church.

No matter whether a man's talents be great or small, we cannot afford to let that man hold his position as a minister who forgets his duty to God and the church and falls below the standard. This position is one that must be made effective by a continuance of effort to become thoroughly acquainted with all the underlying principles of the work from its inception; together with a knowledge of what is surrounding us in the religions of our neighbors of different faiths. I know it is a good thing to be able to say that we "know the work is true," but it is also necessary that we should comprehend all that may have relation with the work with a view to its success.

We are the center of attack made by all other churches or sects, especially so of the different divisions into which the church divided at the death of Joseph and Hyrum Smith. We might have effected affiliation with one faction if we had been willing to put out of the faith a part of the Book of Doctrine and Covenants; another if we had put the whole book away; and still another had we received what has been added by them.

Our ministry is to preach the gospel; that is the primary work of the church. There is a necessity for a cultivation of a presiding ministry. There are a good many who are very capable by latent talent, but have not had experience. It has been said that if a person is placed where he will have to act he will get experience.

I congratulate the ministry in the progress of the past year. While in some instances there has been some unpleasantness there should be none. I once heard a brother say that he was willing to work anywhere that he could do the most for the work, or where it was best for him to work, even if it were the office of janitor. I may say the same; that where I can do the best for the work there I am willing to work. Whatever the qualifications or standing of a man may be they should be above official jealousy.

Some years ago there was a man here in

Ohio connected with Mr. Zadoc Brooks in his work. He believed he was called to the office of leader of the latter-day work, and felt irritated because I seemed to be standing in his way. I told him that if the Lord should make manifest that he was right, I would remove out of his way at once. In the meantime I told him to go at his work, if he had any to do, and not find fault with others who would work.

We are sufficiently numerous now to require the care of local presiding officers in districts.

Of course the records will show the actual number of members. The statistical report will be satisfactory. There are several items of business that will be presented; but none I think calculated to bring on animosity in debate; though in the discussion of the simplest question there may something arise that will bring an unpleasant feeling.

It is distressing to think of the many calls coming to us at the center asking for ministers. They are too numerous for us to respond to. I know of one place where there are some thirteen waiting for baptism, but it is a difficult thing for us to send them a missionary. I mean that we have not a minister that would fill these various places; and we have the sentiment expressed that God will "send more laborers into the field." He has told us to gain knowledge from every possible source. For this reason I hope that these elders will avail themselves of these advantages offered them to become acquainted with the various topics connected with the work we have in hand.

Closing, I may say that so far as I am aware, you brethren of the missionary force have the esteem and confidence of your presiding officers. I do not know of any barrier between us. I hope that when the conference shall close we shall not only have a friendly feeling but ministerial regard.

Pres. W. W. Blair then spoke briefly. He said the Utah church is slowly getting back to the early church and is even publicly declaring that many things practiced in the past never were a part of the church doctrine.

I am glad that these people are willing to investigate. They honestly think they are right. Even recently, President Woodruff of that church claimed to have a revelation regarding the practice of sealing which obtained since 1844. And in this respect a great reform has been instituted. It is a good and hopeful sign. I feel encouraged over the unity in the Reorganized Church. I believe there is a large amount of trouble in the world caused by surmising things that never occur. Let us see things that confront us and not conjure up evils that never existed. The people look at the errors that have been committed and seem afraid. There is absolutely no cause for it. We know the work is of God. We know it is divine in origin. We know God sustains it as in the ancient time. We know it is building up character, the best kind of society we can have. The influence of these characters go out like a light to the world at large.

Bro. A. H. Smith's address:—

The President has mentioned a subject upon which I can offer some remarks—the necessity of presiding officers, to preside over districts and branches. The church has for thirty years and over been bending every energy to educate a missionary force, and the prayer has been constantly sent up to the Lord of the vineyard to send more laborers into the field, and every man who joined the church who had or developed ability was pushed to the front and made a missionary, and these men who have been put to the front have developed and been educated into that line of thought, and the spirit of that education has developed a *traveling* ministry, until the church now has a splendid noble band of missionaries. But now the church must face the fact that this system of using every available man in the traveling ministry has been at the expense of the local ministry, until at the present time the church is suffering from a lack of men of ability in the local ministry to preside over districts and branches which have been raised up and organized by the missionaries; and many districts and branches are now languishing and dying because we have no capable presiding officers among the local ministry to keep them alive. We must have men who are qualified to preside; to hold the ground won by our traveling ministry; to hold the fort while the missionaries push on into new fields. The traveling ministry must in the very nature of their work possess presiding ability, to enable them to enter in wherever they find disorder and preside while correcting the evils found; but our traveling forces have largely been built up at the expense or depletion of the local forces. The church stands in this condition and is suffering. We must meet the issue and begin to educate the local ministry in the duties of presiding officers. The local ministry must educate themselves to take those positions and hold the fields already won. We should devise the best means for doing this work. Unfortunately for the many calls of which the President speaks we have more ministers than we have finances to put them in the field. We have to work according to our resources.

The necessity and policy of the past has resulted in putting a greater number of the local ministry in the field than we have traveling ministry under the law. This ought not to be, for how can they be expected to fill the calls for presiding when they are pushed out into the missionary fields?

Now, how to meet this puzzling question is the work before us. That prayer so often made should be changed and we should now pray the Lord to send men qualified to preside and means to keep them in the field.

This work is being pushed forward in other sections of the world and upon the islands of the sea, and we must move forward with it.

If the church will now make as persistent an effort to educate a presiding ministry as she has to educate a traveling ministry, ten years from now will make a showing which will compel the world to recognize the work. I cannot divest myself of the thought

that this work is no ideal chimera of the brain of man, but that it is a realistic truth, a preparatory work to fit us to occupy places of trust in the kingdom of God when Jesus comes to reign in person upon the throne of David most gloriously; and the better we are prepared to occupy positions of trust now and here, the better we will be prepared to occupy there.

It requires more than simply to be able to preside over meetings of the members of the church to be a good presiding officer. A minister must be able to preach, to interest the members and outsiders as well, and feed them on spiritual food. All ministers do not have these necessary qualifications. It is realistic work and we should have a stalwart force of men who shall hold the work and abide in it; and when these men are found, a great effort should be made to put them in the position whereunto they are called. This is the work which lies before us. May God aid us to perform it. Amen.

Bishop E. L. Kelley:—

The work of the conference year has been a successful one in many ways. We are in a better condition to-day to carry forward the gospel proclamation than we have been before since the commencement of the Reorganization.

It is true as has been stated by the President of the Twelve that it requires not only men to perform this work, but means to aid and supply their necessities and the necessities of their families.

The efforts of the Saints to keep the missionaries in the field the past year have been very noble. A few days ago when I noticed the large sum used by elders for expenses during the year I thought that I would call attention to the fact that a large amount of this should be saved and thus aid in placing others into the field; but later, when I had taken occasion to make an estimate of the average expenditure by each individual for traveling expenses and clothing and found that it amounted to but about \$56, I concluded that we were so far in advance in regard to reduction and economy of any other people in the world that it would be out of place to stop to raise objection. This sum does not embody the amount supplied to the families of these elders.

We are nearer up to-day in our work of supplying the families of the ministry than before at the close of the annual appointments for the past five years. You will notice in the financial statement a falling off in the assets of about three thousand dollars. This arises from the fact that the judgment for costs in the Temple Lot case which was in our favor at last report was entered as an account receivable. This year the case was lost to us, and the conditions are changed.

I wish to say one word in regard to this suit. We did not get our case, notwithstanding the fact that the evidence and the law were in our favor; and I have the statement from one of the highest authorities of the country that the decision of the Court of Appeals is an outrageous thing.

There is a little more in this case than many perhaps know about, and I do not in-

tend to always keep quiet about it. I have always been ready to quietly submit when fairly beaten in a contest, but in this instance we were not beaten, but in the hour of victory our case was stolen under the technical application of the doctrine of laches when fairly the law and facts were in our favor. Our only chance to correct the error was to show to the Supreme Court that the matters in dispute were of such public interest as that body should certify the case before it for examination; but the Supreme Court refused to hear the case, and hence we were left no remedy or redress of the wrong done by the Court of Appeals.

I make this statement for the reason that the truth touching this is often misunderstood, persons having claimed that the Supreme Court had passed upon the case. The Supreme Court never had the case before it for hearing. That court only passed upon the question of whether the case should be brought before it to be heard upon its merits, and denied it a hearing.

It is proper to state here that what we lost in the decision of the Court of Appeals was simply the possession of the lot on the technical finding that our suit should have been begun earlier. No finding of the Circuit Court that we were the true and lawful succession of the original church and that defendants were factional; that a trust originally existed and that the Reorganized Church was the proper body to carry this out because it had not varied from the teaching and purposes of the original body was reversed. The Court of Appeals simply says by its decision, The Reorganized Church may be right in its claim to all this, but it should have begun its suit sooner. All the moral questions passed upon are with us as found by the trial court, the technicalities are by the Court of Appeals against us, and that court, although sitting as a court of equity, stood upon these. We prefer to stand as we do with right in our favor without the lot than to have had the lot given to us and that justice was on the other side. I give notice that any wishing the opinion of the Court of Appeals to read for themselves and judge as to whether I have overstated the case can obtain it by sending to the Herald Office. This together with that of the Circuit Court may be had for twenty-five cents.

The character and time of other meetings and the appointment of speakers and officers therefor was left discretionary with the presiding officers. Adjournment was then taken, President Smith pronouncing the benediction.

At two o'clock the usual opening exercises were observed, the prayer being offered by President Smith. The minutes were read and stood approved. The committee on credentials reported admitting various delegates. Claims and statements of other delegates were referred to said committee.

The annual report of the General Church Secretary and Recorder was read. It showed the following statistics since the report of 1895: Gain: New names placed on record 3,564; baptisms 2,592 (200 less than last year, but with that exception the largest number of any previous year of the Reorganization); "received" on evidence of membership 972. Losses: By death 447; by expulsion 93; by letters of removal 1,099; total loss 1,639. Net gain 1,925. Present membership 34,814. It may safely be reported as 35,000 of an enrolled membership; and if families were counted the number would easily run up to 75,000 or 100,000. Ordinations 247; and 267 changes of names by marriage. Michigan leads with a gain of 336; Missouri with 245, Iowa with a net gain of 203, Canada with 130, Nebraska with 111, Ohio with 94, and Illinois with 82, follow in their respective order. New branches organized 28. Australia shows a net gain of 17, England of 51, Wales of 10. The State of Iowa has the largest membership; viz., 6,743; Missouri 4,796; Michigan 2,463, etc. Complete statistics will appear in the report published in the "minutes" of conference.

A portion of the report that referred to losses to the church by the issuance of letters of removal, many of which were not placed on branch records, caused considerable discussion, and notice was given that action would be taken to provide that secretaries of branches do not remove members from their records until another branch certified that such removing members had been recorded there. The Secretary's report was adopted.

The summary of the annual report of the Presiding Bishop, as published in the "Ministry Reports" for the present year, was read.

The Bishop stated that no report was presented from the Board of Publication because the board had not been able to get together.

No report from the Church Librarian.

The Board of Trustees of Grace-land College reported. It will appear later, in the regular minutes. It reported the progress thus far made in laying out and adorning the college grounds and erecting the college building, not yet completed. It an-

nounced desirable building lots for sale by the trustees, said lots being on or a part of the original college ground and to be sold to aid the college fund. Received from all sources \$11,150.39; expended \$10,912.39. It would be necessary to elect three trustees to fill vacancies caused by the expired one year terms of Brn. E. L. Kelley, Daniel Anderson, and Robert Winning. Joseph Smith was chairman, William Anderson treasurer, and D. F. Nicholson secretary of said Board.

The Board of Directors of Grace-land College also reported. Joseph Smith was president, D. F. Lambert secretary. College educational work had been commenced in temporary quarters pending completion of the permanent building. Instructors had been appointed and the work opened in September, 1895. The faculty consisted of T. J. Fitzpatrick Professor of Sciences and Mathematics; J. T. Pence Professor of Languages; J. A. Gunsolley in charge the Commercial and Shorthand Department; Miss Nellie Davis in charge of Instrumental Music. Total enrollment 35, which was quite good, all things considered. A library had been founded by purchase and donation, already numbering nearly six hundred volumes, to which considerable accessions would be made in the near future. Large botanical and geological collections, the property of Prof. T. J. Fitzpatrick, would be placed in the college building as soon as completed.

In order to properly conduct the work during the coming year it would be necessary to secure a professor in German and French, also a professor in English Literature, in addition to the faculty now employed.

The Board urged upon the conference, especially upon the ministry, the need of working in its behalf by sending or securing students for it. Loyal and persistent work to that end was needed in order to secure success. The conference was requested to instruct the ministry upon this important point. Three vacancies were to be filled; viz., the one-year term of Brn. Joseph Smith, W. W. Blair, and E. A. Blakeslee.

The foregoing was supplemented by an itemized report of William Anderson, treasurer, which will appear in

full in the regular minutes, as will all other reports.

A lengthy communication was read from Bro. James Caffall, of the European mission. It advised against the holding of annual General Conferences and too many reunions, especially where the latter involved much expenditure by calling ministers from other fields. The writer favored the holding of the coming fall reunion at Nauvoo, Illinois. The communication was read and ordered spread upon the minutes.

An application for a mission and a report was referred to the Quorum of the Twelve.

An additional communication from Bro. Caffall was read. It asked information and advice concerning the organization of ministerial quorums in Great Britain. It was referred to the First Presidency and the Twelve.

The Southern Nebraska district petitioned that the State be divided by the Platte River into northern and southern mission divisions, instead of into eastern and western divisions as at present. Petition referred to the First Presidency.

Petitions concerning the appointment of missionary in charge of Michigan, and another requesting the return of Bro. E. C. Briggs to his present field, were referred to the Presidency; and a number of petitions asking that Bro. F. G. Pitt be returned to Northern Illinois were referred to the Twelve.

The Second Quorum of Priests reported. Twelve of its number had preached 221 sermons and baptized 13; S. D. Shippy president.

Bro. T. W. Chatburn gave notice that he would renew the motion voted down at last conference, which provided for the removal of the Herald Office plant to Independence, Missouri.

A communication from the Northern California district was read. It asked for the appointment of one of the Quorum of the Twelve in charge of the Pacific Slope mission—Bro. J. R. Lambert preferred. It was referred to the First Presidency.

Items of business deferred from last session—a document on the divorce question, also requests from the Teachers and Deacons that they be granted ex officio privileges—were announced. The assembly then adjourned.

The evening sermon was delivered by Bro. Heman C. Smith, who was assisted by Bro. J. H. Lake.

Tuesday, the 7th.—The prayer service at nine a. m. was in charge of Brn. William Anderson and Albert Haws. Bro. Rudolph Etzenhouser preached at eleven o'clock, assisted by Bro. Arthur Allen.

Business was resumed at two o'clock; prayer was offered by Bro. Columbus Scott. After the reading of minutes and other formalities business was taken up.

The committee on credentials made a further report.

The First Presidency reported on a petition from Buel, Michigan, stating it to be irregular, and recommending that it be filed because of such irregularity. Report adopted.

The committee appointed to compile the Saints' Hymnal reported. The report was adopted, as was also a vote of thanks to Prof. Ph. Dornberg, who had assisted the committee. The work of the committee was approved and it was then discharged.

A resolution providing that steps be taken to obtain half fare permits for local officers recommended for such by their branches or districts was read; also a petition asking action providing for a General Reunion at or near Nauvoo, Illinois, during the present year.

The feature of the day was a resolution providing that section 113 of Doctrine and Covenants be hereafter published with due explanation, or if thought wise by the Board of Publication that it be eliminated from the Book of Covenants because not a revelation but an individual statement. After some discussion an amendment was moved that the section be published as heretofore with an explanatory statement or preface, said statement to be prepared by the President of the Church and Board of Publication. The general subject was discussed at length, some favoring entire elimination, others the amendment, while some thought the original should be revised and continued as said section. The amendment was finally adopted by a vote of 81 to 21.

At this juncture a substitute was offered, when the assembly deferred the matter until the next session. Adjournment was then taken, and Bro.

W. Chambers dismissed the audience.

At half past seven Bro. Joseph Luff occupied the stand; Bro. Roderick May assisted.

Wednesday, the 8th.—The morning prayer and testimony service was in charge of Brn. John Chisnall and David Chambers. A quiet, earnest spirit prevailed and deep feeling was apparent. Gratitude for the gospel as a power to holiness of life was the general sentiment expressed. The writer can do little more than make general reference to these services. Such is probably all that need be reported, however.

Bro. J. C. Clapp, of California, was the preacher at eleven o'clock. He was assisted by Bro. J. A. Grant. Bro. Clapp has not been present at any intervening conference since 1888. His many friends were glad to see and hear from him again.

There is an excellent feeling among the ministry and delegates. We never saw more unity of spirit than has been manifest at this conference. It is a source of satisfaction to all who love their brethren and who also have the success of the cause at heart. The weather has been somewhat cool, but the spring season is making a strong effort to assert itself, and this morning the sunshine and warmth are in the ascendancy. This is as it should be and is in harmony with the condition of our spiritual interests, which are brightening and give assurances that progress is before the people of God. Altogether there is much to encourage the laborers; to cheer them on in performing the work necessary to be done in "establishing" the work of God more permanently in the various fields or planting it elsewhere. This not too sanguine but hopeful view is based upon the observation that God's people are growing in understanding, in devotion, and in application to the work committed to their trust. It is apparent that the devoted and studious *workers* are those that are being used to push the work. The doers of the work are being blessed. Their personal progress and growing usefulness is manifest. Men and women grow in usefulness by understanding and due activity in both spiritual and natural lines of work. No one can afford to miss the opportunity that lies before

him, whether in the laity or ministry. The privilege of sowing and reaping is granted to all, necessarily and justly so, because of the general possession of talent and the prevailing need.

President Joseph Smith offered prayer at the afternoon business session. After reading the minutes the Secretary called the roll of ex officio members, which was completed by enrolling the names of all ex officios present.

The question concerning section 113 of the Book of Doctrine and Covenants was then taken up. Two substitutes for the motion amended were presented. Substitute No. 1 provided that the section be removed. Substitute No. 2 provided that the section be removed and that the First Presidency and Board of Publication be requested to furnish a suitable article on the martyrdom of Joseph and Hyrum Smith, to be inserted in place of the present section. Both substitutes were rejected. The original motion as amended was then adopted. It is as follows:—

Resolved, that inasmuch as section 113 in Book of Doctrine and Covenants was not given by inspiration, but seems to be an individual statement relative to the martyrdom of Joseph and Hyrum Smith, and in some degree has a tendency to do the church harm, when used by the enemy as it is now published, that the President of the church and the Board of Publication be instructed to prepare and publish an explanation with said section.

The General Sunday School Association made report. A vote of thanks was tendered for its donation of four hundred dollars to the church.

The petition presented by the committee appointed by the Park's Bluff reunion of 1895, asking that the church hold a General Reunion at or near Nauvoo, Illinois, was taken up. The petition was granted and the committee presenting said petition was made the conference committee and authorized to select time, place, and to make other necessary arrangements. It consists of Brn. James McKiernan, J. R. Lambert, Daniel Tripp, F. G. Pitt, and J. S. Roth.

No doubt the General Reunion at Nauvoo will be an interesting and significant one and be largely attended. The hope is entertained that it will be a leading factor in demonstrating that the work in its purity is stronger than

the errors of the past; that the truth of the gospel of Christ represented and maintained by the ministrations of Joseph and Hyrum Smith and other faithful Saints is now as then, potent enough to redeem the world, including the waste places and "former desolations;" that truth crushed to earth cannot forever be suppressed, but rises again. The promise—that they that *remained* (true to the faith) and were "pure in heart," they and their children should return and build up the waste places of Zion, is being verified. The Reorganization contains those faithful elements that remained true to the principles of the faith with others who have united with it, and is steadily building up the waste places once occupied by the church in the Martyr's day; also "the regions round about." It is too late for the Utah Church or any other faction to do that work. Only as they may accept and identify themselves with the Reorganization can they assist in doing it. The Reorganized Church has already borne the brunt of it and manifested the moral force of the spirit of the work in strength and power for good. It is destined to continue it because it has learned to stand by and honor the revealed and accepted word of God, and God is in it because it honors him in so doing.

The resolution providing means to secure half fare railroad permits for certain local officers was adopted. See regular minutes for full particulars.

Items of new business stated, not yet presented, were read.

A report from an elder in the field was not read because not sent to headquarters for publication as provided by the rule.

The assembly then adjourned and President Smith pronounced the benediction.

At half past seven o'clock Elder Leonard Scott preached, assisted by Bro. Frederick A. Smith.

Thursday, the 9th.—The morning prayer service was in charge of Brn. John Chisnall and J. W. Waldsmith.

The sermon at the eleven o'clock service was preached by Bro. J. F. Burton. Bro. James Moler was in charge.

Business was resumed promptly at two o'clock, Bro. J. S. Snively offering prayer for divine blessing and guidance.

The committee on credentials reported; also the Fourth Quorum of Elders and Third Quorum of Priests.

The assembly then proceeded to decide where the next General Conference should be held. Lamoni, Iowa, Independence, Missouri, Los Angeles, California, and Detroit, Michigan, were placed in nomination. The four were voted on, after which Lamoni and Independence were voted for, resulting in a decision for Lamoni by a vote of 60 to 21. The vote in favor of Lamoni was then made unanimous.

The time of holding the next conference was then taken up. A resolution providing that adjournment be taken until April 6, 1898, or at the call of the First Presidency, was moved. This was followed by an amendment which provided that the conference meet April 6, 1897. The amendment was adopted by a vote of 54 to 35. The usual annual General Conference will therefore convene at Lamoni, April 6, 1897.

The committee on archæology reported the result of its labors to date. The report is a lengthy paper and contains much matter of value concerning the geography of Book of Mormon countries, the river Sidon, the land Bountiful, and other topics connected with the history of the people recorded in the Book of Mormon. The committee also presented a map prepared by Bro. G. F. Weston by instruction of said committee.

The report and an appendix to it were received and the committee continued with instruction to complete its report so far as practicable. It was further moved that the completed report be published, together with the map, in pamphlet form. The present report and appendix will be published in the regular minutes.

The report of the Board of Trustees of Graceland College was next taken up. It was adopted. The assembly then proceeded to choose three trustees to fill vacancies caused by expired terms. Brn. E. L. Kelley, Frank Criley, and Daniel Anderson were chosen and the choice made unanimous.

The report of the Board of Directors was then read. It was received, approved, and ordered published in the minutes. Three directors were then chosen; viz., Brn. Joseph Smith,

J. F. Burton, and O. H. Riggs. The last named is Dr. O. H. Riggs, of Cincinnati, Ohio.

The session was then adjourned and was dismissed by the President.

Bro. T. W. Williams occupied the stand in the evening hour, assisted by Bro. D. L. Shinn.

Friday, the 10th.—Brn. J. S. Snively and J. M. Terry conducted the prayer and testimony service at nine o'clock.

At eleven o'clock Bro. F. M. Sheehy explained the archæological committee's map of Book of Mormon lands.

The business session at two o'clock was opened in the usual manner, Bro. J. W. Gillen offering the prayer.

Reports were received from the First Quorum of Elders and First Quorum of Priests.

The following resolution was then adopted:—

Whereas, we are at a disadvantage with some railroads, the Pennsylvania lines and others, in reference to permits, therefore be it resolved that the President, Secretary, and Bishop are hereby requested to make effort to secure our rights and privileges in such matters and that the action before passed by us in this conference be hereby placed in the hands of this committee, to be consummated or not as shall be found advisable.

A resolution providing that the Herald Office plant be removed to Independence, Missouri, as soon as practicable was substituted by another providing for the purchase of the *Ensign* by the Board of Publication, if found practicable and deemed advisable. The substitute was adopted.

The Presiding Bishop reported that no changes in the Board of Publication were to be recommended, and the present board—Brn. E. L. Kelley, W. W. Blair, David Dancer, Joseph Luff, and Frank Criley—were sustained.

The resolution providing that the office of Secretary and Recorder of the church be divided and that Bro. W. H. Garrett be appointed Secretary, was taken up.

An amendment, that it be continued as at present—as one office—was lost. A motion to separate the office was then presented and adopted.

It was then moved that Bro. W. H. Garrett be appointed Secretary. This was sought to be amended by striking out the name and inserting that of Bro. R. S. Salyards. A further amendment presented the name of Bro. W. N. Robinson. The vote

was called on the several names and Bro. R. S. Salyards was chosen.

On motion Bro. H. A. Stebbins was retained as Recorder.

A motion providing that no one who uses tobacco be ordained to any office was laid on the table.

A resolution was adopted providing for the appointment of a Church Historian. Brn. Frederick M. Smith, W. W. Blair, and Heman C. Smith were nominated. It was then moved to refer to the Board of Publication with instructions to choose a Church Historian. This was adopted.

Various resolutions providing for certain rules governing the issuance and recording of letters of removal were then presented and discussed, all being finally rejected or laid on the table.

A resolution providing for revision of certain portions of the Voice of Warning was adopted, and Bro. E. L. Kelley as President of the Board of Publication, and Brn. J. R. Lambert, Heman C. Smith, and W. W. Blair were selected as the revising committee.

A resolution stating that the Lectures on Faith are no part of the Book of Doctrine and Covenants was laid on the table.

The Secretary asked what was the proper designation of the office to which he had been appointed. A resolution was adopted stating the office to be "Secretary of the Reorganized Church of Jesus Christ of Latter Day Saints."

Bishop E. L. Kelley and First Counselor G. H. Hilliard were appointed to occupy in the evening service and President Joseph Smith dismissed the session.

Saturday, the 11th.—The morning social service was conducted by Brn. J. S. Snively and I. N. Roberts.

Pres. W. W. Blair preached on the subjects, "Gathering, and temple building." He was assisted by Bro. M. H. Bond.

Consideration of business was resumed at the two o'clock session. Bro. J. F. Burton offered prayer and the minutes were read and approved.

A report from the Second Quorum of Elders was read.

The committee appointed to audit accounts of general church departments made a further report.

The Presidents of Seventy reported

recommending the following named brethren for ordination to the office of seventy: T. J. Sheppard, G. R. Wells, D. L. Harris, G. W. Robley, S. D. Payne, R. W. Davis, C. J. Spurlock, R. T. Walters, F. M. Slover, Swen Swenson, M. F. Gowell, C. L. Snow, J. L. Goodrich, Joseph Ward, S. W. L. Simmons.

The names were approved by the conference, provision being made for the ordination of those not present, by missionaries in charge.

The First Quorum of Seventy reported: Number present 20; reporting 58; baptisms 604. Losses: 1 expelled; 1 dropped; 3 honorably released because of old age and infirmity; present number 63. Statistics of the previous year, not reported to the conference of 1895: Present 33; reporting 58; baptisms 743. Loss: By death 1; number then in quorum 69.

A petition requesting the appointment of a high priest to the city of Des Moines, Iowa, was referred to the Presidency, Twelve, and Bishopric.

Brn. R. M. Elvin, J. M. Terry, and F. M. Weld were appointed a committee to audit general church accounts next year.

The Fourth Quorum of Priests made report.

The document on "divorce" deferred from the last conference was taken up and discussed at some length. The document was amended by adding the words, "Nothing in this article shall be so construed as to prevent the inquiry provided for in Doctrine and Covenants 42: 20." The document thus amended was adopted.

The question of granting ex officio rights to priests, teachers, and deacons was taken up and deferred until next General Conference.

Provision was made for the ordination of Dr. O. H. Riggs, of Cincinnati, Ohio, to the eldership.

"OPEN WAR ON CIGARETTES."

CHICAGO people have declared war on the cigarette, that modern abomination of youthful precocity. The testimony adduced in support of its injurious effects was voluminous and startling. In one case testified of a boy had been rendered unconscious and had remained in that condition fourteen hours as a result of smoking but one of the paper-wrapped mix-

tures. It is well known that tobaccos, both those prepared for "chewing" and "smoking," are "flavored" and "drugged" by strong poisons and other very injurious substances, especially is this true of tobacco used for cigarettes. The paper in which it is so wrapped also contains very injurious compounds.

Here is a brief item concerning the Chicago crusade, taken from the *Tribune* of March 27:—

Mrs. C. V. Waite, President of the National Anti-Cigarette Association, and Thomas Brennan, chairman of the School Management Committee of the Board of Education, held a short conference in Mr. Brennan's office yesterday afternoon and completed arrangements for an active campaign against cigarettes in the Chicago public schools.

They will meet at the same place at two o'clock on Monday afternoon with Mrs. M. E. D. Gilmore, organizer of the association, probably going thence at once to some prominent school to begin the work of pledging the pupils. The Thomas Hoyne school will probably be selected to begin with, as Principal Helen Blanchard is deeply interested in the movement. Mrs. Waite and Mrs. Gilmore were much impressed by Mrs. Blanchard's protest against the use of cigarettes.

PRINCIPAL BLANCHARD'S PROTEST.

This protest, which was first published in the *Tribune* of Monday last, was as follows:—

"It is impossible for one to be a teacher in Chicago and not be greatly concerned in regard to the cigarette habit. After careful investigation I find that less than ten per cent of the three hundred and twenty boys now in the school are addicted to the habit. That the percentage is no larger is due to 'eternal vigilance' on the part of teachers. Confirmed cigarette smokers do not stay in school long. They rarely finish even the primary school course. The reason for this is the intellect becomes so dulled, the power of application so weakened, that to learn is an impossibility. I have known boys of sixteen who could not do the work of second and third grades. The physical effects are apparent to the most casual observer. The cigarette smoker is almost invariably undersized, hollow-cheeked, and pale and thin, and always has dull eyes and unsteady gaze. I personally know two boys, one thirteen, the other eighteen, who are the same size now as at the age of six or seven. I know others who have made a scarcely perceptible growth in five years. I have had one case of entire loss of voice from the habit. The cigarette smoker is always a moral coward. He loses all regard for truth and honor, and cannot keep his word. With the loss of mental and physical strength there necessarily follows the loss of ambition. This habit renders a boy of sweetish temper and most careful breeding sullen and boorish. If a boy becomes intractable in nine cases out of ten cigarettes are the cause. As teachers we look upon this growing evil as the greatest obstacle to our work."

PLAN OF WORK.

Mrs. Waite and Mrs. Gilmore, and perhaps Mrs. Blanchard and Mr. Brennan, will make short addresses to the children, telling them plainly of the evil effects of tobacco, physically, intellectually, and morally. The boys will then be asked to pledge themselves not to smoke cigarettes nor to give them to others, and to discourage their use by other boys. The girls will probably be asked to sign a pledge to use their influence to discountenance cigarette smoking.

The plan formulated also includes the organization of the anti-cigarette societies of boys in every school. They will be expected to manage these societies by themselves, and the object will be to keep up interest in the anti-cigarette propaganda. If the societies desire they will be furnished with badges in the form of buttons or pins, with the red, white, and blue bars signifying American manhood, and the letters "A. C. B.," for "Anti-Cigarette Brigade." The girls may be allowed to join the societies as honorary members and to wear the badges.

The work will be extended to every school in the city. Mr. Brennan has promised his hearty coöperation, and the majority of the members of the School Management committee and of the school board are known to be heartily in accord with the crusade.

PLEDGING ADULTS.

In addition to pledging the children their parents and other adults will be enlisted in the movement. They will be asked to sign a promise to do all they can to dissuade all their young acquaintances from using cigarettes and to "work for the enactment of such municipal and State laws, with an effective penalty attached thereto, as shall prevent the manufacture and sale of this mind-destroying and death-dealing curse."

INTERNATIONAL ARBITRATION.

AS AN evidence of the growth of public sentiment in favor of the settlement of international disputes between the great political powers of the world we publish the following invitation to attend a national conference to be held, as stated, especially in the interest of promoting peace between the two great English-speaking nations—the United States and Great Britain.

The efforts of all who have labored at home and abroad to promote fraternity of spirit and concurrence of action between the two nations in favor of universal arbitration can scarcely be too highly commended. The cultivation and triumph of such principles would go far toward the elevation of nations and tend to strengthen the spirit of international justice and fraternity in behalf of advancing civilization and emancipation of the race.

WASHINGTON, D. C., March 12, 1896.

Dear Sir:—A widespread desire has been manifested both in the United States and in Great Britain for the establishment between these two countries of a permanent system of arbitration.

With a view to the accomplishment of that end we hereby invite you to attend a National Conference, to be held in the city of Washington, on Wednesday and Thursday, the 22d and 23d of April next, to express the general conviction that such a system of arbitration should be speedily provided for by the proper authorities and with the most comprehensive application practicable.

It is earnestly desired that all parts of the country should be fully represented at this conference, and, in order that this may be assured, a similar invitation has been sent to representative men, irrespective of party or creed, in every State and Territory in the Union—the combined membership of the two houses of Congress being taken as a general basis of numbers and apportionment.

Assuming that you share our belief as to the importance of the end proposed, we deem it unnecessary in this communication to enter into an extended statement on the subject. By repeated acts, as well as by repeated declarations, our government has appeared before the world in advocacy of international arbitration, as a measure conformable to our own interests and the genius of our institutions, as well as to the cause of general justice and civilization. To this effect patriotism, philanthropy, statesmanship, and religion have spoken as with one voice.

In confining the present movement to the promotion of arbitration between the United States and Great Britain, we are not unconcerned for the wider application of the principle involved. But, taking into consideration the importance and the value of practical results, it has seemed wise to concentrate our immediate efforts upon the attainment of a permanent system between the two great English-speaking peoples.

Earnestly trusting that we may receive at an early day your acceptance of the invitation hereby extended, we remain,

Yours faithfully,

Washington: Melville W. Fuller, Nelson A. Miles, John G. Walker, Gardiner G. Hubbard, John W. Foster, George Truesdell.

Chicago: George B. Swift, Marshall Field, Marvin Hughitt, Potter Palmer, Cyrus H. McCormick, William C. Gray, W. J. Onahan.

Philadelphia: Charles F. Warwick, Frederick Fraley, Charles C. Harrison, P. J. Ryan, Cyrus D. Foss, W. N. McVickar.

New York: Abram S. Hewitt, Charles P. Daly, William E. Dodge, Benjamin H. Bristow, Oscar Straus, Seth Low, Dorman B. Eaton.

New Orleans: William Preston Johnson, B. M. Palmer, J. C. Morris, Charles E. Fenner.

Boston: Charles W. Elliot, William E. Russell, William Lawrence, Robert Treat Paine, Charles Francis Adams.

St. Louis: Henry Hitchcock, George E. Leighton, James A. Broadhead.

San Francisco: Horace Davis, I. W. Hellman, William H. Beatty.

James Cardinal Gibbons, Baltimore; Timothy Dwight, Yale University; Charles Dudley Warner, Hartford, Conn; James B. Angell, Ann Arbor, Mich; J. L. M. Curry, Washington, D. C.; W. M. Thornton, University of Virginia.

That the spirit of peace and good will is not confined to America we append the following cablegram to the *New York Journal*. It is but one of similar gatherings reported from Great Britain:—

LONDON, March 20.—Next Tuesday the association of Chambers of Commerce of the United Kingdom, a body whose importance it is impossible to overrate in commerce, will hold its usual annual meeting in London. One of the most important resolutions to come up emanates from the Sheffield Chamber. It is that the Associated Chambers of Commerce desire to express to the New York Chamber of Commerce their appreciation of its friendly feeling and their strong desire that some method acceptable to both nations may be found for settling in a conciliatory spirit the differences between the two nations, and that copies of the resolution be sent to the governments of the United States and Great Britain.

EDITORIAL ITEMS.

THE supply of *Gospel Quarterly*, Senior Grade, for April, May, and June, 1896, is exhausted. Any having copies of this number which they do not need will confer a favor by returning them to the office. Write your address plainly on the wrapper and you will receive credit on your quarterly subscription to the amount of what you return.

Mothers' Home Column.

EDITED BY FRANCES.

"Children are the keys of paradise.
They alone are good and wise,
Because their thoughts, their very lives, are prayer."

SELECT READING FOR MAY MEETING OF
DAUGHTERS OF ZION.

BOYHOOD AND GIRLHOOD.

"CHILDHOOD succeeds babyhood by imperceptible degrees, and is itself merged into boyhood and girlhood by degrees as imperceptible. We cannot mark the exact time when the change takes place, but we feel the change. The laughing, romping little maiden who used to run into our arms, or perch upon our shoulder with the abandon of a bird, grows shy and thoughtful, greets us demurely and blushes as she speaks; the boy, too, grows shy and awkward from self-consciousness, and both unconsciously proclaim that they have crossed the invisible line which

forever separates them from childhood. . . .

"Each marked period of life is preceded by such a period of thoughtfulness. At such seasons the mind delights to test its developing strength upon insolvable problems, hence the truth of the proverb, 'a child will ask questions which a philosopher cannot answer.' This is emphatically the age of questioning; much of the future development of the mind depends upon how these questions are met. Nothing more certainly quashes the intellect, than to meet the child's honest questions with a banter, a frown, or a sneer.

"On the other hand there is great danger of pert, forward children growing into nuisances by their meaningless questions resulting from mere idle curiosity. In the case of the little child the greatest kindness is to answer its questions in the shortest and simplest way, not trying to tell him *all* about the topic, for that he cannot grasp, but be sure that what you do give is absolute truth. Abbott illustrates this point well; Johnny, at first sight of a rainbow asks: 'Mother, mother, what makes the rainbow?' His wise mother does not attempt to give the little fellow a lecture upon the properties of light, and talk learnedly of its decomposition into primary colors and so on, nor does she say, 'Do be still, don't bother me with questions about things you cannot understand;' she simply answers, 'The sun,' and goes on with the conversation Johnny's question has interrupted. Johnny is satisfied for the time; it is a new and grand idea to him that the sun makes the rainbow, and he thinks it over and over.

"Presently he is ready for another step, and he asks 'How does the sun make the rainbow?' she answers simply, 'By shining on the cloud,' and here is another new thought for him to ponder, and he does ponder it; he notices that there is a black cloud just behind the rainbow, that the beautiful arch is exactly opposite the sun, which is low down in the west and shining straight upon it, and thus he fixes in his mind the necessary conditions for a rainbow. Thus far he can go, but now he has reached the end of his own powers, and he appeals again to his mother: 'Mother, how does the sun make a rainbow by shining on a cloud?' She replies that it shines on millions of little drops of rain in the cloud, and makes them of all colors, like the drops of dew on the grass, and all the colors together make the rainbow.' Thus step by step she has given him all that his mind can grasp concerning the rainbow, and in giving it has exemplified the principles which should govern us in meeting the questions of children of a larger growth.

"She answers him truthfully. When Johnny studies philosophy in the high school he will not have to unlearn what his mother told him about the rainbow. She did not tell all she knew at once. If she had done so his own mind would not have been kept active; she gave him one simple fact at a time, and let his mind work on *that* till it had fully taken it in, and asked for more. She did not give him any information until he was ready for it, as shown by his asking for it. Here comes into play a principle, not generally recognized, but true nevertheless; each an-

swer should be studiously designed to communicate only a small amount of knowledge. It thus sets the mind of the questioner at work and brings into play that law of self-activity, which we have seen is the foundation of all true development.

"Now apply these principles to the problem of meeting the questions of boys and girls. They should be answered truly, and thus a firm foundation laid for future knowledge; they should be answered in such a way as to keep their powers active in searching out answers for themselves; they should purposely give only enough information to assist the young minds in searching out the answer.

"Another thing: never be afraid to say 'I don't know.'

"There are more things in heaven and earth, Horatio,
Than were ever dreamed of in thy philosophy."

"This is as true now as in the days of Shakespeare, and these things undreamed of in our philosophy are often the very ones on which the keen, questioning spirit of the boy or girl seizes. When this occurs do not be ashamed to say, 'I do not know; perhaps by the time you are as old as I am, the answer will have been discovered, but we do not know it now.' Such an answer at once satisfies and inspires the young heart. If with it you give the story of the boy Watt, sitting for hours watching the steam of his grandmother's teakettle, questioning what power it was which lifted the lid, and showing how from these boy-questionings grew the knowledge of the power of steam which has revolutionized the industries of the world, you deepen the inspiration. Or, if it is your daughter who questions you, tell her the story of Jenny Arkwright's overturned wheel, whose spindle, still whirling as it lay on the floor, gave the idea of the spinning Jenny, which perpetuates her name and makes it possible for one girl, now, to attend to sixty spindles turned by steam, each doing more work than her single wheel could have done in the old days, before steam spinning superseded our grandmother's spinning wheel."

Next in importance to answering a child's questions correctly in order that he may obtain accurate and useful knowledge is teaching him the habit of close observation. An excellent way to do this is to keep a book for the purpose of writing down all observations made by the child.

"Besides cultivating habits of close and accurate observation, it might be made the means of unifying the family, old and young joining in making the observations. It would cultivate a spirit of mutual helpfulness, the older brothers and sisters writing down what the little ones saw, but could not write out for themselves. It would furnish pleasant and profitable employment for odd moments, thus helping to form the very useful habit of utilizing them. 'The use we make of the odd minutes,' says Dr. Bateman, 'determines whether we shall become wise or remain ignorant.'

"These observations could include animal as well as vegetable life; no one can thus watch the habits of domestic animals and birds without becoming too much interested in them to do them harm; thus kindness to

animals is secured much better than it can be by strict orders on the subject. The facts thus learned in regard to plant and animal life are often useful to the farmer and gardener. Especially is this true in regard to injurious insects. . . .

"In a group of brothers and sisters who have grown up together, and who have roamed the fields and woods together, you will find one who can tell you all about the flowers, trees, and other forms of vegetable life; another who knows very little about these, but has an intimate acquaintance with all the 'little folks in fur and feathers' in the neighborhood. Another has tested with his mimic mill the water power of every stream, and can describe accurately every windmill, thrashing machine, and reaper in the region.

"Our boys and girls should be trained to seek for answers to their questions in books, as well as in nature. . . . For this purpose every home should be furnished with a few good books of reference, cyclopedias, where possible, and other books containing information upon common topics. It is not enough that these books are on the shelves of the family library; our young folks should be taught to use them.

"At this period of life the vital forces are intensely active. There is much 'surplus energy,' which must be disposed of, for good or for evil. A whole life may be wrecked by giving a wrong tendency to this surplus energy; rightly directed, it will become an immense power for good. The animal life surges strong within our boys and girls, and they begin to feel temptations to 'fleshly lusts that war against the soul.' In all their lives there will never be a time when they will be more in need of wise, loving, parental guidance than now. As you value your own happiness and your children's souls, see that you do not fail them in this their hour of need. Prepare them for the physical changes whose premonitions are now making themselves felt through every fibre of their tense-strung being. Let your children learn all they need to know concerning their own bodies—and this is very much—from your own lips. Do not leave your boys to gather this knowledge from ribald tongues upon the streets, nor your girls to go without it till they perish for lack of knowledge.

"Very few of us, in the circle of our own acquaintances, have not known cases of girls dying of quick consumption, or living invalid lives, because, from feelings of false modesty, their mothers failed to prepare them for the coming change; it came upon them unawares, and reckless exposure, which the mother should have guarded against, wrought dire vengeance for the neglect. At this critical time, if at no other, let us be honest with our boys and girls, true to their better nature; let us impress upon them the sacredness of the body, as the temple of the living God, that they shall never defile it; and so exalt their ideas of their spiritual natures that they shall ever 'keep the soul on top.' Remember, too, that at this period the physical resources are severely taxed. Growth is rapid, and it absorbs the strength of the body. See that the body is not overtaxed, lest it be stunted or deformed.

"Physical changes are not the only ones going on now. The whole being is in a turmoil; newly awakened emotions and passions surge in perplexing whirl; the whole nature seems in a state of chaos and uncertainty. No wonder there is irritability or peevishness. This is the season when the girl cries 'for nothing,' and the boy swaggers and struts and takes to tyrannizing over his younger brother and sister. Yet he doesn't seem happy withal; as Mrs. Stowe says, 'At this period he often wishes himself dead, and makes himself such a nuisance that other people sometimes wish so too.'

"But patience, fathers, mothers, and teachers, almost infinite patience seems sometimes needed,—patience and loving care, and your boy and girl will come through the ordeal safely. One of the most important things is pleasant occupation, which turns thought away from self while it does not overtax the physical system. Many fond parents err just here; for fear of overtaxing their children, they give them nothing to do, than which nothing could be more hurtful. A tendency to moody introspection is one of the characteristics of this age, and idleness fosters it. Keep the young folks busy and interested in something outside of themselves. If from childhood you have trained them to systematic industry, you will now have your reward, for nothing will go so far as such habits in tiding them safely over this critical period. The lighter work of the household and the farm, such as would naturally fall to the share of boys and girls, is excellent for this purpose. But brighten it up, as you can; don't make it mere drudgery; and don't forget how you felt when you were of their age, and how much you needed sympathy. I don't believe there is one of us who really does remember how we felt then, that can look back at our forlorn selves of that period without pity. Now will come into good play the love of nature and of natural history whose growth we have encouraged from childhood. It will give the thoughts something to dwell upon and will lead to health-giving outdoor excursions."

QUESTIONS FOR DISCUSSION.

By what is each marked period of life proceeded?

How should the questions of children be answered?

Give an example.

What is vital to their advancement besides answering questions correctly?

Give several examples.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CLARA STEARLEY, of Shelton, Nebraska, desires the prayers of the sisters, as she is afflicted, and wishes to grow stronger and have more faith.

Sr. Hannah Cairns, of Elmira, Kansas, asks the prayers of the elders and the sisters, that the Lord will give her husband health and strength, and that the disease that is preying on her system be rebuked.

Bro. William Franklin, of Fish Creek, Wisconsin, being isolated from the Saints, feels the need of their prayers and the Prayer

Union to remember him that the evil one may have no power over him. Are there not some who, sympathizing with his isolated condition, can send him a cheering letter?

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will."—Doc. and Cov. 18: 2.

Thursday, April 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-5.

Thursday, April 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Amos 9: 14, 15.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

LOOK NOT.

Looking is the door to wishing,
Therefore shun the sight of sin;
Turn away your eyes from evil,
Stop the wrong ere you begin.

Look not, then, my little children,
And desire will be unknown.
What is harmful, what is wicked,
We should ever let alone.

—S. S. Times.

THE SUCCESSFUL TEACHER.

IN a revelation given to the church in 1873 the Lord said: "Behold, if my servants and my handmaidens of the different organizations for good among my people, shall continue in righteousness, they shall be blessed."—D. C. 117: 12.

From this we arrive at the conclusion that the Sunday school movement is acknowledged and approved of God as it is an institution "for good." It is intended to be a nursery to the church, to educate and build up its members with the "sincere milk of the word," a means of "help" as suggested by the great apostle in 1 Corinthians 12, to bring the Saints into a closer relationship with the great purposes of God as revealed in the sacred Scriptures.

When we consider the amount of truth contained in the old adage, that "the children of to-day are the nation and the church of to-morrow," then we can readily perceive what an important duty it is to educate the children that we are brought in contact with Sunday after Sunday. It is one thing to be a teacher in name and another thing to teach, in the same sense as it is often applied to the ministry, that "many are called but few are chosen."

The duties of the Sunday school teacher

are oftentimes perplexing, but should that fact discourage us and cause that noble army of teachers to decline to labor in the vineyard of the Lord? Nay, a thousand times nay! It should rather stimulate noble men and women to a greater zeal. As President Joseph Smith once truly remarked, "All are not equally intelligent, but we may be equally zealous and diligent." If we have in our own bosom a burning desire to labor for the Master, then the many cares and obstacles which we come in contact with in life we will overcome and surmount through unceasing prayer to God that the Spirit of his Son may dwell richly in us to illuminate our minds, and inspire our thoughts, for the faithful believer has the promise of the Holy Spirit to communicate knowledge of the things of the Father, to lead and guide into all truth. Having concluded that prayerfulness is one of the characteristics of the successful teacher, that he may be blessed of God in his endeavors to do good, and to rightly understand the sacred writ, we will proceed to notice briefly a few others; namely, study: This may be said to go hand in hand with prayer. We read of the Apostle Paul, under the inspiration of God, admonishing Timothy, his son in the gospel covenant, in the following suggestive words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2: 15. If it is necessary that the ministry should study to show themselves approved of God, how equally essential it is for the Sunday school teachers to study. The work is the same, the Sunday school being a department in the enterprise of saving immortal souls. In the gospel economy the results reached are one, in the consummation of all things through the various "helps and governments" which the Almighty has set in his church. It is said that "thoroughness is the foundation of education;" then it is the Sunday school teachers' duty as well as privilege to search and study all good books within their reach, and as far as their pocketbooks allow, in order to be thoroughly equipped to impart knowledge to others as well as to develop their own minds that they may be wise servants.

Patience: The Sunday school teacher will find ample need of this virtue. There are times when her patience will be tried to the uttermost by the restlessness and the seeming indifference among the pupils. Then again, she may see no immediate good results following her labors as she would often like to see, but by being patient, she will still press forward, for it is God that giveth the increase in his own due time.

"Thy purpose firm is equal to the deed.
Who does the best his circumstances allow,
Does well, acts nobly, angels could no more.
The secret to success is constancy to purpose."

Love: To love all others should be the teacher's aim. Paul wrote, "Love worketh no ill to his neighbor." If we have the love of God dwelling in our hearts, we will have charity for all. Charity is no respecter of persons. It neither speaketh nor thinketh evil. As Paul says, "It is kind and endureth long." Love should predominate in all

THE PASTOR AND THE SCHOOL.

This bright summary of the pastor's opportunities in the Sunday school was prepared by J. A. Haddock for the meeting of the Chester Presbytery, at Media, Pennsylvania.

It's well worth reading and possibly might be used to good advantage in other meetings of pastors and Sunday school workers.

HOW CAN THE PASTOR

CAN THE

HELP

THE

SUNDAY
SCHOOL

?

SEEK
SERVICES
GIVEN FROM THE
SUPERINTENDENT'S
STANDPOINT

HE
CAN

PERSUADE
PARENTS

TO

{ PREPARE
PONDER
PRESENT

THEIR CHILDREN FOR THE SUNDAY SCHOOL.
OVER THE SUNDAY SCHOOL LESSON.
THEMSELVES AT THE SUNDAY SCHOOL.

ADVISE
ADULTS

TO

{ ATTEND
ACQUIRE
ASPIRE

THE BIBLE SCHOOL.
BIBLE KNOWLEDGE.
TO BE BIBLE TEACHERS.

SATISFY
SCHOLARS

THAT

{ SABBATH-DAYS
SCRIPTURE SEARCHING
STEP-BY-STEP SERVICE

ARE SACRED DAYS.
IS SEED SOWING.
IS SWEET TO THE SAVIOR.

TRAIN
TEACHERS

TO

{ THINK
TAKE TIME
TESTIFY

BEFORE TRYING TO TEACH.
TO TEACH TEXTS.
TO THE TRUTH OF THE TWO TESTAMENTS.

OVERSEE
OFFICERS

WITHOUT

{ OBSTRUCTING
OPPOSING
OBSCURING

THEIR PLANS.
THEIR WORK.
THEIR LIGHT.

REVEAL
RELIGION

BY

{ REFUSING
REQUIRING
REFLECTING

TO RUN IN RUTS.
RESPECT TO RULES.
THE RIGHTEOUSNESS OF OUR REDEEMER.

—Selected.

our words and actions. May we take kindly all that is kindly meant, "be first to thank, be last to resent."

A saintly life: This covers the whole ground. It includes all the characteristics that are embodied in a true follower of the meek and lowly one. The true Sunday school worker will endeavor to cultivate a meek and forgiving spirit, and strip himself of all malice, envy, and jealousy. Again, the great apostle wrote, "Be ye followers of me, even as I am of Christ."

"A saint of latter days, one born of God,
Of water, and the Spirit's quickening love
One born to manifest through life to death
The life, and ways of him who came to save."

If it is true as it is often stated, that "Example is better than precept" then the Sunday school worker cannot be too careful in determining what course to pursue. We oftentimes sing;

"Cast thy bread upon the waters
For as sure as God is true,
In this world, or in the other
It will yet return to you."

We may not now behold the fruit of our good labors, but we can now draw consolation and comfort from the Holy Scriptures where it is said: "Let us not be weary in well doing, for in due season we shall reap if we faint not." Ah, yes! if we faint not. It was Jesus who once said that "men should always pray, and faint not." These are words of much import. Courage, then, ye noble band of teachers. Let us go on from faith to faith. "Trust in the Lord, and do good." We know our cause is just, and if we will be faithful to our trust, Jesus, in the distribution of rewards, will remember us and we will be filled with joy unspeakable, and in the full fruition of our hopes, the many sorrows, anxieties, and vexations that we have passed through, will be lost sight of and forgotten. In the meantime let us work "till Jesus comes," for the crowning day is coming by and by.

FRANK J. PIERCE.

FANNING, Kansas,

Letter Department.

ORCHARDVILLE, Ill., April 6.

Editors Herald.—Bro. I. N. White on his way to General Conference stopped off at Sims, Illinois, and held a six days' debate with W. J. Moore, of the Missionary Baptist Church. The debate closed April 4. It was a grand victory for the latter-day work. Each disputant affirmed that the church with which he stood identified is identical in organization, faith, and practice with the church established by Christ. Bro. White gained many friends while here. He maintained his proposition according to the Bible, which was the standard of evidence agreed on by both parties.

Mr. Moore used those old stories against us which we hear so often from an outsider. He presented nothing new against the Reorganized Church, so I do not deem it necessary to burden the *Herald* columns with those things with which the Saints are already acquainted; such as harsh words to Bro. White and trying to fasten the sins of other factions on our people. He tried for three days to prove the Baptist Church identical with the church of Christ in organization, faith, and practice. All the ability of the Baptist Church put together cannot prove such a proposition as this. I speak by experience. They have but few men that will affirm that for their church. Mr. Moore claimed that it was organized by Christ and has stood ever since. I am satisfied that the debate has done good. Bro. White showed up the Baptist doctrine in its true light, that it is not in harmony with the Bible in gifts and blessings.

Rev. Throgmorton, one of their best men, was with us part of the time. Would have been glad to have had him with us all through the debate. He gave us a good talk while with us. He showed a friendly spirit

toward the Saints. We heard him in debate with Bro. I. M. Smith a few years ago. He seemed to act fair and kind in his warfare against us. When we enter into debate we are glad to meet such kind-hearted men.

The debate at Sims has been a blessing to the cause. Bro. White did a grand work for the truth. The majority of the people saw the weakness of the opposite side.

Yours for that which is true and good,
F. M. SLOVER.

DRAIN, Oregon, April 3.

Editors Herald.—Although we are a quiet people we are alive in the work of furthering the Master's cause. We are all poor in this world's goods and not gifted in the talent of speaking, but we feel that we are rich. Latter Day Saints should feel that they are rich when they have the assurance of eternal life in exchange for their earthly goods and life, if they devote both to God's work. I can only wish that I had more means and talent to lend to the Lord. I ask the Saints to pray for me that my tongue may be loosed that I may proclaim to the world God's most holy words. We need some one here that can talk and I hope and pray that Bro. J. C. Clapp will succeed in getting some one to come here and help us this summer. The few Saints here try as best they can to forward the work by trying to get people to read, but I find that a great many who say they want to read are so indifferent about their soul's salvation that they will lay the reading matter by and never read it; but they would listen to some good talker explain the doctrine.

We have such bad roads in this country in the winter time that it is almost impossible to get together to hold meetings, still we try to have prayer meeting every month. It is now drawing near the close of the rainy season, so we will try to have our meetings oftener.

I wish to ask the Saints of the Prayer

Union and all others to pray for our dear brother, L. M. Tracy, who has met with a severe accident by a falling limb of a tree and is prostrated on his bed, that he may, if it is God's will, be healed, as he has a family of five small children who need his care.

WILLIAM TAYLOR.

SYDNEY, N. S. W., March 16.

Editors Herald:—This leaves me in fair health and all of New South Wales to myself. Elder Kaler has been called to Victoria for a three months' campaign with the missionary in charge. It is his first trip, and the conditions are more favorable than when I went eighteen months ago. Prospects have altered to brighter since then; and I look for good results from the present effort being put forth there "two by two."

Elder W. J. Trembath, who was thinking of entering the field on his own responsibility, was invited to make a visit to New South Wales, during the absence of Elder Kaler. This invitation was accepted, and we, happy in the thought of having his efficient help, began to plan accordingly, when word came from him saying it was not possible to get away at the present time, and putting off his visit to the remote future. Of course we regret it, for the work demands help; but we must do the best we can and leave the rest.

Yours, wondering if the coming conference can do anything for us,

GOMER WELLS.

CONIFER, Colo., March 31.

Editors Herald:—I am very happy to report progress in the State of Colorado. I have been laboring of late in the northern part of this State, where I found the people more anxious to hear the truth than ever before. I held a week's meetings at a place called a La Porte, in Larimer County, and had good congregations all the time with a pressing invitation to come again.

I next went over into Weld County, near a place called New Windsor; held meeting for eight nights in a large schoolhouse, with unabated interest, and on Sunday morning, March 22, I had the pleasure of baptizing four precious souls into the kingdom of God's dear Son, witnessed by quite a number of outsiders, after which we repaired to the house of Bro. L. Bradshaw for confirmation and sacrament meeting. Had a good time and blessed two children and married one couple. One brother who was baptized had been a member and steward of the M. E. Church; but he found that our doctrine was more in harmony with the Bible, so he made up his mind to unite with us. I believe that he will be a firm member and an honor to the cause. Sr. Ralston had also been a member of the Methodist Church. I believe they will be shining lights. We left others believing and ere long Sr. Ralston's husband and others of her family will unite with the church if the work is kept up. This is a new place and some of the people never heard the gospel preached before in their lives. We had a good turnout all the time and the last Sunday night the house was full to listen to a discourse on the divine mission of Joseph Smith, and I never saw people more attentive

in my life. It was past ten o'clock before we left the schoolhouse.

A change has come over the people in Colorado and prejudice is giving way. This will be pleasing news to our beloved brother Calfall, for he has labored much and tried hard to establish the work in this State. Thank God, calls are coming to me from over the State, east, west, north, and south, to come and preach, and I only wish that my circumstances were such that I could devote my whole time to the work of the ministry, for I feel that many souls are starving for the bread of life. We truly need more laborers in the vineyard of the Lord, for the harvest is great and the field is white. O let the reapers go forth and gather in the grain while the day lasts, for the night will soon come when no man can work. I want to say with Bro. C. Scott,

Shall sheaves lie there ungathered,
And waste upon the plain?

May God help us to be more united in sending forth more missionaries into the great harvest field of God Almighty, is my prayer. Amen.

JAMES KEMP.

INDEPENDENCE, Mo., April 8.

Editors Herald:—Our work in the Fremont district is still alive. I preached a few nights in Hamburg just before coming home, and had a splendid interest; quite a number of outsiders in attendance. We were actually surprised to see the people turn out, and so were the Saints of that branch. The few Saints of this place have struggled hard for life, but we are thankful to say they still live and enjoy fair spiritual health. Bro. Simon Becksted has done a noble work in opening a hall for the preaching of the word and holding Sunday school, and we trust he will never slacken his hand in the interests of the work, but continue to the end and obtain the reward of the doers of the work. He is president of the branch, and is ably assisted by the officers of the branch; his son Frank as priest, and Elder Nathan Mortimore acting as teacher, and preaching the word, with Bro. Charles Cace as deacon, who is ever on hand and diligent in service. May God bless the faithful ones of this branch and give them patience and endurance that they may obtain eternal life. I shall return to this place first if returned to my present field.

In gospel bonds,

HENRY KEMP.

Original Articles.

EVERLASTING HAPPINESS AND EVERLASTING PUNISHMENT.—NO. 4.

BY ELDER J. L. BEAR.

RESURRECTION AND JUDGMENT.

BOOK of Mosiah 8: 9.

Their works, . . . If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal wills and desires, having never

called upon the Lord, while the arms of mercy were extended towards them; for the arms of mercy were extended toward them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent.

Book of Alma 3: 6. The prophet explains here the difference between the sheep of Christ and of those who are of the fold of the Devil, and he their shepherd; and whoso denieth this is a liar and a child of the Devil himself. They receive their wages from him, which is death as to things pertaining unto righteousness, being dead unto all good works.

How plainly it is described here what the second death means. Harken further to the language of the prophet:—

I speak in the energy of my soul; for behold, I have spoken unto you plain, that ye cannot err, or have spoken according to the commandments of God.

Chapter 9: 3:—

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

Go ahead reader; read the whole of the chapter.

The penalty being the second death, which is a second death, which is an everlasting death as to things pertaining unto righteousness. Everlasting destruction of the soul. Last death as well as the first.

Alma 19: 8. Raised to endless happiness, to inherit the kingdom of God; or to endless misery, to inherit the kingdom of the Devil: the one on the one hand, the other on the other. Here again we have two words alike: endless on the one hand, and endless on the other. If the misery ends, then the happiness ends.

And surely, those who receive an inheritance in the three different glories do not belong to this last class. Then we are informed that they are goats, or the children of the

Devil, who receive their inheritance with the Devil and his angels in a kingdom in which is no glory; a good strongly built penitentiary for life sentence; and as there is no more death, they cannot die any more, then certainly it is forever; just as a criminal who commits certain murder, receives life sentence in the pen, if he is not strangled with the rope. Reader, please read the whole chapter and you will get light, if you desire light and love light, instead of your own ideas and reasonings.

Now, they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did willfully rebel against God.—Book of Nephi 3: 3.

Chapter 12: 3. By and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

Some make objections like this: "Well does Christ not say that he will save all men? Does he not say in John's Gospel 12: 32, 'And I, if I be lifted up from the earth, will draw all men unto me'?" So you see he will save them all."

What argument, what shallow reasoning, to draw such a conclusion from those few words! We elders in preaching to the world find that they, the world, take up a certain passage, thinking thereby to prove their faith correct and that they have vanquished our doctrine, we generally answer, "Why don't you read so and so?" Now, what does the next verse say?

This he said, signifying what death he should die.

But let us see what is recorded in the Book of Mormon, in the which is the fullness of the gospel. Book of Nephi chapter 12, end of paragraph 3, and beginning of paragraph 4:—

Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I have been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works.—Par. 3.

This looks a little different; no proof here for universal salvation. Let us still go a little farther:—

And it shall come to pass, that whoso repented and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.—Par. 4.

Chapter 13, end of paragraph 5: He will not receive them at the last day; and it would be better for them if they had not been born.

End of paragraph 6:—

For he that doeth this, shall become the son of perdition, for whom there was no mercy, according to the word of Christ.

This settles and explains that passage of John 12: 32, for what purpose Christ was lifted up.

LOSING HIS SOUL.

Matthew 16: 29, Inspired Translation:—

Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul?

Some that would not believe:—

John 6: 64, 70, 71, Inspired Translation:—

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Some have said that Judas will be saved, and that he will occupy one of the twelve thrones along with the other apostles, to judge the house of Israel. It is blasphemy so to believe and to utter such sentiments. I for one could not look up to him with my feelings of respect; contrarily, I would feel to say, "What a shame, to make such a criminal (whom Christ called a son of perdition, a devil, a hypocrite, a thief) one whom it had been better never to have been born, better a millstone be hanged about his neck and he be drowned in the depth of the sea, to be a judge; to assist the other eleven to judge the whole house or Israel; millions of human beings who are a thousand times better than this judge himself! And I am sorry, yea it is painful just to think that some who claim to be Latter Day Saints not only believe, but teach such abominable and inconsistent doctrines.

EVIL MAN CANNOT DO GOOD.

Book of Moroni, chapter 7:—

By their works ye shall know them; for if their works be good, then they are good also. For behold, God hath said, a man being evil, cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doth it grudgingly; . . . wherefore, he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such, wherefore, a man being evil, cannot do that which is good; neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water, neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

See Matthew 6: 1, 2, 5, 24; 7: 24-29; 13: 36-38. Can a thistle ever be changed, or propagated to a tame plant or herb? I think our wise, smart, and so well-educated men in science and botany and in every art of agricultural pursuits should have tried to transform this obnoxious weed into some useful plant; but all we can learn from them is that they are trying to study some plan or other to annihilate instead of propagating them. Grapes have not been gathered from them yet, neither did ever any potatoes grow on their roots, nor the golden button at the end of the root. The farmers in the Northern States would be glad if that Canadian and Russian thistle could be entirely destroyed. So it is the same with the thorns; they will always sting like the thistle; never were any figs gathered from them, nor any other useful fruit. They cannot be changed; they are and remain thorns and thistles; so with all other weeds.

THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM.

The sheep belong to the good seed; nevertheless, they are so much choked by the weeds (drought or flood or neglect or otherwise figuratively speaking) that the crop turns out to be a poor one (the crop means the good works performed by those sheep), while the faithful Saints bring forth thirty, sixty, and a hundred fold. Still it is wheat, no matter how small the crop is, and how poorly the grain looks. It will be preserved in the garner of Almighty God; but the chaff,

the weeds, the briars, thistles, etc., are burned;—those who are linked with Satan, his angels and men (goats), tares, corrupt trees, bad fish, good for nothing else but to be thrown away; who have covenanted with Satan to serve him; enemies to all truth and righteousness; persecutors of the truth, of God's chosen ones; and hinder the sheep from joining God's army; hinder them from entering into the kingdom of heaven, his church. Matthew 23: 10. Yea, those wicked ones shall have their share with the Devil and his angels, where their "worm dieth not, and the fire is not quenched." They shall inherit a kingdom without glory; they shall suffer the second death, being dead to all things that are good; dead to righteousness; penitentiary affair for life. The stone that shall fall on them judges them and sends them to their final home. Jesus, whom they despised and mocked, will grind them to powder. (Matthew 21: 46, 51, 54. I. T.)

Christ also says,

Every plant, which my Father hath not planted, shall be rooted up.

According to the Scriptures there is a chance given to every one to repent, and whosoever repents yet in this probationary state, yea before his spirit leaves this mortal tabernacle, there is a chance for him to inhabit the celestial glory. I mean those who do not embrace the gospel here on earth, but have a chance to hear it, or do hear it, but still do not embrace it; being careless, negligent, or still more, who persecuted the work to some extent; if they repent yet while in the flesh, there is mercy extended to them on the judgment day, and they will be rewarded for every good deed done. They belong to the sheep, but did not live up to their privileges, consequently lost the greater salvation. But those who die in their sins, will remain in their sins; the filthy ones will be filthy still, and a filthy place is prepared for them, a kingdom without glory.

Some may say, "Look here, did not Judas repent that he betrayed Christ before he died? According to your own argument, he has a chance of being saved in the lesser glory."

All right, was Judas' repentance genuine? When I injure some one more or less, for instance rob him of

a certain sum of money, then afterwards go and acknowledge my evil deed to the Lord and ask him to forgive me, will the Lord forgive me as long as I don't try to reconcile myself with the person injured? Should I not leave my gift before the altar and go and reconcile myself first with the injured one and then go and offer my gift (prayer to the Lord)? Did Judas go to Christ with humility of heart, acknowledging the wrong done him, and ask his mercy and forgiveness? No, he did not, but instead of doing so, he committed another crime in committing self-murder.

We have evidences in holy writ that when man has gone too far in sin, it is not easy for him to repent any more, because the Devil has him bound with his chains. The thief on the cross did not go so far as Judas did, and did ask mercy and grace of Christ, when both were on the cross, and it was granted.

The Saints, who inherit the celestial glory will inherit it forever and ever. Those who inherit the terrestrial glory will inherit it forever and ever. Those who inherit the telestial glory will inherit it forever and ever. Those who inherit a kingdom without glory will inherit it forever and ever.

Now those who preach universal salvation would do well to read Second Book of Nephi 12: 1 and ponder over it, examine themselves, and see if they do not partially fulfill the prediction of this prophecy:—

Yea, and there shall be many which shall say, Eat, drink, and be merry, for tomorrow we die: and it shall be well with us. And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this maner false, and vain, and foolish doctrines.

Orange growing in Arizona is declared to have passed the experimental stage, and will become an important industry in the territory. This year's crop in the Salt River Valley, where most of the experimental groves are situated, is large and excellent quality. The Arizona orange ripens somewhat earlier than those in Southern California.

A fool learns from no one. A wise man learns from everybody.

Conference Minutes.

TEXAS CENTRAL.

Conference convened with Cook's Point branch, March 21, 1896, at ten a. m.; E. W. Nunley president, W. G. McIntosh secretary. Branches reporting: Cook's Point 35, Texas Central 63. Bishop's agent's report was read and approved. Elders reporting: W. G. Allen baptized 3, S. R. Hay, W. G. McIntosh, E. W. Nunley; Priests C. A. Schuster and T. L. Veale baptized 2. Preaching by Elders W. G. McIntosh, S. R. Hay, and E. W. Nunley. Adjourned to meet with Texas Central branch, Saturday before full moon in July, 1896, at nine a. m.

CENTRAL CALIFORNIA.

Conference convened at Hollister, California, March 27, 1896, at 10:30 a. m.; J. M. Putney, president, J. M. Range secretary. San Benito, San Jose, Lone, Santa Cruz, and Long Valley branches reported. Elders J. M. Putney, D. L. Harris, E. S. Burton, W. Scott, C. W. Hawkins, D. Brown, and J. M. Range reported. Bishop's agent, A. Page, reported: Balance due church March 1, 1895, \$29.95; collections since \$326.05; disbursements \$245; on hand March 27, 1896, \$111. J. M. Putney was elected president of district and J. M. Range secretary until next conference. A. Page was sustained Bishop's agent. Adjourned to meet at Tulare City, California, the first Friday after the first quarter of the moon in April.

Sunday School Associations.

TEXAS CENTRAL.

Association convened with Shady Grove school, March 20, at eight p. m.; E. W. Nunley district superintendent, W. G. McIntosh secretary. Reports were read and approved from Texas Central and Shady Grove. District officers reporting: E. W. Nunley visited all the schools in the district; found them getting along very well. Treasurer, W. G. McIntosh: \$3.10 on hand last report; now on hand \$3. About thirty minutes were spent in short speeches on Sunday school work by the following: S. R. Hay, E. Lee, J. J. Pressly, T. L. Veale, C. A. Schuster, and E. W. Nunley, which was very instructive. Adjourned to meet at same place of next conference, on Friday night before, at 7:30 p. m.

Miscellaneous Department.

CONFERENCE NOTICES.

The Montana district conference will convene at Reese Creek, June 13, 1896. All reports of officials and branches should be sent to the secretary at Bozeman in due time. A general invitation is extended.

J. E. REESE, Pres.
GOMER REESE, Sec.

Mark H. Forscutt, Lamoni, Iowa.

BORN.

RALSTON.—To Mr. and Sr. Ralston, a daughter, at Windsor, Colorado, December 19, 1895, and named Mary Etta. Blessed March 22, 1896, by Elder James Kemp.

KEMP.—To Henry and Ella Kemp, of Thurman, Iowa, December 6, 1895, a daughter, and named Hazel Inez. Blessed March 16, 1896, by Elder Henry Kemp.

BROWN.—At Runnells, Iowa, November 25, 1895, to Mr. James and Sr. Ella Brown, a daughter, and named Icle Pearl. Blessed April 2, 1896, by W. H. Kephart.

RALSTON.—To Mr. and Sr. Ralston, at Monument, Colorado, August 5, 1892, a son, and named William Davis. Blessed at Windsor, Colorado, March 22, 1896, by Elder James Kemp.

MARRIED.

NELSON — NELSON.—At Guilford, Missouri, Bro. Andrew Nelson to Anna D. Nelson, at the home of the groom's father, March 4, 1896, a large concourse of friends being present. Elder M. P. Madison said the words that made them one. May prosperity attend them through life, is the wish of all.

DARRINGTON—SCOTT.—At the home of the bride's parents, near Underwood, Iowa, April 8, 1896, in the presence of a house full of relatives, Saints, and friends, Bro. William J. Darrington and Sr. Ada E. Scott, Elder H. N. Hansen officiating.

Lord, guide them safe the journey through
Life's toils and cares, to choose the right;
From day to day to them renew
The tokens of thy love and might.

DIED.

PARTRIDGE.—Ramson R. Partridge was born in Madison County, New York, August 17, 1819, in which place he lived until November 25, 1845, when he married Mary V. Rogers, sister of Bro. I. L. Rogers. He then removed to Georgetown, New York, residing there until sometime in 1854, when he removed to Illinois, in the vicinity of Sandwich, residing there up to within a few years ago, when he moved into town, where he died April 3, 1896, leaving his wife, one son, and four daughters, besides a number of grandchildren, to mourn. Bro. Partridge united with the church early in the sixties and was firm in the faith to the time of his death. The funeral was held at his late residence, April 6, W. Vickery, assisted by E. M. Wildermuth, conducting the services. Interment in the Dixon cemetery.

BANTA.—Hattie E. Crosby was born January 13, 1847, at Deerfield, New York, but her parents removed to Minnesota while she was yet a girl. There she heard the gospel, and was baptized at Chatfield, September 6, 1869, by Elder E. C. Briggs. On November 29, 1877, she was married to Bro. Elijah Banta, and removed to Decatur County, Iowa. Four children were born to them, three of whom survive her; namely, Mary aged sixteen, Ethel fourteen, and Albert eleven years. Bro. Banta died in March, 1889. In March, 1894, Sr. Banta became aware that the dread disease called cancer was fastened upon her, but all efforts to remove it failed. During the last year she suffered much, especially during the few months before the end came. She died April 10, 1896. She was an excellent mother to the children whom God gave her,

but who are now both fatherless and motherless. The sermon was preached by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran. About eight hundred people attended the services. Brn. A. K. Anderson, S. V. Bailey, John Scott, Charles Bradfield, Charles Butler, and Thomas France were the bearers of the mortal form to its resting place in Rose Hill cemetery.

FICKLE.—Sr. Matilda Fickle, at the home of her nephew, five miles northwest, of Galesburg, March 17, 1896, aged 85 years and 11 months. She was baptized by Elder Z. H. Gurley in 1861, and continued faithful until the end of her life, which was very peaceful. Funeral services conducted by Bro. Alma Whitehouse, of Kewanee, Illinois.

HUPP.—On April 2, 1896, Sr. Maggie Pearl Hupp, wife of Bro. Frank Hupp, and daughter of Bro. S. B. and Sister Caroline Kibler, after an illness of about seven weeks. Born October 5, 1873, in Woodbine, Iowa; baptized October 8, 1886, by Elder Phineas Cadwell. United in matrimony to Bro. Frank Hupp, June 21, 1893. Theirs was indeed a blessed union, as they lived together in the most perfect harmony to the moment of her death. From her birth to her demise she was dearly loved by all who knew her, and those who knew her best loved her most; in fact, she was ever worthy of the deepest, purest love, exemplary in her conduct, pure in her conversation, and a noble pattern of true, Christlike piety. As a child, ever loving and obedient, and as a wife, a faithful example of true womanhood. We all thank God for such a noble example of excellent virtue. Such are indeed "the salt of the earth," glorious rays of light and love sent of God to gladden the heart of man and make the world better and purer by their Christlike lives. I would to God we were all such. As organist in the church she was always at her post, but always ready to divide the honors of duty with her sister members, always careful to avoid anything that would create jealousy. Her musical powers were scarcely less than angelic; music was one of her chief delights. Her place in the Sabbath school was never vacant, unless hindered by some uncontrollable circumstance. Her loved and loving husband mourns deeply his irreparable loss. The grief of her parents and brother and sister is too deep to portray, and scarcely less poignant is that of the Woodbine branch; in fact, the whole town wept at her departure. Beauteous gifts of flowers came pouring in from all quarters without regard to creed, thus evincing their appreciation of the noble woman whose spirit had taken its flight to the paradise of God. A short period before her death her darling babe was placed upon her breast, received the last sad, but sweet and loving kiss from those dying lips. She had hoped to live to raise it for God; but he who doeth all things well had decreed better things for her, and she committed her babe to the hands of God, and her mother's care. While consciousness remained her angel face bore a smile for all—her trust in God never faltered for a moment. She was perfectly resigned to his will whether it should be for life or death. Truly for her to live was Christ, and for her to die was her eternal

gain. Elder A. M. Fyrando preached the sermon, assisted by C. Derry. It seemed as though all Woodbine had assembled to give evidence of their love and sorrow. "Let me die the death of the righteous and let my last end be like his." C. D.

SWEET.—Bro. George Sweet was born September 18, 1812, near Woodstock, Canada. He joined the church in 1845, and the next year came West and located near Council Bluffs. He has been an elder in the church for over forty years, and many of the Saints whom he has baptized will remember him when they read they read this account. He died February 29, 1896, at his home near Persia. Funeral at the Latter Day Saints church at Persia; sermon by Elder Wm. A. Smith, assisted by Elder D. Chambers. He was laid away in the Walker Grove cemetery. Many children and friends mourn the loss of our brother.

PHILLIPS.—Sr. Mary Phillips, of Penygraig, South Wales, died March 14, 1896, in her eighty-seventh year. She remained faithful to the end. Interment in Methodist burial ground, Hafod. Funeral conducted by Elder Rees Jenkins.

JONES.—Edith Jones, infant daughter of Bro. John and Sr. Alice Jones, of Nantyglo, Mon, South Wales, died March 24, 1896. Interment in public cemetery, Byrnawr, March 26, 1896. Funeral conducted by Elder Alma N. Bishop, assisted by Elder Rees Jenkins.

BARMORE.—At Birdseye, Indiana, February 20, 1896, James D. Barmore, Sr. He was born June 26, 1835; baptized with his wife December 18, 1873, by Elder B. V. Springer; ordained to the office of priest February 1, 1890. He was married to Elizabeth F. McDonald February 22, 1858. To them ten children were born, eight of whom are still living. He never was sick or seriously afflicted until December 7, 1894, when he received a stroke of paralysis, and though disabled thereby, his health remained good in some respects. The second stroke, February 16 last, seemed slight at first, but terminated fatally. That evening he bore his testimony to the latter-day work. Like Paul, he had fought a good fight, finished his course, kept the faith, and knew there is a crown of righteousness laid up for him. His wife, children, three sisters, one brother, a number of other relatives, and many friends mourn. All of his near relatives were present at the time of his death except his brother. He was interred by the side of his parents in the cemetery at West Fork, Indiana. The obsequies were in charge of Elder L. F. Daniel.

BROWN.—March 15, 1896, Dora Lillian Brown, aged 12 years, 8 months, and 11 days. She had been a great sufferer for many years, but a sweet, loving child, beloved by all who knew her. It was hard for her parents to give her up, but she has gone to rest. Funeral sermon by Elder Henry Kemp.

BECKMAN.—Harry Edmund Beckman, son of Bro. John A. and Sr. Mercy Beckman, was born October 27, 1894; died at Unionburg, April 1, 1896. Services at the house by Elder Thomas Thomas, assisted by Elder W. D. Bullard.

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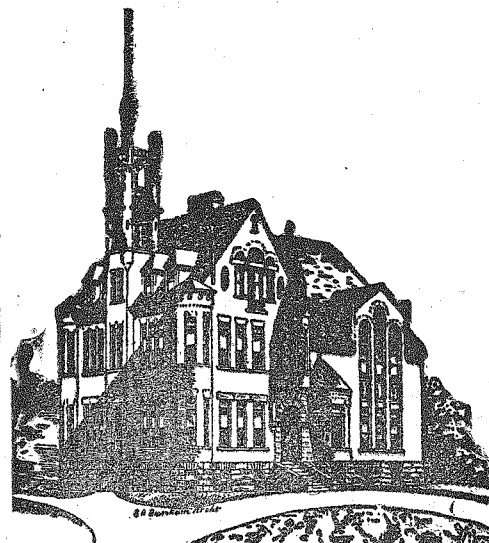
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CHRISTIANITY AND THE EVOLUTION OF RATIONAL LIFE.*

Rev. JOHN T. GULICK, Ph. D., in the *Bibliotheca Sacra*, Oberlin, Ohio. Condensed for PUBLIC OPINION.

MAN is rational and he finds himself part of a universe that is capable of being interpreted and used by reason. But rationality includes not only the adjusting of means, but the weighing and choosing of ends;—not only intelligence, but morality; not only knowledge, but love guiding in the use of knowledge. Man finds himself part of a social system in which regard for the good of all is the guiding principle that brings order out of confusion. The history of social evolution shows that, in proportion as man gains faith in this principle, and applies it intelligently to wider groups of society

* Under date of December 25, 1890, George J. Romanes, the late editor of *Nature*, the London scientific journal, wrote to Mr. Gulick, then a missionary in Japan. After concluding the strictly scientific part of the letter, Mr. Romanes turns to thoughts which were even then uppermost in his mind, and writes in part as follows:—

How is it that you have retained your Christian belief? . . . Years ago my own belief was shattered—and all the worth of life destroyed—by what has ever since appeared to me overpowering assaults from the side of rationality; and yours is the only mind I have met with, which, while greatly superior to mine in the latter respect, appears to have reached on opposite conclusion. Therefore I should like to know in a general way how you view the matter as a whole.

This reply, with the distinguished savant's personal acquaintance with Mr. Gulick, was among the prominent influences which led to Mr. Romanes's substantial return to the Christian faith. In publishing an article of Mr. Gulick's which appeared in *Nature* in the issue for April 10, 1890, Mr. Romanes writes as follows:—

I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his 20 years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period.—[Eds. *Bibliotheca Sacra*.

and to each and all of the relations of social organization, in that proportion has he advanced in happiness and dignity. We also find that a very large share of this advancement has been due to Christianity. In populous regions there seems to have been a slow biological evolution through which altruistic instincts have gained increasing force; but no power outside of Christianity seems able to take man as he is, in any and every land, and set him on a new course. The cause of this wonderful power in Christianity seems to lie in its ability to assure men of the fatherhood of God as well as of the brotherhood of man.

Science rests on the assumption that unity, order, and law pervade the universe. Morality rests on the assumption that the obligations of benevolence are a reality, extending to the uttermost bounds of our influence. Religion rests on the assumption that power, wisdom, and love underlie the foundations of the universe. The first is the condition for any rational use of means, methods, and opportunities; the second is the condition for wisdom in the choice of ends and in the regulating of our lives; the third is the necessary condition for courage, confidence, and joy in realizing the two previous conditions. There is also an interdependence between the first and second conditions which seems to make it necessary that they should advance together.

But is it wise, is it rational, to act on these assumptions before we prove that they are in accordance with fact? I believe it is. Irrational creatures, as well as man, put faith in the reality of the objects revealed by their senses, though the only proof that the assumption is not a delusion is that it works well in serving the purposes of life, and that the knowledge derived from different senses is harmonious. Now, it seems to me that confidence in the postulates of our reason is justified in the same way. They are necessary to the continuance of rational life. They give vigor, enthusiasm, and joy to life; and they bring all parts of our knowl-

edge into a harmonious whole. Again it may be asked, Are not the first two of these postulates sufficient without the last? And does the last stand on as sure a basis as the other two? It seems to me that the three are inseparably connected. Rational man is the fruit of nature, and the nature that bore him everywhere responds to his reason. What can be more rational than to believe that the nature of the universe is rooted in reason?

I am sure Christianity could not retain its hold on the modern world, any more than Buddhism, if it did not show superior power in elevating the lives of men. But the great power of Christianity lies in the direct effects of the character of Christ. His influence on the world is due not only to his elevated conception of the fatherhood of God, but to the new aspirations awakened by his realization of the most exalted life and his promises to lead others to the attainment of a similar life, in their devotion to him and to the kingdom of God which he establishes on earth. Not only has Christ become a leading factor in the evolution of society, but in the survival of the meek and the righteous he has opened to us the philosophy of this higher evolution, and the truth of the philosophy is sustained by the gradual fulfillment of the predictions based on the philosophy.

Concerning the nature of Christ's authority, and the ground on which he makes such great promises, and assumes such absolute leadership, I try simply to understand what he claims for himself. His life and its influence on the world seem to me as unique as his death and resurrection. Each sustains the other, and the harmony and consistency of the whole seem to me unlike the fabrications of the myth-making faculty or the productions of idealizing art. An extraordinary life may be the occasion for myths attempting to explain that life; but it is entirely incredible that myths and subjective delusions should originate a character on a wholly new range of thought, and then give it power to transform, first the original subjects

of the delusion, making them consistent and persistent witnesses and martyrs, and then through them the whole structure of society.

Making allowance for the fact that the very names of things sometimes express the causes to which popular belief attributes them, we find that the records of Christ's life are chiefly the simplest possible recitals of what he did and said, with only the briefest references to the explanation of the facts. And of the facts recorded, nearly all relate to the last three years of his life. Passing by all explanations of the nature of his life, and giving attention simply to the main facts of these three years and to their influence on those who were with Him, and through them, on the world, we are brought to the irresistible conclusion that he was a new type of man, possessed of a character of complete devotion to the good of others, and of unparalleled power in transforming and elevating the lives of others. In biological evolution a new type has influence only as its offspring multiply to the exclusion of other types; but, in rational evolution, a new character may propagate itself by transforming other types into more or less conformity to its own standards without any infusion of new blood. This is the method of Christ's influence on the world. In closing, I may say, that our philosophical explanations undergo transformation, but the great facts of Christianity seem to me to remain untouched.

TELEGRAPHY.

A MULTIPLEX PRINTER.

PROF. HENRY A. ROWLAND of Johns Hopkins University, Baltimore, after nearly a year's labor, has obtained successful results from a remarkable invention for transmitting telegrams written upon a typewriter at the place of sending and reproduced in typewritten form at the receiving point. In addition to the typewriting part of the invention, Prof. Rowland, with his new machine, can send over the same wire five or six different messages at the same time in one direction, which, in duplex, makes ten or twelve messages which can be transmitted on the same wire at the same time. Thus, with five operators at each end of a line, sending each an average of thirty

words a minute, three hundred words can be transmitted each minute. Dr. Rowland has been informed by the Patent Office officials that no such invention has ever been received there, typewriting telegraphy having been attempted before, but upon entirely different principles. He has used a synchronous device in his invention, and in the mechanical arrangements of the typewriter has used but eight signals, the letters being produced by combinations. The current of electricity transmitting the message can be relayed, and in this manner the invention can be operated for great distances. In finished form the instrument will be as convenient and as easily operated as the ordinary telegraphic apparatus. Prof. Rowland calls his invention the Multiplex Printing Telegraph.—*Information.*

HOPE OF THE "DOWNTRODDEN JEW."

NO RACE or tribe or clan has been so much abused, wronged, and outraged as the children of Israel, says *The America Israelite*. Mentioning first the fact that Jews were enslaved in Egypt, and that at the dawn of freedom, when they had shaken off the bondage of Pharaoh's land, there was Amalek to cut off the faint and the weak in the rear of the camp, the writer proceeds:—

"The same was the case when the sons of Judah came back from the Babylonian captivity under Zerubabel, Ezra, and Nehemiah; scarcely were they organized under a shadow of independence when there came Haman, the prime minister of Ahasuerus, and planned the destruction of the whole people, as did also Antiochus Epiphanes after him, and as Vespasian, Titus, and Hadrian nearly accomplished it after them. That which came after the fall of Bethar and lasted sixteen centuries long baffles description. Every day of sunshine was followed by ten of storm, darkness, and devastation. The entire flood of human and barbarian wickedness went over the heads of the sons of Israel. The Pharaohs of Europe never became as conscientious as the Pharaoh of Egypt that exclaimed, 'Jehovah is the righteous, I and my people are the wicked.' They went on and on condemning, ostracizing, torturing, and slaying the seed of Abraham—the work of the

Crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the firstborn by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the Pharaohs are now the mere shadows of former autocrats. This new state of affairs brought relief also to the downtrodden Jew. Liberty, as far as her domain reaches, offered him a home and the enjoyment of the inalienable rights of man. Not long, however, did Israel breathe the air of freedom when reaction set in, in the different forms of Judophobia, running into stupid and malicious anti-Semitism in one place, into sweet and smooth-faced bigotry in another, in social ostracism elsewhere; and there we are yet, right now. Still here we are as numerous and vigorous as ever; physically, morally, and intellectually unimpaired, and our optimism unalloyed. How do you account for that, philosopher of history? If you cannot do it, read in Moses, Leviticus 26: 44, 45, or in Jeremiah 46: 28. These and similar passages explain the miracle and confirm the truth of prophecy. Do not forget to read those passages repeatedly, and learn from them how the will of the Lord is done."

—*Literary Digest.*

Whoever believes God's truth gets God's reward for doing it.

The grateful heart has music in it that angels cannot sing.

HOMESEEEKERS EXCURSION.

Homeseekers Excursion via Burlington Route, April 7 and 21 and May 5, to most all States; 21 day limit. One regular first-class fare plus \$2.00 for the round trip. Parties intending taking a trip will please confer with local agents so necessary ticket can be secured in time.

HALF FARE

TO

CLEVELAND AND RETURN.

On occasion of the

General Conference

OF THE

M. E. Church,

May 1st to 31st inclusive, the NICKEL PLATE ROAD will sell tickets at one fare for the round trip; on sale April 29th-30th and May 1st and 12th. For further information address J. Y. CALAHAN, General Agent, 111 Adams Street, Chicago, Illinois. No. 78.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 17.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 22, 1896.

PRES. W. W. BLAIR DEAD.

It is with a deep sense of sadness that we announce the death of Pres. W. W. Blair, which occurred on the morning of Saturday, April 18, near Chariton, Iowa, on the train which left Chicago at 10:30 on the previous night, and in which he was returning home from the late General Conference.

The circumstances attending his death are as follows: He had contracted a severe cold at Cleveland, Ohio, while enroute to Kirtland. However, he was able to attend the sessions of the Sunday School Convention and General Conference until about the fourth or fifth day of the latter, when he became so ill that he was confined to his bed with cold, which seemingly developed into neuralgia of the stomach, and which caused severe paroxysms of pain. Toward the end of the session he improved somewhat, though relapsing at times. However, he felt sufficiently improved to start home, which he did in company with a number of the brethren, on the morning of Thursday, the 16th. He stood the journey reasonably well, but remained for rest at Chicago until the night of Friday, the 17th, taking a sleeper on the train leaving for the west at 10:30. At Burlington, Iowa, he joined Bro. F. M. Weld, also enroute from Chicago, and in the forward portion of the train, and who cared for and ministered to him in his last moments.

He became worse during the journey, suffering severely at times. Physicians were telegraphed for to Ottumwa, but none were obtainable, and he continued to grow worse, until just before reaching Chariton, Iowa, when he passed away. At Chariton his body was carried to the depot

hotel and everything possible done to restore him, but it was too late—the end had come.

The death of Bro. Blair removes a historic and honored figure from the ranks of the Reorganized Church. He was loved and respected by the Saints universally, among whom he was widely known and by whom his death will be greatly mourned. His connection with the church dates from the year 1851 and with the Reorganization almost from its inception.

The remains were embalmed at Chariton and brought home on Sunday, the 19th.

A complete biographical and obituary notice will appear in the HERALD on the arrival of President Joseph Smith, the chief editor. The funeral will take place this afternoon, Monday, the 20th inst., as the HERALD goes to press.

Sister Blair and her bereaved family have the sincere sympathy and prayers of the Saints in their deep affliction.

THE CONFERENCE.

THE Annual Conference just ended at Kirtland will be noted in the memories of those who attended its sessions, as one of the most peaceful and pleasant spirited ever held by the Reorganization. From the opening to the close not a jar occurred. The whole of the routine work was closely watched and at the close none had been hurried, overlooked, or ignored.

The ministry to whom missions were appointed were satisfied with their fields, with possibly an exception or two; but these acquiesced in good humor after the moment of surprise was past.

There were much more urgent calls for ministers than any year previous, and the brethren made strong efforts to secure such as would be effectual laborers. In every direction to which the laborers could be sent the request and demand were, "Send us a live, active worker." It would have been pleasing to all at the conference if this could have been complied with,

but, though the fields are wide and white, the laborers are comparatively few.

The preaching during the session may not have been very much better than on former occasions; but it was noticeable that a marked improvement in manner and expression had been made by some. There was less of repetition of subject matter and less of the use of objectionable expressions, showing that the suggestions and criticisms hitherto made have been noticed by the ministry, and, taken in good part, has been productive of good results.

We were privileged to attend but one testimony service, and that was very good.

The attendance of those not members of the church was not large, the weather, which was cold and stormy at the first, and the bad condition of the roads prevented many from coming. The attention was excellent.

The attendance of the ministry and delegates was not full; especially from the West; but as a representative body the conference was notable. An excellent spirit marked the session from start to finish. President Blair was so disabled by a cold contracted on the road from St. Louis—a warm climate to a raging snow and sleet storm incident to Northern Ohio—so affected his throat after protracted efforts at St. Louis, Belleville, and elsewhere, that he could take but little part in the deliberations except as a spectator, except the one sermon delivered by him. He was attacked on Monday, the 13th, at noon, by "la grippe" as is supposed, and could not be present during the last two sessions, those of the 13th and 14th. He was, however, much better on the 15th.

THE GENERAL CONFERENCE.

SATURDAY, April 11, Continued.—A request from the Wheeling, West Virginia, branch for the ordination of Bro. F. J. Ebeling, was also approved, inasmuch as the district conference would not convene until the fall sea-

son. Being authorized to provide for the ordinations approved, President Smith appointed Brn. A. H. Smith and J. R. Lambert to officiate. After singing and prayer the ordinations were attended to, in which the Holy Spirit was present in confirming peace and power.

The President was asked a question, as follows:—

A brother who runs in debt to brethren and others, making no efforts to pay or settle said debts—branch officers knowing of and acquainted with such conditions—although no charges in fact having been filed against said brother, would it be right to recommend such brother to other branches as a member in good standing?

The President's answer:—

Decidedly, No!

Provision was made for a collection to be taken up during one of the Sunday services to cover current expenses of conference, any remaining amount to be used in repairs on the Temple, now needing some. Adjourned; benediction by Bro. Blair.

Preaching at 7:30 by Bro. I. M. Smith, Bro. Alfred White assisting.

Sunday, the 12th, dawned fairly clear and quite warm, the temperature being in marked contrast with that that had formerly prevailed. Spring might now be announced in Kirtland, and the natural attractiveness of the country became more pronounced. The usual morning prayer service was held, in charge of Brn. J. C. Crabb and I. P. Baggerly. Bro. J. R. Lambert preached at eleven o'clock, Bro. J. W. Gillen assisting him. Pres. Joseph Smith preached in the afternoon, being assisted by Bro. Columbus Scott. A choir composed of Welsh sisters and brethren rendered some good vocal music which was enjoyed by all who heard it. At four o'clock a Sunday school session was held in the upper auditorium. At its close delegates, visitors, and the inhabitants in general assembled on "the flats" at the bank of the Chagrin River to witness the baptism of some young people, Bro. M. H. Bond administering in the rite. Many of the Saints were baptized in the same river in early days, by the Martyr and his colaborers. Its ever-flowing water and the baptism of many in it at the present time indicate that the Reorganization has indeed entered into the labors of the men who wrought to establish the

work in the beginning of this dispensation, and that it is succeeding under God in perpetuating that work and extending it as a power for good in the world.

The services of the day closed with a sermon in the evening by Bro. R. C. Evans, who was assisted by Bro. O. B. Thomas.

Monday, the 13th.—The weather continued warm. Many visitors and some delegates and ex officios had departed; but members of the general ministry remained, with few exceptions. Prayer service at nine o'clock was conducted by Brn. F. G. Pitt and David Chambers. We were told that Bro. Chambers expressed himself as constrained to warn the Saints against pride. It seems evident that human nature has need to heed this admonition so often given the people of God. All the teachings of the gospel are designed to develop strong characters in men and women; necessarily so as the work is of God and in opposition to all that is vain, frivolous, and unsubstantial. We may perhaps be pardoned in suggesting that pride in dress and general outward adornment is not the only phase of pride discouraged or warned against by the word of God; for there is a tendency to pride in other things than dress, that all members of the great family of man need to bar out and keep a safe distance from. For instance, the pride of ambition to excel for personal reasons, by which one's ambition to attract attention or wield influence for personal ends, etc., may well be guarded against. A really honest and intelligent man or woman will not want to be estimated or appear for more than he is worth, if he loves the cause; and individuals in any station in life who love the welfare of their fellows will graciously acknowledge ability to do work better than they can do it and recognize and freely support the appointments by which anyone is authorized to act in any respect, religious or general, for the benefit of humanity.

The morning sermon was by Bro. J. D. Erwin, Bro. J. W. Waldsmith assisting.

At the resumption of business in the afternoon the attendance was noticeably diminished. Those remaining were not disposed to "rush through"

important business, however. There was a manifest disposition to stay long enough to give the Lord's business such thought and consideration as its character and general importance required and deserved. Work hastily done is often poorly done, at least imperfectly; and the transaction of spiritual business is evidently no exception to the rule.

Bro. David Chambers offered prayer. The President declared the committee on credentials discharged, its work being completed.

The Presidents of Seventy reported further, recommending that Brn. W. W. Blanchard, S. D. Condit, and H. J. Davison of the Elders be ordained to the office of seventy. The conference so ordered and provision for the ordinations was made.

The Second Quorum of Seventy reported 397 baptisms by thirty-two of its members. All its members were active save one. A statement that Bro. Columbus Scott had been selected as its presiding officer, together with other matters of interest to both quorums of Seventy, was referred to the first Quorum of Seventy for consideration and report.

The Quorum of High Priests reported: Total membership 51; number reporting 42; sermons preached 1,971; baptisms 198. They were laboring diligently to "feed the flock of God." They presented the names of Brn. James Moler, S. J. Jeffers, W. H. Garrett, E. F. Shupe, J. B. Price, Arthur Leverton, G. E. Harrington, F. M. Weld, G. H. Godby, and Nelson Van Fleet, presented to and approved by them, for ordination to the office of high priest. The names were approved and the ordination of the brethren named indorsed and ordered provided for by the conference.

The First Presidency reported the following appointments of the Quorum of Twelve:—

1. A. H. Smith; Iowa (exclusive of Decatur district), Eastern Nebraska, Minnesota, North and South Dakota, Northern Illinois, and Wisconsin.
2. James Caffall; European mission, in charge.
3. J. H. Lake; the Canadas.
4. Joseph Luff; Pacific Slope mission.
5. E. C. Briggs; Michigan and Indiana.
6. Heman C. Smith; Rocky Mountain mission, in charge.
7. W. H. Kelley; New England States, Nova Scotia, New Brunswick, New York, Eastern Pennsylvania, New Jersey, Dela-

ware, Maryland, and District of Columbia.

8. G. T. Griffiths; Ohio, Virginia, West Virginia, Northeast Kentucky, and Western Pennsylvania.

9. J. W. Gillen; Colorado, Eastern Wyoming, Western Nebraska, and New Mexico.

10. J. R. Lambert; Missouri (Decatur district excluded), Kansas, and Southern Illinois.

11. We recommend that the quorum, by agreement as to fields and time of holding, appoint special conferences, visiting them two by two, in those places where it may be deemed such conferences may be productive of good results; at such conferences ascertaining the needs of the work in those places and instituting measures to more effectually organize and set at work the local ministry.

The report was followed by a resolution from the Quorum of Twelve, as follows:—

Resolved that we approve of the Presidency's appointments of Brn. A. H. Smith and J. R. Lambert, except that part which relates to the exclusion of Decatur district from their fields.

Consideration was deferred until the joint council of the Presidency and Twelve was concluded, and the appointments announced.

The Fifth Quorum of Elders reported. See full report in minutes. It asked for the ordination of Bro. Frank Criley as president and Brn. T. J. Bell and J. A. Gunsolley as counselors. The ordinations were approved.

President Smith then addressed the ministry on matters connected with their public ministrations. We hope to publish this address in full in the HERALD at a later time.

Three were baptized by Bro. E. L. Kelley early in the evening.

Bro. G. W. Robley preached at half past seven o'clock. He was assisted by Bro. E. A. Stedman.

Tuesday, the 14th.—Prayer service at nine o'clock in charge of Brn. R. May and J. M. Terry; preaching at eleven by Bro. W. J. Smith, Bro. J. C. Foss assisting.

At two o'clock prayer was offered by Bro. M. T. Short, and the minutes were read.

The First Quorum of Seventy reported its action on the matter referred to it: A resolution to acquiesce in the request of the Second Quorum for the release of Bro. C. Scott to become a member of the Second Quorum as its president was rejected; a motion to temporarily release the brother named from membership in the First Quorum had been adopted.

Following this report the request of the Second Quorum was granted.

A resolution was adopted providing that the First Presidency and Bishopric be appointed to look after the interests of the church in the Temple Lot.

The following resolution from the Quorum of Twelve was read:—

Resolved that we ask the General Conference to decide upon the advisability of continuing Decatur district under the direction of the Presidency without the appointment of one of the missionary force to the charge thereof.

The report of the joint council was then read:—

The following appointments were made by the joint council composed of the First Presidency and the Twelve:—

1. F. G. Pitt; Northern Illinois.
2. J. C. Crabb; Little Sioux district, Iowa.
3. C. E. Butterworth; Gallands' Grove district, Iowa.
4. C. Derry; Little Sioux district, Iowa.
5. J. W. Waldsmith; Eastern Nebraska.
6. J. M. Terry; Far West district, Missouri.
7. George Green; Canada, self-sustaining.
8. M. H. Forscutt; Southern Nebraska.
9. R. M. Elvin; Decatur district, Iowa.
10. George Montague; to have charge of Southwestern mission.
11. T. C. Kelley; to have charge of Southeastern mission.
12. C. A. Butterworth; to have charge of Australasian mission.
13. G. J. Waller; in charge of Sandwich Islands mission.
14. William Anderson; Decatur district, Iowa.
15. David Chambers; Little Sioux district, Iowa.

The following resolution was passed regarding the inquiry of Bro. James Caffall referred to us by the body: "Resolved that in the opinion of this council it is not advisable to organize an elders' quorum in the European mission."

16. W. H. Garrett; Ohio and West Virginia.
17. G. H. Godby; Northeast Kentucky and West Virginia.
18. F. M. Weld; Nauvoo district.
19. J. S. Snively; Southern Illinois.

The following resolution was then presented:—

Whereas, the law of God gives to the Traveling High Council authority and jurisdiction "in all the world," and makes them first in the missionary work, therefore, Resolved that it is the opinion of this body that neither Decatur district nor any other territory should be excluded from the field of their assignment.

This was discussed and the following substitute was moved and prevailed:—

Resolved, that in the opinion of this body it will be advisable to place Decatur district under the charge of the missionaries who are in charge of the territory in which said district is found.

The chair instructed the Secretary to strike from the appointments of Brn. A. H. Smith and J. R. Lambert those portions that referred to the exclusion of Decatur district.

The following list of appointments by the Quorum of Twelve was presented, discussed, and adopted:—

By order of the Quorum of Twelve I submit the following appointments for missionary labor, for consideration of the conference:—

- Of the Seventy.
1. I. N. White; Clinton, Independence, South Missouri, and Spring River districts.
 2. C. R. Duncan; Colorado.
 3. F. C. Keck; Southwest Missouri.
 4. Henry Sparling; Southwest Missouri.
 5. M. M. Turpen; Far West and Northeast Missouri districts.
 6. W. S. Pender; Kansas.
 7. J. T. Davis; Rocky Mountain mission.
 8. J. Alfred Davis; Kansas.
 9. J. Arthur Davis; Nevada.
 10. J. H. Thomas; released from the missionary list on account of his age.
 11. M. H. Bond; St. Louis district.
 12. W. T. Bozarth; released on account of ill health.
 13. J. L. Bear; Missouri.
 14. T. W. Chatburn; Far West and Northeast Missouri districts.
 15. E. A. Davies; Kansas, when ready for the field.
 16. J. F. McDowell; Galland's Grove district.
 17. C. J. Hunt; Galland's Grove district.
 18. J. B. Roush; Colorado.
 19. James McKiernan; Northern Illinois.
 20. H. N. Hansen; Pottawattamie district, until September; then Rocky Mountain mission.
 21. T. W. Williams; Pottawattamie district.
 22. J. S. Roth; Des Moines district.
 23. J. R. Evans; Nauvoo district.
 24. Henry Kemp; Nodaway and Fremont districts.
 25. O. B. Thomas; Eastern Iowa district.
 26. E. B. Morgan; Nevada.
 27. M. P. Madison; Nodaway and Fremont districts.
 28. J. W. Wight; Little Sioux district, Iowa.
 29. C. Scott; Des Moines district, Iowa.
 30. D. M. Rudd; Western Nebraska.
 31. William Thompson; Des Moines district, Iowa.
 32. J. F. Mintun; Eastern Nebraska.
 33. C. H. Porter; Western Nebraska.
 34. I. N. Roberts; Dakotas and Minnesota.
 35. E. A. Stedman; Minnesota.
 36. F. A. Smith; Omaha and suburbs.
 37. E. M. Wildermuth; Wisconsin.
 38. J. W. Peterson; Wisconsin.
 39. C. H. Burr; Wisconsin.
 40. W. A. McDowell; Wisconsin.
 41. Peter Anderson; Minnesota.
 42. Samuel Brown; Canada.
 43. John Shields; Canada.
 44. R. C. Evans; Canada.
 45. F. M. Cooper; Michigan.
 46. S. W. L. Scott; Michigan and Indiana.

47. R. E. Grant; Michigan.
48. J. J. Cornish; Michigan and Indiana.
49. W. J. Smith; Michigan and Indiana.
50. I. P. Baggerly; Texas.
51. J. M. Scott; Northern Indiana.
52. L. F. Daniel; Northern Indiana.
53. E. DeLong; Southern Indiana.
54. V. D. Baggerly; Northern Indiana.
55. J. A. Carpenter; Southern Indiana.
56. Levi Phelps; Eastern Michigan district.
57. R. J. Anthony; Rocky Mountain mission.
58. H. O. Smith; Rocky Mountain mission.
59. J. F. Burton; Pacific Slope mission.
60. John Davis; Oregon and Washington.
61. J. C. Clapp; Oregon and Washington.
62. Thomas Daley; Northern California.
63. H. L. Holt; Southern California.
64. A. H. Parsons; released from the active ministry according to his request.
65. James Moler; Ohio district.
66. R. Etzenhouser; Ohio and Pennsylvania.
67. D. L. Shinn; West Virginia and Ohio.
68. I. M. Smith; Eastern mission.
69. H. E. Moler; Philadelphia district.
70. F. M. Sheehy; Eastern mission.
71. U. W. Greene; Maine.
72. H. H. Robinson; Southern Michigan and Northern Indiana.
73. J. W. Jackson; Arkansas.
74. George Montague; Southwestern mission.
75. T. C. Kelley; Southeastern mission.
76. D. E. Tucker; Southeastern mission.
77. J. D. Erwin; Southeastern mission.
78. C. A. Butterworth; Australia.
79. John Kaler; Australia.
80. W. E. Peak; Eastern Nebraska.
81. J. C. Foss; Canada.
82. L. R. Devore; permitted to return from Society Islands' mission and to labor in Pacific Slope mission for a time.
83. M. T. Short; Ohio, Pennsylvania.
84. F. J. Chatburn; released at his own request.

Appointments of those chosen for seventy at this conference:—

1. T. J. Sheppard; Northern Arkansas and Indian Territory.
2. Gomer R. Wells; Australia.
3. D. L. Harris; Central California.
4. G. W. Robley; Massachusetts and Rhode Island.
5. S. D. Payne; Western Nebraska and Eastern Wyoming.
6. R. W. Davis; Independence district, Missouri.
7. C. J. Spurlock; Southwest Missouri.
8. R. T. Walters; Southwest Missouri.
9. F. M. Slover; Southern Illinois.
10. Swen Swenson; Minnesota and Dakotas.
11. M. F. Gowell; Colorado.
12. C. L. Snow; Kentucky and Tennessee.
13. J. L. Goodrich; Ohio and West Virginia.
14. Joseph Ward; Northern Arkansas.
15. S. W. Simmons; Indian Territory and Northern Arkansas.
16. S. D. Condit; Idaho.
17. W. W. Blanchard; Maine.
18. H. J. Davison; Nova Scotia.

ELDERS.

1. F. L. Sawley; Clinton district Missouri.
2. J. F. Henson; Southern Illinois.

3. William Summerfield; Far West district Missouri.
4. W. S. Macrae; Oklahoma.
5. Alma Kent; Kansas.
6. Senterlow Butler; Pottawattamie district, Iowa.
7. W. H. Kephart; Des Moines district, Iowa.
8. C. E. Hand; Eastern Iowa district, Iowa, self-sustaining.
9. A. V. Closson; Wisconsin.
10. Benjamin St. John; Canadas.
11. Daniel McGregor; Canadas.
12. A. E. Mortimer; Canadas.
13. Frederick Gregory; Canadas.
14. Samuel Tomlinson; Canadas.
15. J. A. Grant; Michigan.
16. David Smith; Southern Indiana.
17. Alma Barmore; Southern Indiana.
18. M. R. Scott, Jr.; Michigan.
19. Andrew Barr; Eastern Michigan.
20. William Davis; Eastern Michigan.
21. George Jenkins; Michigan and Northern Indiana.
22. William Newton; Northern California.
23. J. W. Gilbert; Kansas.
24. Albert Haws; Central California.
25. William Gibson; Southern California.
26. R. M. Maloney; Oklahoma.
27. L. L. Wight; Texas.
28. E. W. Nunley; Texas.
29. H. P. Curtis; Southwest Texas.
30. S. O. Foss; Eastern Maine.
31. George Smith; Massachusetts district.
32. David McIntosh; Australia.
33. Hubert Case; Society Islands, to be in charge after the departure of Bro. L. R. Devore.
34. Levi Wilson; Idaho and Montana, self-sustaining.
35. W. C. Cather; Southwest Missouri.
36. N. L. Sory; Memphis, Tennessee, and vicinity, self-sustaining.
37. F. C. Smith; Virginia.
38. W. A. Smith; Philadelphia district.
39. F. J. Ebeling; Pittsburg and Kirtland and West Virginia districts.
40. W. R. Smith; Kentucky and Tennessee.

PRIESTS.

1. Will H. Mannering; Clinton district, Missouri.
2. G. M. Baker; Spring River district.
3. L. F. Johnson; Kansas.
4. L. E. Hills; Eastern Iowa, self-sustaining.
5. Frank Granger; Northern Indiana and Southern Michigan.
6. J. M. Baggerly; Florida and Georgia.
7. A. H. Mills; Pittsburg and Kirtland and Ohio districts.
8. C. I. Carpenter; Alabama and Mississippi.

Whereas, we have found it impracticable to continue the rule of appointing men to labor as circumstances permit, Resolved that we refer all of the ministry who wish to labor thus to the district authorities where they desire to work.

Respectfully submitted,

HEMAN C. SMITH,
Secretary of Quorum.

The name of W. R. Smith should appear in and is added to the list of

appointments—to Kentucky and Tennessee; overlooked but reported since conference; also that of F. J. Ebeling.

Bro. T. J. Sheldon was presented by Bro. F. G. Pitt for appointment. The matter was referred to the missionary in charge of Northern Illinois and the Bishopric.

The appointments of the Twelve were then adopted.

The following interesting statement was made to the body by Mr. George H. Gordon, correspondent of the Cleveland, Ohio, *Plain Dealer*, present:—

*To President Smith and the Delegates to the Latter Day Saints' Conference; Dear Sirs and Brothers:—*As your conference draws to a close and you depart to your many fields of work very soon, I want to at this time thank you for the uniform courtesy and kindness extended to me during my work in Kirtland.

I will ever regard the week just past as one of the brightest in my life. I am not converted to your faith but I part from you, feeling that my life will be better because of the week's association with noble men and women, who are doing an unquestionably good work in uplifting humanity.

I have a vastly different opinion of the Latter Day Saints than when I first came among you. Where you then had, because of my ignorance, an indifferent enemy, you now have a warm friend.

It may be sometime that I can be able to remove from the minds of others many of the false ideas they have of your society. I have in my reportorial capacity been closely associated with the many denominations, and I want to volunteer the testimony that in my judgment you are the nearest to the Carpenter of Nazareth that I have seen.

I have endeavored to make a fair and accurate report of your proceedings, and if I have offended anyone I assure him it was purely an accident, and contained naught of malice.

Wishing you a large measure of success in your work of love and sacrifice,

I remain, yours truly,

GEORGE H. GORDON,

Plain Dealer Correspondent.

It was moved and adopted that a vote of thanks be extended to Mr. Gordon for his good will and report of conference, and that a statement of it be presented in writing.

The brethren present who were to be ordained were referred to the Quorum of the Twelve with a request to appoint a time and ordain said brethren. Brn. T. J. Bell and J. A. Gunsolley were referred to the missionary in charge of Iowa for ordination. The ordination of Brn. G. E. Harrington, Nelson Van Fleet, and J. B. Price to the office of high priest was referred to Bro. Joseph Luff; that of Bro. E. F.

Shupe to Bro. J. W. Gillen; that of Arthur Leverton to Bro. J. H. Lake.

The First Presidency, the Twelve, the Seventy, the High Priests, Bishopric, High Council, Elders, Priests, Teachers, and Deacons, Recorder, Secretary, Librarian, and Board of Publication were sustained.

Thanks were voted to the Kirtland committee, and Saints, and citizens for kindness, entertainment, etc.; also to the Plain Dealer Publishing Company for its good report of the conference; also to choristers and organists for their services.

The Trustees and Directors of Graceland College were sustained.

The session then adjourned until 7:30 p. m., and the benediction was pronounced by President Smith.

In the evening Bro. W. W. Blanchard was ordained to the office of seventy by Brn. Griffiths and Luff; Bro. W. H. Garrett as a high priest by Brn. Briggs and Gillen; Bro. F. M. Weld a high priest by Brn. C. E. Butterworth, A. H. Smith, and David Chambers; Bro. G. H. Godby as a high priest by Brn. J. R. Lambert and J. H. Lake; Bro. James Moler as a high priest by Brn. A. H. Smith, C. E. Butterworth, and David Chambers; Bro. Frank Criley as President of Fifth Quorum of Elders by Brn. Joseph Luff and G. T. Griffiths. Bro. S. J. Jeffers had previously been ordained a high priest by members of the Twelve—on the 13th.

At 7:30 p. m. President Joseph Smith preached, assisted by Bro. T. W. Chatburn. At the conclusion of the sermon the minutes of the afternoon session were read and approved.

The Twelve reported an additional appointment—Bro. F. J. Ebeling to the Pittsburg and Kirtland and West Virginia districts, which was confirmed.

Thanks were tendered to the ushers and assistants. The General Sunday School Association was sustained.

The conference then duly adjourned to meet at Lamoni, Iowa, April 6, 1897.

Hymn No. 198 of the Hymnal was sung and the benediction was pronounced by Bro. T. W. Chatburn.

NEWS from Utah indicate that the friction between the Jew and Gentile has not been altogether overcome by the granting of statehood.

The following from the daily press of date April 14 is significant, if true:—

SALT LAKE CITY, Utah, April 13. — E. B. Critchlow, a Gentile member of the legislature, in a half column article in the *Tribune*, attacks the alleged methods of the Mormon Church officials on political matters. He makes the statement that not a single bill passed by the last legislature was signed by the governor until it had first been submitted to the church officials.

Governor Wells has been interviewed on the subject, and says the statement is unqualifiedly false.

THE RELIGIOUS SITUATION IN NEW ENGLAND.

IT has been significantly noted by thoughtful persons that the old-fashioned revival has practically passed away in New England, and the inquiry is active as to what has taken its place. In former years two forces have been mainly instrumental in leading people to a definite religious purpose. One has been Christian nature and education, and the other has been the influence of a religion of fear and punishment. It is now over twenty years since the latter method of arousing religious interest has disappeared. It has been fought all along the lines, and it will be hard to find ministers in New England of education and intelligence who pursue the old methods. Its decadence has led to the other extreme and the preaching of to-day consists chiefly of the exhortation, "Be good, and if you can't be good, be as good as you can." The clergy formerly hurled the thunderbolts of the Almighty at incorrigible sinners with a power which everybody felt, but to-day such teaching would be of no avail, working against those who taught it. It was formerly a powerful incentive to virtue to teach that a man will be doomed eternally for a condition of things from which he could not escape. That condition has passed away with the old doctrine of punishment, and the modified Calvinism of to day has not depended upon it for its power. A generation has grown up since the dogma of eternal punishment was enforced that knows nothing of its horrors and of its influence in distorting religious truth, and we now hear nothing of the results of the setting forth of the doom of the wicked upon mankind. The pulpit would not be honored that set forth the old teaching. The last point in the overthrow was reached when the American Board of Missions ceased to insist that the doctrine of eternal punishment should be enforced in foreign missions.

We are in a new dispensation to-day, where the Universalist, the Unitarian, the Baptist, the Congregationalist, the Churchman, and the Roman Catholic, when they do not insist upon their differences of creed, all present very nearly the same moral teaching, enforced by the same sanction. The positive truths of Christianity are taught with great force, and the old doctrines of sin and repentance have been comparatively ignored. Truth and duty are insisted upon with greater vigor than ever, and the whole tendency of things has

been to uplift character and give it a higher sanction. Without openly acknowledging that Christian instruction is one of the chief means of turning others to righteousness, the preaching of to-day is more largely ethical and reformatory than it is punitive and condemnatory. Under these influences, the motive cause that led to revivals of religion has been lost. The old machinery has gone out of use, and the whole attitude of Christian thought is different from what it was twenty-five years ago. It occupies a higher plane and works more constructively. "The Religion of Hope" is the title of a volume of sermons by one of our best-known divines, and it is characterized by a strong presentation of the fatherhood of God and the brotherhood of man, but no clergyman and no communion has yet presented a system of religious truth which occupies a medium and constructive position between a religion of fear and a religion of hope. The impression widely prevails that the reaction from the teaching of eternal punishment has gone too far, and that something has been left out of the full Christian belief, while the religion of hope has also been carried to too great lengths in the other direction. Most teachers in all the communions are quietly revising their positions, studying the problem of evolution, working out for themselves a new way of studying the Bible, and holding themselves in reserve for a better expression of truth than they have reached.

During this transition period, when no one has been in a position to speak with authority, and all men have tried to escape and forget the gloomy theology of New England, it is notable that the present generation, brought up, not under the influence of fear, but of love, has not run away from the churches, but has been moved by kindly influences to a higher life. The attendance upon religious worship has not decreased; works of charity have not been neglected, and the humane influences in society have obtained wider and wider recognition. The whole Christian church has broadened its sphere of work, and has undertaken to regenerate society as well as the individual. It is not a small thing to have reached a development of this type, and whatever difference may exist, Christian people think and act more on common lines than they used to. The conviction is strong that we are growing into a better expression of Christian truth than has been taught since the Reformation, and that the time is near when evolution, ethics, the new criticism, and the scientific method will find expression in a working creed that will again use some of the compulsions of the old theology in a broader and more consistent order of Christian teaching than has heretofore prevailed. No one man is likely to formulate such a system, but in a thousand channels thoughtful and practical minds are working at this problem, and nothing shows more clearly their determination and strength of purpose than the earnestness with which they are trying to reach a better solution. The religious change which the community is passing through is less apparent than real, but the working together of so

many minds upon the same problem is one of most significant facts of our own time.

The foregoing, an editorial from the Boston *Herald* of March 16, will be read and closely analyzed by careful readers among the ministry and laity. It is a terse general statement of the changed religious conditions that have come to New England, the home of Puritanism and theological learning; the seat of piety and divinity schools.

The paper furnishes much food for reflection and comment, more of the latter than our present limited space permits. It is largely suggestive and will repay thought. Such statements and admissions as it contains are valuable as showing how clearly the inspiration of the latter-day work revealed the general religious situation as early as 1827-30 and on, and predicted the downfall of creeds—"the precepts of men."

The wisdom and prescience of God in the latter-day work shines out preëminent above the wrecks of human wisdom, the "wisdom" of the "wise men" which was to "perish." (Isaiah 29.) The kingdom of God established in this dispensation of the fullness of times proclaims its message of "hope" based upon a foundation authoritative, sure, steadfast, eternal; with the inspiration, truth, the seal and life-power of its divinity granted unto every one who will hearken to the teachings of that gospel delivered unto man "in the beginning." God has given and continues to give abundant assurance to those who obey from the heart that form of doctrine delivered unto the apostles and restored in these last days by the angel's message. It is well indeed for humanity that God has called forth and established his church, thus anticipating and providing for the necessities of the present age.

Let the "higher critics" and "advanced theologians" work out and present a "modern" and "ethical" and "scientific" creed, if they will. With due credit to whatever of liberality and good they may possess and indicate (and which they imbibe from the advancing spirit of the present age—that by which the Almighty is preparing the world for the message and work of the gospel), it will be apparent always that they cannot do the

work that requires *authority* and *inspiration* from God to do, and in the doing of which they need his constant direction and supervision—"power from on high."

The Father of the spirits of all flesh has met the issue and has lifted up "the standard," "the ensign" for the nations. The creeds of men past and present have been found wanting. The theologies that men are now formulating or may yet formulate will meet the same fate. The word and ways of the Lord are "true" and "righteous altogether." The gospel—the law of the Lord—is perfect, and searching, analytical criticism and opposition in all its forms have but served to demonstrate the perfectness of its principles.

MAMMON.

Ques.—Is "mammonism" taught in the Bible? If not why does the Lord say unto his disciples in Luke 16: 9, "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations"?

The so-called churches of Christ to-day have fallen into the worldly way of putting position before principle, riches before righteousness, conforming to a political sentiment. Those churches like all the rest of the world have dropped into the procession and are following the crowd toward the altar of mammon and away from God; they cannot serve both; but this text seems to justify them. In the 8th verse the Lord commended the unjust steward, because he had given a portion of the Lord's goods away; and seems to give his disciples to understand that this is the best thing to do.

Again in verse 13 it is stated that no servant can serve two masters, and why? Please explain and harmonize.

Ans.—To the average reader and thinker the main difficulty in understanding this passage is that he mistakes the intention of the Savior's teaching. His intention was not to teach them to act dishonestly or to defraud others. The steward was in absolute control of his lord's affairs, and while in the steward's office could rightfully exercise his discretion in favoring the poor debtors as he did. His action in the premises was taken with the design in view that when he was put out of the stewardship those whom he had thus befriended should receive him with favor in return. The steward's lord, when he heard of what that servant of his had done, commended him for his wisdom and sagacity. This commendation is usu-

ally taken as coming from the Savior, which is a clear mistake; it was the lord of the steward himself who thus commended him. And this commendation was in accordance with the wisdom of "the children of this world in their generation;" that is in the affairs of their time and nation. The Savior was taking opportunity from this parable to teach his disciples the true principle of life regarding the use of the mammon of unrighteousness, or the unrighteous mammon, the perishable things of this world. The common mistake is to think that the Savior in this saying taught that a man was to so deal that the mammon of unrighteousness would receive him into favor and fortune. This was farthest from his intention. The friends referred to which men were to make unto themselves were such friends as would be able to receive them into everlasting habitations. The debtors of the steward's lord were in a condition to help the steward if he failed to make proper defense to the accusation made against him of having wasted his lord's goods, when the inquiry should be made, and he should be deposed from the stewardship. It does not appear that the steward was so deposed, but that the lord on inquiry commended him for his action. These friends of the steward could not receive him into "everlasting habitations," but only into "their houses." The friends whom the Savior's teaching enjoins to make shall be able to receive them into "everlasting habitations." There are but two that we know of who can do this, the Father and the Son. The injunction then would be, "Make to yourselves friends of [by the use of, or with] the mammon of unrighteousness; that, when ye fail on earth, the Father and the Son may receive you into everlasting habitations." With this understanding the whole parable is made plain; and there is no conflict with the closing sentence of verse 13, "Ye cannot serve God and mammon."

How may a man make friends with, by, or of the things of this world?

The following will help to illustrate:—

Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.—Dan. 4: 27.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Matt. 6: 19-21.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. 19: 21.

But rather give alms of such things as ye have; and, behold, all things are clean unto you.—Luke 11: 41.

The men of the period in which this teaching of Jesus was given were as wise in the conduct of their worldly affairs, as the men of this time, and the fact is made use of by him to show what the true riches were; and also to enforce the lesson of faithfulness and diligence in the pursuit of those things that lead to exaltation and the blessedness of heaven.

If a man's heart is with his treasure; then if his treasures are of an earthly nature his heart is there of an earthly nature as well; and if he has fixed on them his intention and his care and labor he will not have time, inclination, nor care to expend on the true riches; hence he is serving mammon, and his devotion is paid at that altar. But, if a man's heart is set to attain heavenly treasure, he will give attention to those ways and means by which his heavenly treasure is created, increased, and kept, and at the altars of peace and righteousness will he pay his devotions. This is the lesson the Savior teaches.

The things of this world are desirable and necessary to a certain extent. To this extent laudable effort may be made to attain unto their possession and use. According to this teaching of Jesus in the parable being considered the right use of the things of the mammon of righteousness is the thing taught. These things are to be so used that he who uses them may by such use be commended, not blamed. This is taught in the parable of the ten talents. The reward to the one and the condemnation of the other were based upon the same consideration. So also is the injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" "for your heavenly Father knoweth that you have need of all

these things." Matthew 6: 31-33, Luke 12: 29-31.

Construe the passage as it is evident Jesus intended it to be understood, and there is no conflict between one portion and another; but give to one part an arbitrary rendition like the one suggested by the question and neither we nor any other can either reconcile or explain it. To us it is plain as above stated. Hence we reply: No, the Bible does not teach mammonism as a thing to be observed and practiced.

THEOSOPHY.

It is hard to get at just what is meant by the term theosophy, with reference to the society bearing the name. But if it may be told in few words, the following from "Marian," in the *Post*, Washington, D. C., for January 19, sent us by Bro. W. W. Blair, from the Capital, may inform them:—

THEOSOPHY.—WHAT IS THE SOUL?

Soul is a generic term. There is the soul of the world, the soul of man, and the soul of things. Theosophy gives man a seven-fold constitution, with the result of less confusion in regard to the meaning of the term soul. First, the body; second, the astral body; third, vitality; fourth, animal soul; fifth, human soul; sixth, spiritual soul; and seventh, spirit. It must not be supposed from this division that man is composed of seven separate entities, but all the principles are differentiated aspects of the monad. All other divisions of man are vague in meaning, and really give him no true conception of the grand possibilities and powers that are within. The physical body, with its wonderful organs, has been brought more closely within the knowledge of man and needs no definition in this article. The astral body is the model on which the physical body is constructed; in it dwell the real organs of the outer senses; it is magnetic and electric in its essence, and is the same matter of which the world was composed previous to its present gross materiality. In it are the subjective perception and latent memory that explain so much of the mysterious in results of the hypnotizer's power; it is capable of reflecting thoughts, actions, and knowledge of the man after death or separation of the principles. It is considered "the balance principle," as the desires have two aspects—a higher and a lower, and to it adhere all the animal tendencies or desires after death. It is through desire that the will is moved, but back of desire is the most important of all—thought. The third principle, vitality or life energy, pervades all things, in its ocean the earth floats. The sixth and seventh principles, spirit and its vehicle, spiritual soul, constitute the true monad, one and the same with all monads. The object of life is to individualize and to impart through evolution

divine qualities. At the beginning of manifestation the monad, which is inseparable from the universal consciousness, began its work of individualizing, by contact with the opposite pole of life, matter. It is present in all of the kingdoms commencing with the mineral, but individualized monads cannot be said to have existed until the self-conscious link between spirit and matter, the fifth principle, the mind, the thinker, was given to the man with sufficient brain capacity to appreciate to some degree the light of manas. It is the "I am I" consciousness. This mind essence was imparted by one of the classes of higher beings that constructed man as he is seen to-day. It is the heirloom, the ego that incarnates, the human soul; all hope of the future is centered in this principle. This mind principle has two aspects, the higher and the lower. Man on earth has two selves—one reigning on the physical plane, the other dwelling in spiritual abodes. The lower is the physical mind that grows or develops with the man; it is fettered by desire and animal tendencies, it then exists for that time as the animal soul, not feeling or knowing any light from its other or higher aspect. The real mind has not become active yet, only the lower self predominates in most people. In the next cycle the higher manas or mind will be fully developed, and man then will have to make his future knowingly. The two selves can be united now if man desires. How? Through thought. Thought is back of desire; desire moves the will; it then becomes perfectly possible to kill the animal man through the potency of thought. Man is what he thinks. Thought is creative; if man has dark and unkind thoughts, his creations will be realizations of them. Will increases in effect as we approach the Divine; the spiritual will overcomes the mental, and the intellectual will overpowers the animal will. The lower only realizes the higher mind when it is conscious of higher aspirations than those earth life could impart. All unselfishness, all purity of desire, all inclinations towards spirituality come from the higher self; when man has succeeded in uniting his lower self to his higher, immortality for him has been achieved. It is not easy to bring about this union, the door is only opened through brotherhood; there must be no separateness in man's consideration of his fellow man; each soul must be considered as being a part of the one soul. Each monad has to experience the cycles of race, of globe, planet, adding to its knowledge, ever pushing the boundary line of its perception to a greater distance until perfect consciousness is reached, and even then it will exist on planes that we cannot approach, even in imagination. Earth is the battleground, the soul the storehouse of the energies, and foolish man too often dissipates those energies on the physical plane, leaving nothing for the higher mind to carry on the journey to perfection. Even after man has succeeded in lifting the curtain a little and sees the way, the road is beset by counter allurements and difficulties hitherto unsuspected. All obstacles must be gone round, through, or over, and he must live in the

present, neither fearing the future nor concerned about the past. Thought is the keynote for all future harmonies or discords; it is the attitude of the mind that influences karma, the law of cause and effect, that guides the reincarnation ego. Thought can imprison the aspirations and bind them with obstructions, or through it man can obtain release from all fetters and look with tranquility alike on the past and to the future, not being stirred with remorse for the one or desire to be rewarded in the other, for it is said in the "Voice of the Silence" that mind is like a mirror; it gathers dust while it reflects. It needs the gentle breeze of soul wisdom to brush away the dust of our illusions. Then man can become like the ocean which receives all streams and rivers. The ocean's mighty calm remains unmoved; it feels them not.

MARIAN.

WOMEN AS DELEGATES.

THE Methodist Episcopal Church, of the United States, has been considering the question of permitting women to be chosen as delegates to the general conferences held by that church. A dispatch published in the Cleveland, Ohio, *Plain Dealer*, April 14, gives notice to the probable result:—

PITTSBURG, April 13.—The question of the admission of women delegates to the general conference of the Methodist Episcopal church has been practically settled in their favor. A letter received to-day by Rev. C. W. Smith, D. D., editor of the *Pittsburg Christian Advocate*, from Rev. D. S. Monroe, D. D., of Altoona, secretary of the general conference, stated that the constitutional amendment, which carries with it the fate of the proposed women delegates, had received more than the requisite three fourths vote of those present and voting in the annual conferences. Ten of the 120 annual conferences have not yet voted, but when they do, it cannot effect a change in the present state of the movement. The vote to date is 6,937 in favor of the amendment and 2,187 against it. This gives the required majority, with 375 votes to spare.

A WRITER in a late issue of a Rock Island paper, has this to say about Joseph Smith and the gospel:—

This remarkable man was none other than a prophet, seer, revelator and translator of the Most High, having been inspired to bring the church out of the wilderness, and organize it according to the original plan and pattern as shown forth by Jesus Christ. The Saints have ever and uniformly believed in a personal, physical, Almighty God; the divine Messiahship of our Savior, the fall of Adam, or original sin; individual accountability, and the atonement upon the cruel Cross. The unchangeable, and unchanged, the immutable and eternal principles of the doctrine, or gospel of Christ are as follows:—

1. An enlightened faith or genuine belief in the plan of life and salvation,

2. An honest, thorough, firm and pure repentance from dead works to serve the living God.

3. Baptismal regeneration, by immersion, for the remission of past sins.

4. The laying on of hands, of the eldership in confirmation for the Holy Spirit.

5. A literal resurrection of all mankind.

6. Eternal judgment, which is to be in proportion to the degree of good, or evil anyone shall have done.

The four first named cardinal principles of the doctrine are the invariable rules of adoption into the Kingdom of God's dear son. There are at least two resurrections in the future, but much time will intervene between the coming forth of the righteous and the rising of all the pale faced nations of the dead. Punishment is administered in mercy, and is of a temporary and reformatory character. Gifts, signs and spiritual blessings all as in olden time are had and enjoyed among the faithful whereas the ministry are called, qualified, sent and inspired of God to officiate in ordinances and preach the Gospel.

THE following from the *Ottumwa Daily Courier*, of March 25, is sent us by Bro. John Jervis, Keb, Iowa:—

VICTORY FOR THE MORMONS.

The joint resolution restoring to the Mormon church the property and money now in the hands of the receiver and formerly belonging to the church, to be used for the payment of the church debts and its charitable objects, was called up by Mr. Broderick (rep., Kansas) who asked to have substituted for the house measure the joint resolution which had passed the senate. The property involved is of the value of nearly \$300,000.

After a brief statement by Mr. Allen (rep., Utah) that every step taken by the Mormons in the past six years manifested an honest intention to abolish the practice of polygamy and that everybody in Utah favored the return of the property, the senate joint resolution was passed.

EXTRACTS FROM LETTERS.

A. M. ALDRICH, Burlington, Wisconsin, April 11, writing of his mother, Mrs. H. K. Aldrich, says:—

It is probable that the older members of the church that know her would like to hear about Mother. She has been in feeble health for several years, especially winters. Her memory fails, as well as her strength, especially in regard to matters of recent occurrence. She has had several sinking spells this winter when we feared she had received her summons; but she rallied and is able to be around the house, sitting up most of the time and able to read a little. She was eighty-three years old December 27, 1895. Her brother, Uncle J. O. Montgomery, was eighty the 2d of this month and still is able to saw and split the family firewood. They are the eldest son and daughter of their parents, who had a large family, and have survived the rest of the family.

Sr. Zonie M. Stephenson, writing

from Grand Rapids, Michigan, March 30:—

The Saints in this city are so happy that we feel like singing the Doxology. We have some more new relation, Bro. R. E. Grant having baptized nine yesterday, making nineteen in all since the first of January. Our new relatives consist of three brothers and six sisters, ranging all the way from young manhood and womanhood to the aged. Two of the young ladies baptized have been singing in our choir for some time, having previously sang in the Baptist church choir. The baptism took place at North Park, and as we stood on the bank of the little stream lined with a hundred or more people, some friends and some curious lookers-on, and saw our dear friends buried with Christ in baptism and arise to walk in a new life, we silently thanked God that he had been so mindful of us,—that when we were a mere handful struggling to keep the work alive, hoping and praying for such progress in the work as we were witnessing,—that he had taken cognizance of us and brought it to pass. The interest here is spreading wider and deeper every day, and the people are awakening to the fact that there is something wrong with their churches, that there is something for them to do. Some of the sectarian preachers are doing all they can to poison the minds of the people against the truth, acting on the Jesuitical idea that "The end justifies the means," anything to keep people from going to the meetings, but they are about to their strings' ends as the people are getting tired of their "skim-milk" doctrine and want more substantial diet.

Bro. A. Greek writes from Roseburg, Oregon, April 4:—

Should be glad if some of the elders could call on Mrs. R. J. Brown, Darkesville, West Virginia, as she wants to see them, and I also ask prayers that she may be healed and come into the kingdom.

Bro. W. H. Kephart, writing from Milo, Warren County, Iowa:—

I had the pleasure of baptizing Sister Turner on the 25th, and three more the 29th of March. This makes seven in this new point since February. Twenty-four others have given their names for baptism. Those coming in are among the very best people in this neighborhood.

EDITORIAL ITEMS.

BRO. G. T. GRIFFITHS requests us to state that no conference news was contained in the *Cleveland Plain Dealer* of the 9th inst. Items were omitted by missending of the reporter's notes, which were placed on the wrong train by the railroad agent at Willoughby, Ohio; hence were not received in time to appear.

Women who have a tendency to congestive headache will do well to dash very cold water at the back of the neck and down the spine before the morning bath.—*New York Journal*.

Mothers' Home Column.

EDITED BY FRANCES.

IF WE KNEW.

If we knew the cares and crosses
Crowded round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain—
Leaving on his heart a shadow,
Leaving on our heart a stain?

If we knew that clouds above us,
Held by gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden,
Just in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would our womanhood dare doom them
Black to haunts of vice and shame?
Life has many a tangled crossing,
Joy has many a break of woe,
And the cheeks tear-washed are whitest,
This the blessed angels know.

Let us reach within our bosoms
For the key to other lives,
And with love to erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judge our fellow men."

—Selected.

A CONVERSATION BETWEEN FATHERS.

"How can I secure perfect obedience from my child?" This question is daily agitated by thousands of well-meaning fathers and mothers. Various answers might be given to suit various cases, all of which would be more or less helpful, such as "Don't nag," "Don't demand too much," "Don't punish in anger," "Give the child a chance to exercise a right of choice," "Trust your boy," "Show your faith in his good intentions," "Sympathize with him in his weakness,—some of which he may have inherited from you, and which he sees in you," "Treat him as though his youth were not his fault, and don't let it debar him from obtaining simple justice."

But there is one answer which is above and beyond all these; in truth it lies back of them and includes them. The shortest and surest way to get obedience from your child is to think less about what you are going to get, and more about what you are going to give. Think less of yourself as his master than as his helper. God's truth is a unit, and the infallible rule against self-seeking applies in this as in every other sphere of life. It applies in God's own dealings with his creatures. His whole nature is outgoing. Humanly speaking, his first concern is for his children.

"But," replies the inquiring father, "I don't call that self-seeking. Paul says that

children ought to obey their parents; and, as a parent, it is my duty to train my child to do what he ought to do."

Good father, you and Paul are right; but it makes a great difference whether, in your general desire to so train your child, the burden of your anxiety falls most upon your deserts as his father, or upon his deserts as your son.

Of course, the child must understand that it is under authority, and it must grow by doing for and serving you; but that is quite apart from your indulging yourself in the despotic delights of "my authority" as the finality of your parental thinking. The man who lies awake at night over the proposition, "How can I get obedience?" is not likely to think beyond that obedience when he gets it by fair means or by foul. He will rest satisfied in the ultimate achievement of his purpose to be obeyed. And if the demands that he makes upon his child for obedience are unreasonable, not to say immoral, he will still have reached the goal of securing obedience,—which was what he started out to do.

And what about the obedient child's character in the meantime?

"Oh!" answers the good father, "I wouldn't make unreasonable demands, and of course I purpose to be morally correct in my rulings."

Let the moral question pass. Are you sure you would not be unreasonable? Are you sure that you could not misunderstand your child sometime, that you could not be unfair to him, could not slight him, could not even be impolite to him? Are you sure you are fallible in everything except this one business of being your child's master and ruler?

"Oh! certainly I should make mistakes," replies the father; "wouldn't you yourself?"

Undoubtedly I might. But, other things being equal, when my child's due was my first thought I should be in far less danger of making mistakes than when that thought was for myself. Now let me tell you a good old secret: "Nature is commanded by obeying her." Child-nature is one of God's forms of nature. Study it,—it will take about all the brains and heart and time that you have to spare. In dealing with little children we obey God, so far, by obeying child-nature,—that is, complying with natural conditions. Work from that point of view, and you will be surprised to find how naturally your child obeys God by obeying you. Get by giving, but don't give for the purpose of getting. Obedience to you is the child's business. If you do your part faithfully toward the child, he will easily do his part toward his father. When he fails in his duty, as occasionally he will, it will not be too soon to look back of his failure for your own. Obedience can be obtained through fear, or the mechanism of so-called discipline. But obedience for love's sake is the easiest to obtain, and is worth most when you get it.—*Sunday School Times*.

CHILI—ELIZABETH STUART PHELPS.

STRIP away the flag and the epaulet, remove the drumbeat and the piteous glaze called glory, and you have bare, red-handed murder. It is nothing else, it is nothing more, and the

day has gone by when the laws of God permit or the laws of man should condone the thing.

Into this pit of misery and blood are we going to suffer ourselves ourselves to be plunged by the delirium of a moment, by a misplaced sense of honor, by the restlessness of idle officers, or by the latent longing to see how the new cruisers work, or whether the new guns will explode, or perhaps by the notion to prove that we have a navy after all, or even by the mere impulse to box the ears of a little South American boy?

War! What is war? Who forgets? Not he who has carried dripping sword or smoking musket. Not he who starved at Andersonville or writhed at Gettysburg. Not she who has ever picked lint, or rolled bandages, or searched the lists of "killed—wounded—missing" at home. Not she who creeps away yet, on Sunday afternoons, to lay a flower upon the grave by whose gaping mouth she hung, heart-broken, a quarter of a century ago. Those of us who have "lived a war" remember.

Enter your protest, sick and failing, aging veterans. Lift your voices, women whose lifelong anguish has filled an abyss in which ten hundred Chilis could be sunken out of sight. Plead the case, ye 400,000 whose invisible presence should float like ghosts the breath of the Almighty between this country and another war!—*Elizabeth Stuart Phelps, In "Boston Herald," Jan. 20, 1892.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will."—*Doc. and Cov. 18: 2.*

Thursday, April 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—*Amos 9: 14, 15.*

DAUGHTERS OF ZION.

PROGRAM FOR MAY MEETING.

OPENING hymn 1006 Saints' Harp. Prayer. Scripture reading, Proverbs 22: 1-11. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn 192.

Letter Department.

FALLBROOK, Cal., April 8.

Editors Herald:—The *Herald* for April 1 has made its appearance, and no April fool about it, either. What would we do without it? The spoken word is so seldom heard, it is like the proverbial angel's visits.

We try to hold the banner firm and let the signal light shine clear, yet none of those around us seem to know their danger, or that there is a way of perfect safety. With the family of Bro. F. C. Bell we meet as often as practicable—though five miles apart—to

study the history of ancient Israel as outlined by the *Gospel Quarterlies*, and are blessed by so doing. We have had no preaching here since about May 1, 1894, then Elder W. P. Pickering visited us and was frozen out of two localities. Elder Harris has called on us once since but could not preach on account of rain. We note Bro. Gilbert's report in Ministry Reports wherein he says, "Very few calls for preaching in Southern California, and openings are hard to make." We wonder if he tried Fallbrook or any of the neighboring schoolhouses; we did not hear of it. Let us know next time, Bro. Gilbert. If you are still in this field and wish for an opening, let us hear from you.

To Bro. W. H. Kelley's article in this issue of *Herald* we say, Amen! Last but not least, we thank the *Herald* management for the cover article; let us know more of it. Give us history from authentic authors on the same subject. How emphatically it proves that the ancients knew the whole story of the creation and fall and the plan of redemption.

Our names are not on the tithing list, but do not blame us for spending the few spare dimes we have in putting the printed word where an elder seldom comes.

May the Holy Spirit guide and help us to be a faithful people until we gain the promised land.
H. B. ROOT.

ORTING, Wash., March 30.

Editors Herald:—Elder John Davis and the writer have held a series of meetings here with good attendance, and growing interest. Two noble sisters have been baptized, Srs. Taylor and Cole, who for some time previous to their baptism were friends and diligent advocates of the cause. It is hoped that in the near future several others will obey the gospel. Orting is a nice little town, with nice, hospitable inhabitants. Bro. Davis is well liked by the majority who have heard him.

The interest was visibly increased by the appearance of Elder D. W. Davis, of Roslyn, who is an able exhorter and private conversationalist. The writer will, according to grace, try to keep the camp fire blazing until greater forces appear upon the scene. We hope that Bro. J. Davis will again be appointed to this mission. The writer asks to be remembered by the true and the tried before the throne of grace.

Yours in the faith,

N. C. ENGE.

KINGSLEY, Michigan, April 11.

Editors Herald:—My testimony to every son and daughter of Adam is that I know that this gospel is of God. Some say, "How do you know this?" My first proof is that it agrees with the word; next the Spirit bears record of it, by God confirming the word with signs following, such as prophecy, tongues, and interpretation, gifts of healing, etc. God has done his part, but O how far I have come short! Some of my friends have said that Fred was all right but he was deceived; but I wish I were as perfect as the system I am connected with.

On April 5 I baptized a widowed lady, Mrs. Mary Williams, of Antioch, Lake County, Illinois. She wants the ministry to call and see her, and she will do all she can to get the gospel before the people. She desires to know if there are any Saints living near her. Bro. Robert Davis has been among us with his wise council. We appreciate it. Come again, Bro. Davis. When in Michigan please try and give Kingsley branch a call if you can, Bro. Briggs.

Your brother,

F. S. BRACKENBURY.

Original Articles.

WHEAT AND TARES.

SOME time ago there appeared in the *Ensign*, an editorially written article [presumably], entitled, "Tares among the wheat," in which we have an excellent and forcible statement of causes that hinder church progress, and which through unruly, careless, unspiritual lives upon the part of those called to be Saints have not only hindered but have actually disgraced and degraded the church and gospel of Jesus Christ, by which they not only have hindered or destroyed themselves, but have kept officers busy, the church in an uproar, and have made the name of Saint a jest among onlookers.

Is there no remedy? Evidently and largely, if not wholly, (if the interpretation placed upon the above caption, in the article referred to, be correct,) No, not until "the end of the world;" and that may yet be a good while, comparatively speaking.

That there will be wise and foolish virgins; that there will be those who cannot be reached by a fair interpretation of the law of God; who live so close to the line occupied by those "that offend" that no church officer would be justified in bringing accusation, and which the clearer light of the judgment day, or of angelic discernment, a finer and more just discrimination, than we may at present possess could alone justify judgment in their cases; none will deny. But, is "Christ divided" against himself? We think not, that is, if we will allow him to interpret himself, instead of placing a construction upon his words which he very evidently never intended to be placed upon them. "The field is the world;" not the *church*, or the *kingdom*. "The good seed are the children of the kingdom; but the tares

are the children of the wicked one," the Devil's offspring, and not Saints, good, bad, or indifferent—at least as here referred to by our Savior; the harvest is not now, but "the end of the world."—(Matt. 13: 38-40.)

As if to forestall ambiguous, damaging, or contradictory explanation or interpretation, we have in Doctrine and Covenants, section 84, a "Thus saith the Lord" in explanation of this question, which it seems to me to be plain enough. It is here stated that "the tares choke the wheat," "the good seed," "the children of the kingdom," "and drive the church into the wilderness." The apostles, we are informed, "were the sowers of the seed," and "the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, *wherefore the tares choke the wheat and drive the church into the wilderness.*"

The same war is now on, and sectarian Babylon is again, through its founder, and his servants, at her old work of tare-sowing, obstruction, and of destruction of the Church of Jesus Christ; and

Behold, verily I say unto you, the angels [not the elders, officers, or teachers, whose duty it is to "see that my law is kept."—D. C. 41:1] are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields [the world]; but the Lord saith unto them [the angels], Pluck not up the tares while the blade is yet tender . . . lest you destroy the wheat also; therefore let the wheat and the tares grow together until the harvest [the end of the world] is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold, and lo, the tares are bound in bundles, and the field remaineth to be burned.

The "tares," the apostate Babylon, is, I think, being bound into "bundles" already, as here predicted, through oathbound covenants for protection against "man's inhumanity to man," etc., and, in my opinion, does not refer to the Saints at all.

The end of all things was not in the apostles' time, neither when this revelation was given. There was a work to do; there is a work yet to be done. Their faith was weak, and so I fear is ours, and we are not ready to receive the kingdom as yet; nor will we be, in my opinion, until the law of Christ is more fully honored among us as a people.

We agree with the editor of the *Ensign* that it is entirely possible and probable in some places and in some instances that

some, in their zeal to execute the law as to the letter, and in their determination to be officially active, have sacrificed the spirit, and have crowded out of the fold those who slow of development, have been rich in elements of worth which the church could ill afford to spare.

But, we may remark, that it might be said of most anybody upon earth that was ever connected with this church, Brigham Young, John D. Lee, or even "the Devil" for that matter, that they were "rich in elements of worth," but the time came in their history when the world and the Church of Christ could and would have gotten along even a little sooner than they did without their company or association.

We do not believe in the doctrine of total depravity. A man or woman may stop a long way this side of that, and yet not possess the appreciation of a standard of character, "fit for the kingdom of God."

But the same writer in the article referred to goes on to say that The law makes specific provision for cases of transgression, and the law should be executed in the spirit of him who gave it.

Just so; but if the subsequent statement made by the writer in his conclusion; viz., "'Twas wise when Jesus said it, 'tis wise to-day, wait 'till the harvest," means anything, it simply places Jesus Christ against himself. By this construction and argument no distinction is made between a big "tare" and a little one. All, if any, are to be let alone to grow unrestricted and unhindered, until "the time of the harvest," "the end of the world."

I submit, that if the Lord is permitted to define this question the section in Doctrine and Covenants referred to has no allusion to the membership of the Church of Christ, and the Lord here says that this is an explanation of the parable referred to or as recorded by St. Matthew:—

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;" but it is made the duty of certain mortals now, to "purge ye out the iniquity that is among you." (D. C. 43: 3.) The Lord or his angels will find enough of hypocrites, evaders of the law — those

whose spiritual status may be quite apparent, but whose life or action involves the church in no disgrace. Many people committing minor offenses, such as tobacco using, nonattendance, or decidedly irregular attendance at the place appointed for worship; people who could seldom or never be reached because of a lack of proper visiting officers—people who have been "let alone," who have successfully defied discipline—who show no interest in gospel work whatever; some who have even requested their names dropped from the church record, or perhaps may have joined some other church, but whose shepherds have hoped, Micawber like, "that something would turn up" to bring them around without labor or enforcement of law. The Lord, I say, will find enough of that work that the church couldn't, or wouldn't do, to "gather out of his kingdom" that "offend" when he comes; enough of "foolish virgins" to fill up the quota, and a few to spare from some quarters, I presume, without anything that savors of a "want" advertisement, in the columns of our church papers.

The nearest approach to plausibility for the writer's interpretation in the article referred to, is found in the second paragraph:—

Wheat and tares are the chief features in the parable; the former are said to be "the children of the kingdom; sown by the Son of Man; the latter, are explained to be, "the children of the wicked one," sown by the Devil. Both are in the "kingdom" which exists in the "field," which is the "world."

True, but that doesn't explain the parable, nor justify its use against discipline. For example, my wife asks me for the bottle of oil. I tell her that it is in the city of St. Louis, or in the State of Missouri, or in the world, which is true; but it is not an answer to her inquiry. I put water in a bottle, and set the bottle in a pail; but it would be an evasion or play upon words to say that the water is in the pail.

The *kingdom* is in the world, but the *children* of the kingdom are not in the world, which is the field out of which the tares referred to by our Savior are to be gathered at harvest time, which is the "end of the world." "I have chosen you out of the world," said Jesus, to his disciples. The Co-

lossian saints were translated into the "kingdom of God's dear Son."

The Book of Covenants is so plain upon this matter that further discussion upon the question would seem unnecessary. It reads:—

And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood, she who sitteth upon many waters, and upon the islands of the sea; *behold, she is the trees of the earth, she is bound in bundles*, her bands are made strong, no man can loose them; therefore, *she is ready to be burned*, etc.—D. C. 85: 26.

We are made by the law of Christ, our "brother's keeper," and are "saviors of men" to the extent of teaching and enforcing, within the limits of the law, the law itself. To the elders of the church in 1831, it was said concerning the church, "And inasmuch as they break not my laws, thou shalt bear their infirmities." (D. C. 42: 13.) But suppose they do "break my laws," persistently, defiantly? Let them keep on breaking, until they break up the church, cripple its advance—until discipline is laughed at, order ignored, and, in some cases, organization broken up? Let us see:—

Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, . . . *and ye shall see that my law is kept*. He that receiveth my law and *doeth* it, the same is my disciple, and he that saith he receiveth it and *doeth* it not, the same is *not my disciple, and shall be cast out from among you*; for it is not meet that the things which belong to the *children of the kingdom*, should be given unto them that are not worthy, or to dogs, or the pearls to be cast before swine.—D. C. 41: 1, 2.

Jude the brother of James speaks of those in his day who "despise dominion, and speak evil of dignities." "These," said he, "are spots in your feasts of charity, when they feast with you, feeding themselves without fear," etc. The ingenuity and cunning of the Devil in keeping good people out of the church is only equaled by the subtle tricks he is enabled to employ in getting and keeping the bad ones in. To obliterate the line of works that truly designate the relative positions occupied by the Church of Jesus Christ and the world has been the constant aim of the enemy. How

much of faith or belief and how little of works is the safe ground for Latter Day Saints—officers, teachers, and members, to occupy?

Once more I insist upon being understood that there is a larger scope for belief and individual action within the church, in my opinion, and which I claim for myself and for every member in the church, than many perhaps would allow; that is, where the statement of belief, or faith, or rule of action is not clearly defined, or the ethical influence of which cannot, under the circumstances, be determined. I am only speaking of that theory or action that is universally acknowledged or plainly stated to be in contravention of wholesome law, discipline, and restraint, as defined by the plain wording of the law.

To bind a man in his every thought and action is to deprive him of a heritage God-given and make of him a simple automaton. But there is neither inconsistency nor tyranny in saying that a man shall be expected to fulfill a contract made of his own volition, to the extent of the privileges of fellowship when that fellowship is neither desired, nor appreciated, or is made a source of disgrace or damage to others.

We are all our "brother's keeper;" the gospel bond is a mutual one, and "we are all member of the body," and whether "one member suffer," all the members "suffer with it;" but when it becomes a matter of impossibility to arrest the decay that threatens the life and peace of the whole body, by longsuffering and patient labor; when the stench rises higher than our power to deodorize or disinfect, it is fair to presume that the time has come for the surgeon's knife. You are in but little danger of killing a dead thing, and the law determines the action that betrays life.

The man who continues long and persistently in sin loses his power of perception in regard to the scheme of salvation, and the *ignis fatuus* possesses him sometimes that his name on the church books may stand in place of virtue when the day of settlement comes. Church excommunication necessarily burns no bridges, nor makes a return unto the ways of salvation or the aid of church fellowship, an impossibility. In fact, in

many cases it has proved the only possible means of waking up to a sense of real danger.

"The law," we are told, was made "for the lawless and disobedient." In fact, as a rule, too many of them know little or nothing about the law, and thus are often led to construe a God-fearing, earnest, and loving effort to honor the law by obedience through an attempt at enforcement as a personal attack prompted by motives and a spirit which are but simply a reflection of their own heart and mind.

The writer, at the present time, considers himself in fair standing in the church; at least he is unconscious of any breach of discipline, and quite sure of a measure of approbation of God. I consider myself better capable of determining my real need under the law than at some possible future time when I might fall into neglect of duty, into a violation of God's law, when I might become so careless as to desire to be "let alone" and undisturbed, making no disturbance even, until such time as a trial for my church membership stared me in the face. I will then begin to talk, with the help of a few friends, about the parable of the wheat and the tares. I will argue about "brotherly love," and quote a seventy-times-seventy-seven rule of forgiveness, though I have but little ears for the rule of repentance as laid down by the lawgiver. (D. and C. 58: 9.)

The golden rule, than which there is none better, or more effectual for government, human or divine, I purpose to assume for reference in my case in the future, an essential feature of that law which is said to be "perfect," and which in its enforcement must of necessity tend to perfect results; viz.:-

Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7: 12.

When my conduct becomes a matter of jeopardy to my eternal salvation I insist that the law of restraint, if necessity occurs, be enforced in my case. It is not necessary to stipulate with any true saint or proper officer of this church that he shall not make the law a vehicle for personal spite, but the law administered with gentle, loving, but firm hand, I now make bid and advertisement for.

Some men's sins are open beforehand, going before to judgment; and some men they follow after.—1 Tim. 5: 24.

I covet the first judgment; I want justice, mingled with that temper of love and mercy which the law permits and enjoins to settle my case now. I cannot expect more or less hereafter.

The kingdom of God upon earth. We say it is here; I believe it. The "saints shall judge the world." (1 Cor. 6: 2.) They ought to be in practice enough by this time to judge a cheap little rascal now, to say whether a man or woman is guilty or not, and not leave so much of it, or the whole business, for Jesus Christ and the angels to attend to. To enforce law, is to settle a good deal of gossip sometimes. Slander, trials at the bar of private opinion, may have wrought incalculable injury to the innocent and to the church. Let the law say who is reprehensible, not Mrs. Grundy.

We have men—elders, high priests, apostles—men, good and true, with judgment in their heads, and love of Christ and all humanity in their hearts; why should an honest man or woman be afraid of their judgment! God's ways and God's laws are "perfect," and all who earnestly desire perfection should be willing to submit to the only means ever devised for that end.

It may be my lack of discernment, judgment, or experience that possesses me and leads me to thus express myself; but God knows whether or not I have in my heart and conscience the love of him, the welfare of his church, and of the brethren; whether of hasty desire to be officious, or rather at the final day to receive from the lips of him who gave to us his law, "Well done," or not.

Some men's praise is blame. It has been said of a prominent public man of our day, "We love him for the enemies that he has made." We are liable to flatter ourselves, or think others clever, perhaps, when they refuse to antagonize a friend, or wound his sensitiveness, and refuse to oppose his method; when, as a matter of fact, a close analysis of the case will reveal a state of moral cowardice, more of a fear to incur something unpleasant or inconvenient to ourselves, than of real desire to benefit our neighbor.

If I have been made to sense anything in my church experience, it is to note the fact that it is too little rather

than too much discipline that to-day, as well as in the past, hinders church progress; that honest, God-fearing endeavor to look after the erring and draw the line between the government of God and persistent, willful lawlessness has met with divine approval, spiritual awakening, and material and substantial results.

I do not believe either, that this good work should be hindered by giving the enemy aid and indorsement by a misapplication of the Scriptures, or wresting from them something that would destroy their original meaning; and the use made of the parable of the "tares and wheat" is a case in point. And that this text of scripture has been in the mouth of unruly members and of their supposed friends, perhaps more than any other quotation, many of the elders of this church well know.

I knew of a good brother, who went to law with another brother in the church, giving as an excuse, the parable and interpretation referred to; viz., that under this instruction from Christ, no matter what was done, excommunication was forbidden. The sad results in this case are, to those who knew the circumstances, the only comment necessary. Yet, if Jesus referred to the children of the kingdom, good or bad, as the "tares," he was right, excommunication for any cause, is wrong. A man may become a Saint and afterward an inmate of the penitentiary for life, and unrepentant; but the work of separation is to be deferred until "the harvest," "the end of the world," and the job turned over to Jesus Christ and the angels.

Elders' courts, and the weary, weary trial and task of getting at the facts, in order to form a just decision, could all be done away until the "time of the harvest." To preach, baptize, organize, and turn over our work to the Devil to run it, would relieve us of many burdens at present. But is it safe? Is it right? Is it the wish and will of God?

The great bulk of teaching, instruction, warning, and anathema in the Bible, Book of Mormon, and Doctrine and Covenants is directed toward the people who were called to be the people and the chosen of God; called to be, not only kingdom builders, but kingdom preservers. And the strug-

gle of the ages has been to preserve that standard of order and conduct of citizenship in the kingdom of God whose setting up on earth cannot be celebrated until its laws have practical illustration in the lives of its citizens.

The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, to build up the church," etc.—D. C. 104: 12.

If a church is "built" when a branch of six members are baptized and organized, who regulates? What saith the law? Apostles; either the Twelve or the Seventy; and especially is this the case where no high priests are or can be had under the provision made in the law. "Feed my sheep!" "Feed my lambs!" was apostolic business as well as proselyting among the Gentiles in the days of Christ.

I am a believer in the inspiration that gave the last communication to the church, though I may differ in the interpretation of this, as in some other revelations, from some of my brethren; and when churches are organized aright, set in order, according to the provisions made in the law, properly officered in large branches or cities especially, according to "the revelation which went before and in accordance with which it was written," and the parallel referred to in paragraphs 8, 9, and 10 of the revelation of 1894, the decisions of the joint council subsequently, (D. C. 49: 1, 2; and 43: 2, 3, especially upon these points as citations of law governing,) there will be a better representation of the mind and will of God than now obtains in many places.

It is the duty of the traveling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.—D. C. 104: 16.

To "administer the gospel" unto salvation, in some places is to do a great deal more than to baptize and lay on hands upon the Gentiles. For instance, the St. Louis district has been thirty or thirty-five years in building up the kingdom of God, eight branches have been organized, one yet remains quite a large branch numerically, three have a name to live, four have been disorganized, and thus we progress sometimes. Lax discipline, or no discipline at all, I count as one of the most potent factors in producing this result.

We need a thousand high priests like Alma of old "to administer the gospel," and make the "kingdom of God" to appear.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment.—D. C. 85: 8.

The Lord here informs us that not even mercy can save those who persistently will to abide in sin; on the contrary, these indiscriminate applications of charity and mercy in the writer's experience have usually resulted in a contempt for the church, for its officers, and an authority that authorizes nothing, or compels nobody, by the very people they are supposed to benefit.

This writing, which has already exceeded by far the limit at first thought, is not intended as a reflection upon the work of any person or persons, specifically speaking. If any explanation is offered it is this: The whole church has been more or less culpable. We are all of us more apt to be possessed by the fear of man than the fear of God; and the very hardest part of our fleshly service is that every man shall learn his duty, and then act in his calling as provided for in the law. So far as local matters are concerned, no allusion is suggested or intended as regards those who have labored here in the past. There have been extraordinary complications to deal with. St. Louis is the place which Brigham Young designated, as "the Devil's kitchen;" and the odor of Brighamism, and of "his Majesty's" "fat frying," isn't wholly out of the atmosphere yet. A very big slice of the "apostasy" floated down from Nauvoo and landed at St. Louis, and it is the writer's opinion that it was not all loaded into the wagons that were fitted out at this place that went over the plains to the "salt land."

We have as good people here as there are to be found anywhere; faithful, zealous, and true. But the enemy has enlarged himself and has not been slow to avail himself of exceptional opportunities, and we shall do well to erect barriers for successful defense against further encroachments with the limited forces at our command, while trying, as we

have opportunity, to warn the world.

St. Louis is said to be a commercially sound city, and noted for its hospitality; but there are more beer and beggars, more Sabbath desecration, Sunday amusements, and things to attract and draw the minds, especially of the young, away from wholesome, moral influences, to say nothing of away from religious culture, than any city I was ever in. Sunday excursions, theatrical or dramatic entertainments, dances, etc., for the benefit of some church with a very holy name, are the commonest of things in this great city. The cause of temperance seems to have few apostles or defenders. Decent people, temperance people, are obliged to patronize the rum shop, as ninety per cent of the grocers, market men, etc., have a beer saloon and gin shop connected with their sale of life's necessities.

"Evil communications corrupt good manners," and it would be but natural to expect that these influences should more or less affect Saints who neglect church duties and church privileges. "Come out of her my people!" should be the cry of those placed upon the towers as Zion's watchmen.

In hope and faith of the final triumph of right and righteousness,

M. H. BOND.

St. Louis, Missouri, February 18, 1896.

IS SALVATION FREE?

A CERTAIN poet sang:—

Salvation's free for you and me,
I'm glad salvation's free.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Rev. 22: 17.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22: 12.

It is just possible to take a thing freely and yet pay for it. The gifts of life through the Son and faith are free gifts, but life and faith are not all there is in salvation. The Savior came and died for us that we might live, but exaltation in life is a matter left to our own choice; that is, the degree of exaltation that we may attain to is left with us, else every one would not be rewarded according to his works. I wish to show that there is a work to be done before we can have salvation, and that if it depends upon

a work, then it is *not* free, but earned or wrought out.

He that believeth . . . shall be saved.—Mark 16: 16.

This is faith, the gift of God, which is free. We could not be saved without faith, could we? Here it seems to me that I can hear every believer in God's word say, No.

Without faith it is impossible to please him [God].—Heb. 11: 6.

If we did not please God, you see it would be impossible to be saved. Then we have faith as the first saving principle in the gospel of Christ.

Then Peter said unto them, Repent, . . . every one of you.—Acts 2: 38.

Then we must repent. Could we be saved without repenting? We see that the word of God tells us that we must have faith and repent of our sins, and it being the word of God I do not see how we can expect salvation in any other way. In order to secure the reward we find there is a work for us to do, and we have seen we must have faith and repent of our sins. If we do not do this work, we cannot expect the reward of the believing and repentant, so that the reward after all depends upon our doing the work. Then, do we earn our reward or not? How is that? If we cannot get salvation without this work why is salvation free?

This is not all the work we are required to do:—

He that . . . is baptized shall be saved.—Mark 16: 16.

Repent, and be baptized every one of you.—Acts 2: 38.

Here is baptism, also, that must be complied with before we can claim salvation. We have found three kinds of work which we must do to claim salvation; viz., faith, repentance, and tism. Now if we don't do these things, can we expect to be saved? That is, if we do not do our part, can we expect to be saved? If your employer pays you, you will do his work as he directs you to do it, otherwise he owes you nothing because you have earned him nothing.

The Lord's work is, believe, repent, and be baptized. Now, if you do not the work set before you, you can expect no reward.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with

water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts 1: 4, 5.

This Holy Ghost is the means of inspiration, and you see by the above that they were not to administer in the things of the Lord until they had received the means of inspiration which had been promised. The following is the promise:—

When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will show you things to come.—John 16: 13.

Also John 16: 7 and 15: 26.

But if you want the inspiration of the Holy Ghost, the Lord has laid down a plan by which you are to receive that gift. Here then is another work to be done before you can get the reward. In primitive Christianity the manner in which this business was done was as follows:—

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 14-17.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. . . . And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied.—Acts 19: 2-6.

Some think it is not absolutely necessary that we have this Holy Ghost in order to be saved, but if we would be inspired as these men were, it is absolutely necessary to have this same Holy Ghost; if we would speak in tongues and prophesy as they did, we must do so by the same agency which they did, this same Holy Ghost. And we must receive the Holy Spirit in the same way that they did; that is, by the laying on of hands. The Holy Ghost assists greatly in obtaining our salvation, because according to the following we can never know whether or not we are in a saved condition without it:—

When he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come.—John 16: 13.

So if you desire the inspiration by which the Scriptures were given, you must have the Holy Ghost, and there is just one way and no other

known to the Scriptures, by which you can have it, and that is by laying on of hands. It is absolutely necessary for us to have the Holy Ghost in order to be saved, and it is absolutely necessary that our faith, repentance, and baptism be godly, because without godly sorrow there can be no repentance. Repentance to be godly means forsaking of sin, and if sin is not forsaken there is no repentance, and no faith. Paul has this to say:—

But without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

If the faith is godly it is such a faith as depends upon God for everything. And if repentance is godly, it is that repentance which forsakes sin and evil, and so God's will will be done. This is the reason that godly faith, repentance, and baptism are saving ordinances.

If it is a repentance that God will recognize, it will cause the possessor to do the will of God, and thus it will work his salvation. We know this: if I have the inspiration of the Holy Ghost by the laying on of hands, I will be greatly strengthened in my ability to do God's will. I am better able to battle with sin, because I have the testimony of the Holy Ghost that I am a child of God. Do not all Christians know that to live a godly life is to be continually at war with sin? And yet we are told that salvation is free!

Salvation is like everything else, it must be wrought out, and the man who thinks he can get it without working it out will be greatly surprised to find, eventually, that salvation is as hard to secure as any other precious boon. Since there are different awards for different degrees of work, so there are different degrees of exaltation. (See 1 Cor. 15: 30-42.) By reading the passage referred to we learn that there are at least three degrees of glory; represented by the sun, moon, and stars. So that the degree of glory that we attain will depend upon the righteousness, faithfulness, and diligence that we put in the work that we do. Think of it, and if you find that this is so, then commence work if you have not already done so, and work out as great an exaltation as you can.

NATHAN LINDSEY.

BE FAITHFUL AND DILIGENT.

THIS query often comes to the writer's mind when taking a retrospective view of this latter-day work, When will Zion be redeemed? It is said that there is no surer way of judging the future than by the past. And if we so judge, what are we to expect? For when we look backward down the vista of the past we see many that were once enlightened by the gospel of the Savior, but have fallen away and are standing to-day in the byways of vice and sin. Many have become careless and unconcerned, many are flitting their lives away in the ballroom; many are letting precious time that will be theirs no more slip out of their grasp for ever; loitering at the gaming table; others have given over their lives to that curse of the world, intemperance. Saints, let us arise and shake off this lethargy that seems to be settling down upon us:—

"Let us shake off the coals from our garments,
And arise in the strength of the Lord."

We all have a work to do that none can do for us; the Master is coming by and by, and do not let him find that work undone. Do not let him find us in the ballroom or at the gaming table. Do not let him find us careless and unconcerned, or worse still, do not let him find us standing in a drunkard's shoes. Let us improve the opportunities that are ours, that we may hear that welcome plaudit, "Well done, good and faithful servant."

God placed man upon earth that he might fit and prepare himself for a better life in the beyond, and where we lay down life here we must take it up on the other shore; and those that have idled away the God-given opportunities here in life can never make it up in the endless expanse of eternity, for they are just that much behind those that availed themselves of the opportunities given; just that far behind those that have improved upon the golden opportunities of life, that have searched for knowledge wherever to be found, that have studied all good books, learning here a little, there a little; storing the mind with useful knowledge thereby improving upon the talent God has given. As sure as there is a God man must come to a knowledge of the mysteries of heav-

enly and earthly things, and if we wait until we cross the mystic river before we make an effort to look into the things pertaining to the here and hereafter we will find ourselves consigned to the foot of the class, so to speak, on our arrival there, and we may be assured that there we will remain.

The life in the beyond may be likened to a railroad train, the last car will travel just as fast as the head one but it will never overtake it on that run, it started the last one and must so remain. So with those that foolishly let the time allotted them here slip by unimproved, spent in idle amusements. The moments thus spent are lost to us forever. Think of it, Saints, the Master cannot love an idler as he does those that keep his commandments. He said, "If ye love me, keep my commandments," and to keep his laws means labor from the cradle to the grave. The race is not to the swift or strong, but to those who are faithful to the end.

God has given every human being a talent and expects that talent to be improved upon. To one he has given a love for music, to another that of books, some one thing, some another. And as sure as we live we will be held responsible as to the use of these gifts, for gifts they are. God will expect us to use them to his glory and not to our selfish amusements. Because some of us are young in life we must not think he will stay his coming that we may have sown our wild oats. It is written, "They have sown the wind and they shall reap the whirlwind." Neither will death stay his hand because we are not ready.

If we do not wish to be numbered with the foolish virgins, we must have our lamps trimmed and burning. This means to be ever ready to do the work assigned us by church, Sunday school, or any of the organizations in God's kingdom. We all have our place and work; then let us be up and doing, and not be found where we would not ask the Savior to meet with us.

H. N. DAVIS.

At a recent fire in Chicago water was pumped to the top of the Masonic Temple, 323 feet high, through 500 feet of hose and standpipes. The water pressure of the engine was 240 pounds and on the roof 54 pounds to the inch.

Conference Minutes.

SPRING RIVER.

Conference met at Angola, Kansas, December 27, 1895, at 7:30 p. m.; O. P. Sutherland president, W. S. Macrae clerk pro tem. Delegate system was suspended upon suggestion of president. Branch reports: Webb City 184; 1 baptized, 3 received, 2 removed. Pleasant View 114; 4 baptized, 1 received. Weir City 94; 1 baptized, 1 received. Angola 72; 2 removed. Blendsville 54; 5 baptized, 1 received. Columbus 51; 1 removed. Maysville 46; 1 received. Ministry reporting: Elders W. France, R. Davis baptized 2, B. Davis, A. C. Hart baptized 1, O. Olson, J. Hart, O. P. Sutherland baptized 5, C. R. Duncan, H. H. Robinson baptized 1, F. L. English baptized 5, W. S. Taylor, T. J. Shepard, J. W. Thorp baptized 2, W. W. Shumaker. W. S. Pender, A. H. Herke, J. M. Richards baptized 1, S. W. Simmons; Priests P. Simpson, A. M. Baker baptized 4. J. M. Richards, Bishop's agent, reported: On hand last report \$2.13; collected \$77.18; total expended \$74.50; on hand \$4.81. Report on text from Bro. H. H. Robinson was referred back. Secretary's report read and accepted and 55 cents expenses allowed. Motion prevailed to authorize a collection and treasurer to refund to W. S. Pender amount advanced to A. M. Baker. Sunday school authorities presented a report of their labors, which was read and gratefully received. I. N. White was chosen delegate to General Conference. District treasurer reported and report received. Church authorities were sustained. James H. Davis was recommended by Angola branch for ordination to the office of priest, which was provided for. Three preaching services and one prayer meeting were held. Adjourned to meet with Angola branch, May 22, 1896.

FLORIDA.

Conference convened at Coldwater branch, April 4, 1896; E. Powell president, V. S. Jernigan secretary. Elders reporting: E. Powell and S. D. Allen; Priest J. M. Baggerly. Bishop's agent reported: Received since last conference \$40; paid out \$11; on hand \$29. E. Powell was sustained district president and V. S. Jernigan secretary. Preaching by E. Powell, S. D. Allen, and J. M. Baggerly. Adjourned to meet at Santa Rosa branch on the 19th of June.

Sunday School Associations.

CONVENTION NOTICES.

Convention of the Spring River district convenes at Angola, Kansas, Monday, May 25, 1896, at 9:30 a. m. Remember, each Sunday school is to use its pleasure in getting up program, and is expected to send a report of its proceedings in regard to program one month before convention to Sr. Mina Hart. Each Sunday school in district is expected to send in a report of the school one week before convention meets, to superintendent where meeting is to be held, so report of all

schools will be on hand in time. The blank reports can be obtained at Herald Office. Entertainment will be held in the evening. The banner will be on hand to be given to the Sunday school having best program. Let us all make an effort to meet with the Angola Saints. You will never regret it. Let us do all we can to push on the Sunday school work in our district. Don't forget to appoint delegates to the convention.

MIRTIE JONES, Sec.

WEBB CITY, Jasper County, Missouri.

Miscellaneous Department.

SCATTERED MEMBERS.

We would like to know the whereabouts of the following-named persons, members of the Weir City branch: William P. Hamblet, born September 8, 1858; G. M. Sturgeon, April 3, 1834; Anna C. Sturgeon, July 30, 1878; Cornelius A. Sturgeon, May 13, 1862; Gideon R. Frances, March 12, 1838; Sarah Ann Frances, December 20, 1840.

Any information as to the whereabouts of any of the above will be gratefully received by the undersigned. Some of the above members have not been heard from for two or three years, and some longer. We would like to hear from you and if you are living within the limits of a branch, send for a letter of removal. In bonds,

E. E. GILBERT, Clerk.

(Ensign please copy.)

WEIR CITY, Kansas, April 15.

READ WHAT BISHOP FOWLER SAYS.

"Going to General Conference is not such a task as it was in the days of Bishop Asbury. He went on horseback, riding by the week or month. If he had gone from Chicago, it would have been a very serious journey. But we, the heirs of his victories, get into a palace car at Chicago and roll over the Nickel Plate, direct line, and soon we are in Cleveland, more rested than when we started. Always sincerely,

"C. H. FOWLER,"

(Bishop in M. E. C.)

No. 83.

MARRIED.

WHITEHEAD—SILK.—On the 24th inst., Bro. Robert Whitehead and Sr. Melvina Silk, at the bride's parent's in Mulmur, Ontario. Services by Elder B. Arnold. May peace and happiness flow through life that they may live to the honor and glory of God.

DIED.

STARRH.—In Anaconda, Montana, April 7, 1896, R. M. Starrh, aged 77 years. Funeral from the residence of his son, John M. Starrh, the afternoon of the 11th inst.

STEWART.—Mrs. Jane Stewart, wife of Bro. Thomas Stewart, at their residence, Kansas City, Kansas, March 8, 1896. She was born February 5, 1822, at Newport Pagnell, England; baptized by John Jaques in 1851 into the Brighamite Church in England; had not joined the Reorganized Church. She was a good woman and a faithful wife. Funeral services in the Saints' chapel, Armstrong, were conducted by Elder George Hicklin, assisted by Elder Edgar Harrington.

Interment in Oak Grove cemetery. Her husband mourns her departure.

COMSTOCK.—Bro. Daniel Comstock was born March 1, 1823, in Kentucky; died April 10, 1896, at his home near Riverton, Iowa. At about twenty-two years of age he was united in marriage to Miss Lucinda Case. Six children blessed their union. Three are still living; the others, with their mother, having passed on before. He united with the Later Day Saints Church, January 15, 1865, being baptized by Bro. John H. Lake in Lee County, Iowa. He was again united in marriage with Mrs. Mary Welch in 1867, she being the mother of three children by her union with Mr. Welch, who found a home with Bro. Comstock. His union with Mrs. Welch was blessed by one son. He therefore leaves his aged companion and seven children. He ever remained faithful to the first testimony he received and died in the hope of a part in the first resurrection. Funeral in the Utterback church five miles south of Riverton; sermon by Elder H. F. Durfey, from Hebrews 9:27 to a large assembly of relatives and friends who mourn their loss, but not as those who have no hope.

HOLMES.—Sr. Ella Jane Holmes was born in Pontotoc County, Mississippi, September 15, 1851; baptized by Elder John R. Cook, March 7, 1874, at Long Valley, California, where, with her husband, Elder John C. Holmes, and a large family of boys and girls, she remained till her death; which occurred April 2, 1896. Husband, six sons, two daughters, two sisters, and many relatives and friends mourn. Sister Ella bore her troubles apparently with superhuman courage and meekness and always bore a faithful testimony. Sermon by J. H. Lawn, assisted by J. E. Holt. Her body lies in Long Valley cemetery, with her four children, to await the summons of their Redeemer.

TORY.—At Deer Isle, Maine, March 30, 1896, Jacob D., son of Jacob and Lovina Tory, aged 2 years, and 6 months. A bright, beautiful child; was ill but a few days. A budding rose, severed from the family tree. "Lo, children are an heritage of the Lord." Funeral sermon by J. J. Billings.

MIDGORDEN.—Burton Lyle, son of Bro. John and Sister Isabel Midgorden, was born June 13, 1895; blessed October 13, 1895, by Elders Henry A. Stebbins and J. B. Roush; died March 5, 1896. Funeral services conducted by Elder John B. Roush, assisted by Elder Thomas Hougas. Bro. and Sr. Midgorden have the sympathy of a wide circle of friends in their bereavement.

GILLMAN.—Near Victor, Montana, Hattie Gillman. Deceased was born May 12, 1881, and died March 22, 1896. The funeral sermon was preached to a large concourse of people in the Methodist church in the town of Victor, Montana, near her home. Her death created a sadness seldom experienced. Cut off so young, and just as she was budding into lovely womanhood, her death cast a gloom and a sorrow over all. She was loved by all who knew her, and many mourned and wept bitter tears who knew her not. May the Lord give peace to those who mourn. The sermon was preached by R. J. Anthony, assisted by Reverend Blair, of the Presbyterian Church.

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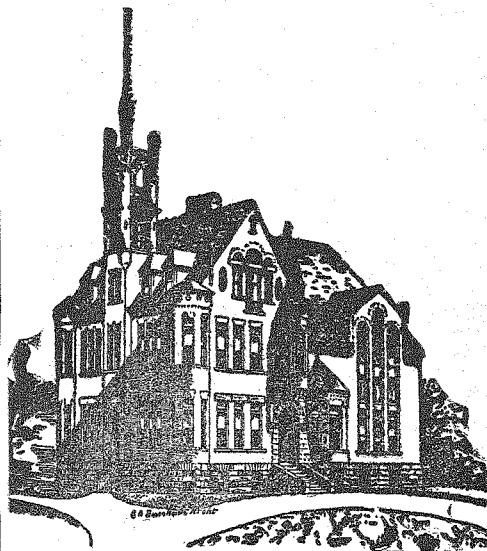
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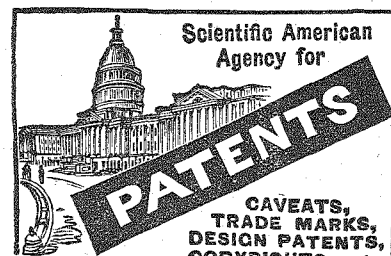
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THE SAINTS' HERALD.

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

Vol 43.

Lamoni, Iowa, April 29, 1896.

No. 18.

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ABOUT DISCONTENTED WOMEN.

WHICH is to blame, if either, for the spirit of discontent that has marred human life for six thousand years—man or woman? Mrs. Amelia E. Barr, writing for *The North American Review*, rather inclines to blame the woman. Every human being has a complaining side, she says, "but discontent is bound up in the heart of woman; it is her original sin." Mrs. Barr argues that if the first woman had been satisfied with her conditions, if she had not aspired to be "as gods," and hankered after unlawful knowledge, Satan would hardly have thought it worth his while to discuss her rights and wrongs with her; that, with or without reason, woman has been perpetually subject to discontent with her conditions, and, according to her nature, has been moved by its influence. Some women, she thinks, it has made peevish, some plaintive, some ambitious, some reckless, while a noble majority have found in its very control that serene composure and cheerfulness which is granted to those who conquer, rather than to those who inherit. Mrs. Barr believes that with all its variations of influence and activity there has never been a time in the world's history when female discontent has assumed so much and demanded so much as at the present day; "and," says she, "both the satisfied and

the dissatisfied woman may well pause to consider whether the fierce fever of unrest which has possessed so large a number of the sex is not rather a delirium than a conviction—whether, indeed, they are not just as foolishly impatient to get out of their Eden as was the woman Eve six thousand years ago." Early in her argument Mrs. Barr says:—

"We may premise, in order to clear the way, that there is a noble discontent which has a great work to do in the world; a discontent which is the antidote to conceit and self-satisfaction, and which urges the worker of every kind continually to realize a higher ideal. Springing from Regret and Desire, between these two sighs, all horizons lift; and the very passion of its longing gives to those who feel this divine discontent the power to over-leap whatever separates them from their hope and their aspiration.

"Having acknowledged so much in favor of discontent, we may now consider some of the most objectionable forms in which it has attacked certain women of our own generation. In the van of these malcontents are the women dissatisfied with their home duties. One of the saddest domestic features of the day is the disrepute into which housekeeping has fallen; for that is a woman's first natural duty and answers to the needs of her best nature. It is by no means necessary that she should be a Cinderella among the ashes, or Nausicaa washing linen, or a Penelope forever at her needle, but all women of intelligence now understand that good cooking is a liberal science, and that there is a most intimate connection between food and virtue, and food and health, and food and thought. Indeed, many things are called crimes that are not as bad as the savagery of an Irish cook or the messes of a fourth-rate confectioner.

"It must be noted that this revolt of certain woman against housekeeping is not a revolt against their husbands; it is simply a revolt against their duties. They consider housework hard and monotonous and inferior, and confess with a cynical frankness

that they prefer to engross paper, or dabble in art, or embroider pillowshams, or sell goods, or in some way make money to pay servants who will cook their husband's dinner and nurse their babies for them. And they believe that in this way they show themselves to have superior minds, and ask credit for a deed which ought to cover them with shame. For actions speak louder than words; and what does such action say? In first place, it asserts that any stranger—even a young uneducated peasant girl hired for a few dollars a month—is able to perform the duties of the house-mistress and the mother. In the second place, it substitutes a poor ambition for love, and hand service for heart service. In the third place, it is a visible abasement of the loftiest duties of womanhood to the capacity of the lowest paid service. A wife and mother cannot thus absolve her own soul; she simply disgraces and traduces her holiest work."

Mrs. Barr lays it down that housekeeping is no more hard and monotonous than men's work in the city. She suggests that the first lesson a business man has to learn is to do pleasantly what he does not like to do. As for housekeeping being degrading, she rules that out as the veriest nonsense, saying that it is only the weakest, silliest women who cannot lift their work to the level of their thoughts and so ennobled both. She continues:—

"There are other types of the discontented wife, with whom we are all too familiar: for instance, the wife who is stunned and miserable because she discovers that marriage is not a lasting picnic; who cannot realize that her husband must be different from the lover; and spends her days in impotent whining. She is always being neglected, and always taking offense; she has an insatiable craving for attentions, and needs continual assurances of affection, wasting her time and feelings in getting up pathetic scenes of accusations, which finally weary, and then alienate her husband. Her own fault! There is nothing a man hates

more than a woman going sobbing and complaining about the house with red eyes; unless it be a woman with whom he must live in a perpetual fool's paradise of perfection.

"There are also discontented wives, who goad their husbands into extravagant expenditure, and urge them to projects from which they would naturally recoil. There are others, whose social ambitions slay their domestic ones, and who strain every nerve, in season and out of season, and lose all their self-respect, for a few crumbs of contemptuous patronage from some person of greater wealth than their own. Some wives fret if they have no children, others just as much if children come. In the first case, they are disappointed; in the second, inconvenienced, and in both, discontented. Some lead themselves and others wretched lives because they have not three times as many servants as are necessary; a still greater number because they cannot compass a life of constant amusement and excitement."

Mrs. Barr finds that married women are by no means the only complainers. She sees a great army of discontents who, having no men to care for them, are clamoring for their share of the world's work and wages. On the whole she thinks justice is on their side. We quote again:—

"The discontent of workingwomen is understandable, but it is a wide jump from the woman discontented about her work or wages to the woman discontented about her political position. Of all the shrill complainers that vex the ears of mortals there are none so foolish as the women who have discovered that the founders of our Republic left their work half-finished, and that the better half remains for them to do. While more practical and sensible women are trying to put their kitchens, nurseries, and drawing-rooms in order, and to clothe themselves rationally, this class of Discontents are dabbling in the gravest national and economic questions. Possessed by a restless discontent with their appointed sphere and its duties, and forcing themselves to the front in order to ventilate their theories and show the quality of their brains, they demand the right of suffrage as the symbol and guaranty of all other rights.

"This is their cardinal point, though it naturally follows that the right to elect contains the right to be elected. If this result be gained, even women whose minds are not taken up with the things of the state, but who are simply housewives and mothers, may easily predicate a few of such results as are particularly plain to the feminine intellect and observation. The first of these would be an entirely new set of agitators, who would use means quite foreign to male intelligence. For instance, every favorite priest and preacher would gain enormously in influence and power; for the ecclesiastical zeal which now expends itself in fairs and testimonials would then expend itself in the securing of votes in whatever direction they were instructed to secure them. It might even end in the introduction of the clerical element into our great political council chambers—the Bishops in the House of Lords would be a sufficient precedent—and a great many women would really believe that the charming rhetoric of the pulpit would infuse a higher tone in legislative assemblies.

"Again, most women would be in favor of helping any picturesque nationality, without regard to the Monroe doctrine, or the state of finances, or the needs of the market. Most women would think it a good action to sacrifice their party for a friend. Most women would change their politics, if they saw it to be their interest to do so, without a moment's hesitation. Most women would refuse the primary obligation on which all franchises rest—that is, to defend their country by force of arms, if necessary. And if a majority of women passed a law which the majority of men felt themselves justified in resisting by physical force, what would women do? Such a position in sequence of female suffrage is not beyond probability, and yet if it happened, not only one law, but *all* law would be in danger."

In closing her article, Mrs. Barr says that the one unanswerable excuse for woman's entrance into active public life of any kind is *need*, though in the beginning, she adds, this need sprang from discontented women preferring the work and duties of men to their own work and duties.—*Literary Digest*.

MANY RELIGIONS.

THE Czar of Russia belongs to the Greek Catholic Church; the Sultan of Turkey is a Mohammedan; the Emperor of Austria, the King of Italy, the Queen Regent of Spain, the King of Portugal, the King of Belgium and the president of the French Republic are Roman Catholics; the Emperor of Germany belongs to the Evangelical Protestant Church; the Queen of England is an Episcopalian; the King of Denmark and the King of Sweden are Lutherans; the royal family of the Netherlands belong to the Reformed Church; the Mikado of Japan is very liberal in his respect for both Shintoism and Buddhism; the Emperor of China is a follower of Confucius; the Shah of Persia is a Mohammedan; the Queen of Madagascar professes the Christian faith of the London Missionary Society; the President of the Mexican Republic is a liberal Roman Catholic, as are each of the Spanish-American republics and the President of Brazil; most of the lesser rulers in Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants.—*New York Sun*.

The *Review of Reviews* is almost indispensable to the general reader who wishes to keep abreast of the rapidly developing international questions of the day. In the April number there is a full and able editorial discussion of the complicated African situation, which is described as "the drama of 'Europe in Africa.'" The mixed interests and motives of England, Russia, Italy, and France in the Dark Continent are clearly set forth. Russia's general attitude toward the European powers is also discussed, and the editor comments briefly on America's relations with Spain, our interest in the Cuban revolution, and the present status of the Venezuelan boundary dispute. In addition to this editorial treatment (in the department entitled "The Progress of the World") the *Review* presents a remarkably complete survey of the Cuban situation by Murat Halstead, a summary of the best current thought in England on the subject of international arbitration, and a vivid account of the relief work now going on in Armenia. In short, the *Review of Reviews* records a month's activities in both hemispheres.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, April 29, 1896.

No. 18.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 29, 1896.

TO THE CHURCH.

IN the death of Pres. William Wallace Blair, the Reorganized Church suffers a great loss. He was so well known everywhere, from his long continued work in the ministry, his extensive reading and acquired knowledge of the church and its history, and intimate connection with the leading men of the church in his position of Counselor to the President, that when he was called from his sphere of labor and post of occupation, one was taken whom the church could ill afford to spare; judging from human understanding. It is, however, but just for the church to bow, as to a dispensation of the divine will, and say, "Thy will, O Lord, be done!"

A council was held at Lamoni, April 22, at which President Joseph Smith; Bishop E. L. Kelley; and President Alexander H. Smith, James W. Gillen, Joseph R. Lambert, Heman C. Smith, and Joseph Luff, of the Twelve, were present, at which council it was considered and determined that in the absence of divine direction, otherwise, and pending the necessity for the calling of a special council, or conference for more authoritative action, President Alexander H. Smith, should, by virtue of his office as President of the Twelve, act for and with the Presidency, as counselor; the work of the church to be carried on during the current conference year, as already provided by action of conference at the late April session.

This will notify the church that the great loss to the work sustained in losing the services of Pres. Blair is fully recognized, the gravity of the situation understood, and the need for a concert of understanding and action among the leading officers and the ministry, traveling and local, realized and provided for.

While we feel the deepest human sorrow because of this sudden and saddening visitation, and sympathize and condole with the family of President Blair, and the many who will experience bitter anguish from contemplation of their loss; we counsel the Saints everywhere, to calmness and patience; the ministry to carefulness, lest in the disappointment caused by the breaking of hopes, the failure of aspirations, and the dread engendered by doubts and fears, confidence should be shattered and faith hurt.

The Lord under whose guidance and direction Bro. W. W. Blair, with the rest of the ministry of the Reorganized Church, have so long wrought, will still care for the work; so that none need to falter, or hesitate to move right on in the work, closing up the vacancy in the ranks caused by the falling of the new recruit, or the veteran laborer; it is the Lord's work, and he will care for his servants.

The ministry are hereby enjoined to use the utmost diligence to push the publication of the gospel, fully yielding to the mandate of the Master, "Occupy till I come."

JOSEPH SMITH, President.

A. H. SMITH, For the Twelve.

LAMONI, IOWA, April 24, 1896.

THE following is what an authority on newspapers circulations has to say of the HERALD:—

Among all the twenty-eight religious papers in Iowa but one has credit for a larger regular issue than is accorded to the *Saints' Herald*, a Latter Day Saints' weekly published at Lamoni, and the publishers of the American Newspaper Directory will guarantee the accuracy of the circulation rating accorded to this paper by a reward of one hundred dollars, payable to the first person who successfully assails it.—*Printers' Ink*, April 22, 1896.

PAPAL INFALLIBILITY.

BY CHANCELLOR YORKE.

It is only fair that every religious order be allowed to declare its own faith. In keeping with this idea, we give space to the following digest of the very intelligent statement of Chancel-

lor Yorke, of the Catholic Church upon the subject of infallibility, in Metropolitan Hall, San Francisco, California, sent us as a clipping from the San Francisco *Chronicle* of a late date, by Sr. Regina Rohrer, of Colton, California. By the way, it is peculiarly and happily true that many of the sisters are as alive to and competent to judge of many of the subjects relating and incident to this great work as are the men folks and elders. They judge quickly of the import of what they see and read, and when to them it is relevant to the progress of the work, it is seized upon by them and sent to the HERALD for all. God bless the sisters, may their interest never grow less.

"My subject," continued Father Yorke, "is The 'Infallibility of the Pope.'" Like all dogmas of the Catholic Church, it has been misrepresented. Few non-Catholics have a correct idea of what it means. My object will be to explain its nature as clearly as I can, to state the arguments in its favor and to show how it agrees with that loyalty due to the republic revered as much by us as by any denomination in this land. I shall confine myself to an outline, the details of which can be found in Catholic books. You should not be content with second-hand information, though that is the only kind that finds favor with pseudo-scholarship over in Oakland. If you want to know the truth, ask it of the old church. We invite investigation and desire to let in the light. We want those outside of the church to treat her as they would a man in whose honor they have confidence when gossip has been busy with his name, not to listen to calumny, but to go to her and ask what she teaches.

"We priests do not parade our scholarship, but we claim to know our business. We believe, and we are not afraid to proclaim our belief, in the old church, which is not a light concealed under a bushel but the city of God set on a hill and which cannot be hid.

"Many of you may remember the outcry which went up when it was proposed to proclaim the dogma of Papal infallibility. Prophets of evil foretold all sorts of disaster, but the church has never been afraid to state the truth, and did not hesitate to perform her duty. It does not matter to her that rebellious children should shake the dust of her sanctuaries from their feet; it does not matter to her that whole nations should join the schism and heresy, or that kings and princes should smite her. Of course, as a good mother, she deplors the evil acts of her wayward children, but she has been set

as a testimony of the truth, and must fulfill her divine mission. Greater than all nations, the church has been set to declare the truth of the living God. So whenever the need has arisen she has not feared to proclaim the truth.

"In the sixteenth century reformers went out of the Catholic Church and formed churches of their own, which have become divided into countless sects, each hating the other and only united in hating Rome. So long as the Protestant churches were maintained by the civil power they maintained themselves in a measure, but when the nineteenth century came and these bonds were relaxed or severed the inevitable result ensued. They first protested against the church, then against the Bible, then against Christ, and then against God. I do not mean that they all reached this result. I merely wish to speak of the system based on protest, which must end in protesting against everything. There is a direct road from the first protest against the church to the protest of the agnostics against God. There are intermediate stations, I know, but they serve only to prove that the road exists and that it is the same road.

"The Episcopalians protested against the Pope—that was the first milestone. The Presbyterians protested against the Pope and prelacy—that was the second milestone. The Congregationalists protested against the Pope, prelacy, and presbytery—that was the third milestone. The Baptists protested against the Pope, prelacy and presbytery and infant damnation—that was the fourth milestone. The Unitarians protested against all of these and Christ—that was the fifth milestone. Robert Ingersoll protests against all, and adds in God, and sits on the last milestone with his legs hanging over the abyss, and laughing the whole procession to scorn.

"The result of the Protestant Reformation has been a divided Christianity, founded on private interpretation of the Bible. Although all of the sects believe in this private judgment, the peculiar thing is that scarcely any of them carries it out in practice. Thus, a few years ago when an estimable lady, a member of Calvary Church, came to the conclusion from her reading of the Bible that she could not believe in infant damnation, she was tried for heresy and put out of the church.

"The result of all this has been the spread of indifference. Business men, as a mass, have reached the conclusion that all the sects are wrong and that none of them is right. Nowhere is this conclusion stronger than in our own country. Out of a population of 60,000,000 which should be divided into Protestants and Roman Catholics, there are only 20,000,000 church members, of whom half are Catholics. Of the 50,000,000, who by birth, education, and training should be Protestants, only 10,000,000 are such. The ordinary man thinks religion is good enough in the abstract, but has no sanction behind it. As a matter of fact, all over the United States and in the greater part of Europe the old idea of revelation is practically dead and is fading out of the hearts of men.

"It was to meet this widespread idea that

religion was only a matter of speculation, and that there was no such thing as God speaking to man that the council of the Vatican was called twenty-five years ago. From his watchtower Peter looks out on all mankind, with the experience of 1900 years. He knows what is needful for the times. Therefore, when, in our generation, he saw the danger of indifference he lifted up his voice of warning. It was nothing to him that voices were lifted up against him. He was placed on the watchtower and he would perform his duty, though he should suffer the fate of forty of his predecessors.

"Between 700 and 800 bishops from all parts of the world responded to his call. They spoke with the wisdom of the Holy Ghost that God spoke to men that there was a revelation, and that that revelation was infallible."

Father Yorke then explained the difference between reason and faith. "Each of us," said he, "is imprisoned in his five senses. By the senses we know many things and by faith many other things. Some people say belief is not rational, yet how could we exist or perform most of the acts of life if we did not give credence to others. There are thousands of us who have not seen Australia, yet we believe it exists, so that giving credence is not contrary to reason. We are cut off from God. No man can see his face and live, yet we have desires after him; we wish to know about his truth.

"So from the beginning mankind has been speculating about things beyond the skies. He is not a far-away God. We cannot look upon nature without feeling that he exists. But has God ever spoken to man? Has he sent anyone to speak for him, to make a revelation? Now you know that Christianity claims revelation, that truth was sent from God to man by an accredited messenger, by Jesus Christ. Supposing Christ's message was really from God, let us consider the characteristics of that message. In the first place that message must be one—the same yesterday, to-day, and forever, the same for all classes, races, and ranks of men. If it be God's truth it must be immutable and one. It must also be certain. When revelation is in accord with reason it must be believed. If revelation demands our belief it must never err. God cannot command us to believe a lie or to do a wrong. Revelation must be unqualifiedly true. Hence, if God appointed anyone to be his mouthpiece, that mouthpiece must be infallible.

"Outside of the Catholic Church no body of Christians claim infallibility. They claim to have revelation, but not infallibility. If God's word can be corrupted or clouded what good was there of his speaking at all? It is not reasonable to suppose that God, having spoken, was unable to preserve his word intact."

The lecturer then spoke of the foundation of the Christian church and of the supreme authority given therein to St. Peter and his successors, the Roman pontiffs.

"If," said Father Yorke, "the Pope could err in interpreting revelation, then the gates of hell would have prevailed against Christ's

church and his purpose would have come to naught.

"Infallibility does not mean that the Pope cannot sin. He is a man, like other men, and some have not been worthy of their high station. But though there have been two hundred and fifty Popes, these can be counted on the fingers of one hand.

"Infallibility does not mean inspiration. We do not believe that when the Pope speaks he is inspired by God. Infallibility is another prerogative—it is the privilege of not falling into error. It means that when the Pope says that certain doctrines have been revealed by Jesus Christ we believe that God protects him from error.

"The Pope is not always infallible. Our Supreme Courts are made up of men. Their judgments of law are final, but their private opinions are not conclusive, as for instance after reading the newspapers, and no one thinks their opinions are reversible. The Pope in his ordinary character as a man or a scholar or even as a theologian, may make mistakes. But when he acts as a Supreme Court, when he speaks ex cathedra on a question of faith or morals, we hold, and only then, that he is infallible.

"When, twenty-five years ago the dogma of Papal infallibility was decreed, there was a great uproar. It was said that Catholics could not be loyal citizens and that they could rent out their brains to Protestant scholars. That idea has not yet become altogether extinct. There were men leading in the world who thought that the wires would be pulled by the Pope. To dissipate this idea Cardinal Manning sent a telegram, in which he said that the civil allegiance of Catholics was the same after the definition of infallibility as before it. If, during 1900 years, Christ's words have been a fruitful seed to the nations, each working out its destiny without burden from the gospel, can we believe that they cannot do so now?

"The Pope has authority in spiritual matters derived from Christ, but he has not a title or a shred of a title from Christ of temporal power. The Pope's power is purely spiritual. This authority we Catholics believe we must obey. But at the same time we do not say he never makes any mistakes in his acts or deeds or public policy. We are always ready to receive his commands with respect, but this thing between God and man's conscience neither king nor priest nor pope can touch. If our conscience tells us the Pope's command is wrong we should not obey it. If, too, our conscience should tell us to do that which should lead right through the Pope, we must do that or suffer damnation.

"Some would bind us hand and foot to the state. But what is the state? The United States form a State. Turkey is a state, and Armenia is in a state—in a very bad state. These people do not define what a state is. The Catholic theory of conscience is that it is man's right and duty to preserve that conscience pure before God, and not to betray that reason which God has given into his authority.

"For three month past an association of men has been trying to find proof of the dis-

loyalty of Catholics, but in the 120 years of the Nation's life they have been unable to find one traitor—one Benedict Arnold. From the fact that our record is clean, men should think twice before attacking us. The infallibility of the Pope only makes us better citizens. There is not a language which we speak to-day which the old church has not put in words; not a liberty which we enjoy for which the Popes have not struggled, and for which many have not laid down their lives."

"CHURCH ATTENDANCE."

BRO. JOHN SMITH sends us the following on "church attendance." The name of paper publishing is not indicated. It is reprinted as suggestive:—

To get the men to attend church in this country is what is puzzling those who labor for spiritual ends. The average American is as averse to attending church as the Frenchman though he differs in this that he gives, through the medium of the wife and daughters, to the sustenance of the church. Take New York for instance. A pleasant Sunday its streets are filled with well-dressed and well-behaved men, nine tenths of whom are rarely seen within the walls of a church. Only one man in ten is a regular attendant at religious services on Sunday. Boston glories in 91,000 men and only 8,000 are affiliated with the churches. In San Francisco the pastors took a census. They found 37,000 young men in saloons on Sunday and only 2,000 in the churches. In Milwaukee 12,000 of the 30,000 young men were in the saloons on a recent Saturday night. In two New England cities a census shows that out of 19,000 only 85 young men are church members. In one city 300 young men were sent to jail in one year and not one united with the church. In the second city of 20,000 inhabitants and 4,000 men 39 joined the church and 1,069 went to jail.

The Y. M. C. A., of New York has been issuing circulars to absentees from religious worship asking why they remain away from church. Here are some of the replies:—

"The church goes cold, formal, and unsociable. They have no use for the poor, hence I remain at home."

"I got enough religion in my youth to do me the rest of my life. I was overdosed."

"The church caters to the rich. When I have made my 'pile' I will join the church."

"I refrain from church because there are so many knaves who use it to cloak their crookedness."

"I cannot attend church because I lie in bed Sunday morning and am bicycling in the afternoon. Too tired to attend evening service."

"The preaching is poor and the minister is indifferent and that is why I prefer my library to the sermon."

"I am kept from the church by the pastor, who instead of giving a good sermon is content with pious platitudes which fail to satisfy those thirsting for God's truth. A hundred pastoral visits a week, sipping tea, nibbling cake, and patting the baby on the

head will be of little account if the sermon is weak and pointless."

"I blame my parents for not going to church. Had they expressed its importance on me in early life I should have found it advantageous in mature years. It is too late to begin now."

"The lack of cheerfulness in religious exercises keeps me out. Too much fire and brimstone and too little of the beauties of Christianity in the preacher's talk is responsible for my absence."

"I get more enjoyment by staying away than I would by going to church."

"The airs of church attendants long ago disgusted me and mine. Silly pride and Christian teaching do not go well together."

QUESTIONS AND ANSWERS.

QUES.—Is the revelation, section 119, paragraph 9, for elders only?

Ans.—No. It is primarily addressed to them; but is intended to apply to all, the whole church.

Q.—Is it right to have the Saints' social meeting at six p. m.?

A.—Yes; if the branch so decides, or conditions require.

Q.—Is it wisdom to take children to meeting at six p. m. and have them fall asleep?

A.—It may not always be best for the children; but many parents cannot attend without their children; and it is better to take them than to leave them under certain conditions, or when they do not have proper attention and care. The circumstances must govern in the question of wisdom.

Q.—Should not the social meeting be held in the daytime when the young, middle aged, and old can attend?

A.—Yes; other conditions being equal. As in above answer, conditions must govern.

Q.—Has a branch the right to pass a resolution binding each member to pay a certain amount per week, and punish those who fail to comply?

A.—It may be within the province of a branch to make such a rule; but the church has not considered that it had any power to collect such a tax, hence had not the right to levy it. The right to assess an amount signifies the right to collect it when levied; but the Book of Covenants, section 112, paragraph 10, declares, virtually, that the church has not such right, as we understand it. It might be made a test of fellowship, but such a measure might work injuriously to many who could not comply.

No man can be made rich whose happiness depends on money.

"POINTED OUT."

THE above is made the heading of an article in the Hedrickite paper styled *The Searchlight*, of April 1, wherein the writer attempts to point out some of the "inaccuracies" and "misstatements" which the *Searchlight* had before averred were contained in the article written by Bro. E. L. Kelley under the caption of "Court of Appeals Decision," and published in February 26 number of HERALD.

The writer says:—

We asserted in our first number that the Court of Appeals had declared us to be a part of the great Mormon Church. Bishop Kelley in his articles denied that the Court made any such declaration.

Upon this statement this organ of Hedrickism finds its charge of misstatement. Now what are the facts? The quotation made from the *Searchlight* and the articles of Bro. Kelley referred to, (See HERALD Vol. 43, page 139,) read as follows:—

The Church of Christ at Independence, known sometimes as Hedrickites, was declared a part of the great Mormon Church as organized A. D., 1830, despite the contention of the Reorganized Church that they were heretical.

Bro. Kelley, in his article referring to this, page 139 HERALD, says:—

We might stop and ask, Where in the decision of the Circuit Court of Appeals is to be found the statement declaring "the Hedrickites a part of the great Mormon Church as organized A. D. 1830;" but the claim made by them of the Court's decision to this effect is so far out of the way that it calls for no reply either by interrogation or argument.

Compare this now with the assertions in the article headed "Pointed out" in the *Searchlight*:—

We asserted in our first number that the Court of Appeals had declared us to be a part of the great Mormon Church.

Why does this writer deliberately mutilate his own statement after it had been fairly and fully quoted by Bro. Kelley in his article so that there could be no just misapprehension? The reader will notice that this professed *Searchlight* organ, in order to show a seeming contradiction by Bro. Kelley, deliberately left out the qualifying clause of its own statement where not even a comma stood to indicate a separation; to wit:—

As organized A. D. 1830, despite the contention of the Reorganized Church that they were heretical.

There has been no contest waged by the Reorganized Church over the question as to whether the Hedrick-

ites, or the Brighamites, or the Strangites were what might be commonly called by the world a part of the great Mormon Church. Our claim has been and is, that these factions have incorporated false and erroneous doctrines as a part of their faith, and this is admitted by the article quoted from in this Hedrickite paper—that the Reorganized Church has contended that they were heretical.

The Court of Appeals made no decision or finding showing or intimating that the Hedrickites were not heretical as claimed, neither did it reverse the ruling of the Circuit Court to the effect that they were heretical. The Court of Appeals, in fact, makes no decision in the case touching the Hedrickites and their position as a church, but simply makes reference to them as "that branch of the Mormon Church termed Hedrickites."

Now it is easy to see that there has been a serious *misstatement* of this matter; it is not in the article of Bro. Kelley, however. It is found in the misstatement of the case by the *Searchlight*.

The *Searchlight* party say at the conclusion of their article that,

We endeavor to speak and write the truth at all times, and by so doing we have no fear of the result of an investigation.

Will the *Searchlight* now please inform its readers why it mutilated its own statement and also mutilated the statement of Bro. Kelley in leaving out of the sentence of the former the words, "As organized A. D., 1830, despite the contention of the Reorganized Church that they were heretical," and from the latter the words, "as organized A. D., 1830," in order to prove Bro. Kelley's article at fault? Was it done purposely to show an apparent contradiction between the statement of Bro. Kelley and the Court, when in fact none existed? If so, was it honest?

Will this organ which poses as a *Searchlight* now place the exact language it used, also the language of Bro. Kelley and the statement of the court, without change or mutilation, before its readers so that they may fairly judge who made the "misstatement"? It will not do to make the loud claim of *searching for light*, and then change positions and try to shut

the light out as soon as it appears. First of all in religious teachers let us have truthfulness and honesty. Was this breach of the *Searchlight* a mistake, or made purposely? Which?

EDITORIAL ITEMS.

WANTED.—The whereabouts and post office address of one George Woodruff. He is about five feet, three or four inches in height, has a hump on his back caused by a fall of slate on him in a coal mine, has a round face, blue eyes, and light hair; is a coal miner by occupation, when last heard from was at work in a mine near Kansas City, Missouri. Direct A. J. Shores, Blansett, Arkansas.

Baron Hirsch, the Hebrew philanthropist, died at his home near Komorn, Austria, April 21.

Bro. George H. Brush desires the prayers of the Saints, that he may be healed of a long standing affliction.

Original Poetry.

IN MEMORIAM. W. W. BLAIR.

BY ELBERT A. SMITH.

A voice that many years
Has cried throughout the wilderness is
stilled.

My brethren, your tears
In a just cause are justly spilled.

O voice that many years
Has cried through sunlight mingled yet
with gloom;

No moan of ours nor tears
May break the silence of the tomb.

But friends, weep not at all for him
Who nobly did a noble work;
Whose eyes, still on the fight, grew dim;
Whose hands, that all untaught to shirk,
Were stayed by him who doeth well—
Our God, who mindful of our loss,
Still called our brother up to dwell,
And serve perchance a greater cause.

The ever-cheerful heart
And brain that death, not doubt, lit down
upon,

Are still a space and part
With a great soul that journeys on.

O voice that many years
Has spread the truth o'er valley and o'er
hill,

Who doubts, to other ears
In some far land it crieth still?

The women of the State of Missouri are circulating a petition to the Governor of the State asking him to appoint only married men as resident physicians in the insane asylums of the State.

Mothers' Home Column.

EDITED BY FRANCES.

Pray! though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears!
An answer—not that you long for,
But diviner—will come some day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray!
—Adelaide Proctor.

In this week's issue we give to our readers selections from the writings of various poets, showing the light in which woman was regarded by them. In another we will present her as she has been portrayed in prose.

WOMAN IN VERSE.

A mother is a mother still,
The holiest thing alive.

—Coleridge—"The Three Graves."

There is none.

In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that
within

A mother's heart.

—Mrs. Hemans—"Siege of Valencia."

Say to mothers what a holy charge
Is theirs, with what a kingly power their love
Might rule the fountains of the newborn mind.

—Mrs. Sigourney—"The Mother of Washington."

Happy he

With such a mother! faith in womankind
Beats with his blood, and trust in all things
high

Comes easy to him, and though he trip and
fall,

He shall not blind his soul with clay.

—Tennyson—"The Princess."

Be thou the rainbow to the storms of life!
The evening beam that smiles the clouds
away,

And tints to-morrow with prophetic ray!

—Byron—"The Bride of Abydos."

What is there in the vale of life
Half so delightful as a wife;
When friendship, love, and peace combine
To stamp the marriage bond divine?

—Cowper—"Love Abused."

For nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.

—Milton—"Paradise Lost."

Why, man, she is mine own;
And I as rich in having such a jewel,
As twenty seas, if all their sands were pearl,
The water nectar, and the rocks pure gold.

—"Two Gentlemen of Verona."

Of earthly goods the best is a good wife;
A bad, the bitterest curse of human life.

—Simonides.

"Woman" must ever be a woman's highest
name,
And honors more than "Lady," if I know
right.

—"Walter von der Vogelweide."

Not from his head was woman took,
As made her husband to o'erlook;
Not from his feet, as one designed
The footstool of the stronger kind;
But fashioned for himself, a bride,
An equal taken from his side.

—Charles Wesley.

Our grandsire, ere of Eve possess'd
Alone, and e'en in Paradise unblest,
With mournful looks the blissful scenes
surveyed,

And wandered in the solitary shade;
The Maker saw, took pity, and bestowed
Woman, the last, the best reserved of God.
—Pope—"January and May."

O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!

—Scott—"Marmion."

She is a pearl
Whose price has launched above a thousand
ships,

And turned crowned kings to merchants.
—"Troilus and Cressida."

She is pretty to walk with,
And witty to talk with,
And pleasant, too, to think on.

—Sir John Suckling—"Brennoralt."

How sweetly sounds the voice of a good
woman!

It is so seldom heard that when it speaks
It ravishes all senses.

—Massinger—"Old Law."

O fairest of creation, last and best
Of all God's works, creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet!

—Milton—"Paradise Lost."

O woman! whose form and whose soul
Are the spell and the light of each path we
pursue,

Whether sunned in the tropics, or chilled at
the pole,

If woman be there, there is happiness, too.
—Moore—"On Leaving Philadelphia."

O woman! lovely woman! Nature made thee
To temper man; we had been brutes without
you,

Angels are painted fair to look like you.

—Otway—"Venice Preserved."

A lady with a lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood.

—Longfellow—"Santa Filomona."

The life of woman is full of woe,
Toiling on and on and on,
With breaking heart, and tearful eyes,
The secret longings that arise,
Which this world never satisfies!
Some more, some less, but of the whole,
Not one quite happy, no not one!

—Longfellow—"Christus, the
Golden Legend."

A perfect woman nobly planned
To warn, to comfort, and command.

She was a phantom of delight
When first she gleamed upon my sight;
A lovely apparition sent,
To be a moment's ornament.

—Wordsworth—"She Was a
Phantom of Delight."

MARRIAGE; IS IT A FAILURE?

THE sole aim of some, yes, nearly all men seems to be the finding of a wife; and why? Is it merely that they want a housekeeper? Some one to make the beds, to darn the socks, to cook their food, to sweep the house, to sew on buttons, etc? If so, what need of anything more than a hired servant? But no; these are minor matters. It is true they have their value and he is not a wise man who does not give them careful consideration. But what the true man wants is a helpmate in the truest and fullest sense of the word; he wants a wife because he needs her sympathy, companionship, and love.

In the walks of life are many pitfalls, he wants her ready help in avoiding them; many dreary places, he wants her bright smile to cheer him through them; many trials and reverses, he wants her ready sympathy to cheer him onward to victory or to solace him in defeat. A man may be overtaken by misfortune, may meet with disaster, temptation may beset him, then, he needs some one to stand with him and sympathize. In the stern battle of life he needs a woman that, while he places his arms protectingly around her and feels that he has something to fight for, will help him to battle bravely; that will place her sweet lips to his ear and by her wise counsel inspire him to renewed effort until he feels confident of success.

All through the vale of life, through sunshine and shadow, victory or defeat, pleasure or pain, favorable or adverse circumstances, man wants, yes, absolutely needs a woman's love. His soul yearns for it, and without it his span of usefulness is narrow indeed. A sister's or even a mother's love will not, cannot supply his need. There does not exist the psychic affinity that is necessary to develop the capabilities of a true and earnest man. These should be "Two minds with but a single thought, two hearts that beat as one."

O, what is more beautiful than marriage under such circumstances, where each believes, and finds, the other, an inexhaustible treasury of sympathy, courage, and love. How noble is the spectacle of a full and complete life as exemplified by such a union. How great the power of its participants for good to their fellow beings.

The consummation of marriage is not merely the completion of the ceremony and subsequent cohabitation of the parties thereto, but it is the full and free intercourse and intimate association in all the affairs of life and the mutual aid and sustenance so necessary to success, by which life becomes full and complete and ends peacefully and without regret. Under such circumstances as these marriage is not a failure in any sense of the word.—*Sci.*

To prevent divorce neglect the whole world beside, rather than one another.

THE GRAY HEAD BY THE HEARTH.

A PRIVATE letter from a lady who is spending the year among the peasants of Tyrol, says: "The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

"Ach, nein!" he said. "We do not make such a pother about our young people. It is the grandmother's birthday."

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this; and I thought we could learn much from these poor mountaineers."—*Youth's Companion.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MAGGIE STRATTON, of Kansas City, Kansas, asks your faith and prayers in behalf of Sr. Annie Harvey, that if it be God's will her hearing may be restored. Sr. Jane Edwards, of the same place, also requests your prayers in behalf of her little daughter, who is deaf and dumb.

Sister Rosa Tracy requests the prayers of the prayer union in behalf of her husband, Lorin Tracy, who met with an accident while working in a logging camp, that he may be restored to health, and strength; also of all the Saints wherever assembled together. We are situated so we cannot have the elders to administer in times of sickness, but the Lord has been merciful to us and answered our prayers when he was nigh death's door but he is still bedfast.

THE WEAK.—The man who leans contentedly and perpetually upon some one else, whether it be for his livehood, for sympathy, or help of any kind is not being really aided, but only still further enfeebled. He drains another not merely to no purpose, but to the injury of both. But if, on the other hand, he receive the help, whatever it be, with thankful gratitude, and use it as a stepping-stone to better things—if he regard it as a temporary loan, which he in his turn may repay to some weaker than himself, if he be inspired by it to greater efforts, and through it gain strength to stand on his own feet—then it has fulfilled its true mission, and is no longer a dead weight, but a living force.

There is no greater commandment than "love one another."

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

OUR INFANT CLASS.

OUR infant class! What does it comprise? Why yes, what does it comprise? Well, that is hard to tell. There is material for a Frances Willard, a Henry Ward Beecher, a Napoleon, a Washington, or a Paul; one and all of them. There they stand, one bright-eyed little girl of six summers, and four little boys, ages from four to seven, all fun-loving little mischiefs and truth-loving, and God-loving little souls as well. Yes, even the lone little girl is full of mischief; and, little girls, we are told, should be very dignified. Nevertheless, she is just as apt to laugh as the boys.

But when the organ begins to swell with tones of melody every one is in his place and when the song service begins they are earnest listeners, if they do not try to sing, which it is not at all uncommon for them to do. When prayer is announced, folded is each pair of little hands, closed the shining orbs, and bowed the little heads. When the bell is tapped for marching in single file they follow their teacher to their place of recitation. When the teacher gives the greeting every little voice rings out in the response.

Again each little head is bowed, as in concert they repeat their little prayer taught them by the teacher. We now have the pennies taken up and counted. Then such a lively review of previous lesson or lessons. Who can tell us what to-day's lesson is about? Where is Jesus to-day? How did he get there? and such questions as lead to the thought of to-day's lesson. And what a nice story and talk we have! Sometimes most of us have not been taught the lesson previous to coming to Sunday school. Our mammas are too busy; as one little tot expressed it, "Mamma has been too awfully busy for any use." When such is the case we do not have quite such a nice time, but the teacher reads us the story and we learn it and then tell it to the superintendent.

Our "golden text"—we nearly forgot that. Was there anything in the lesson about it? Who said it? What does it mean? Now who can tell the whole story of the lesson? O how they enjoy it as each one holds up the little hand, eager to tell what he knows about it! Again they form in line, and keeping time to the music of the organ march back to their former place in front, where the superintendent can review them; and how quickly do the little hands go up to repeat the golden text and respond to questions on the lesson.

But now comes the trying ordeal of the hour; namely, to keep still while the superintendent reviews the rest of the school. But their teacher is alert and where she sees mischief brewing there is just room enough between participants to admit of her body, and quiet is preserved. Were it possible to have a separate room for the little ones they could

better be entertained by their teacher until the close of the senior review, or were the lessons uniform the attention and interest of the little ones could be held by questioning at the same time while reviewing the senior grades.

"Heaven lies about us in our infancy," and it is our duty as Sunday school teachers to create an atmosphere as near heavenly as possible for the cultivation of these tender plants, "who have so lately left the hands of their Creator that they have not lost the divine impress of their Maker."

They need the sunshine of sweet smiles, pleasant words, pure thoughts, and noble deeds. With such characters as Joseph and Moses, Christ and his apostles as models and a study, what limit to human achievement can we place upon our infant class?

MRS. EMMA HOUGAS.

HENDERSON, IOWA.

CLASS QUESTION BOOKS.

TEACHERS who find it difficult to get their pupils to study their Sunday school lessons in advance might try the following plan, which has proved successful in the experience of the writer. This plan is to have individual question books.

Small blank books can be purchased for a few cents each, and one should belong to each pupil. Into these books the teacher puts some question on the lesson of the following week, adapting the question to the understanding of the pupil. For advanced scholars, the question ought to require considerable research. The books can be kept as a sort of a private postal system between teacher and scholar, into which each can feel free to write a personal word. Thus opportunity is frequently given to the teacher to ask a personal question or to impress a needed truth. One teacher had a revival begin in her class through the personal questions which she asked in some of these little question books.

The books should be given to the scholars the Sunday previous to the lesson to which the questions refer; they, taking them to their homes, to bring them answered on the following Sunday. The teacher can then keep them for a week, and give the pupils a second set, or can ask them to each hunt up (in the intervening week) a hard question to bring the teacher on the following Sunday. These questions are of almost as much value as the others, as the scholars, and often their parents become interested in hunting up hard questions.

The scholars should be encouraged to keep the books neatly, and to answer the questions carefully. A word of praise occasionally written in the books by the teacher will help to this end.—*A. W. Pierson in Sunday School Times.*

HOW TO DO THE BEST FOR THE WORLD.

THE child's need is the supreme need. It is said by balloonists that the voices of children are heard at a greater height than is any other sound that goes up from the earth. They travel higher than the screech of the steam whistle, the roar of the cataract, or the shout of a mob. So to the attentive ear which can

estimate the true force of social appeals, the requirements of the younger generation come the first and rise the highest. They are the plastic element of the race, upon which wise shaping is given with best results. They are the springtime of the world's year, from which its summers and harvests derive their possibilities of gain. And they are the channels through which those older than themselves may be reached most effectively. The affection of many a rough and godless father for his child has been the opening of the joints of his armor, where gospel grace smote him to his healing. If we do the best we can for the children, we are doing the best we can for the world.—*S. S. Times.*

Letter Department.

DISPATCH, Kan., April 14.

Editors Herald:—Elder W. S. Pender and the writer came to this vicinity recently and found one F. Osborn of the Christian (Campbellite) order anxious to meet our people in public discussion, he having loudly proclaimed that our claims were untenable and an imposition upon any Christian community. Accordingly two propositions were agreed upon:—

"Resolved that the Book of Mormon is of divine origin and entitled to the respect and belief of all Christian people." W. S. Pender affirms, F. Osborn denies.

"Resolved that the Christian Church (sometimes called the Campbellite Church), is identical with the church organized by Jesus Christ and his apostles as described in the New Testament Scriptures, in organization, doctrine, gifts, and blessings." F. Osborn affirms, W. S. Pender denies.

I am pleased to state that Rev. Osborn did not stoop as low as some and resort to vituperation and mud throwing, but exhibited a kindly spirit. However, at times he would misrepresent and distort the language used by Bro. Pender. His arguments were very weak and frail and showed that he had not yet attained to the zenith of a successful debater against the doctrine taught by the Saints. Bro. Pender very ably defended our cause, his arguments being forceful, logical, and to the point, showing plainly that Mr. Campbell did not have or claim to have received a divine command to reorganize the church after the apostasy; that the Christian Church organized by Mr. Campbell and his associates rests solely upon the little word "if." "If we have authority to preach, we have authority to baptize," etc.

The reverend gentleman also made quite a bluster about disciplines governing churches instead of the Bible, saying the Christian Church people did not worship God through any little "black covered book." This was easily refuted by Bro. Pender producing a little "black covered" book called the Christian System, which read on page 85, "Christian Discipline." Mr. Osborn did not, evidently, expect this little turn, for he appeared much surprised. He had repeated to his members that their church believed in no discipline, and now when the searchlight was

turned on, bringing to light the real truth, some of his members stated that they were done with Mr. Osborn and his church.

The discussion was to have occupied seven nights, four for the first and three for the last proposition. When the first proposition was ended Mr. Osborn had to rest six days and on the seventh he appeared again on the stage of action with considerable fire and vim. The next evening he had less fire and his vim was nearly all gone. On the third evening Mr. Osborn failed to make his appearance, concluding, no doubt, that he had enough debate for a time.

I believe much prejudice has been removed and that good will result from the discussion. There is but one family of Saints in this vicinity now, Bro. and Sister A. J. Bly, who have kindly provided us with our daily wants. They are striving to let their gospel light reflect on those around them. It is pleasing indeed to meet Saints who are endeavoring to live pure, upright lives. Many honest-hearted people can thus be led to investigate our claims.

From here we go to Gaylord, about twenty miles west, where we learn that another clash of theological swords may begin. Thus the war against error and false teaching continues. Ever praying for the ultimate triumph of truth and our acceptance with God, I remain,

In gospel bonds,

L. F. JOHNSON.

ST. EDWARD, Neb., April 18.

Editors Herald:—The *Herald* is a welcome visitor. I don't know how I could get along without it out here all alone. I am the only Latter Day Saint in town. There is no Presbyterian minister here now and I attend their church. They had me on decoration committee for Easter entertainment. My children attend their Sunday school every Sunday, and I don't know any excuse they would have against one of our ministers preaching in the church, and I would like to have the passing elders stop and make us a call. Really, I did think Bro. H. O. Smith might have come when he was so close as Clearwater.

I would be glad to see anyone. Bro. Gillen labored so near and yet so far that I don't get to see them. I leave this invitation open to any coming this way.

Yours in gospel faith,

E. A. GILL.

OAKLAND CITY, Ind., April 16.

Editors Herald:—It may be better not to write when there is nothing particularly encouraging to be written, but we cannot desist. The few Saints here have not given up, though obstacles to progress are many, the chief one, being the lack of a public building in which to hold meetings. However, they are trying by God's help to hold prayer meeting the second Sabbath in each month. Some of them live from six to nine miles out in the country, which makes it very inconvenient for them to attend, especially so the last few months, as the roads have been very bad, almost impassable. Last Sunday's prayer meeting was at the home of Bro.

James Edwards, and was the last Bro. and Sr. Baldwin will be likely to attend here, as they left for Chetopa, Labette County, Kansas, the 13th inst., with the intention of locating there. We were sorry to have them leave, but solaced ourselves with the pleasant thought that through their instrumentality the results of work done at Oakland City, may be felt for good in "Kansas land." Such is our heart's desire and prayer. Their move leaves twenty-two members here.

Kansas elders, please take notice of their address. They are anxious that the seed of the kingdom, which "is the word of God," be sown and grow where they expect to make their home.

We moved to this place March 3, and are well pleased with our new location. Nature is gorgeously arrayed just now, as fruit trees, apples excepted of course, are in full bloom, and prospects for a good crop of fruit are seldom if ever better.

Dear Saints, don't forget this part in your prayers for the success of God's work.

Yours in Christ,

ALMA C. BARMORE.

LANSING, Mich., March 31.

Editors Herald:—We all know what is meant by temperance; we all know what is the natural result of intemperance.

We have some very imperative ideas of how a community can prosper without intoxicating liquors being sold for other than medical uses.

Let us consider for our remarks the condition of Kansas. We who read the papers regularly are some acquainted with the unfortunate conditions that Kansas has labored under for some years—the drought first and the legions of grasshoppers following immediately after it. These were great drawbacks in the history of the State.

In 1880 Kansas was especially prominent before the world by its adoption of a constitutional amendment by a direct vote of the people which forbids the manufacture and sale of alcoholic liquors except for medical, mechanical, and scientific purposes. This was adopted after an exciting campaign. For fifteen years prohibition has been the law of the commonwealth. It has met with continuous opposition of the most radical nature from enemies backed by the liquor powers of the nation. Repeated efforts have been made to supplant the people's law and to retrograde to the old license law, but every move made has only added one more rivet to the strong band that protects the rights of Kansas' most honorable citizens.

From the United States census reports of 1880 and 1890 we learn that Kansas has more than doubled its net wealth in ten years of prohibition.

This gain was made in spite of repeated crop failures in various parts of the State.

If Kansas can prosper under prohibitory laws why cannot any State in the Union? We unhesitatingly say it can.

The liquor man says, "Take the saloon away and you take all enterprise away." Let us consider for one moment what is really taken away:—

1. We take the whisky away.
2. We take the drunkard away.
3. We take the revolver out of the assassin's hands.
4. We take the razor or the musket from the hands of the awful murderer of wife, mother, son, or innocent, helpless children.

We could enumerate scores of other crimes that the crazed brain of the drinking man is incited to commit.

We take away the liquor and we would be comparatively free from all crimes; for no sane man could do those awful deeds without having his brain excited by that terrible fiery serpent—alcohol.

Remove the saloons from the State and it would be but a few years until the drunkard would be shunned as the murderer or thief is to-day.

I would like to ask every civil citizen of the United States whether the improvements of our country are better made by money received from liquor licensed saloons than they would be if they were received by direct tax on the property of the citizens?

Allow me to advance one idea that could make this United States of America one prohibition country. My idea is to stop issuing licenses to any man for saloons. Let our government operate, authorize, and control a sufficient number of distilleries to manufacture all the liquor necessary for medical, mechanical, and scientific purposes. Allow druggists to sell liquor for the above purposes only. I would not favor any license to be paid at all. Impose a heavy penalty for anyone who sold liquors for any other purpose.

Yours most respectfully,

E. J. ERNSBERGER.

CAPLINGER MILLS, Mo., April 22.

Editors Herald:—I promised the Saints before leaving Council Bluffs that I would write the *Herald* and tell them about this country. I like it, but the Saints are scarce in this locality. We were the only ones here, but another family have come since we did.

Soon after arriving here I wrote to Bro. Duncan, also to Bro. F. C. Keck, telling them our wants. Bro. Duncan came and preached twice, then had to go home in a few days. Afterward Bro. Keck came and gave us fourteen sermons and had good attendance for the time of year, and good interest manifested, and left some interested. I think if this opening can be attended to there will be souls gathered into the kingdom.

There is a strong branch at Lebeck, about thirteen miles from here. I have not had a chance to meet with them, but am told they have very spiritual meetings and that the signs do follow the believer. There are several local preachers there and I hope some one will come here.

We have been using the Presbyterian church here, and I think we can occupy once a month or oftener, as they only use the house on the last Saturday and Sunday in each month. I do not know yet how much opposition there will be against us.

I think this is the place for Saints to come that have but little means, as they can get homes cheap, and it costs but little to live

here as compared with the North. This is a good country for the traveling ministry to have homes in, as they can raise a good part of their living, and land is cheap. It will afford me pleasure to answer any questions in regard to this country, if any want information.

May God help us to occupy wisely is my prayer. Amen.

L. C. WILLIAMS.

DICKENS, Neb., April 17.

Editors Herald:—We got home after a long six weeks, but we found so many kind friends, both of the Saints and those not Saints that the time did not seem so long. My health is no worse than it was, and I can say that the Lord has been good to me.

Many thanks to the Saints, and may God bless them. Several of the Saints that are too poor, like ourselves, to take the papers wish me to ask that if any of the Saints have reading matter they will be so kind as to send them some. I will send the names of a few, ours with the rest, as we can't get the money to take them ourselves and some of the Saints said if we would like, they would send their papers to us.

I will give my name: Mary A. Anway, Dickens, Nebraska; E. Kelsey, Lexington, Nebraska; John Strood, Sumner, Nebraska; James Hivey, North Platte. If the sister that wrote to me from Illinois last summer will write to me, I would like to write to her. She sent me papers and *Autumn Leaves*. I have been away from home ten months and lost her name and address.

Yours in bonds,

MARY A. ANWAY.

WOODBINE, Iowa, April 20.

Editors Herald:—I have just returned from a most enjoyable trip into Central Nebraska district. I was gone from home fifty-six days; preached fifty-four sermons and baptized twelve. It seems that God's hand was in the movement from first to last; no two months' work ever gave me the satisfaction that this has. I found the people fairly hungering for the gospel.

I stopped first at Clearwater and preached nine sermons, and while the weather was good had full houses. Then at the solicitation of Bro. E. Downey I went on to Inman, Holt County, where I spoke twenty times, baptizing four; Belle Wisdom, Hartman Ek, and Bro. and Sr. Butler, daughter and son-in-law of Sr. Gilbert Watson. I mention the names of those baptized, that Brn. Caffall, Peak, and E. A. Davis may know that some of the seed sown by them has borne fruit, although they were not permitted to reap. Sr. Wisdom was the first to give her name for baptism, thereby verifying the statement made by Solomon in Proverbs 8: 20: "I [Wisdom] lead in the way of righteousness, in the midst of the paths of judgment."

I then returned to Clearwater and began meetings in an empty farmhouse belonging to a Mr. Crum (having been refused the use of the Methodist church at that place), and in the Saints' church at Clearwater twelve times, baptizing Sr. Pearl Smith and

another young lady, Miss Olive Harris. I left a fine interest and many near the kingdom. I then, on the 4th of April, returned to Inman and on Sunday the 5th organized a Sunday school to be known as the "Evanelia" Latter Day Saints' Sunday school, of Inman, Nebraska; Sr. Belle Wisdom superintendent, Ella Butler assistant superintendent, L. H. Downey secretary, Hartman Ek treasurer, and Miss Hattie Crosser chorister and organist. Only one of the teachers was a member of the church at the time of the organization, but I began services that same afternoon and immediately at the close went to the water and baptized a fine young man, Jesse Loucks, the first of his family to obey the gospel, but who, if faithful, I feel assured will be the means of influencing others in the right. The next day at three o'clock went to the water again and baptized the teacher of the primary class, and organist and chorister of the Sunday school—Miss Hattie Crosser, who will no doubt be remembered by the brethren who preceded me at Inman. She will be a wonderful help in the Sunday school and an earnest worker in all that is right. Much of the Spirit was present at the baptism and confirmation and Sr. Downey remarked that it seemed to her the happiest day of her life.

But our happiness seemed to have been doomed to have a sad interruption: for that night in the midst of my sermon I was interrupted by the cry of "fire," and it was discovered that Bro. Downey's barn was in flames. In a few hours it had burned to the ground, destroying one hundred tons of baled hay, a fine span of horses, two calves, several chickens, one dog, a buggy, two good sets of harness, six or seven hundred bushels of oats, corn, and other things to the amount of at least two thousand dollars, with no insurance whatever. Quite a good deal of indignation was expressed against the perpetrator of the deed, as it was generally supposed that it was set fire; but Bro. Downey suspects no one. He has no enemies and can think of no motive that would prompt the action, and prefers to believe it an accident.

I continued my meetings until the 15th and took charge of the Sunday school at ten o'clock on Sunday, and although it was raining hard there were nineteen present and the prospects are fine for a grand work to be done in that vicinity. On the 15th I went to the water twice, in the forenoon baptizing another of the Sunday school teachers, Mrs. Brumbaugh and son Ezra, and in the afternoon Mrs. Julia Crosser, mother of the young sister spoken of before, and a promising young man, Mike Peterson; making ten in all, increasing the membership from five to fifteen.

I gathered the Saints together at the confirmation, talked to them for a half hour on their various duties, and administered the sacrament. All are full of zeal for the work and expressed themselves as thoroughly satisfied, and as one sister expressed herself to me: "God only knows how thankful I am that he sent you here," seemed to be the sentiment of all. Many more are believing, and what is best of all is that it is the *very best* of the community that is on our side. I left

there the 16th; stopped two nights at Norfolk where Sr. Abbie Legeman lives. Spoke the first night in the front room of her house and the second night in the G. A. R. hall. Only small audiences greeted me, but I felt well in talking. I arrived home on the 18th, and on the 19th spoke twice in our own church at Woodbine.

May God be with his people everywhere is my prayer.

H. O. SMITH.

KNOX, Indiana, April 22.

Editors Herald:—I wish to say a word of Bro. G. H. Hilliard's short visit with us on his way to Kirtland conference. My pen cannot describe the appreciation of his visit and the five noble sermons he preached. We hope he will not stay away so long again.

We do hope and pray the Lord will send us an elder here. We need one, *O, so badly*. Some of the Saints have gone to the Christian Church. Your sister,

MARY PRETTYMAN.

Original Articles.

CONCERNING CHRIST.

WE hear a great deal said about Christ among the teachings of men; some tell us he was the Son of God, others he was the natural son of Joseph, while others say there was no such man as Jesus Christ. I have read in one of the leading State papers a learned attempt to prove that Christ was one of the myths of the past ages. He who would take time to reason with any degree of common sense, will say the evidence is against this, for we have just as good a knowledge of Christ as we have of any other man of renown in history. What do we know of Washington, Columbus, or Frederick the Great? Just what history tells; so it is with our knowledge of Christ, and surely those who wrote about Christ were just as truthful in their writings as those who wrote about Washington or Columbus.

This is the year of our Lord 1894, which means that men reckon their time from the birth of Christ, this being what is called the Christian era; as to just when he was born there is much dispute, some say in April; others, May or September; the Catholic Church says it was in December. Christ was crucified on the day of the preparation for the passover, and the passover was on the fourteenth day of the first month which we call April. The Book of Mormon tells us he was crucified in the thirty-fourth year, in the first month, on the fourth

day of the month. Then he was thirty-three years and four days old, so we must conclude he was born just four days before the day of the preparation, which would be the ninth day of April.

Christ has two genealogies, one by Matthew, another by Luke; so Joseph had two fathers. Now, asks the infidel, "Can a man have two fathers?" "Yes." "How?" "Why, his own father, and the father of his wife." It is said that Mary was the only child of Heli and so she was an heiress, and Joseph by his marriage with her, according to Jewish law inherited the rights of a son, because the female line blended in the husband the rights of her father, so the two genealogies became one in the person of Joseph.

Now Christ was the supposed son of Joseph, but we know a supposition does not establish a fact. We learn from the Scripture that he came not by the will of the flesh, but by the will of the Spirit; that the first man was of the earth, earthy; the second man was the Lord from heaven. He was baptized by John, as he said, to fulfill all righteousness as it was in accord with the law of God to be born of water and of the Spirit; for, as he came to show and teach man the way of life and salvation, he was willing to be an example to mankind in all the commands of God.

Matthew bears record concerning the baptism of Jesus as follows:—

John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Jesus. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.—Matt 3: 46. (I. T.)

Then he was the Son of God, and, therefore, had nothing to do with the genealogy of Joseph. He was more than man though he appeared among men as one of themselves; yet, though like a man he was the most remarkable character that has ever come upon this earth. It is written, he came to do the will of his Father:—

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.—John 3: 16.

We understand the first man, Adam, had the right to the tree of life and would have lived forever, had he been obedient to the commands of God, but through disobedience he lost that

right; death came upon him and all his descendants. All mankind die, there is nothing surer than death; but here came one who had power over death; so, of necessity, he must have come of another lineage; and by his word the sick were healed; the lame walked; the blind saw; the dumb spake; the devils obeyed; the dead arose to life. Why? Because in him was the life, and the life was the light of men. Then, as he had power over death, he could have lived forever. He would not have died like other men if the Jews had not killed him. "O no," says some one, "he would have died of a broken heart." But this is said to escape the quibble of infidels, who say that if the Jews had not killed him, the plan of redemption would have failed. If he had died of a broken heart, where would have been his power over death, and what better would he be than those of Adam's race who cannot save themselves?

Men, in reasoning thus, forget that in a great house there are vessels of honor and dishonor; the vessels of dishonor are as needful as are the vessels of honor, but we never think of keeping clean water for family use in the slop bucket. So God permits men to choose what they will be, and if they of themselves choose to do a dishonorable act, they cannot be honorable men. Joseph of Arimathea and Nicodemus, though Jewish rulers, did not consent that Christ should be put to death; but, being overruled, did an honorable act in begging the body and laying it away in the tomb.

That Christ could have lived forever, is clearly understood from his own words:—

I lay down my life that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10: 17, 18.

He said to Pilate:—

Thou couldest have no power at all against me, except it were given thee from above.—John 19: 11.

What other man who ever came to earth could say, "No man taketh my life from me," or that he had "power to take it again"? And how many are there who would like to and would live forever if they could? How many say, "Well, I have just begun to learn how to live, but must soon die." Yes,

all men die; and here the king, the millionaire, and the beggar meet on the same level. They die and their bodies go to dust whether they are laid in a silver casket or a pine box.

Why should Christ die? Why should the innocent suffer for the guilty? Is it right and just they should? And what real good was obtained by his death? These and many like questions, are men asking; and because they can find no satisfactory answer they reject the history of the whole matter as something that cannot be understood, and while believing in a God or a Great First Cause of all things, they believe not in Christ. Now the wisdom of God is such that he does nothing in vain, and his economy has no superfluities; all that he does is needful to do, and what he does cannot be left undone. Then we must find some simple reason why it was needful that Christ should suffer death.

Death, what is it? After all that learned men have been able to tell us, we know nothing more than that death is the absence of life. Men know enough of life to know that it is sweet to live. There is nothing they value so dearly as their lives; but they cannot escape the grasp of the grim monster, Death. Then, as death holds all mankind in its icy grasp, it was most needful that some one should pass through death and hell, over whom death and hell had no power. That one was Jesus Christ. That the innocent suffer for the guilty, and that most willingly, is oftentimes illustrated in everyday life. A man has been tried as a law-breaker before a judge and condemned to pay a fine. The man has no money to pay, so must go to prison. But the man has a friend who says to the judge, "I will pay his fine." "All right," says the judge, "that satisfies the law." So the prisoner goes free, rejoicing that he has a friend in need; and the friend is happy to be able to assist him.

Christ, in passing through death and hell, purchased gifts for men, more especially for those who have made friends with him through the gift of the gospel; when they come before the great Judge on the day of judgment, they are the ones he will own before the Father as his friends;

and they go free, rejoicing. Men say there have been sixteen or more saviors. Yes, and ever so many Christs. What does this prove? Why! that the world had need of a Savior, for there never was a real or true that had no counterfeits. Then Christ was the true from the fact that he had power over death; he arose from the grave and brought to pass the resurrection of the dead; for it is written that when he arose

Many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—Matt. 27: 52, 53.

The Book of Mormon bears record that many of the Nephites arose. Yes, but men say, "What of all this; death still reigns and men die and go down to dust?" True, because the days of man's probation have not passed, so that those that now are and those who are yet to come may have the same opportunity to prove and choose for themselves what they will or shall be; the Father may know what they will be, they do not and cannot know till they learn for themselves by actual personal experience. Peter was much displeased when told he would deny his Master, yet he did deny him. Judas betrayed him with a kiss, and how many more like him, for personal advantage, have turned traitor to friends and kindred. The prophet wept when Hazael stood before him, the man says, "Why do you weep?" The prophet said, "Because I know the evil thou wilt do unto the children of Israel." Hazael said, "But what, is thy servant a dog, that he should do this great thing?" Yet in after years he did that great wickedness. The world has had many who like him, had they been told of all the deeds of wickedness they would do in after years when they would have power over their fellowmen, would have most bitterly resented the charge; yet when they filled up the measure of their lives, the record of their acts was cruelty and inhumanity to their fellows, and so proved themselves what they really would be, and then they knew it for themselves.

Herein do we see the great wisdom of God, that when men have proved themselves, they are not permitted to do more. What would this world be if the tyrant oppressors were able to live for ever? The Almighty Power

that rules the destiny of kings and nations, says, "Thus far, but no farther." Men have tried to prove that the present order of things is as it was in the morn of creation when God declared all very good; famine, floods, disease, and earthquakes have ever been, and some of them have written learned explanations on the benefits of earthquakes.

See the beautiful deer as it innocently eats the herbage of the forest, a lion pounces upon it, tears it all to pieces; did God, who gave the life to the deer, mean that it should be food for such a bloodthirsty monster? "O yes, you know the little fish were made for the big fish." If so, where is the wisdom and harmony of such an order of things?

The preacher says, God is infinite in power, goodness, and mercy; the skeptical farmer says, I don't believe it; scientific men tell us that there is ever in the atmosphere that which will make the rain cloud. See that crop that has perished for lack of moisture! How often have I longed earnestly and wished for the needed rain, but it came not! Now we are in want and misery, over the way lives one of your religious, praying men; he not only lost his crop, but lightning killed the only cow he had, and now his little children have no milk. The preacher says, God did not kill the cow; 'twas the lightning. The skeptic says, Did not God make the lightning?

We see a beautiful home where dwells a happy family,—husband, wife, and children,—the husband lovingly cares for and provides for all their wants, but there comes a day when he reaches home staggering, cursing, quarreling, fighting. What is the matter? He has lost his reason, he is drunk; he is the same husband and father, but there is something in him that has destroyed his senses, made him cruel and unkind.

Man lost his abode in Eden; he is said to be fallen man. He was placed at the head of creation; nature through man looks up to God, he is the head. If the head has fallen, what condition will the body be in? Is there not something in it that is not of it that causes it to be at war with itself? How few of the many among men who claim to know, have understood the

mission of Christ? Even those who were with him and knew him said they trusted it was he who should have redeemed Israel. But when he died their hope was gone. They would have fought for him with the sword; he said, Put up the sword, for they that take the sword perish by the sword. What a truth! for is not this the history of the world, strife, envy, war, and bloodshed? All great conquerors have strewn their path to victory with the lives of their fellow men, and at best could only sing, By the sword we seek the calm repose of liberty. Christ was a conquering hero, the only true and great conqueror that has ever appeared among men—he conquered death. He was born to be a king, yet when men would have made him their king, he would not; because his kingdom was not after the order of this world.

The coming of Christ was a mission of, "Peace on earth, good will to men," to teach them the true way of life, and that true nobility could only be obtained in love to God and in living in obedience to his laws, that man, in order to be enabled to love and obey, must be engrafted by the Spirit of promise as it is revealed in the gospel, that this Spirit of promise would create in him a lively hope of life eternal in that world which is to come. Men are now looking for him to come again as King of kings and rule supreme over all the earth. Then will be fulfilled that which is written:—

With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.—Isa. 11: 4-6.

In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.—Isa. 35: 6, 7.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11: 9.

What a great change this will be from the present condition of things among men, and in the world to-day! It brings to mind the saying:—

Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2: 9.

Just think of it! One thousand years of peaceful happiness! Who

can describe and tell what it all means? this great love of God our Father. Let us ever be diligent and faithful, ever watch and pray that we may be worthy of such a great reward.

WILLIAM CAIRNS.

ELMIRA, Kansas, Jan. 19, 1894.

A NAIL.—NO. 1.

BY R. M. ELVIN.

THERE was a consistent signification with the ancients in using the caption of this paper.

And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.—Ezra 9: 8.

The marginal reading for "a nail" is: *a pin, that is, a constant and sure abode.*

The very genius of the restored gospel is to inspire in the hearts of those who embrace it a desire for that which is constant, unchangeable, and steadfast in promise and fulfillment, and an earnest hope that when the inconstant changes of this mortal life have ended, the "sure abode" of an eternal inheritance may be vouchsafed. No sooner was the heraldic cry of the angel's message preached by the first elders of the church unto the people than that Satanic influence moved upon the evil disposed to overthrow or destroy the work of the true gospel.

The object of this paper is to drive a nail in a sure place in refutation of misrepresentation and false statement. I first lay down the scriptural authority for examination of all subjects that ask for our acceptance and indorsement, as also the scriptural rule of evidence, used to establish that which purports to be truth, and in any manner affects our present or future condition for happiness and continuance in the peace and glory of the Allwise.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.—1 John 4: 1-3.

Many have erroneously concluded from the reading of the above that all prophets after the death of John the Baptist and Jesus Christ were to be

false prophets. No prophet or spirit should be rejected or condemned until the scriptural rule has been carefully and faithfully complied with.

The revelation of Jesus Christ unto John on the isle of Patmos was for him to write to the church at Ephesus:—

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.—Rev. 2: 2.

This, without doubt, demonstrates that the church possessed the authority to examine those who claimed to be ministers, and pass upon the validity of their calling. Were there an ecumenical council or synod holding universal authority assembled today, and all those in the whole world who are standing as ministers were to be tested according to the rule and law in use at Ephesus, the probability is that the following prophecy would have a fulfillment:—

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.—Amos 8: 11, 12.

For individual protection and to guard and guide for our best interest the following should be all sufficient:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 John 1: 9-11.

DOCTRINE OF CHRIST.

Heb. 6: 2.	JUDGMENT.	Rev. 20: 12.
1 Cor. 15: 22.	RESURRECTION.	Rev. 20: 6.
Acts 8: 17.	LAYING ON OF HANDS.	Heb. 6: 2.
Mark 16: 16.	BAPTISM.	John 3: 5.
Luke 24: 47.	REPENTANCE.	Acts 3: 19.
Mark 11: 22.	FAITH.	Heb. 11: 6.

The gospel ladder that all must climb to obtain rest and glory with God in his kingdom, requires that every step must be taken and not one

omitted if we desire to win the crown and the palm.

The wise man said:—

He that answereth a matter before he heareth it, it is folly and shame unto him.—Prov. 18: 13.

Nicodemus cites the law as follows:—

Doth our law judge any man, before it hear him, and know what he doeth?—John 7: 51.

If the enemies of our cause would observe the foregoing their spitefulness and intolerance would soon cease.

The great jurist and leader of the people of God gave the following to ancient Israel:—

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.—Deut. 1: 16, 17.

It will be noticed that the above was instruction to those who were to act as judges for the people. Decisions are to be governed by the following:—

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.—Deut. 17: 6.

The rule of establishing a cause by witnesses is:—

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.—Deut. 19: 15.

The quotations from Deuteronomy were those which applied to Israel under the Judges and Kings, and were transferred to the Christian economy by Christ himself:—

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.—Matt. 18: 16.

And this rule is a part of the organic law of this church of Christ in the following:—

And every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.—D. C. 42: 22.

Paul observed this rule in his labor:—

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.—2 Cor. 13: 1.

The work of the restored gospel in the very nature of things was that of an iconoclast; in fact all ages seem to prove the truthfulness of the saying of the Master:—

Think not that I am come to send peace on earth: I came not to send peace, but a sword.—Matt. 10: 34.

From April, 1830, when the church was organized, true to God's promises, the gospel produced its natural fruit, and those who suffered loss by having their images smashed could say truthfully:—

So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.—Acts 19: 27.

The machinery of false statements, misrepresentation, and slander was set in motion against the chief officer of the church in particular and the rest of the ministry in general. The special attack was made upon the divine authenticity of the Book of Mormon.

Samuel M. Smucker, A. M., gives place to the following in his book:—

The question will be asked, could Joseph Smith, a notoriously illiterate though clever man, really write the Book of Mormon? Without pretending to state positively that Joseph Smith was not the sole author of the volume, or that he was not aided by other persons in its composition, we present the following short history, which the American opponents of Mormonism consider to be a true statement of its origin.

It is stated by them that, in the year 1809, a man of the name of Solomon Spaulding, who had formerly been a clergyman, failed in business at a place called Cherry Valley, in the State of New York. Being a person of literary tastes, and his attention having been directed to the notion which at that time excited some interest and discussion; namely, that the North American Indians were the descendants of the lost tribes of Israel, it struck him that the idea afforded a good groundwork for a religious tale, history, or novel. For three years he labored upon this work, which he entitled *The Manuscript Found*. "Mormon" and his son "Moroni," who act so large a part in Joseph Smith's *Book of Mormon*, were two of the principal characters in it. In 1812 the MS. was presented to a printer or bookseller, named Patterson, residing at Pittsburgh, Pennsylvania, with a view to its publication. Before any satisfactory arrangement could be made, the author died, and the manuscript remained in the possession of Mr. Patterson, apparently unnoticed and uncared for. The printer also died in 1826, having previously lent the manuscript to one Sidney Rigdon, a compositor in his employ, who was at the time a preacher in connection with some Christian sect, of which the proper designation is not very clearly stated. This Rigdon afterwards became, next to Joseph Smith himself, the principal leader of the Mormons. How Joseph Smith and this person became connected is not known, and which of the two originated the idea of making a new Bible

out of Solomon Spaulding's novel is equally uncertain. The wife, partner, several friends, and the brother of Solomon Spaulding, affirmed, however, the identity of the principal portions of the *Book of Mormon* with the novel of *The Manuscript Found*, which the author had from time to time, and in separate portions, read over to them. John Spaulding, brother to Solomon, declared upon oath that his brother's book was an historical romance of the first settlers in America, endeavoring to show that the American Indians are the descendants of Jews, or the lost ten tribes. He stated that it gave a detailed account of their journey from Jerusalem by land and by sea, till they arrived in America under the command of Nephi and Lehi; and that it also mentioned the Lamanites. He added that "he had recently read the *Book of Mormon*, and, to his great surprise, he found nearly the same historical matter and names as in his brother's writings. To the best of his recollection and belief, it was the same that his brother Solomon wrote, with the exception of the religious matter."—History of the Mormons, pages 40 and 41.

I desire to call the attention of the reader to the following points in the foregoing:—

1. Mr. Smucker questions if one so illiterate as Joseph Smith could write the Book of Mormon.

2. Mr. Smucker does not express an opinion as to whether Joseph Smith wrote the Book of Mormon himself, or whether he had help to write it.

3. Mr. Smucker satisfies himself by adopting the threadbare, worn-out tales of others. He is, however, adroit enough not to commit himself to any theory.

4. We are furnished the title of the novel written by the ex-Reverend Solomon Spaulding; namely, *The Manuscript Found*.

5. It is sought to identify the Book of Mormon and *The Manuscript Found* as one and the same book, and that each contains the names of Mormon, Moroni, Lehi, Nephi, and Lamanites.

6. That the chief character of Spaulding's novel came from "Jerusalem by land and sea."

7. John Spaulding upon oath states that the novel of his brother was a "historical romance" written with a view to have people believe that the Indians of America were Jews, or the long lost ten tribes of Israel.

8. The statement is made that Sidney Rigdon procured the loan of the manuscript of Spaulding's novel, and the inference is left that in some way

not explained he is the responsible party for the transformation of the "romance" into the religious, historic record, the Book of Mormon.

Before making an argument or offering rebuttal evidence, I will make one more extract from Mr. Smucker. He gives what purports to be a letter of Matilda Davidson, the widow of Solomon Spaulding, wherein she is made to say:—

After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the Manuscript Found was written. A woman preacher appointed a meeting there; and in the meeting read and repeated extracts from the book of Mormon. The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking.—History of the Mormons, p. 44.

For more than fifty years, all the enemies of the Book of Mormon flaunted the Spaulding "romance" in the face of the elders as the foundation of the Book of Mormon. This is true of all from E. D. Howe down to Clark Braden. The elders invariably insisted that the Manuscript Found be produced that its contents might be compared with the contents of the Book of Mormon. According to the Spaulding theory for the Book of Mormon, Mr. Spaulding failing in business, and his health also failing, sometime between 1809 and 1812 he wrote a tale or novel about the Indians. Mr. Spaulding and family moved from Cherry Valley, New York, to New Salem, Ashtabula County, Ohio; from the latter place to Pittsburg, Pennsylvania, and from there to Amity, Washington County, Pennsylvania. The widow of Spaulding is made to say that the manuscript was loaned to one Mr. Patterson and she says, "At length the manuscript was returned to its author." This was prior to the death of Mr. Spaulding. At his death she says, "The manuscript then fell into my hands and was carefully preserved." She further states that in 1834 Dr. Philastus Hurlbut came with an "introduction and request for the

manuscript." These statements are made over the signature of Matilda Davidson, *nee* Spalding in 1839. I now ask your consideration to the following letter:—

GIBSONBURG, Ohio, Aug. 19, 1879.

I visited Mrs. Matilda (Spaulding) Davidson at Monson, Massachusetts, in 1834, and never saw her afterwards. I then received from her a manuscript of her husband's which I did not read but brought home with me and immediately gave it to Mr. E. D. Howe, of Painesville, Ohio, who was then engaged in preparing his book, "Mormonism Unveiled." I do not know whether or not the document I received from Mrs. Davidson was Spalding's Manuscript Found, as I never read it; but whatever it was, Mr. Howe received it under the condition on which I took it from Mrs. Davidson, to compare it with the Book of Mormon and then return it to her. I never received any other manuscript of Spaulding's from Mrs. Davidson or anyone else. Of that manuscript I made no other use than to give it, with all my other documents connected with Mormonism, to Mr. Howe. I did not destroy the manuscript nor dispose of it to Joe Smith nor to any other person. No promise was made by me to Mrs. Davidson that she should receive any portion of profits arising from the publication of the manuscript if it should be published. All the affidavits procured by me for Mr. Howe's book, including all those from Palmyra, N. Y., were certainly genuine.

D. P. HULBURT.

—Braden-Kelley Debate, p. 91.

I now ask your attention to a paragraph in Howe's book, the first anti-Mormon book, published as follows:—

The trunk referred to by the widow was subsequently examined and found to contain only a single manuscript book in Spaulding's handwriting, containing about one quire of paper. This is a romance purporting to have been translated from the Latin, found on twenty-four rolls of parchment in a cave on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's being driven upon the American coast while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians. This old manuscript has been shown to several of the foregoing witnesses who recognize it as Spaulding's, he having told them that he altered his first plan of writing by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the Manuscript Found.—Mormonism Unveiled, p. 288.

Bishop E. L. Kelley waxed hot in public debate in February, 1884, when he said:—

They say, says Howe, it bears no resemblance to the manuscript. But it is evident that they lied, if they said so.—Braden and Kelley, p. 91.

This was a bold utterance for a

man that did not know the whereabouts of the manuscript; but he was absolutely safe in so declaring, for had there been any manuscript of Spalding that would have militated against the divine authenticity of the Book of Mormon, it would have been published in every language of earth, for the angel's statement, as true as gospel, to Joseph Smith was:—

That God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

I have traced the whereabouts of that wonderful Spalding manuscript from the time of its writing until it was deposited by D. P. Hurlbut with E. D. Howe in 1834. Subsequent to the death of D. P. Hurlbut his widow wrote February 5, 1884:—

Mr. Hulburt never obtained but one manuscript from Mrs. Davison. That one he let E. D. Howe have. When Mrs. (Spaulding) Davison let him have it, he said he promised to return it; and when he let Howe have it Howe promised to restore it to Mrs. Spaulding, but he never did. Hulburt spent about six months' time and a good deal of money looking up the Spaulding manuscript and other evidence, but he was disappointed in not finding what he wanted. This was the reason he turned the whole thing over to Howe. He never was satisfied with what he found, and while on his death-bed he would have given everything he had in the world could he have been certain there was ever a Manuscript Found, as claimed, similar to the Book of Mormon.—Braden-Kelley Debate, p. 135.

No individual that I am aware of that has made war upon the Book of Mormon, was ever satisfied with his effort, and all have the misfortune of using misrepresentation or resorting to falsehood. From 1834, the time D. P. Hurlbut placed the manuscript in the hands of E. D. Howe, until 1884, when Mrs. Hurlbut wrote, the whereabouts of the manuscript was unknown. I will now drive "a nail in a sure place" by establishing the whereabouts of Spaulding's manuscript from the the time it went into the hands of E. D. Howe, to its present resting place.

(Continued.)

A REMINDER.

WITH what measure ye mete it shall be measured to you again.

I believe that sometimes they that are weak in faith instead of being helped are caused to lose faith in those that are appointed to be judges in Israel, when they appeal to them

for redress of wrong, and sometimes they are neglected by those in whose hands they have have put their complaints, and receiving unsatisfactory answers such as, "You can obtain no redress on account of the rule of limitation," when it sometimes may have been the neglect of the one to whom complaint has been first made, to promptly give the case their special attention and do all that is possible to settle the matter.

A case of this kind brings to my mind the late decision of the courts in our demand for redress, and suggests the above quotation.

I believe those who have this duty cannot be too particular in using every energy in their power to bring to judgment any who may be accused, and those who may be false accusers.

Surely one transgression permitted in the church is worse for the church than five hundred outside, and the prosecution of such is of more importance than the prosecution of the work among the world.

AN OBSERVER.

Conference Minutes.

EASTERN WALES.

Conference held at Hafod, April 4, 5, and 6, 1896; called to order by president of district, A. N. Bishop, at six p. m. James Caffall was chosen to preside, who offered a few suitable remarks; Bro. Gould secretary pro tem. The following branches reported: Cardiff, Aberaman, Penygraig, Twyneddyd; Lydney not reported. The following elders reported: T. Gould, R. Jenkins, J. O. Evans, J. D. Jenkins, T. Griffiths, G. Cope, D. Davies, J. Jones, and A. N. Bishop; Priests J. Jenkins, T. Jones, J. Salathial, D. Edmunds; Teacher W. P. Cox; Deacon J. Thomas. Bro. Cope tendered his resignation as secretary of district, same was accepted, a vote of thanks was ordered sent him for his past labors, and Moroni Bishop was chosen secretary. Bishop's agent, Bro. Gould, reported total amount of money received from February 28, 1895, to February 29, 1896, £22. 17s.; paid out £10. 7s. 6d.; on hand £12. 9s. 6d. Bro. Thomas Griffiths reported the district fund: Total received from all sources £3. 17s. 9d.; paid out £2.; cash in hand £1. 17s. 9d. The president of the district informed the conference that his traveling expenses amounted to £4. 6s., but as the district is financially weak, he very generously paid them himself. It was resolved that he be credited with this amount in the district fund. It was further ordered that the sum of 3s. 4d. be paid out of the district fund to Bro. Caffall for five hundred tracts supplied by him to the district. The request of John

Jones, of Nantyglo, for organization of branch was referred to president of district and missionary in charge. The ordination of William Little, of Twyneddyd branch, to the office of priest was referred to the missionary in charge. John Jenkins, of Penygraig branch, applied to the conference for a license. The application was referred to the missionary in charge and the officials of the Penygraig branch. It was moved and carried that we uphold by our faith and prayer all the authorities of the church in America, Apostle James Caffall as president in charge of the European mission, also Elder A. N. Bishop as president of the Eastern district, and all the district and branch authorities. Preaching by Elders James Caffall, J. D. Jenkins, and Rees Jenkins. Adjourned to meet at the call of the president.

Sunday School Associations.

CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene in Saints' hall, Brockton, Massachusetts, May 9, at 7:30 p. m. Secretaries of schools will please see that reports are in the hands of district secretary, one week in advance of convention. Program: May 10, 9:30 a. m., opening address, assistant superintendent, M. C. Fisher. Ten a. m., discussion, Trumbull's "Teaching and Teachers," pages 103-238 inclusive, conducted by F. O. Coombs. At 2:30 p. m. teacher's training class. At 3:30 p. m. What a boy can do in the Sunday school, Frank Dobbins. At 3:45 p. m., miscellaneous exercises. Seven p. m., violin solo, John Hoxie. Vocal solo, Ora V. Holmes. Illustrated lecture on "Book of Mormon," stereopticon views, F. M. Sheehy.

ORA V. HOLMES, Sec.

123 Sutton St., PROVIDENCE, R. I.

Miscellaneous Department.

PASTORAL.

MISSOURI, KANSAS, AND SOUTHERN ILLINOIS.

Having been placed in charge of the above-named mission, I take this method of notifying the Saints, and especially the traveling and local ministry, in the territory named, of my willingness and anxiety to cooperate with them in the building up of the work and the proclamation of the gospel to the people.

I may not be able to travel and preach extensively, but will gladly do what I can, or try to at least. There is need of a special effort on the part of the ministerial force, both traveling and local, this year. May God inspire them to see the needs of the work, and give courage and wisdom to perform it.

All concerned will please act in harmony with the following appointments for the conference year, or till other arrangements are made and published:—

Bro. I. N. White will have charge of the same field as last year; that is, Clinton, Independence, South Missouri, and Spring River districts; Bro. M. H. Bond, St. Louis dis-

trict; Bro. W. S. Pender, Kansas, excepting the territory contained in the "field" of I. N. White; Bro. F. M. Slover, Southern Illinois. The brethren who have been appointed to labor in the Northeast and Far West districts, Missouri, will please report directly to me. Should it become necessary to place some one in formal charge of this field, it can be done at a later date. Meanwhile the missionaries are, of course, authorized to do whatever work belongs to their office, calling, and appointment; but this must not be construed to mean that they are at liberty to ignore, or unduly interfere with district and branch organizations. (See D. C. 120: 4.)

During the last conference year, the time and talent of Bro. I. N. White has been heavily drawn upon by public debates. Should it be necessary to continue this, he can, of course, do but little preaching, as the work of directing the ministers in his "field of labor," and preparing for and holding these discussions, will be about all that he can or ought to do. Do not be overanxious for debates; but when it becomes necessary to arrange for them, let those who are not in charge refer the whole matter, with a plain statement of the situation, to those who are in charge of their respective "fields of labor," so that they may make their own arrangements, directly, or through their assistants.

By agreement between Bro. A. H. Smith and myself, Bro. William Anderson will have charge of the Decatur district.

Please give proper and prompt attention to the matter of reporting, so that we may know where you are and what you are doing. If you have any doubt concerning your duty in this respect, do not guess at it, but consult the conference minutes for 1893, p. 68.

As heretofore, Nodaway district, Missouri, will be considered a part of the Iowa mission which is under the charge of Bro. A. H. Smith.

May success attend our efforts this year, with an increase of integrity, spiritual light, and power, is the prayer of

Your coworker in Christ,

J. R. LAMBERT.

N. B.—Those who are in charge of "fields of labor," or sub-missionaries in charge, should publish their permanent post office addresses in the *Herald*, so that all will know where to reach them. My permanent address will be Lamoni, Decatur County, Iowa. All those who are not doing missionary work should when writing for information, inclose a stamp. This has been usually overlooked by those writing to me, which has caused a heavy draw, at times, for stamps. For instance, a brother applies for a mission, but is not appointed. He then writes for the "reasons why" he "was not appointed."

J. R. L.

*To the Officers and Members of the Ohio, Western Pennsylvania, West Virginia, Virginia, and Eastern Kentucky Mission; Greeting:—*Having been appointed in charge of the above-named mission for the current conference year, I herewith take this method of soliciting your hearty support and cooperation, that together we may be able to accomplish a work for the Master that will meet the approval of our heavenly Father.

The following ministers have been assigned to the mission and will labor as follows, for the ensuing quarter: R. Etzenhouser, W. H. Garrett, A. H. Mills, Pittsburg and Kirtland district; J. Moler and M. T. Short, Ohio district; J. L. Goodrich and G. H. Godby, West Virginia and Eastern Kentucky; F. C. Smith and Francis Ebeling, Virginia; D. L. Shinn, West Virginia and Pittsburg and Kirtland districts.

We sincerely trust that the Saints will heartily support these brethren by their faith and prayers, and also see, according as the law directs, that their wants are supplied. "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."—D. C. 83: 16. And it will be well to bear in mind the present depleted condition of the treasury. The Bishop's agents for the mission are: L. W. Powell, Temple, Lake County, Ohio; S. J. Jeffers, Arbaugh, Vinton County, Ohio; J. Beall, Goose Creek, West Virginia; Isaac Coffman, New Hope, Augusta County, Virginia. I have made the discovery of late, that a number of the Saints have been sending their tithes and offerings to the Bishop, directly, thus failing to encourage the men whom we promised to sustain as agents. It is to be hoped that we all will endeavor to obey the temporal law by imparting of our substance as the Lord shall prosper us. We feel confident that if the presidents of districts and branches will keep the local forces in line, and the missionaries attend faithfully to their calling, our present year's work will be crowned with success.

Praying our heavenly Father's peace and blessing to abide with us,

I remain your co-worker in Christ,

GOMER T. GRIFFITHS.

*To the Saints in the Southeastern Mission; Greeting:—*As you see I am appointed to labor in the Southeast again this year, my desire is to do all I can for the advancement of this great work. All Saints in my field of labor are requested to write me, Garland, Alabama, care of J. G. Vickery, if you desire my labors during the year.

I expect to confine my labors to Alabama and Mississippi mostly, as I do not think best to scatter from Dan to Beersheba, unless in case of necessity. But I will try and reach every place I can. Bro. T. C. Kelley, missionary in charge, and Bro. D. E. Tucker are acquainted with the work in Kentucky and Tennessee. I am not, therefore think it best to turn that part of the mission over to them.

I think of going home in September, Texas—but will put in all my time until then. The summer is the best time to hold meetings in the South, hence I do not want to lose any time from now until summer is over,

In bonds,

J. D. ERWIN.

The office of temptation is to teach us our need of Christ.

REUNION NOTICES.

To the Saints and Friends in Minnesota and the Dakotas; Dear Brethren and Sisters:—Every week brings us nearer the 20th of June, at which time we are to meet at Fergus Falls, Minnesota, to hold a reunion. Are we all getting ready for the occasion? Remember the new tent, and all contribute, as requested in the other notice.

We want this meeting to be a success in every particular. President Joseph Smith and Bishop E. L. Kelley will be with us. Bro. A. H. Smith, missionary in charge, with all his assistants will be present to break the bread of life and feed the hungry souls of men with the heavenly manna that never gets old nor becomes stale to the lover of right doing. The committee has secured the services of Sr. Arra Way to preside at the organ, she to select her assistant and also chorister.

Please come and assist us in the effort to save mankind and to have our own spiritual strength renewed. The committee will see what board can be had at and report in due time. Hay and straw will be on hand at prices to suit the times. Those wishing to camp in tents and who have not purchased their outfit will do well to write E. A. Nunn, Lock Box 175, Detroit, Minnesota, and get his prices on tents.

Dear Saints, will you please come to our aid in purchasing the new tent, as it will be but a small amount apiece. Let all cast in their mites and the good Lord will bless it to our good. Send all money to W. W. Gould, Battle Lake, Minnesota.

Come one and all to the great reunion of God's people at Fergus Falls, Minnesota, on the 20th day of June, at ten a. m.

Yours in bonds of truth,

I. N. ROBERTS,
Secretary of Committee.

LAMONI, IOWA, April 22.

SECOND QUORUM OF SEVENTY.

At the session of conference just closed Bro. Columbus Scott, of the Presidents of Seventy, was selected to preside over the Second Quorum of Seventy, and he is now also a member of the same. It will be gratifying to you to learn that we are now fully organized. Ten new names were recommended for ordination and to be enrolled in Second Quorum when ordained. They are: Richard T. Walters, F. M. Slover, Swen Swensen, M. F. Gowell, C. L. Snow, J. L. Goodrich, Joseph Ward, S. D. Condit, W. W. Blanchard, Holmes J. Davison; and that of S. W. Simmons was ratified anew. Two of the above were ordained at conference. Provisions were made that the missionaries in charge of the respective fields where the others reside should attend to their ordination.

Will the brethren, as soon as they are ordained, please send me the items thereof and their permanent address and I will forward license at once. Will all the brethren please keep a complete record of all labor done that we may have a full report next spring? Our record so far has been commendable. Let us labor to make it even better. The permanent address of the president, Columbus

Scott, is Lamoni, Decatur County, Iowa; that of the secretary, No. 420 Harrison Street, Council Bluffs, Iowa. If you desire information and write either of us it will be gladly furnished.

T. W. WILLIAMS, Sec.

COUNCIL BLUFFS, IOWA, April 20, 1896.

NOTICES.

To Whom it May Concern:—I have received word from some who subscribed for the *Plain Dealer*, stating that they failed to receive their papers. And some of these complaints have come several days after conference closed. Had these persons notified me as per my request through *Herald* they would have got their papers, hence there is no one to blame but themselves. Out of one thousand and one hundred papers that were sent daily, only about twenty-five complaints have come it hand. Several did not give full addresses. Some did not give name, some failed to give town, and we had to depend on postmarks, etc. Hence it is not strange that some did not get their papers. Some orders just arrived as conference closed. These orders have been duplicated as far as possible.

G. T. GRIFFITHS.

TEMPLE, Ohio.

To Whom it May Concern:—By agreement between Bro. Heman C. Smith and myself, Bro. John T. Davies, of Netawaka, Kansas, will continue to do ministerial work in his former field, Kansas, until such time as the recovery of his wife from illness will enable him to depart for his new field, the Rocky Mountain mission.

J. R. LAMBERT.

CONFERENCE NOTICES.

Our next quarterly conference of the Alabama district will convene at Lone Star branch, in Monroe County, May 23, at ten a. m., as appointed at our last conference. Come one, come all. Bro. J. D. Erwin will be with us. We desire a good representation and a good conference. J. G. VICKERY, Pres.

The Nevada district conference will convene at Fairview schoolhouse, Carson Valley, on June 7, 1896, at eleven a. m. Saints, come; one and all. Bring the Spirit of God with you. Also a general invitation to all is given.

T. R. HAWKINS, Pres.

DAYTON, Nevada, April 18.

BORN.

HINKLE.—To Mr. and Mrs. S. J. Hinkle, Stillwater, Oklahoma, March 31, 1896, a baby girl, named Georgie March.

ARMSTRONG.—Edith May Armstrong, born at Des Moines, Iowa, October 12, 1895. Blessed March 1, 1896, by Elders C. Scott and W. S. Barbee.

ROWE.—Naomi Ruth, born December 9, 1895, at Des Moines, Iowa. Blessed March 1, 1896, by Elders W. S. Barbee and C. Scott, at Des Moines, Iowa.

GOULD.—To Bro. Thomas and Sr. Laura Gould, Canton, Cardiff, South Wales, January 25, 1896, a son, named Howard John. Blessed March 15, 1896, by A. N. Bishop and Rees Jenkins.

WILLIAMS.—To James and Elzina Williams, of Hamburg, Iowa, January 20, 1895, a son, and named Alva Earl. Blessed March 24, 1896, by Henry Kemp.

HINDS.—At Lamoni, Iowa, December 18, 1895, to Bro. Peter M. and Mrs. Ida F. Hinds, a son and daughter, named Orral Glenn and Elfie Fern. Blessed at home April 19, 1896, by Elder R. M. Elvin.

FORST.—Jessie May, daughter of George and Sr. Isabelle Forst; blessed at Omaha, Nebraska, April 12, 1896; born February 11, 1896. Blessed by Elder Jens Anderson.

MARRIED.

ALLEN—ROBSON.—At the home of D. H. Proper in Kirtland, Ohio, April 14, 1896, by Elder L. W. Powell, Bro. B. D. Allen to Sr. Margaret J. Robson.

DIED.

BLAIR.—The sudden stroke by which Father Time laid one of Israel's nobles low, and removed one half of the late presiding quorum of the church militant to the realms of paradise, is felt and mourned deeply wherever the knowledge of its great loss has gone. The one of whom we thus write was American by birth, but Scotch by descent, and was named by his parents William Wallace, a name that to some who are familiar with the history of that noble Scotchman, his faithfulness to principle, and his integrity to his chief, will seem almost prophetic as they recall President Blair's devotion to principle and his personal integrity to the prophet of Israel whose counselor Divine Wisdom had chosen him to be.

William Wallace Blair was born at Holly, in Oneida County, in the State of New York, on October 11, 1828, and died April 18, 1896. He had therefore lived in the flesh 67 years, 6 months, and 7 days, filling a little less than the proverbial threescore and ten of earthly pilgrimage; but as his life was not one of those which are measured by years so much as by deeds, we feel assured that he filled his mission ere he took his departure, and has gone to his reward.

Our departed brother, notwithstanding the position to which he attained in the Church of Christ, charged himself with being, at one time, quite skeptical on religious questions. His skepticism, however, was not an innate quality of the man. He loved truth and admired consistency in doctrine. He believed that if the Bible was to be accepted as containing the word of God, then all so-called Christian dogmas, as well as the ethics and personnel of Christians, should be weighed and measured by it. Unsatisfied with what he heard, disappointed in what he saw, he lost faith in professing Christians, and in Christian professions. But when he heard "the eleventh hour message" delivered by William Smith, a brother of the Palmyra Seer, he accepted it in good faith, and adhered to it thenceforth to the end. It was to him the Good Shepherd's voice. This was in 1851. Like others under Mr. William Smith's leadership, he looked forward to and hoped for the restoration of the church to the order and system of government it was under before the martyrdom of Joseph and Hyrum Smith, and from which he believed there

had been serious apostasy. In consequence of this hope he took an active interest in the organization known as the Reorganized Church, and became identified with it on April 7, 1857. This was during a conference held at Blanchardville, Wisconsin. He was there ordained a high priest; this on the day following his admission to church fellowship. On October 7, 1858, he was ordained an apostle.

As an apostle and a traveling minister, he was conscientiously and almost continuously employed. As such he was, perhaps, the most widely known minister of the church in America. Personally, he had many friends, and by his kindness of heart and suavity of manner he made friends for the cause wherever he went, as well as for himself, and by implication, for his compeers, and for every worthy representative of the cause he so well loved and so worthily adorned.

As a counselor, an official character the Divine Leader alone can determine his value in, little can be said by man. His reverent and pacificatory disposition would of necessity prevent him from attempting to lead where he should but counsel and guide, equally as his manly and courageous qualities would preserve him from sycophancy, prevent him from fawning, and deter him from offering the adulations which would mark the policy of him who would rather seek for meeds of praise from his chief than the establishment of what in his judgment would involve honor and truth. To stand by one holding the important position of President of the Church in all the world, to drink sufficiently deep draughts of inspiration to sufficiently grasp every new truth revealed, to be competent to teach such truth, to defend it against opposition, and its revelator against the suggestions of doubt, and the objections of unbelief, requires spirituality, judgment, firmness, and courage such as few men possess; but President Blair possessed all these qualities in an eminent degree. The church has lost an able and loving representative; but none will feel the loss more keenly than the one of his quorum who is left to mourn alone. We all deplore our loss; but confident that He who has taken our brother does all things well, we meekly bow and pray for grace to say from the deepest depths of the heart's fountain, "Thy will, O God, be done." Israel has thousands of good men; but had only one William W. Blair.

Brother Blair was married to Miss Elizabeth J. Doty, at Dixon, Illinois, on December 25, 1849. Seven children blessed this union, one of whom, a daughter, preceded him in "the goodly land."

The editorial notice in the last number of the *Herald* gives an account of his sickness and the manner of his death.

The faithful wife of forty-seven years' companionship, and the six children—five sons and one daughter—who remain behind, have the deepest sympathy of all who knew the worthy husband and father. He has but gone a little while before. M. H. F.

EHLERS.—Ida Grace Ehlers, April 16, 1896, aged 5 years, 6 months, and 20 days. She was the family pet, a sweet, loving child. It was

hard for her parents to give her up, but she has gone to join the host of which it is said, "Of such is the kingdom of heaven." Funeral at the German church, Elder J. T. Kinnaman preaching the sermon, assisted by C. P. Faul.

STONE.—Sr. Stephen Stone, of New Canaan, Connecticut, departed this life April 15, 1896, after a painful illness of about four weeks. Although many earnest prayers were made to our heavenly Father for her relief, yet for some cause best known to him the disease that had set in some two years ago continued to exert itself till death came, which was a welcome guest to our sister. For some days before she died she longed to see those who had gone before to the place of rest. Sister Stone had passed through some severe trials since she came in the church, yet her faith was firm. A number of friends and relations were present to pay the last tribute to our departed sister, who will be greatly missed from the family circle. The service was conducted by Elder Joseph Squire, Sr., of Brooklyn, New York.

SMITH.—In St. Louis, Missouri, March 25, 1896, Sr. Susie, wife of Bro. Samuel Smith. She was born in St. Louis, Missouri, August 11, 1866; was baptized by Elder Joseph Luff in 1893; April 30, 1895, was married to Bro. Smith at Oak Hill, Missouri. Is she dead? Ah no! She lives for us, her friends, her brothers and sisters in the church of God, and all those who were fortunate enough to know her, as a gentle spirit, without guile, whose memory sheds perfume as beautiful, as sweet as earthly flowers and as lasting as perennial bloom that sheds its fragrance now around her in the paradise of God. She lives in the young life she gave to her husband; she lives in his memory, and in the memory of her father, mother, sister, brother, friends, who now mourn their great loss. She lives in our assurance, because of her tried and unshaken faith in him who said, "Because I live, ye shall live also." The chapel in St. Louis was thronged by a tearful assembly, at her funeral, which was conducted by Elders W. W. Blair and M. H. Bond.

THE GREAT ENIGMA.

THE origin of Egyptian civilization has been the enigma of the world for the last twenty-five centuries. Presenting no historic or even mythic infancy, it appears before the world at once as a highly civilized and organic community centuries before Moses was a boy. Upon this subject Renan says: "Egypt has no archaic epoch, but suddenly takes its place in the world in all its matchless magnificence, without father and without mother, and as clean apart from all evolution as if it had dropped from the unknown heavens."

Would not an explanation at least feasible be found in the hypothesis that it received its civilization from some source no longer existing? Menes, the first historic figure in its long line of dynasties—the outlines of whose personality loom up waveringly indefinite but grandly impressive against the deep mythic background of prehistoric story—at least 4,500 B. C., conceived and executed enterprises, extorting the warmest admiration

from the best engineers of the nineteenth century. Did he not alter the course of the Nile by vast embankments, to gain stable foundations other than in shifting sands for his sacred City of Memphis; construct the artificial lake of Moeris, 450 miles in circumference and 350 feet deep, as a reservoir for the waters of the Nile?

Look, too, at the colossal achievements of his successors, in architecture, sculpture, engineering, astronomical, political, medical, social, and military science, to say nothing of navigation and theology. Witness the ruins of the Labyrinth recorded by Herodotus, which had three thousand chambers, half of them above ground and half below, a combination of courts, chambers, colonnades, statues, and pyramids. Witness the wonders of the magnificent temple of Karnac, which still awakens our admiration—a temple, as Denon says, wherein the Cathedral of Notre Dame in Paris, could be set inside one of its halls and yet not touch the walls. Witness the sublime pyramids, originally built in honor of the sun god Ra, and for use as astronomical observatories, the splendors of Memphis, Thebes, and Heliopolis, of the Sphinx and the obelisks, the statuary, and the numerous temples, with the ruins of which the land is still filled.—*Westminster Review*.

BE PATIENT.

THE Bishop of Manchester, in a recent address to young men, advised them to be patient, be *Patient*. It is the hardest lesson in the world to learn, particularly for young people. Do your duty, and leave success to take care of itself, and then you will see the wisdom of the old proverb, "Everything comes to the man that can wait." And this is not only true with respect to social success, but it is even more true to the discipline of the intellect and the will.

You know, for instance, how hard it is to learn a difficult subject. All the ideas are unfamiliar, all the words are unfamiliar. We go on laboring month after month, and seem to make no way. Now, that disheartens and drives away nine students out of ten—the nine out of ten that will always be obscure people; but the tenth man goes on. He works harder and harder, he lets his mind play around the subject, he lets the idea of that subject soak into his brain, he is determined that nothing can possibly resist persistent effort, and one fine day a great flood of light comes in; he suddenly sees all about it; his work is easy, his work is delightful. Everybody says for him, "What an amazing amount of ability that young man has!" No, it was not ability, it was patient perseverance. The man had learned to labor and to wait.—*Ex.*

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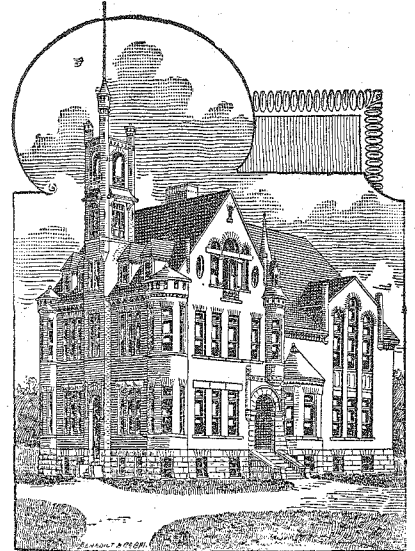
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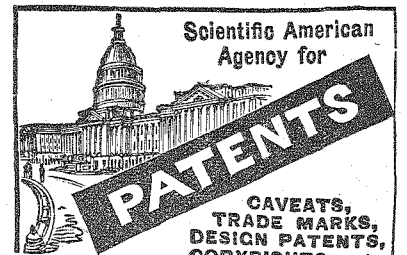
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No. 19.

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PREACHERS AND PLAGIARISM.

IT is a singular fact that the pulpit, which should be a model of propriety, is unenviably prolific in plagiarists. The latest instance, being that of the Rev. Dr. D. Parker Morgan, of New York, would be less important if it stood alone; but the fact is that it merely serves to remind the public of many similar cases, and to emphasize what seems to be a law of repetition in the work of the clergy. People have ceased to be surprised at the preaching of second-hand sermons. It is the expected that happens when a minister is caught at that sort of thing; and yet the minister should be the last man in the world to practice such a form of deception. The fact that it is very difficult to present religious truths in a new light is well understood, of course, and proper allowance should be made for it; but it does not justify the appropriation of other men's exact language and passing it off as original. There are certain similarities of thought and even of expression which must necessarily occur in a series of discourses by different men upon the same general subject; but when these similarities assume identicalness, they are not to be explained upon any other theory than that of deliberate plagiarism. The preacher is like other men in the respect that he does not hit upon the precise words of somebody else in a given relation without intention, and it is useless for him to enter that plea of defense or extenuation.

In the case of Dr. Morgan, it is refreshing to observe, there is no attempt to secure immunity by the familiar pretense of unconscious cerebration or assimilation. He frankly admits that he borrowed liberally from a sermon delivered about eight years ago by another clergyman, to whom he unfortunately referred as “a quaint old writer,” which was certainly a conscious falsehood. His explanation is to the effect that his labors during the week had been so exacting that the preparation of an original discourse was impossible, and so decided to “adapt” a published one that was probably better than he could have written. This is all very well as a confession, but he spoils it by insisting that his conduct was right. If he had told his congregation the truth to begin with, no harm would have been done, and there would have been no subsequent criticism. That was where he made his mistake and he cannot now rectify it by saying what he should have said before he was found out, and claiming the indulgence that he might properly have asked if he had chosen to do so instead of taking the chance that his fraud would escape detection. The fact is, manifestly, that his offense was premeditated, as such offenses always are; and it follows that there is nothing to be said of him except that he took what did not belong to him, and kept it until he was forced to give it up by the conclusive proof of his dishonesty.

There is reason for profound regret when a prominent preacher is thus convicted of kleptomania, to put it mildly. Such a deviation from the path of rectitude where the people look for the best examples of integrity is seized upon by the cynics and scoffers to discredit the cause of religion and impair the influence of its accredited teachers. It is not permissible for the clergy to take the least risk of being accused of plagiarism. An indifferent original sermon is preferable to a superior stolen one, and the preacher who is careful in the matter of avoiding coincidences that imply deception will win more respect

and do more good than one who is less scrupulous as to that kind of service. The same rule applies, of course, to all classes of writers and speakers. There have been men who could afford to plagiarize, because they did it greatly and gave an added value to everything that they appropriated. But such men are not now in evidence, and the art of literary borrowing as they practiced it is no longer known in the world. It is still possible, however, for a conscientious man to express himself in an effective way without copying from anybody. The dictionaries are larger than they have ever been before, and there is no scarcity of new words to meet new occasions. In short, there is no excuse for plagiarism, and the pulpit in particular should be free from it under all circumstances.— *Globe Democrat.*

DR. HENSON ON “THE FLOOD.”

DR. P. S. HENSON preached his fourth sermon at the First Baptist Church, Chicago, on “Stumbling Blocks in the Bible,” taking for his theme “The Flood.” He said:—

“Singular it is that so many so-called scientists should scout with scornful incredulity the Bible story of the flood, when geology itself unequivocally testifies that the whole earth was once enveloped in water, and sea shells in multitudes are imbedded in mighty mountain ranges a thousand miles away from the sea. And considering that two-thirds of the earth's surface is covered with water, miles upon miles in depth, and considering the Titanic forces that are tugging at the earth's heart of fire, causing continual and sometimes sudden and violent upheavals and subsidences, the wonder is not there was a flood in the time of Noah, but rather that there has not been a flood in our time, and more frequent floods all along down the ages.

“But is it credible, a caviller may ask, that since the earth assumed its present configuration there has been a flood that covered the whole face of it, and every mountain top on the globe? We reply that to assume that the flood with its attendant geological

convulsions did not materially change the configuration of the earth is practically to beg the question. There are scientists who maintain that all the dry land of the globe was originally contained in a single continent, but a little elevated above the sea level, and in that case but a little subsidence would have submerged the whole of it.

"But this is not a strained hypothesis to which Bible expositors are driven in order to defend the book. We are not obliged to suppose that the deluge covered all the earth. The object was to drown the race, and there was no occasion to roll the flood beyond the regions that the race had covered.

"True, the scriptures say every mountain under the heavens was submerged, and so they say, and without any falsehood, there went out to see John the Baptist 'Jerusalem and all Judea, and all the region round about Jordan.' And we say after a snowfall in Chicago all the earth is wrapt in a wintry shroud, and yet at the very time there may be flowers blooming beneath soft skies in the sunny South. Nobody misunderstands such language, and nobody would misinterpret it if it were anywhere else than in the Scriptures.

"If the flood were only coextensive with the locality then inhabited by the race of man, then all the imaginary difficulty as to the sufficiency of the ark's capacity vanishes in a moment. Only the skeptic still makes merry over what seems to him the impossibility of one man's collecting so miscellaneous a menagerie under a single roof. And yet, how absurd such incredulity in the presence of facts with which all men are familiar!

"No valid argument from reason, science, or philosophy can be urged against the acceptance of the record of the Noachian deluge as veritable history, and yet it is more than history, for it is far-reaching typology and prophecy—for it was a profoundly significant foreshadowing of salvation by Jesus Christ—in whom, safely sheltered, they who have fled for refuge to the hope set before them in the gospel pass from the old world of sin and sorrow and condemnation and death, to a new life, glorified by the rainbow of God's covenant of mercy, and beautiful with the fruits of righteousness and peace."

THE BODY AND THE MIND.

In his article on "The Best Thing in the World," Rev. Charles H. Parkhurst discusses with forceful emphasis, physical development, and lends point to his argument by scintillating epigrams, some of which are here given:—

Asceticism and debauchery are companion branches sprung from one stalk.

Fidelity to physical conditions is the first thing for a man to think of who has any ambition to be a personal success, and not only the first thing for him to think of but the thing for him to seriously continue thinking of.

Those various anomalies of intellect classed under the general term of insanity have their grounds in some abnormal condition of the physical organism.

Climb high as we like our ladder will still require to rest on the ground; and it is probable that the keenest intellectual intuition, and the most delicate throb of passion would be carried so far, be discovered to have its connection with the rather material affair that we know as the body.

It is an interesting fact that all of those to whom Christ made his revelations were out-of-door men—men, therefore, presumably whose anatomy and physiology were not of a kind to interfere confusingly or becloudingly with their apprehension of the realities tendered to them.

Temperament is almost as important a factor in opinion as is the mind itself, and temperament is an affair of the body.

A NEW COLONY.

A PARTY of twenty-one Dunkards with their families are to move from Anderson, Indiana, to North Dakota in June, to found a model Dunkard colony. Two thousand acres of land have been purchased, and each family will have an allotment of about eighty acres for farming purposes. The houses will be built to form a village, and a fine church will be erected. The laws of the State will, of course, be observed, but the colony will also have a code of its own. Each member will be required to set aside a certain portion of all that he has for the support of the church and the colony as a whole. The intending emigrants are all well educated and thrifty.—*Information.*

REUNION NOTICES.

To the Saints and Friends in Minnesota and the Dakotas; Dear Brethren and Sisters:—Every week brings us nearer the 20th of June, at which time we are to meet at Fergus Falls, Minnesota, to hold a reunion. Are we all getting ready for the occasion? Remember the new tent, and all contribute, as requested in the other notice.

We want this meeting to be a success in every particular. President Joseph Smith and Bishop E. L. Kelley will be with us. Bro. A. H. Smith, missionary in charge, with all his assistants will be present to break the bread of life and feed the hungry souls of men with the heavenly manna that never gets old nor becomes stale to the lover of right doing. The committee has secured the services of Sr. Arra Way to preside at the organ, she to select her assistant and also chorister.

Please come and assist us in the effort to save mankind and to have our own spiritual strength renewed. The committee will see what board can be had at and report in due time. Hay and straw will be on hand at prices to suit the times. Those wishing to camp in tents and who have not purchased their outfit will do well to write E. A. Nunn, Lock Box 175, Detroit, Minnesota, and get his prices on tents.

Dear Saints, will you please come to our aid in purchasing the new tent, as it will be but a small amount apiece. Let all cast in their mites and the good Lord will bless it to our good. Send all money to W. W. Gould, Battle Lake, Minnesota.

Come one and all to the great reunion of God's people at Fergus Falls, Minnesota, on the 20th day of June, at ten a. m.

Yours in bonds of truth,
I. N. ROBERTS,
Secretary of Committee.

LAMONI, Iowa, April 22.

"The Priest of the Eucharist and his Apostolate" is the title of a paper, with illustrations, by E. Lummis, in the *Catholic World Magazine* for May, relating to the foundation of the brotherhood of Perpetual Adoration.

Arizona and its strange flora and fauna are vividly described by M. J. Riordan in the May number of the *Catholic World Magazine*, in a paper headed "Where the Sun Shines Bright." Some curious illustrations accompany it.

If You Intend to Attend
THE
GENERAL CONFERENCE
OF THE
M. E. Church, at Cleveland, Ohio,

May 1st to 31st inclusive, why not use the
NICKEL PLATE ROAD.

ONE FARE FOR THE ROUND TRIP

For that occasion has been authorized and tickets will be on sale April 29th, 30th and May 1st and 12th. For routes, rates, timetables, etc., address

J. Y. CALAHAN, General Agent,
111 Adams Street, Chicago, Illinois.
No. 80.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, May 6, 1896.

No. 19.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 6, 1896.

PRESIDENT JOSEPH SMITH'S ADDRESS TO THE MINISTRY.

WE give herewith the address of President Joseph Smith to the ministry at the late Kirtland conference:—

There is a difference among the elders in the language used in administering in the rite of confirmation by the laying on of hands. While we would like to have a unity of thought and understanding regarding this rite brought about, I do not wish you to take what I shall say as a criticism upon any one of you; as I have only the good of all at heart.

The church which our ministry represents is the Reorganized Church of Jesus Christ of Latter Day Saints; hence those confirmed by them are confirmed into that church. Some use the term "Church of Christ;" some, "Church of Jesus Christ of Latter Day Saints;" others say, "I confirm you into the Reorganized Church;" varying in terms in confirmation as in their prayers; though Jesus said, "After this manner pray ye," etc.

I suggest that in the administration of laying on of hands for confirmation those who administer in the rite confirm those being administered to "into the Church of Jesus Christ of Latter Day Saints, as the same has been reorganized in these last days by the command of God."

Again, some elders say, "We lay our hands upon you to confirm you." It is understood that that is what is intended to be done by such administration; hence, in the language of another's criticism made elsewhere, and of which I heard an elder speak at this conference, I suggest that the elders avoid the terms, "We lay on hands to confirm," and adopt the terms, "We lay hands upon you and confirm you," etc.

Again: I have noticed, and doubtless so have you, that some elders while administering in this rite, from the lack of thought, or because of embarrassment will address the candidate and the Lord alternately, and sometimes so often and so markedly as to provoke confusion in the minds of those present and listening; sometimes causing unfortunate comment. I suggest that anything to be said to the candidate be finished before using the name of or addressing the Lord in the necessary prayer of confirmation.

There is no act that we perform as ministers of Christ that is so solemn as the laying on of hands for the conferment of the rights of membership in the Lord, and the bestow-

ment of the gift of the Holy Ghost; no act in which we should be so careful in word and conduct as in this administration.

The Apostle John in one of his epistles shows that the Father and the Son, and the Holy Ghost are one, and bear record in heaven, of that which is done on earth by those authorized to represent the Lord and administer in the rites of the gospel in accordance with the royal call and commission; and that the Spirit, and the water, and the blood bear witness in earth; and that these three agree in; that is, that whatsoever is done on earth in accordance with the command and will of God under the administration and direction of the Master is borne witness to on earth and recorded in heaven; the Spirit bearing witness below and record above; the work being one in earth and in heaven.

When brethren find themselves embarrassed when administering in laying on of hands, or even preaching, the best method of procedure is to go slow, pausing in speech, so far as can be without attracting undue attention, until the embarrassment passes, and then proceed with the work in hand. This is much better than to blunder along in an embarrassed condition, in which one is liable to make a great mistake.

The ordinance of baptism is one in the administration of which the greatest of care should be observed; every detail of the performance of the rite being carried out with a view to the utmost demands of propriety and the sense of solemnity that should always attend so sacred an ordinance.

The greatest care should be taken that nothing should occur calculated in any sense to mar the beauty and grandeur of the ceremony. Especially should this be the case in the baptism of those who are by nature timid, nervous, or afraid at the sight, or by the contact with water.

A few general rules, if remembered and observed, will greatly aid the elders in administering this rite. One is, that every part of the person being baptized should be fully immersed. If one is too hastily immersed, it is possible that the water may not come in contact with the whole body. The immersion should be carefully and deliberately performed; the administrator holding himself in control, as well as the candidate. A too hasty putting the person being baptized into and raising him out of the water, though it may splash the water over the head, face, and arms, may not be such a covering in the water as the nature of the rite demands.

Another rule is, that the administrator should enter the water with the candidate. The church has provided by conference action that baptisms performed where the candidate only is in the water, are not valid baptisms. The Scriptures say that John and Jesus both went down into the water. One brother was

made to say, in the reporter's notes of yesterday, that it did not make any difference when one was baptized whether it was in water, beer, or wine, in which the person was baptized, the virtue being in the obedience to the command, and the immersion of the body in the element used. I do not know whether our brother was correctly reported or not, but this is sure: Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To us it is water, and not wine nor beer. The Book of Mormon and Doctrine and Covenants both teach this; and I fully believe in it, as it seems essential to the beauty and efficacy of the design of the rite.

When I get so old that I am afraid to get wet in attending to the ordinance of baptism with the one I baptize, I will yield that work to a younger and more capable man.

In regard to the manner of baptism. When I was a boy, I witnessed many baptisms. I saw the elder have a handkerchief tied around the waist of the candidate, or a belt was used. The elder took hold of this handkerchief or belt, as a help to raise the candidate from the water. The candidate would clasp the arm of the administrator. I have seen some of those thus baptized, loose their hold, and struggle in an unseemly way; the hold on handkerchief or belt fairly balancing the person being raised from the water, and a difficulty be experienced in raising them to an erect posture.

Unless the hands of the one being baptized are kept closed, and held by the administrator, they are apt to struggle and break away from the hold. The natural tendency of one strangling or gasping for breath, after immersion is to turn to the one baptizing, to grasp him. If the administrator has a firm and steady grasp upon the hands of the candidate, he can prevent much or all of that struggling, and will thus avoid any disturbing accident, or display of the person.

Before going into the water to baptize ascertain for yourself how deep and where the best spot for the purpose is. Then taking the candidate into the water to a sufficient depth, have the candidate clasp his own hands with fingers interlaced, then clasp the closed hands from the under side with one hand, which will enable you to hold the hands securely. After saying the formula, raise the hands to under the chin of the candidate, placing your free hand at the back of the neck; then place the head, hands, and person of the candidate wholly under the water. In raising the candidate up, all that is needful is for you to tip the head forward and raise both yourself and candidate to an erect position. The very natural tendency of the candidate is to rise, and it is a very easy matter to raise even a heavy or partly helpless person in the manner here stated.

It is well to learn to baptize, right or left

handed, as it is better in baptizing to always have the candidate between the administrator and the audience, the administrator thus facing the audience. In baptizing in running water be sure and immerse the candidate with the head up the stream. The current will thus help to keep the clothing from becoming disarranged, and also aid the baptizer to raise the baptized to an erect position.

Some persons are subject to timidity and fright, and those who are easily frightened in approaching the water and going into it to be baptized should be carefully treated so as to create confidence in the administrator and overcome their nervous dread. To do this the elder should have confidence in himself, and, by his calm assurance, create like confidence in the candidate. To illustrate: I knew a sister who had been baptized into the church and lived as a member for eighteen years, and had never let her husband know that she had been baptized or belonged to the church. At length her husband died, still in ignorance of his wife's connection with the church. From long continued poor health she had become extremely nervous at the sight and sound of running water, being under the necessity of sitting down in the bottom of wagon or buggy and covering her head when crossing a stream of water. Several years after her husband's death she attended a meeting at Bro. Rogers', near Fox River, Illinois. She desired baptism, but expressed great dread of the water. I tried to reason with her, and finally told her that there would be baptism the next day at the ford, and that if she desired baptism, and would come down to the ford and give me her hand at the water's edge, I could baptize her and she experience no ill effects from her nervous trouble. She promised to come, and I assured her I would so manage that she need have no fear of the water. She came with her daughter, and stood among others on the water's side. After I had baptized several persons, I walked up to her without previous warning and said to her, "Come," looking her quietly in the eyes. She put her hand in mine, and walked with me into the water as quietly and trustfully as a child could trust a father. I baptized her, led her to the shore, and there left her, she having neither sighed nor shown any other sign of nervousness or dread. She afterwards told me that it was a great wonder to her that she was not in anywise afraid or disturbed; and seemed to be a little bit in awe of me because of the influence I had exercised to prevent her from being so disturbed. All I had done was to get her confidence in me as a servant of the Master.

Now there is another thing: In prayer service, and in leading a prayer meeting it is not uncommon to hear an elder say, "Now friends, do your duty, don't go away until you have borne your testimony. Be brief, don't occupy too much time." I remember once hearing an elder who took twenty-five minutes out of the possible hour and a half allotted to the prayer service, in telling the audience to do their duty and exhorting them to be brief. It is certainly want of thought that will cause an elder to so occupy

the time of the many assembled on such an occasion. If a man has anything to say let him say it at once, and be done with it. Don't say, "I want to say," so and so; but say the thing wanting to be said. There are two hundred people here, now suppose it was a prayer and testimony service. If each were to speak one minute it would take two hundred minutes, or three hours and twenty minutes; if two minutes each it would be six hours and forty minutes; if one occupied five or more minutes, it must cut off a great many from speaking at all. It makes me nervous for a presiding officer to say to a congregation like that, "Let every one speak, or pray; you will be under condemnation if you go away without bearing your testimony," when he knows that it is impossible, if he will only think what he says. Elders will say, "Now, do your duty; all of you speak. If you do your duty all will be blessed." If under such injunction each of two hundred people should take five minutes how many hours would it take when such two hundred people were present? If you stop to think you will not tell two hundred people to get their testimonies into an hour and a half of time.

There is another thing that is worth speaking of, though I sometimes am guilty of it myself, and that is the using of slang phrases in the stand in preaching, and among the Saints. Anything that will reflect on your standing as ministers of the gospel and detract from your usefulness, should be avoided. To illustrate this: I once used in the stand before an intelligent audience the expression, "I can't see it." It was at one time a very common slang phrase. It caused me great mortification at the time, and I was severely rebuked by my feelings for my carelessness in using it as I did.

I think we should cultivate the faculty of expressing our thoughts as directly and as neatly as possible.

While I do not want to be over nice or hypercritical, I do think that we should not drive people from us by our ill manners and uncouth speech, but draw them to us by the exhibition of kindness of manner and attractiveness of speech. I believe in making one's self understood by the use of proper emphasis and gesture; but if a speaker drives his hand down on the stand so hard as to make the church ring, and in such way that those listening cannot hear the closing words or sentence of what he has said, I think it is a very unwise thing to do. To illustrate: A good old Scotch lady was asked how she liked the new minister. To this she replied that she did not like him as well as she did the old one; for the old one "had not been there three months until he had danged the insides out of three Bibles," referring to his habit of pounding on the Bible lying on the stand, with his fist. Any such emphasizing sounds are liable to cause the hearer to lose the force of the passage intended to be emphasized by confusing the hearing, thus losing the sense of what is said.

In all services, of whatever kind, always take thought and cognizance of the conditions, and strive to see to it that all the preliminaries have been arranged in such a way

that nothing shall be likely to occur to disturb the solemnity of the occasion, or mar the beautiful effect of any ordinance that may be engaged in.

We witnessed the baptism of a number of young people to-day. It was a pleasing and impressive occasion. I remember once standing by the waters of a milldam in which I had baptized some sixteen persons, when a brother brought his little daughter to me for baptism. She was quite small, like one of those baptized by Bro. Bond; so small indeed that I hesitated. However, I asked him her age. She was over eight years. I then asked him whether she had been instructed in regard to baptism; he answered, "You can question her." And I did; and was astonished at the answers to the questions I asked of her. She gave correct replies in regard to the mission of Jesus, his death, the object and result of baptism. I was constrained to say as did one of old, "Can any man forbid water" that she should not be baptized? I baptized her, and she grew to womanhood, filling her place in the church and society, as a Christian should.

APPOINTMENTS BY THE PRESIDENCY.

By action of a Council of the President, and Brethren A. H. Smith, Herman C. Smith, J. W. Gillen, Joseph R. Lambert, and Joseph Luff, and the Bishop; Bro. Joseph F. Burton, of San Benito, California, was appointed to the Society Island mission, to take charge. It is expected that Bro. Burton, will as soon as practicable, proceed to the islands and enter upon the active discharge of his duties as minister in charge.

Bro. Burton was appointed to the Pacific Slope mission at conference; but subsequent information and consideration seemed to make it needful that some one be sent from the States to the Islands, and Brother Burton consenting to go, he was chosen and appointed.

We request all who may be affected by this appointment, to aid Bro. Burton in the needful provisions in getting ready to go, and to assist in the prosecution and success of the mission.

Efforts will be made to get Bro. James B. Price, of Oakland, to take the field in the Pacific Slope mission in place of Bro. Burton.

Bro. T. J. Sheldon, of Rock Island, Illinois, has been appointed by the Presidency, Elder F. G. Pitt, missionary in charge concurring, to labor in the Northern Illinois field. His address is No. 2512, 8½ Avenue. Bro. Sheldon is a young man, and we be-

lieve will make a good record in the field, if he continues humble and faithful, as he now gives promise to do.

Bro. Henry C. Smith, of Lamoni, Iowa, has been appointed by the Presidency, Elder Alexander H. Smith, of the Twelve, missionary in charge, concurring, to labor in the Wisconsin field, with headquarters at Rhinelander, Wisconsin.

Bro. Smith expects to get into his field at an early day.

WE are receiving letters from all over the country, written by elders and members of the church, expressing the greatest sorrow for the death to the life of earth of Bro. W. W. Blair; and containing assurances of the deepest sympathy with the President, the family, and the general ministry among whom the official life of President Blair was passed for so many years.

To the writers of these letters of condolence and sympathy we join the family of President Blair in returning the sincerest thanks; because the earnestness and sincerity of these assurances of sympathy are known to convey but faintly what the Saints so universally feel in this visitation of death.

Memorial services have been and are being held in various branches, in which the grief-stricken ranks of the Master's forces gather and publicly express their grief at the loss from the field of one so long tried, so faithful, so true. As expressed by Bro. James Crabb, himself no laggard soldier of the great army:—

One of our very best soldiers has left the earthly ranks to join the heavenly throng; and who will stand in his stead; that remains to be seen. God alone can give the needed help. Let us not mourn as those who have no hope.

One of these letters, written to Sr. Blair by Sr. S. C. Good, of Chicago, at whose house President Blair spent his last night of earth-life and ate his last meal, is a kindly worded epistle descriptive of the visit; and giving some of the details of how President Blair was attacked and how cheerfully and manfully he bore his distress. This letter Sr. Blair permitted us to read; and in a note accompanying it, says:—

I am very grateful to all the dear Saints that have written me expressing their sym-

pathy. A friend in need, the Lord has given me peace.

So may the same loving Friend give peace to all. Blessed be his holy name.

TWO OF A NAME.

A BROTHER sends us a clipping from a New York City paper stating that a "Mormon mission" has been located in Brooklyn, of which Elder Samuel W. Richards, of Utah, is the presiding genius; and that Elder Richards was acting under the "direct authority from Joseph Smith, the present head of the church." From this clipping we excerpt the following:—

Joseph Smith the present successor of the prophet and head of the Mormon church, has within the last few days paid a visit to the Brooklyn mission in his official capacity. He expressed himself as being more than pleased with the success of the work, and in an interview made some interesting statements in regard to Mormonism and the followers of the prophet.

He said: "There is absolutely no truth in the rumor that we are sending converts from Brooklyn to our settlements in Utah and Mexico. We already have a large population there, and it is constantly being augmented by arrivals from Europe, where we have a number of missionaries. Our mission in Brooklyn is a permanent one, and as converts are gained in other parts of the east more missions will probably be started.

"Of one thing be assured: We, as Mormons, court the fullest investigation. There is no secret about our professions of faith. Polygamy is now contrary to the laws of the United States and is no longer a necessary part of our faith. We believe as those of the Christian church in Jesus Christ and in his commandment that 'Ye shall have faith in his son Jesus Christ.' From the scripture we learn that we must believe in God and worship him in the name of Jesus Christ if we wish to be saved."

It may possibly mislead some, this confounding of names; as, if it should be thought from the reading of this notice of this mission of the Utah Church in Brooklyn that Joseph Smith, the son of the Palmyra Seer, the present head of the Reorganized Church of Jesus Christ of Latter Day Saints, had been in Brooklyn making statements to reporters of the New York press, it would be a great mistake, as this man has not been in Brooklyn for several years, and has had nothing to do with directing Elder Samuel W. Richards in his work there.

The mistake is not hard to understand, for the Patriarch Hyrum Smith, had a son whose name is Joseph Field-

ing Smith; and it is possible that this man, who is one of the presidents of the Church in Utah, may have been in Brooklyn, on this mission affair, (though we doubt it,) and careless and uninformed reporters could easily misunderstand how to discriminate between the two Joseph Smiths. This Joseph F. Smith is our cousin in the flesh; a man of brain and push; thoroughly in touch and sympathy with Utah's religion and philosophy, a man of considerable ability and standing in the State of Utah. We hope that President Joseph F. Smith will not take umbrage if the news reporter mistook him for the son of his uncle rather than of his father, if such mistake was made.

The Saints will do well to remember that there are two Joseph Smiths, connected with this so-called "Mormon movement" as leading men; one, the son of Joseph Smith, the Palmyra Seer; the other, the son of Hyrum Smith, the Patriarch, the brother of the Seer. The name of the first referred to is Joseph Smith, who is president of the Reorganized Church of Jesus Christ of Latter Day Saints, and resides at Lamoni, Decatur County, Iowa; the other is Joseph F. (Fielding) Smith, is second counselor to Pres. Wilford Woodruff, and one of the three presidents of the Church of Jesus Christ of Latter Day Saints commonly called "Mormons," and resides in Salt Lake City, Utah. By remembering this it will be easy to understand allusions like the one made in this notice of the Utah mission in Brooklyn.

CARPENTER ORDERED TO LEAVE.

BRINTON CITIZENS ANGERED AT HIS DEFENSE OF LATTER DAY SAINTS.

BRINTON, Mich., April 24.—Brinton has a congregation of Latter Day Saints, or followers of Joe Smith. Joseph Musser, of Boyne City, gave a series of lectures here, attacking their teachings, and Elder J. A. Carpenter, of Beaverton, replied, roasting other denominations, especially the Roman Catholic. The angry people at once sent Carpenter a written notice to leave the place before the setting of another sun or suffer the consequences. There is trouble in several homes on account of religious differences.

The foregoing notice is cut from the Kansas City *World* for April 24.

We sincerely hope that if Bro. Carpenter was ordered to leave Brinton, it was not for abuse heaped upon

any other denomination; though we can readily understand how a moderate comparison of statistical information concerning defections from grace in the churches as contrasted with the Saints would be construed into abuse. It is not pleasant for mud slingers to be met with their own weapons. We hope the alleged reason for ordering Bro. Carpenter to leave Brinton is a mistake, or a misstatement.

QUESTIONS AND ANSWERS.

QUES.—Is any officer in the church warranted in teaching that if a member has not received the Holy Ghost after baptism that said member should refrain from partaking of the sacrament until he received the Holy Ghost?

Ans.—The sacrament is the right of all baptized believers; and the right to partake of it accrues to all without the reception of the Holy Ghost as a prerequisite qualification. Anyone who regards the church as the "Lord's body" is entitled to partake; and no one should teach to the contrary, as we believe. We should therefore answer the above question, No.

Q.—Are the prison to which Christ went to preach to the spirits, and the paradise of which Christ spoke when he said to the thief, "This day shalt thou be with me in paradise," one and the same place? and do the spirits of the Saints, the spirits of the good and the bad, all go to the same place?

A.—We understand them to be two separate places; the one, the place where the spirits of the bad and the wicked go to wait the lapse of time decreed and the divine pleasure of God, and called the prison; the other, the place of rest, contentment, and hope, to which the spirits of the Saints and the good go to wait the transpiring of events that shall bring in the resurrection of the just and the millennium, called paradise, place of rest.

WOMEN will not be admitted as delegates to the next General Conference of the M. E. Church, according to the following:—

CLEVELAND, O., April 23.—Women will not be admitted as lay delegates to the big Methodist Episcopal General Conference which meets here next month. Word was received here to-day that the North Dakota conference had voted against the admission of women. This conference was the last one to vote on the question and as a result the proposition has met with defeat.

In a cold prayer meeting the back seats are the warmest.

EXTRACTS FROM LETTERS.

BRO. W. S. PENDER, Dispatch, Kansas, March 30:—

I enclose you herewith an "interview" which you are at liberty to publish in *Herald*, or make any other use of you wish. Thought it might be of some value. Major Brooks is a man of considerable influence; is very liberal in his views, and is a friend of ours. If you publish the interview, please send him a copy of the *Herald* containing the publication of it. I begin a seven nights' discussion here (Chandler schoolhouse) to-night; four nights, two hours each night, on Book of Mormon; three nights on Campbellite Church. My opponent's name is Rev. F. Osborn. He appears to be a gentleman. Will write results later.

Bro H. P. Curtis, laboring in Texas, secured an excellent notice of the work of the Reorganized Church in the *Daily Express*, of San Antonio, for April 26, of which Franklin Price was the writer. Bro. Curtis seems to be quite alive in the work; in a note accompanying the papers he writes:—

I am well and busy striving to put this work where it belongs. "Hail the day when success shall be complete."

Bro. M. H. Bond, St. Louis, Missouri, April 29:—

Returned yesterday from conference via Michigan. Spoke in Grand Rapids seven times. Good audiences; excellent interest; the work should be looked after by a first-class man. Bro. Grant expects to return soon. He has done a good work there.

EDITORIAL ITEMS.

PRAYER is requested for Sr. S. E. Olson, of Newell, Vista County, Iowa, who is afflicted and in need. Request sent by her sister, Sr. M. A. Wilcox, of Blake Mills, Ohio.

Sr. Alice M. Joslyn, of Greenbush, Michigan, writes that her aunt, Mrs. Thomas Horne, living at Plympton, near Warwick, West Ontario, not far from Watford, would like to hear the gospel. She requests some of the ministry to visit that locality and call on Mrs. Horne.

Brn. J. C. Clapp and A. Haws left Lamoni for their fields of labor on Wednesday, the 29th. Bro. J. F. Burton left for California, via Independence, Missouri, on Thursday, the 30th. Brn. I. N. Roberts and E. A. Stedman left for Minnesota the same date. Bro. Columbus Scott went to his field in the Des Moines district on the 2d inst.

Bro. B. F. Ordway has an advertisement of a cure for the tobacco habit, with which he says he has

reached results for good. Those who have failed to find deliverance from the habit may find just what they need in this remedy. Others testify to its effectiveness in freeing them from tobacco slavery.

Bro. A. B. Moore, who has been laboring in Texas for the past few years, is at Lamoni, en route to Montana, where he will locate for a time.

Five persons were killed, three fatally and seventeen badly injured, and great destruction of property caused by a cyclone in Clay County, Kansas, on the 25th ult.

Wind and rainstorms caused much damage to property at and near Waterloo and Grinnell, Iowa, and Sheboygan and Marinette, Wisconsin, April 29. Severe storms attended by similar damage were reported from Nebraska, South Dakota, and Northern Iowa, on the 28th. The little town of Ephiphany, South Dakota, was entirely destroyed—not a building escaped.

The Herald Office has received several public documents lately sent by the Hon. W. P. Hepburn, Congressman from the Eighth District, of Iowa. Mr. Hepburn has shown himself to be quite friendly to the people whom the HERALD represents, and has our thanks for several acts of kindness, which will long be remembered.

Mothers' Home Column.

EDITED BY FRANCES.

"I look forward to the time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something when I am falling."

DON'T SCOWL.

WE have many times met with people whose faces would have been beautiful if they had not been disfigured by scowls. It was never designed by the Author of our being that we should thus disfigure ourselves. We will boldly repeat it, it never was. Beauty is one prominent characteristic manifested in all his works, and we believe that it is pleasing to him for us to retain our beauty, and especially the beauty of a pleasant expression, and thereby prevent the formation of wrinkles and scowls. We should never cover them up by the use of cosmetics and dyes, but by refraining from all habits that prematurely cause them, such as drawing the face unnecessarily in laughter, and yielding frequently to irritable impulses, and letting them settle into a chronic state instead of rising above them. The emotions of the brain and heart are photographed on the countenance, and those who give attention to

our expressions can readily know what kind of emotions we have generally indulged in. They will as surely leave their peculiar impressions on the face as a potter's instruments leave their impressions on the clay.

We have often been surprised, and sometimes disgusted, to see young people excessively indulge in scowls when there was no cause, only, perhaps, some little wish was not favorably met. We expect time to leave its impressions on our faces as well as on all matter, but we do not think that it is our duty to unnecessarily assist in the matter, for in all probability he will perform the work as soon as we are prepared for it.

What is more beautiful than a fair countenance? It matters not if one's features are plain or a little irregular, if they wear smiles they will soon become attractive and even beautiful.

"I feel so sad, so disappointed, so vexed, or so sick," says not only one but many. "I can't help scowling, and I'm looking prematurely old in spite of myself." But if the minister and his wife or any friend you consider a superior should call, your scowls are laid aside, only the footprints are visible. By all means one must appear amiable in the presence of company, if she is irritable in the family the remaining portion of the day: so says, or so acts, custom. The destiny of all the powers of the mind and the body are controlled by the will power, as much as the destiny of the ship and the cargo are controlled by the helm. O, if we could keep a steady helm all the way through the voyage, as well as on particular occasions, how much better our lives would be!

Let us not store away our smiles for visitors and public assemblies, but bring them out and use them for family benefit, and in a short time the twinkle of cheer will make bright the countenance as the stars brighten the blue expanse of the firmament. Shopkeepers always exhibit their articles of trade; in like manner our words and expressions exhibit our goods within, and that, too, in an honest manner, whether we will it or not.

SR. ALMIRA.

P. S.—I am of a nervous temperament, but do not wear scowls, so can conscientiously preach on that subject.

ALMIRA.

LITTLE DUTIES.

"TREAD not upon the flowers while reaching for the stars."

How many, many times has the force of that quotation been realized when we review the past and see all the blessings and opportunities we have allowed to pass unnoticed.

Human life is nothing, except as the years, months, days, hours, moments, and even the little seconds have been made great by the accomplishment of their required duty. Each moment of life has some duty which man must perform in its proper time or suffer the disastrous results in the time yet to come. The greatest victories have not been gained by unusual brain power, but by persistence. The most successful man in life is the one that realizes the necessity of doing each duty in its proper time and place. It matters little how great energy a man may possess, if

he works only "by fits and starts" he can accomplish little in comparison to what he could do by steady, methodical work. It is the man that never rushes and never lags behind that does the substantial work, and in the end finds a glorious result of his tireless labors.

A little thought convinces us that this is as true of the spiritual as of the temporal work. It is the little things, moment by moment, that build or destroy the perfect character. Those who have succeeded in attaining this character are those that have had their eyes ever open to the little duties and the golden opportunities lying about the pathway of life. Others we see traveling along life's highway with their eyes turned always to the rear. They are the ones that see nothing in the future or the present, because they look so obstinately into the past and cry, "O, had I only known what blessings and rare opportunities were mine, I would have appreciated them while I had them." But still they prefer to march on with their faces to the rear, rather than to look into the future and gather those fair flowers as they come, hoping always and trusting that God will deal kindly with them.

There are others also that journey onward with their faces turned skyward—they see the stars and all the countless beauties of the heavens, and believe earthly things too insignificant for their use, so spend their time in a vain endeavor to pluck the stars in time to ornament their crowns in eternity, and have no knowledge of the beautiful lilies being trodden beneath their feet, or the little children about their pathway that gather the lilies.

We see about us on every hand the little opportunities for a word of cheer to some one, and these little things are considered of no account. Ever before the eyes like an endless panorama pass the want and misery, crime and shame of human life. There are those that are starving for bread and dying for spiritual food, each and every one a brother or sister in God's great family, yet there is no one to relieve their misery, cheer the darkened life, or point the wayward soul to the love and mercy of Heaven. Man knows not the law of mercy while he still spurs to fill his idle moments in an effort to lessen their burdens or brighten their gloom with a knowledge of a better life. Many of these are the little duties that lie around our pathway, and being well performed, some prove of great consequence while others seem to yield no result, but nevertheless we are doing our duty and plucking the flowers as we travel onward.

I can well remember my experience as a child gathering the early spring flowers. I did not wish to spend my time picking each solitary flower I found, but was ambitious to go further where they would be found in abundance, and often I would be disappointed by finding no more. But the bitterest part of it all was to know that I had no time to go back and gather the single ones, but must go without my bouquet, when I might have had one had I not been so greedy to find them more plentiful elsewhere.

The disposition of the child is often found in the man or woman. We forget the daily blessings in longing for something greater, and lose sight of the little duties in hoping by one great bound to form a character that will be honorable before men and acceptable to God. We forget that the character is the result of long years of patience, self-crucifixion, and a loyalty to the smallest duty of the shortest moment, and would we have a perfect character we can hope to gain it by no other means than this. If it require all of man's life, he has done well if he builds his character thus, with every element in its proper place, and he can lay down his tools whenever his Master may call, with the consciousness that he has done his best.

AGNES KECK.

PEORIA, Illinois.

THE SILENT BELL.

IN an interesting volume, "Notes of Travel in Northern Europe," the author relates that when seven or eight hundred feet under ground in one of the mines of Falun, Sweden, the sound of a muffled bell attracted his attention and excited his curiosity.

What was it for, striking every moment? It meant that all the pump works were in order; for if any of the long pumping arms should get out of order that dreadful bell would cease to be heard, and by its silence give the necessary alarm, the cessation of sound proving a more striking warning than the clanging of gongs or the clash of trumpets.

There are many places where silence is ominous, and should create alarm. There is the silence of conscience, that warning voice which God implants within the soul. Once conscience was heeded as the voice of God, but it has been disregarded, neglected, forgotten, and at last the bell strikes no more; all is silent; but it is the silence of danger, and should alarm the careless soul.

This is the silence of enmity; when foes have ceased threatening and denouncing, and with smiles and composure have gone quietly to work to accomplish some deadly purpose. Their silence is like the silence that precedes the tempest or the cyclone. By and by the cloud will burst. Woe to him who has been unwatchful or is unready for the worst.

One night in the summer of 1882, while crossing the Atlantic in the steamer Hanoverian, while lying in my stateroom, there came a sudden hush. The screw of the steamer, which had been steadily revolving day after day and night after night, suddenly was silent. The steamer had stopped in mid-ocean, hundreds of miles from land. There were some twelve hundred souls on board, besides the sixty-five little lasses and laddies from the orphan homes of Scotland, who were in our especial charge, and in the case of disaster there was abundant reason for care, if not for anxiety; and the silence that reigned was sufficient to awaken concern.

We hastened on deck to see what was the matter. We were among icebergs! Looking here and there, there were not less than a dozen of the monsters around us. Grand, massive, majestic, they lifted their icy forms on the right hand and on the left; and if our

new iron steamship should strike one of them it would crush like an eggshell against the mighty mass.

But no harm came to us. The God of the sea and of the land was guiding our way, and the God of the fatherless, whose mercies we sought in song and prayer and praise, morning by morning and evening by evening, watched over the wanderers on the sea, and a path was cleared before us. The vessel did not need to turn to the right hand or the left, but went straight on its way till the danger was passed; and so in due time we safely reached our haven. But we did not soon forget the sensations of that hour when we were alarmed by that portentous silence, and aroused to a sense of impending danger.

Let us be warned by silence, and let us learn to beware of the cry of "Peace, peace, when there is no peace;" and remember that silence may sometimes be more ominous than tumult, and that the dangers that steal on so quietly and unperceived are often greater than those of which we are forewarned by tumults and alarms.—*Selected.*

PIGEON, Iowa.

Dear Sisters:—While reading the letters in the Home Column I felt impressed to send in my mite if perchance it should help others as others have helped and strengthened me. I love to read the letters from my sisters, for they cheer and help me when I am sad and cast down and need a word of cheer. I will relate a dream I had some time since. I had been sick for some time, and after retiring one night I was told in a dream to write to the Sister's Prayer Union, which I did, and I got well as soon as I wrote, and was told to pray for the gift of prayer and faith to be healed and I would receive a testimony for myself. I ask your prayers that I may be worthy of such a gift and that I may overcome all my weakness, for I feel there are none so weak as I am. I desire patience and wisdom to teach my children in the fear of the Lord that they may accept this latter-day gospel.

Your sister,

L. C.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SPECIAL request for prayer is made in behalf of a dear sister who is afflicted in mind, that the Lord will heal her of the sad affliction.

Sister R. C. Barmore, of Oakland City, Indiana, requests your faith and prayers in her behalf that if it please God her health may be restored.

Sister Harriet A. Agan, now of Allegan, Michigan, asks that the members of the Prayer Union make special supplication in her behalf. She is past the threescore years and ten, and is also very feeble. Her wish is that she may feel and realize the blessing when prayers are offered. She has not been privileged to hear a sermon during the past ten years, but she holds to the gospel of Christ with firmness.

Sr. Lydia, of Pigeon, Iowa, requests your prayers and faith that if it is the Lord's will she may be healed of affliction.

Letter Department.

WEST PULLMAN, Ill., April 30.

Editors Herald:—We had the pleasure of organizing a branch here last evening, to be known as the West Pullman branch. Priest George Henley was chosen to preside. Brn. Francis Earl and R. N. Burwell were chosen priests of the branch, Bro. H. Morgan was ordained and chosen teacher, and Bro. James King was ordained and chosen deacon. Bro. A. Bowers formerly of Plano was elected secretary, and Bro. Burwell, formerly of Bay Port, Michigan, treasurer. An excellent spirit prevailed. The Spirit bore witness to the divine calling of the two brethren ordained, promising them blessings, providing they were faithful. Brn. Henley and Earl have been holding meetings here several months. They secured a good store building fitted up neatly, purchased an organ, and are now nicely situated for doing a good work.

The Plano Harvester Works are located here, and a number of the Plano Saints have moved here and work in the shops. Several good people have recently been baptized, others are very near the door. We hope to hear good reports from this branch in the future.

The work in Chicago we think is doing as well as we can reasonably expect. Three have recently been baptized; others are investigating and expect to unite soon. The workers are encouraged and feeling well. The drones, of course, are expected to grumble. Fault-finding is generally the mission of those who do nothing, not only in Chicago, but wherever they are found; hence we expect nothing better from them. We are very thankful therefore that this class is not numerous with us. Our cause is well named a "work;" and to enjoy it one must be active; and in our branch we have good active workers—those who are willing to work and make sacrifice. Upon this class the prosperity of the work depends.

I am preaching, nights, at Pullman this week. Next week I expect to visit De Kalb and Plano, the week following Rock Island and other points in the Kewanee district till the convening of Kewanee conference which I hope to be able to attend. Northern Illinois is a big field for just two missionaries. How these two are going to spread themselves over this vast territory and come anywhere near meeting the demands, is a problem that at present is too big for us to solve. But we propose to keep active, doing the best we can under all circumstances, leaving the rest in the hands of a higher power to provide for.

We hope the local brethren will do all in their power to push out and build up the work in both branch and district. Tent work in this field will depend largely on the efforts of the local force. We need several active men for this line of work. Who will respond—at least for a few weeks at a time during the summer months? Let such report to the district conference, or to me, stating when and how long they can stay with the tent. By several helping a few weeks we may be able

to keep both tents in the field all summer. Let us all do what we can to get this glorious work before the people. The hastening time is upon us. Let us not falter.

Yours in bonds,
F. G. PITT.

DENVER, Colo., April 26.

Editors Herald:—The work in Denver is still alive and has, we believe, taken another step forward, we having secured the control of a large hall on Washington Avenue—No. 2442—where we will worship hereafter. We now hold service at eleven a. m. instead of the afternoon as heretofore. We find we have to conform to the ways of the sectarian churches in some things if we expect to get a congregation; viz., to hours of service—the people are in the habit of attending divine service in the forenoon and will not attend to any extent in the afternoon. We can now hold night service during the week, if we so desire, without increasing the rent. We are glad Bro. Duncan is to return to Colorado, and think it will benefit his health and that he will accomplish good in this mission.

The entertainment given by the Z. R. L. April 10 was a success financially and otherwise. The net proceeds were near twenty-five dollars. Prof. Lippfert rendered some fine selections on the piano free of charge. The Columbine Piano Company also furnished the use of one of their grand pianos free.

E. F. SHUPE.

SUTTON'S BAY, Mich., April 23.

Editors Herald:—Here we are again. After enjoying the General Conference I returned home and spent two days with my family; then went to Ludington and preached twice on Sunday, and confirmed four more who were baptized by Bro. George Washburn; then left for this place, nearly one hundred miles further north, to attend to a discussion agreed upon some time ago, this time with a Lutheran minister.

I preached last night in a schoolhouse to a quiet and fair-sized congregation, and to-night the debate is to commence in the town hall. Some of the people are entertaining fears of the debate not taking place, as they say, "Each party is afraid of the other." The Rev. J. J. Maaksted, the gentleman with whom we are to discuss, has been busy ever since I was here last winter, lecturing against us and going around and warning the people against our doctrine. He has also advertised the debate two or three times through the public press, in a misleading manner. But I am here in the faith and feeling good in body and spirit.

This is a place where Bro. F. C. Smith has labored last fall and winter. There are several places up in these parts where there are from five to fifteen scattered members with no one to look after them. They look for Bro. Smith to return, but I see by the conference appointments that he has been appointed to labor in Virginia. I am afraid that many of the scattered ones will be neglected this year in Michigan, according to the appointments made for the laborers; yet I am feeling well in spirit and will do all I can wher-

ever called; but I cannot labor in two places at one time.

The local officers are doing well in their branches, and some are moving out and are helping in other places; and so the good work moves on.

I move out from the conference to labor with renewed energy. While I feel we need "more laborers" and see there is a lack of means to supply those who could labor, I feel I must labor all the more to feed the flock and bring others to the knowledge of the truth. I am in the faith and hopeful.

J. J. CORNISH.

P. S.—Has Musser got to the end of his rope? He was found drunk the other day!

J. J. C.

MANCHESTER, England, —.

Editors Herald:—I think it my duty to tell of the love of my heavenly Father to me. He has been very merciful and we can do a very great deal for each other by speaking a word for him. I know that the letters I read have given me much strength and more of a desire to press forward.

I know this is the gospel and a pure one, and to make it known is what we ought to do. I have a desire to press forward along with all my brethren and sisters, praying my heavenly Father will give you such things as you all stand in need of—I feel sure he has a deep interest in us all. This work gives me to understand that he lives and loves and encourages his children to press forward to the mark of our high calling which is in Christ Jesus.

SISTER DOWNES.

COUNCIL BLUFFS, Iowa, April 19.

Editors Herald:—We are much pleased to have Bro. Williams with us for another year. He preached to a full house Sunday night, and the discourse was well received. But Sunday was a day of sadness to the branch, having heard of the sudden death of dear Bro. Blair. Our hearts swelled within us, and tears filled many eyes during our social meeting as the brethren spoke in tender tones of him who was so dear to us all. But we try to say, God's will be done, and to feel that our loss is his gain. We do pray God that he will bless and strengthen the heart and hands of our beloved President who has thus been deprived of the wise counsel and companionship of one who was ever at his post of duty, willing to do all that his hand found to do to further the interests of the work in which his soul delighted. He was as the well-ripened sheaf, ready for the Master's garner; a life well rounded out, and like the full blown rose, leaving behind at death a sweet and grateful fragrance.

Our branch is in a good spiritual condition, walking in love and unity and leaning on the arm of her Beloved. The health of the branch is excellent, and we have every reason to thank God for his mercies.

Many of us are deeply impressed with the thought that a new era is soon to dawn on the church, and that God will make bare his arm; that the church will come up to a higher plane of spiritual excellence, in the keeping of the law in temporal as well as

spiritual things. When we are willing to take God at his word and bring our gifts into his storehouse and not withhold that which belongs to him he will open the windows of heaven and send us a blessing that we shall not have room to contain; but if we withhold our tithes we need not expect God to bless in temporal or spiritual things. If we can only give a penny let us give it and remember the poor widow who cast in her mite.

O that God would give us a true conception of his law, and of our duty to keep the same. My prayer is that God will so move upon the hearts of his people that they will be willing to make any sacrifice he may require at their hands.

Yours in bonds of love,

J. S. STRAIN.

COOK'S POINT, Texas, April 24.

Editors Herald:—I met Elder J. W. Chisholm in debate in Lee County on the church question. He affirmed his church to be the Church of Jesus Christ and I affirmed the Reorganized Church of Jesus Christ of Latter Day Saints to be the Church of Christ. We met on Wednesday the 15th inst. We held twelve sessions of two hours each; six sessions on each proposition. The good cause was sustained and Campbellism was set aside by the truth. I never saw a man resort to such means to sustain his claims. I will give you some of them. He said that the disciples were baptized upon the day of Pentecost to enter into the kingdom of God or Church of Jesus Christ; said they there passed out of the fold that John the Baptist baptized them into, and that women had as much authority to preach and baptize as men, for all laymembers had a right to preach and baptize, and that women were priests as well as men in the church. He went back on Alexander Campbell and said that Walter Scott was the man that commenced to cleanse the sanctuary or set up the church in these last days. He went back on his church in this day; said he did not represent the Christian Church because it was teaching and practicing things that he did not indorse, such as receiving members from the Baptist, Methodist, and other churches, who had not been baptized upon a profession of faith in baptism for remission of sins. He said they were not in the church at all.

I then asked him if he indorsed the church at the place where we were debating. He then asked as many as indorsed him to arise. Some half dozen arose. I asked him if he indorsed them, and if so to stand up, but he would not do it; for some of them had been received without being baptized by the Campbellites. So he was left out of the Christian Church or Church of God, as he called it.

I never saw a man so overcome by the truth in my life as he was. He had been in the habit at the close of discussions with our brethren of challenging for an apostle to meet him in discussion, but this was one time he did not challenge at all. He was asked if he challenged. He said he did not. My moderator asked him about the matter, as he wanted a discussion to be held at Cook's Point in July next. Chisholm seemed to

want no more debates with our people. He went on his way sorrowing.

The people invited me to come back again, his brethren as well as others. We had a good turnout and good attention—the best interest I believe I ever saw at a discussion of the kind. Mr. J. J. Pressley was my moderator. He made a good one. None of our elders attended the debate.

I go to Martin to-morrow to commence a meeting there to continue a week; some waiting to be baptized there. The good cause moves on in spite of all opposition. To God be all the glory now and evermore. Amen. Yours in the one faith,

E. W. NUNLEY.

FRANKLINVILLE, Kan., April 29.

Editors Herald:—We have no branch here, though what few there are of us are still striving for the cause. We are pretty well scattered, as it is very thinly settled here. The most of the Saints live near Boeler. That is about seventeen miles distant. They have meeting about every two weeks.

We are not often visited by the elders and wish some of them would happen along our way, as we believe much good could be done here. There have been but very few here. Bro. Joseph Brown, of Iowa, was here and held meetings at Franklinville over a year ago. He was the last visiting elder. The people were all well pleased with him. We are in hopes that some of the elders will smile upon us again here and hope that they will come a little oftener than in the past.

Your brother,

R. M. MILLER.

SHERIDAN, Wyo., April 21.

Editors Herald:—This beautiful afternoon I feel very happy; because twenty-four years ago this afternoon my beloved husband, Niels Nielsen, and myself went together and were baptized, and confirmed in the evening members of the Reorganized Church, at Nebraska City, Nebraska.

February, 1872, it was told in Nebraska City, that David H. Smith, son of the late Prophet, Joseph Smith, would preach Monday evening in Simpson's hall opposite the now called Morton House on Main Street. The Saints held their quarterly conference at that time and Niels and I were to their afternoon testimony meeting and heard many bear testimonies of the gospel. There I heard Elder E. C. Brand speak in tongues, the first I had ever heard of that kind, and I thought he must be drunk as he reeled to and fro and talked so queer. That is my first impression on hearing speaking in tongues, as Niels and I belonged to the Episcopal Church then and were not used to testimony meetings, let alone hearing unknown tongues. We came back in the evening to hear them preach, but the Prophet's son did not preach, but would on Monday evening, and I was to go and hear him of course.

But on Monday it was a fearful snowstorm; it looked as if it was out of question to go in such a storm as there would be nobody there. Finally Niels and I thought we would venture down to the hall; so we started and went in,

and to our surprise the hall was so packed with people that there was no seating room left. Niels was placed somewhere behind, close to the door, while I was escorted up to the preacher's table and placed on the elders' bench in front or on the side of the table, as a pulpit was too expensive in those days in a hall. I could have put my elbows on the table had I wanted to; but I sat straight enough on the bench. After singing and prayer and singing the preacher, Elder David H. Smith, arose and began to preach, and as he kept on I got so enraptured that I came near putting my elbows on his table and looking him in the face, like a child to a good school-teacher; for his voice was so soft and gentle that I was wondering who he was and what he was preaching, and I said to myself, "I do not quite understand his doctrine;" but the spirit he spoke with drew my soul out as with a child, and I wished whatever he preached that I could have a share of it; as I could understand him so well, and he was so like a school-teacher in teaching us. But the voice was so extremely gentle and pure that to this day I have not heard a voice so enchanting as that of David H. Smith.

The next day he left Nebraska City and never came back that I know of; but that one sermon and his voice have always remained with me, and it never dawned on me that the Saints had anything better than my own creed.

In the first part of March, 1872, Elder W. W. Blair came to Nebraska City, and held preaching service in the large Christian church, now the property of St. Mary's Catholic Church. That church was full every night with Elder Robt. M. Elvin as president over these meetings. Elder Blair preached plain and powerful and it convinced Niels that the doctrine was from God; so he said to me, "I would like to be baptized, for he preaches the truth."

I told him short not to come to me with them, as I was not going to join any Mormon Church, and for him not to speak to me about being baptized, for I thought it was Brighamism.

So that settled Niels from being baptized by Bro. W. W. Blair; but in a short time after Elder Blair's departure, my eyes were opened to my own unsaved condition, or, in other words, I saw that the church I belonged to could not save my soul at the last day, as I had not been baptized as Jesus was. That so surprised me that as soon as I was alone I began to pray to the Lord to let me know if these Latter Day Saints preached the truth as Jesus preached. And as I prayed a power came over me that nearly lifted me from the floor and a voice whispered distinctly to me these words: "It is the only true and living church of God upon the face of the earth;" and said that Joseph the Martyr was the true leader of the flock. I believed the power was from God, and as soon as Niels came home for dinner I told him I was ready to go with him and be baptized.

He looked at me so strange that I told him of my prayer and the answer to it. So we got ready and went Sunday afternoon, April 21, 1872, and were baptized. I was baptized first,

in the Missouri River; then, while waiting on the shore by myself for the rest to get ready, I was also baptized by fire and the Holy Ghost. It was as if scales fell from my eyes, and I asked myself, "What fire is this; what unspeakable joy is this within me?" and my whole being was filled with music and I wanted to sing; but I refrained, because I did not know what this change meant. I then looked up to heaven and said, "O Jesus, I am thy child now. I have done thy will, have I not?"

I was then eighteen years old, and I have never regretted that covenant; but have daily rejoiced that I went and obeyed the gospel of Christ and received of his Spirit. On April 1, 1889, Niels was released from this earthly toil and care, in that his pure and meek spirit entered into the Paradise of God, to remain till the resurrection morn. His countenance in death showed the peace and glory of the life to come, as he looked unspeakably happy.

On Saturday afternoon, July 30, 1881, my dear mother, Karen Dahl, was baptized and confirmed a member of the church and she died August 13, 1882, aged 63 years. She, too, bore her testimony to the power of God through the elders' administration and her death was peaceful as a child that goes to sleep. And I have witnessed, too, that God is with his Saints in death, that death has no terror to the faithful Saints.

In these twenty-four years I have learned many things; have been healed by the power of God; shown many things in dreams; have seen the Lord Jesus and his holy angels, and the power of darkness and his angels; have been preserved from his evil designs by the power of God; that though my trials have been greater than I care to relate, yet I thank God for the power of the gospel and for his tender mercy and love toward me.

In those twenty-four years I have been permitted to see the three sons of Joseph the Martyr, and his grandchildren, that is, children of his three sons. The last one was in 1891 at the Logan Reunion when I saw the son of David H. Smith. So I feel to praise God that the great restoration was brought by the angel to Joseph the Seer, and that I have also been honored by his son, our present beloved prophet, in my home and heard him preach the gospel to the people, and that I have helped to sing by his side in our church. And I hope the blessing of God may ever attend the Saints and myself until our warfare shall be over and then be permitted to be reunited in the kingdom of God with all the redeemed.

ANNA NIELSEN.

Never fail to say a kind and encouraging word to those whom you meet in distress. Your kindness may lift them out of their despair.

Never refuse to receive an apology. You may not receive friendship, but courtesy, will require, when an apology is offered, that you accept it.

Never examine the cards in the card basket. While they may be exposed in the drawing-room, you are not expected to turn them over unless invited to do so.—*Sel.*

Original Articles.

A NAIL.—NO. 2.

BY R. M. ELVIN.

CONCERNING the finding of the long lost manuscript Professor James H. Fairchild, president of Oberlin College, writes:—

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-Slavery Editor in Ohio, and for many years State Printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian Tribes, which occupied the territory now belonging to the States of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's hand-writing, "A Manuscript Story." There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two.

The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.—*Bibliotheca Sacra.*

For one I feel like thanking Professor Fairchild for what he has written. Mr. Rice explains as to how he obtained possession of Spaulding's manuscript:—

The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the Painesville *Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, &c., was accompanied with a large collection of books, manuscripts, &c., this manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined

it, or knew the character of it, until some six or eight month since. The wrapper was marked, "Manuscript Story — Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.—Manuscript Found, p. 6.

In a letter to Pres. J. H. Fairchild by Mr. L. L. Rice he says:—

Herewith I send to you the Solomon Spalding Manuscript, to be deposited in the Library of Oberlin College, for reference by anyone who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for safe keeping, where anyone interested in it, whether Mormon or Anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents.—Manuscript Found, pages 9, 10.

After the Spalding manuscript dropped out of sight the enemies of the Book of Mormon presumed upon the credulity of the people, and taking their cue from what was recorded in the Book of Mormon they adroitly foisted upon the gullible the mischievous belief that the long lost manuscript contained the same. When Mr. L. L. Rice of Honolulu deposited the long lost Spalding manuscript in the Library of Oberlin College, Bishop E. L. Kelley procured a copy of the same prepared for him by Prof. Jas. H. Fairchild, and it was printed in book form by the Herald Publishing Company, Lamoni, Iowa, 1885.

Here is what the man has to say, who held in his possession the manuscript for forty-six years, and his opinion is worth more than a passing thought:—

Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spalding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretence that Spalding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this, or heard anything of its contents, to get up the story that they were identical.—Manuscript Found, pages 7, 8.

The opinion of so astute a man as Mr. L. L. Rice, who for the past six decades has been familiar with com-

position of numerous men upon multitudinous topics is worth manifold more than that of a prejudiced, bigoted, intolerant opposer.

Again Mr. Rice says:—

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and second, it is *not* the original of the Book of Mormon. My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburg, &c. Of course I cannot be as certain of this, as of the other two points.—Manuscript Found, p. 8.

Mr. Rice reached a righteous conclusion as it is quite evident that Solomon Spaulding wrote but one manuscript—the one he (Rice) obtained from E. D. Howe and deposited in the library of Oberlin College. While contemplating the situation I exclaim with James, "Behold, how great a matter a little fire kindleth!"

As to the names in the Book of Mormon and the Manuscript Found being identical, I prove that untrue by carefully copying from each.

NAMES.

Manuscript Found.	Book of Mormon.
Baska.	Alma.
Bombal.	Amaleki.
Crito.	Akish.
Droll Tom Hark.	Coriantumr.
Eleson.	Cezoram.
Fabius.	Himni.
Hadokam.	Hagoth.
Hamboon.	Kishkumen.
Hanock.	Korihor.
Holika.	Lehi.
Hamul.	Lamoni.
Hambak.	Laman.
Hamkol.	Lemuel.
Kadocum.	Mormon.
Kadokam.	Moroni.
Kamoff.	Mulek.
Lucian.	Nephi.
Lobaska.	Omai.
Lamesa.	Pacumeni.
Labamack.	Paanchi.
Labanco.	Pahoran.
Trojanus.	Shiz.
Taboon.	Teancum.
Ulipoon.	Zeniff.

I have carefully searched both books and find that there is no agreement in the names, so that is a sure nail in the coffin of falsehood.

Joseph Smith never by himself or through any of his friends pretended or claimed that he wrote the Book of Mormon, but he, using the Urim and Thummim, dictated the words while helpers wrote them down. The widow of the prophet, an eye and ear witness of the translation of the "golden plates," bears a grand testimony,

Her son, Joseph Smith, the President and Prophet of the church, asked:—

Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

"My belief is that the Book of Mormon is of divine authenticity. I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he were inspired. For, when acting as his scribe, your father would dictate hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript, or hearing any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and for one so ignorant and unlearned as he was it was simply impossible."—Life of Joseph, pp. 794-5.

Reader, perhaps you, like thousands of others, are incredulous about that wonderful event. Consider the following:—

Could not father have dictated the Book of Mormon to you, Oliver Cowdery, and the others who wrote for him, after having first written it, or having first read it out of some book?

"Joseph Smith, (and for the first time she used his name direct, having usually used the words, 'your father,' or 'my husband'), could neither write nor dictate a coherent, and well worded letter, let alone dictating a book like the Book of Mormon. And though I was an active participant in the scenes that transpired; and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, 'a marvel and a wonder,' as much so as to anybody else."—Life of Joseph, p. 793-4.

As to the statement of John Spalding by Smucker:—

He said that it (Spaulding's manuscript), gave a detailed account of their journey from Jerusalem by land and sea, till they arrived in America under the command of Nephi and Lehi.

This is refuted by the Manuscript Found, itself:—

My name was is Fabius The family name I sustain is Fabius, being descended from the illustrious general of that name. I was born at Rome & received my education under the tuition of a very Learned Master. At the time that Constantine arrived at that city and had overcome his enemies & was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman of genius and learning & as being worthy of the favourable notice of his imperial majesty. He gave me the appointment of one of his secretaries, & such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my station. One day he says to me Fabius you must go to Brittain.—Manuscript Found, p. 14.

The foregoing proves that John Spalding either did not know what

he was talking about or that he willfully prevaricated, and it also proves that E. D. Howe with the manuscript in his possession misstated the time of the departure of Fabius from Rome by about three hundred years. Such lapses from the truth by those men may be of small moment, or it may be they went on the theory that "all things are fair in time of war," or that the "end justifies the means."

As to Sidney Rigdon stealing Spalding's novel he states under date of May 27, 1839:—

There was no man by the name of Patterson, during my residence in Pittsburg, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business and failed before my residence there. This Mr. Patterson, who was a Presbyterian Preacher, I had a very slight acquaintance with during my residence in Pittsburg; he was then acting under an agency in the book and stationary business and was the owner of no property of any kind, printing office or anything else, during the time I resided in the city. If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hulburt wrote his lies about me, I should be a liar like unto themselves. . . . This said Doctor was never a physician at any time, nor anything else but a base ruffian. He was the seventh son, and his parents called him Doctor; it was his name, and not the title of his profession. He once belonged to the Methodist church, and was excluded for immoralities. He afterwards imposed himself on the church of Latter-Day Saints, and was excluded for using obscene language to a young lady, a member of the said church, who resented his insult with indignation, which became both her character and profession.

After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work.—*Boston Journal*.

Smucker, after giving Rigdon's letter a place in his book, refers to him as "the vulgar and abusive Sidney Rigdon."

Had Smucker lived when the Savior said:—

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—John 8: 44,

he would have called Jesus "vulgar and abusive" in all probability.

There is no law in the church for the ordination of women-preachers, and I am not aware that any ever preached at New Salem. Upon the

marital relation I put in comparison the following:—

SPALDING.

Let thy citizens be numbered once in two years, & if the young women who are fit for marriage are more numerous than the young men, then wealthy men who are young & who have but one wife shall have the privilege with the permission of the king to marry another until the number of the single young women & the single young men are made equal. But he who hath two wives shall have a house provided for each & he shall spend his time equally with each one.—M. F. p. 44.

JACOB.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me.—B. of M. p. 102.

With the above quotations put in parallel columns, there is no necessity for argument or commentary.

In closing this article I confess my faith in the promise:—

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.—Isa. 54: 17.

IS IT BIGOTRY?

AS A rule, whenever or wherever the elder faithfully presents the exact position of the church, and preaches its faith and doctrine in a plain and simple, but effective manner, it creates a feeling of disgust in the minds of some people. They think we are the most bigoted class that ever existed, in claiming the exclusive right of being the Church of God and the only people that have in their midst the full gospel blessings. It will not do to say that all of those rejecting our teachings upon first hearing are dishonest, for many that are now active

members in the church were once horrified to see and have ideas they held so dear proven misleading and unscriptural, but after due consideration the horribleness of the situation passed away and they saw the beauty and consistency of such claims as urged by Latter Day Saints.

While there are a few willing to reconsider and make amends for so hasty a conclusion, there are many that seemingly cannot or will not look upon us as anything else but bigots. Some of these latter know considerable of our teaching and acknowledge it as right, but the exclusiveness of our claim to divinity is so narrow in their way of thinking that they prefer to remain as they are rather than become so uncharitable as to claim one right and the rest more or less wrong. Others more indignant oppose us bitterly. Thus we make enemies and keep out of the fold the ones that fear the people; yet it is not we, but the truth itself; however, as we dare not deny this truth more than any other, the blame is attached to us as a people.

It is not pleasant to be in opposition to every other, still our understanding of the way of life is of more importance and worth to us than the good will of any people. It would not become faithful Saints to sacrifice any principle of truth to please fellow creatures that are contented with less light than it is their privilege to receive. Never in New Testament times did Christ have the majority of religious people to think and see as he did. They thought it outrageous to submit to such an idea as he taught about himself having the light and truth and in the right while those differing, no matter how zealous, were in darkness concerning the true character of God, and that while they thought they were doing God service they were of their father the Devil.

Christ was extremely positive in his claims and had no fear of being successfully contradicted. Undoubtedly they considered him uncharitable and narrow minded, to set himself up and work against the learned rabbis, numbering then about twenty thousand. It terrified them to hear him say,

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and where he is made, you make him two-fold more the child of hell than yourselves.

Beware of the leaven [doctrine] of the Pharisees.

Ye are of your father the Devil.

Ye have not his word abiding in you.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

No wonder they raged and threw stones at him. The very thought of Jesus, a man whom they had known from infancy, questioning the religion of their fathers was preposterous and a just reason in their eyes for the ill-treatment he received. In their judgment he was not fit to live, nor were others that dared to advocate his teaching. In nailing him to the cross and in the killing of the saints they exhibited the bitter feeling they cherished toward any that would claim a better and more scriptural belief than what they had. Notwithstanding the abuse heaped upon the saints of the first century they were positive of their being right and the others mistaken in their zeal. The masses were against them, but they were the recipients of evidences the masses knew nothing of. So satisfied were they that they willingly met death sooner than relinquish their belief.

Paul was so confident the faith of the Saints was correct, that he said, after some experience:—

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

This same apostle's life was in one sense made miserable when he left the Pharisee's religion and joined in with the people he had before concluded the worst of heretics—people that he thought worthy of death for teaching such offensive doctrine. Prior to his conversion he was one of the smartest and most intelligent among his class. It was then that he was honored by his friends; but when his conscience was pricked, he could not withstand, so, almost immediately set himself to building up the faith of the people he once did his utmost to destroy. He then saw plainly that the Pharisee's religion was wrong, and in opposition to them argued that Christ was crucified, and that his gospel was the power of God unto salvation.

When his old associates were made

acquainted with his change of opinion they said he was "beside himself" and "much learning hath made thee mad," and was counted as unfit to live. They thought none but crazy people would ever allow themselves to think and do as Christ taught; for his claims were so high, and unwarranted, compared with others, that the learned concluded the whole a heresy, and Jesus as having a devil. John was so positive he was right, although he knew the most of the people thought him as crazy as the rest, that he makes us of the following language:—

We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

The word "us" has reference to those of like belief as himself. His argument was that those that were of God were of the same mind as himself, while those refusing to believe and obey as they did, were not of God. Does it not sound as much like bigotry for John to say that they that refused to believe as he did were not of God, as it does for any servant or child of God to say so in this age? By what rule are the first justified and the last condemned? Eighteen long centuries of time do not destroy the truth of any Bible principle. Christ said, "He that is not with me is against me," and, "If a man love me he will keep my sayings." By this rule John and the rest decided, for "if there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed," etc.

It was a part of Christ's work to make manifest all deception, and this work was handed over particularly to his servants. They cannot sanction any teaching or doctrine that is in any measure contrary to the doctrine of Christ. The moment they do, they forfeit their claim upon God; for they then serve another Master.

To be consistent with ourselves, and the work of Christ, we point the inquiring to the same narrow way the Savior taught. In following Christ on this narrow way our thoughts and actions are necessarily narrowed down according to the way. Our teaching must be as narrow as the way itself; no more nor no less. We hold no authority to make it any wider than the Son of God made it. To do so would be adding to the word of God, which

is forbidden. We wish to be as liberal and charitable as Christ, but no more. To be more liberal than he was, or to sanction things that he condemned, is repudiating the work of the Savior. He made the claim of speaking and working as his Father gave command, therefore, he never ignored or condemned anything worthy of acceptance. Our safety lies in following him, loving what he loved, and denouncing what he denounced. To be more charitable, or liberal than Christ, is anti-christ. If he has ever by word of mouth, or act of life countenanced the idea that a man or woman will be saved, irrespective of his or her belief, or individual obedience, then we should; but, on the other hand, if he has plainly and decidedly said that we must "do the will of his Father" to enjoy eternal peace, then without any quibbling we are under obligation to teach and do as he commanded. This would be following the voice of the Good Shepherd.

Voices that differ in command, no matter how heavenly the tone, are deceptive, and to be condemned. Oft-times the tone is taken for the import. The work allotted to the Saints of God is to stand by, and advocate the plain and simple teachings of the Master, fearless of what those having established religion might say or think.

We do not boast, but simply express our gratefulness to God for his favors in zealous efforts to convince people of the goodly pearl we have. We love the whole truth, and purpose teaching it, even though some may think us uncharitable, narrow-minded, and very bigoted. Charity being the pure love of God, those possessing will not misrepresent God, nor allow others to do so without a rebuke, mild or otherwise.

If we are narrow-minded, or bigoted, because we believe there can be but one true order of things in the Church of God, and that those not in harmony with its order, wrong, more or less, then the pure Christ, Paul, John, and in fact the entire church of the apostles' day, were also narrow-minded, and equally as bigoted. While the heathen rage and the people imagine vain things, we are willing to let the case come before God for decision. God being no respecter of persons, will not condemn his people of the

nineteenth century, for doing things that he justified his people of the first century in doing.

We count truth as truth wherever found, but never can we allow a part to be equal with the whole, and further consider that,

He is a coward who dare not be
In the right with two or three.

FREDERICK GREGORY.

St. Mary's, Ontario, Feb. 19, 1896.

AN INTERVIEW.

MAJOR JAMES T. BROOKS, OF CONCORDIA, KANSAS, INTERVIEWED MARCH 23, 1896, WITH RESPECT TO THE TRAGIC DEATH OF JOSEPH AND HYRUM SMITH.

LEARNING that Major Brooks, of Concordia, Kansas, was at Carthage, Illinois, and witnessed the assassination of Joseph and Hyrum Smith, the writer called upon him and obtained the following statements, thinking they might be of benefit in giving a correct history of that lamentable event and also be of interest to readers of the *Herald*.

The venerable Major has a military record of which he is justly proud. His first service was as militiaman in Illinois. Next he was a Mexican soldier, enlisting in the First Illinois Infantry, E. W. B. Newby as colonel. Brockman, who is mentioned as the preacher who led the mob that assassinated Joseph and Hyrum Smith, was a candidate for colonel of the regiment, but was defeated by Colonel Newby. Major Brooks was honorably mustered out at close of the Mexican war. He served in the late war as captain of the 107th Illinois and was mustered out as major same regiment.

Entering upon the subject of our interview, the Major said:—

“I was born in McMinnville, Warren County, Tennessee. I am seventy-three years of age. I left the South and came to Illinois when I was a mere boy. My father entered land in Pike County, Illinois, at Chambersburg. I first became acquainted with the Latter Day Saints by hearing them preach at my home in Chambersburg, Illinois. They made some converts in our town. I distinctly remember one family—that of William Litz. He was a respectable man, a blacksmith by trade. I also remember William Peacock and his

sister Sarah, who united with the church and removed to Nauvoo.

“I went to Nauvoo just before the death of Joseph and Hyrum Smith, as a militiaman. A man named Ford was Governor of Illinois at that time, a warrant having been issued for the arrest of the Smiths and some others, whose names I cannot now recall. The Governor having called out the militia for the arrest of those men, a company was formed in our town. A Campbellite minister named Van Pelt organized the company at Chambersburg, Illinois. I do not remember the names of all the officers, but I remember that Harvey Dunn, Sr., was sergeant of the company. He has a son now living at Perry, Illinois, who is a prominent physician there. Harvey Dunn was a class leader in the Methodist Church. James Williams was a private in said company. Two years ago he was living at Metropolis, Illinois, and was a prominent physician there. He was an intimate friend of mine. I was also a member of the company. I will give you the names of a number of the company to which I belonged: Thomas Loer, living at Wheatland, Missouri, the last I knew of him; Anthony Randall, Joseph Rigg, John Rigg, James Brown. These are all I can call to mind.

“Our company started from Chambersburg for Nauvoo in the month of June, 1844. We went direct to Rushville. There the regiment was organized under personal directions of the Governor. The Governor's staff, so far as I remember, was Stephen A. Douglas, Judge McDougal, and General John J. Hardin. General Hardin was given command of the regiment. I judge there were between seven hundred and one thousand men in the regiment. After remaining one day at Rushville we started for Nauvoo, Illinois, going by way of Carthage, Hancock County. Before reaching Carthage, we overtook an organized mob consisting of several hundred men. I recognized the leader of the mob, with whom I was well acquainted. His name was Thomas Brockman. He was a Campbellite preacher of considerable note. I heard him preach frequently. His action, in getting up the mob was not fully indorsed by the Campbellite

Church where he preached at Chambersburg. They denounced his course.

“Shortly after the assassination of the Smiths, at Carthage, Brockman returned to Chambersburg where the Campbellites were holding a grove meeting. After entering the pulpit he was handed a note by one Benjamin Johnson in behalf of a committee appointed by the Campbellite Church. This note or report of the committee denounced Brockman as the leader of an unlawful mob, which mob accomplished the murder of Joseph and Hyrum Smith. I heard Brockman read the note aloud, after which he denounced the committee as cowards, and drew two revolvers and placed them on the stand and said: ‘These are my defense, and I will preach if I have to preach to empty benches.’ About one third of the people got up and left the grove. I remained and heard him preach. In his sermon he denounced everybody that found fault with his course and tried, in a ‘fire eating’ way, to vindicate himself.

“When we met the mob the Governor ordered them to disperse and go to their homes. Brockman, the leader of the mob, promised him they would disband and go to their homes.

“We then proceeded to Carthage, unmolested at any point. We had not even loaded our guns as yet. We staid all night at Carthage in camp. The next morning we were ordered into line of battle. A short inspection took place by the Governor and his staff. Each company was then ordered by its captain to load, which we did. We then took up our march to Nauvoo. We entered the city unmolested and surrounded the temple. Joseph Smith and several elders came up and held a consultation with the Governor and his staff. We then marched down the river to the outskirts of the city and went into camp. We remained there, to the best of my recollection, a week or ten days. The following Sunday after arriving, a number of our friends from Chambersburg, who had joined the Latter Day Saints Church, visited us in camp with their carriages, intending to take us to their homes to visit, but we were not allowed to leave camp. When we broke camp we marched back into the city of Nauvoo and were halted again by the temple. Joseph

and Hyrum Smith (and I think other prisoners) surrendered themselves and went ahead of the command with a guard. They were incarcerated in Carthage jail when we reached there. The Governor made a short speech to the militia, stating that all had been done that the law required, and any who wished could be mustered out there. Those that wished to remain with the command until it got back to Rushville could do so. All were finally disbanded there. My friend, James Williams, and myself only, took advantage of the Governor's offer and were 'mustered out' at Carthage. We did this in order to return to Nauvoo and visit some of our friends there.

"The next morning after we were mustered out we heard rapid firing in the direction of the jail. We went immediately to the jail and found a howling mob. The guards had surrendered. The Smiths had both been shot in the jail, but Joseph fell out through a window. His body fell on a well curb and was dragged off on the ground. He came very near falling into the well. Hyrum I did not see. I recognized Thomas Brockman, the leader of the mob and also a few others whose names I cannot now recall. Brockman sat on a horse near the jail fence. Part of the mob were mounted and part were footmen. None of them were painted or in any way disguised. Immediately after the mob had murdered the Smiths they started for Nauvoo. In a field adjacent to the city they were met and dispersed by the Nauvoo Legion."

The above is Major J. T. Brook's statement, *verbatim*.

WILL S. PENDER.

DISPATCH, Kansas, March 30, 1896.

FAITH.

FAITH. What is it? It is a principle underlying and permeating every other principle, action, law, or power known throughout the universe. There is no principle more universally taught and least understood among men, than the principle of faith. There are a few attributes involved, which, when taken alone, are not faith, full and perfect, although, by many, spoken of as faith. For grandeur and power it stands unsurpassed. It is the principle that moves the universe. By it the worlds were made.

(Heb. 11:3.) As a principle, the writer has failed to see it clearly defined by any one writer, as he, while meditating at times, and the mind for a few moments clears to the subject, seems to comprehend its magnitude, grandeur, and power.

As a principle, it points to intelligence, and intelligent action. It points to the past until the mind is swallowed up in eternity. It points to the future until the mind is again swallowed up in the same unfathomable sea. It points to one whose intelligence is superior to that of all others, who, by this principle, intelligent, perfect faith, created the worlds, controls in the affairs of men and nations, and not only designs, but will bring about the redemption of the race. It does not point to him as existing alone in the unfathomable past, but as surrounded with individual intelligences, governed by law, the permeating principle of which was faith; having the power of choice, exercising faith in their sphere, with all its attributes. Having a sensation of joy, when God, who was in, through, and above all, in intelligence and power, revealed to them his purposes, concerning the creation of the earth. See Job 38:7; Gen. 2:6, I. T.; D. and C. 90:4, 5; also Book of Abraham, as quoted in the pearl of great price (I think).

They existed before, they shall exist after, for they are . . . ETERNAL.

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10:10.

Is belief, taken alone, faith? If so, why did not the seven sons of Sceva meet with better success? (Acts 19:13.) These men believed to a certain extent in Christ and in the power of his name, but had they had *faith* in Christ, with all its attributes, so making it perfect, they would not have undertaken that which they did. Did all the people to whom Enoch preached, exercise faith in God and the promised Savior? They believed, and so strong was their belief that great fear came upon them. (Gen. 6:40, 41; 7:17, 18, I. T.) Joseph's brethren believed his dreams, but for the want of faith sold him into bondage. Nadab and Abihu, Aaron's oldest sons, believed in God, but for the want of faith failed to recognize his word, and therefore perished. (Levi 10:1.) Cain believed

in God and made an offering, but not being made in *faith* it was rejected, however strong his *belief* might have been. Had it been made in *faith*, he would have obeyed God, even as Abel, his brother, had done. (Gen. 4:5; and 5:6, 7.)

By the above references, and many others too numerous to mention, we learn that belief, taken alone, is not faith. Belief, however, is an attribute of faith, for—"With the heart man believeth," etc.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

We further learn that it is possible to have a knowledge of God and still be without *faith*. As evidence we turn to Hebrews 4:2:—

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The people referred to by Paul were the children of Israel when the word was preached to them, at the shores of the Red Sea.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.—1 Cor. 10:1-4.

And the church organized in the wilderness. (Acts. 7:38.) They had a knowledge of God, insomuch that they saw the mountain on fire, heard the noise of the trumpet and above all, *heard his voice as he spoke* to them the ten commandments, which shortly afterwards were written on stone, and placed in the ark. (Deut. 5:4, 24.) Yet with all this knowledge, combined with belief, "The word preached was not mixed with faith in them that heard."

Another instance: When Lehi and his family had left their homes, and gone into the wilderness, being admonished of the Lord, Lehi sent his sons back to Jerusalem to obtain certain records, among which was the genealogy of his fathers, which records were engraven on plates of brass.

Laman and Lemuel, stubborn and rebellious, had knowledge of the mission assigned them and of the author of that mission and that Nephi, their younger brother, was called to be their leader. This knowledge was given them by the visitation of an angel, and afterwards demonstrated by the power of God, manifest through Nephi. (See 1 Nephi 1:30; 5:31.) Yet for all this, their knowledge was not mixed with faith.

While knowledge alone is not faith, it is, however, an attribute of faith, and without it faith would be imperfect. Enoch knew God and walked with him over three hundred years. His knowledge of God and belief in his word were so combined, as attributes of a principle, that it was afterward written of him:—

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony [assurance], that he pleased God.—Heb. 11:5.

Works, alone, are not faith, but when they form an attribute of faith, they stand out in bold relief as the result of knowledge, belief, hope, love, truth, and trust, all attributes of faith. Naaman, the Syrian, believed in divine power insomuch that the testimony of a little captive maid caused him to go to the land of Israel in search of the prophet, Elisha. Yet how strong was his faith? It entirely forsook him when word came from the prophet, "Go wash in Jordan seven times." Yet by faith he was healed, his servant persuading him to obey what had been told him. In Abraham belief, knowledge, and works, were so combined that it was said of him afterward, "His faith was imputed to him for righteousness, and he was called the friend of God." These attributes were so combined in Rahab, the inn keeper of Jericho, and Ruth, the Moabite woman, as to form a perfect, intelligent faith and bring upon themselves the blessings of heaven, and make their names great among women, insomuch that they stand among the ancestors of the "Holy one of Israel."

The gospel is termed "the law of faith." (Rom. 3:27; Heb. 12:2.)

Christ in speaking of this principle, said, "If ye had *faith* as a grain of mustard seed, ye could say to this

mountain, etc." Paul informs us in Hebrews 11:1:—

Faith is the assurance of things hoped for, the evidence of things not seen.—I. T.

And in the same chapter, relates some of the mighty works wrought through faith. And in Genesis 14:30, 31, I. T., we learn that these manifestations are to be in harmony with the *will* and *commandment* of God. Therefore, when those mighty works were performed, through those ancient worthies of whom Paul wrote, those works were performed according to the will and commandment of God. Exercising those attributes that make an intelligent faith, they received the word, or will of the Lord, an assurance of what would be, and in obedience to the will thus manifest, they spoke, and the result was the mighty works, spoken of by Paul. In Christ, our example, was manifest this principle in its perfection. Hear what he says:—

I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.—John 5:30, 36.

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12:49.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

Of his life he says:—

I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10:18.

My father worketh hitherto, and I work.—John 5:17.

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.—John 5:19.

Another plain illustration is found in Nephi's faith:—

And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—1 Nephi 1:21.

And I said unto them, If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, Be thou earth, it should be earth; and if I should say it, it

would be done. And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship.—1 Nephi 5:29.

When Amulek saw his brethren cruelly tortured by fire, he sought to call upon God to interfere in their behalf, but Alma, filled with faith, said to him:—

The Spirit constraineth me that I must not stretch forth mine hand; for behold, the Lord receiveth them up unto himself, in glory.—Alma 10:7.

And in the tenth paragraph we learn that when the Spirit came upon them and they spoke according to the *will* and *commandment* of God, the result was the overthrow of the prison. In Alma 16:21 we see a portion of Alma's definition of faith:—

And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye *hope* for things which are not seen, *which are true*.

Faith, being the assurance of things hoped for, the evidence of things not seen, is it possible, then, to do away with the spiritual gifts and blessings promised in the gospel, and still retain faith in Christ? (Mark 16:17; John 15:13; 1 Cor. 12; Eph. 1:14; 1 John 2:20, 27; Rev. 19:10.) Is it possible for men to tell to the world that God does not manifest himself in this age of the world as he did anciently, and still retain faith in God? To the writer it does not seem possible. For those spiritual gifts and blessings are the *earnest* of our inheritance, the *assurance* of our acceptance with God, and therefore of our redemption. When, therefore, in petitions to our Father, we cry, "Increase our faith," the prayer is neither improper, nor unwise; for it is the Father that bestows the Comforter by which these gifts and graces are manifested. Through them it is the *assurance* of those things for which we *hope*, the evidence that we shall receive that for which we ask. We cannot receive it at our will. It is not subject to our command. *We* can only ask, trusting in our Father's wisdom to bestow as *he* will, he knowing better than we what is best for us to receive.

When James said in his epistle, "The prayer of faith shall save the sick," he said what was, and is, true, as many Latter Day Saints can testify. How often they have testified that as

the elder, or elders, laid their hands upon the sick one, assurance was given plainly, unmistakably by the Spirit, that the administration would be blessed and the thing for which they hoped would be granted, even the recovery of the sick one; while on the other hand, the Father saw best that the earthly conflict be ended, he has, by his Spirit given evidence of the same, thus preparing the mind of the afflicted and those connected for the presence of that grim visitor, death, thus increasing the faith of those who believe in his word.

As the writer comprehends faith, from a study of the sacred records, the testimony of God's chosen people, and the manifestations of the Spirit, making clear the mind while meditating upon the subject, it is the principle that will bring us in complete harmony with God, give us knowledge of his handiwork, and make us understand all his ways, as a principle. It is the only source of knowledge and wisdom. It will lead us to love God, not to fear him, with all our hearts, minds, and strength, and as his children, it will cause us to love one another. It will lead us to do his will, not our own; to obey him, not our impulses. It will make his pleasures ours. It will make his mind ours. It will make us one, even as Christ prayed. It will lead us to know the only true God and Jesus Christ whom he sent. Well did the Master say seemingly to wonder whether he would or not: "When the Son of Man cometh, will he find faith on the earth?"

O that we may lay hold of this principle and increase therein, until there shall be within us a full, intelligent, and perfect faith, is the prayer of the writer,

FRANCIS EARL.

PULLMAN, Illinois, March 2, 1895.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school convention of Spring River district convenes at Angola, Kansas, May 25, at nine a. m. Please be prompt in presenting the needful business so that the afternoon can be spent in trying to improve our methods of Sunday school work. The following program has been made out for the afternoon: Unfinished business. Class drill, primary grade, by Sr. Alice Davis. Discussion. Solo, Sr. Pearl Williams. "How I

present blackboard work to my school," C. W. Sutherland. Discussion led by Sr. Elma Davis. If time permits the question box will be utilized. All will be expected to enter freely into the discussions. In the evening an excellent entertainment will be given and the banner awarded. Let all come to conference with the intention of staying over Monday for the Sunday school work. May you so work and be blessed is my prayer.

MRS. MINA E. HART, Supt.

Miscellaneous Department.

PREAMBLE AND RESOLUTIONS.

ADOPTED BY THE BOARD OF PUBLICATION ON THE DEATH OF PRES. W. W. BLAIR.

Whereas our heavenly Father, in his inscrutable providence, has permitted the removal, by death, from our midst, of Pres. William Wallace Blair, and

Whereas, by this removal the Board of Publication loses one of its oldest and most active and untiring workers, whose services have contributed for many years to the growth and prosperity of the literary department of the church work, and whose store of accumulated information was always cheerfully laid at the feet of the church,

Resolved that we, the remaining members of the board, hereby record our appreciation of the lifelong services of Pres. W. W. Blair, and our feeling of profound sadness at his death. That we sense, in his departing, the going out of one whose mental competency, profound study, and heart devotion has made his name monumental among us.

Resolved, that we commend the moral excellencies, intellectual qualities, the holy zeal, and unwearying energy of our departed brother to the Saints everywhere, and that we revere his memory because of the self-sacrificing devotion that characterized his years of righteous service in the church.

Resolved that we extend to Sr. Blair and family an expression of our deepest sympathy in this hour of their terrible bereavement, and that we commend them to the grace of Him who was the strength of our departed brother's hope and the inspiration of his unflagging zeal in gospel work.

Resolved, that a copy of these resolutions be sent to Sr. Blair, also one copy each to the *Saints' Herald* and *Zion's Ensign* for publication. Signed,

E. L. KELLEY, President.

A. S. COCHRAN, Secretary.

LAMONI, Iowa, April 25, 1896.

PASTORAL.

In order that a general understanding shall obtain, and the work be carried on systematically as heretofore in mission work, I have deemed it advisable to assign in sub-charge as follows in the mission placed in my charge by the late General Conference:—

Northern Illinois, Brn. F. G. Pitt and James McKiernan; Nauvoo district in Illinois and Iowa, F. M. Weld and J. R. Evans; Wisconsin, W. A. McDowell and C. H. Burr; North and South Dakotas and Minnesota, I. N. Roberts

and Peter Anderson; Eastern Iowa district, C. E. Hand; Des Moines district, C. Scott; Pottawattamie district, T. W. Williams; Nodaway and Fremont district, Henry Kemp; Northeastern Nebraska, J. F. Mintun; Omaha and suburbs, Fred A. Smith; Southeastern Nebraska, Warren E. Peak and J. W. Waldsmith; Galland's Grove district, Iowa, Chas. E. Butterworth; Little Sioux district, Iowa, David Chambers.

Let these brethren where two names are associated confer together and organize their labors to the best advantage; and to facilitate reporting I shall expect the first-named to report to me the status of the work, and I will render all the aid I can during the mission year. Where only one is named in charge, of course the brethren know the rules of reporting, and to them also I extend the promise of aid as I can come to them. If I find it advisable to make other changes I will consult with my collaborators and notify in *Herald*.

Brethren, there never was brighter outlook for a successful year of ministerial labor. It is true that finances are short, but this work is a work of sacrifice, and the greater the sacrifice the greater the reward. The earth is teeming with promise of a fruitful year. Prospects of a glorious harvest are grand, and if all the promises are fulfilled the tightening grip of hard times must loosen and the work triumph gloriously. Be faithful, discharge your duties as if the eye of our loving Lord was all the time upon you, and this year's report will exceed any ever made by the church heretofore.

May the good Spirit be and abide with you in all your work, I shall ever pray.

Your coworker in the Lord,

ALEX. HALE SMITH.

LAMONI, Iowa, May 2, 1896.

To the Ministry and Saints of the Southwestern Mission; Greeting:—It has pleased the conference to again appoint your humble servant in charge of the Southwest mission. Of the wisdom of this choice I have nothing to say, but will say that I am willing to serve the Master to the best of my ability in any place my brethren may appoint; if it were only a door keeper in the house of the Lord, I would feel honored by the appointment. I wish to say that a hearty cooperation is as necessary to a successful campaign in the gospel field of battle as in any other and greatly desire that harmony of action may be had among the ministry of the mission, to the end that a grand work may be done for the Master in the coming conference year. There is plenty of work for all; more calls than can possibly be filled; therefore let each remember that faithful, diligent labor is essential to accomplish the best results and that envy, jealousy, or pride of place or power will effectually bar out the Spirit of God, so that whoever indulges such unholy passions disqualifies himself for effectual work as a minister for Christ. Let us then, as faithful ministers for the Master, guard well the avenues to our hearts that the adversary gain no entrance there. So shall we be prepared to move forward the work intrusted to our care and win the souls of men to the service of Christ. I desire to hear

from the various parts of the field as soon as practicable and hereby invite all that have anything of importance to communicate to write me at my permanent address, Moorhead, Iowa. Farther announcements will be made later.

Hoping to ever remain your brother in Christ,

GEORGE MONTAGUE.

CONFERENCE NOTICES.

The semiannual conference of the Eastern Michigan district will convene at Cash, Sanilac County, Saturday, June 13, 1896, at ten a. m. All ministry reports and reports of branches should be forwarded to the district secretary, A. E. Hicks, Crosswell, Sanilac County, Michigan. Cash is located seven miles west of Applegate. Those going by train take narrow gage, F. & P. M., to Applegate, where there will be conveyances waiting to drive you to Cash. Come on Friday so you can attend the first session.

J. A. GRANT, Pres.

A. E. HICKS, Sec.

Northern Wisconsin district conference will convene June 6 and 7, 1896, at Porcupine, Wisconsin. We want full reports of branches and officials. All are cordially invited to attend. Come and bring the Spirit of God with you.

A. L. WHITAKER, Pres.

Conference of the Galland's Grove district will convene at the Saints' chapel, Auburn, Sac County, Iowa, June 5, 1896, at 10:30 a. m., continuing over Sunday. Saturday afternoon and evening will be devoted to Sunday school work, as usual. We hope to be favored with the presence of Presidents Joseph and Alex. H. Smith, as the Saints' neat little chapel will be dedicated on Sunday. Those who wish to attend should notify Bro. William A. Carroll, Auburn, Sac County, Iowa, of their intention and endeavor to reach Carroll on the 4th, where they will find conveyance provided to take them to Auburn. Auburn may be reached by train from east or west though connections are not good for those coming from southwest, therefore, we think it better to go by wagon from Carroll.

C. E. BUTTERWORTH, Pres.

Dow City, May 1, 1896.

The Kewanee district conference will convene with the Canton branch on June 6 and 7. It is found advisable to change from Galesburg, Illinois, as per resolution of adjournment. A full attendance is desired, as election of officers, and other important matters will come before the conference.

JOHN CHISNALL, Pres.

ALMA WHITEHOUSE, Sec.

CHURCH LIBRARY.

One more gift to the library. We hereby thank Bro. W. L. Pence for donating "Man's Birthright, or the Higher Law of Property," by Edward H. G. Clark, to the church library.

JOHN SCOTT, Librarian.

W. H. Garrett, Temple, Lake County, Ohio.
E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.

M. H. Bond, No. 2,512 Slattery Street, St. Louis, Missouri.

BORN.

PRUDEN.—At Lamoni, Iowa, February 12, 1896, to Bro Lewis M. and Sr. Stella M. Pruden, a daughter. The name of Olive Irene was given her, and she was blessed March 22, 1896, under the hands of Elders H. A. Stebbins and A. S. Cochran.

DIED.

MIDDLETON.—Gerald David, infant son of Mr. Andrew and Sr. Elsie Middleton, was born May 22, 1895, and died April 10, 1896. Funeral sermon preached by Elder M. M. Turpen, at the Saints' church, Pleasanton, Iowa, on the 11th.

HOLLENBECK.—At Clearwater, Nebraska, April 19, 1896, Sr. Fances Ann Hollenbeck. She was born in September, 1842, in Indiana; was baptized about thirty years ago in Iowa. She was afflicted for fifteen years, but her sufferings grew worse the last two months. She was patient and fully reconciled to depart. She said to one of the family in the morning that she would die that day at twelve o'clock, and wanted them all to be there at that time, and just as the clock was striking twelve her spirit took its flight. Her end was peace. The rest of the Saints is hers. She leaves a husband and four grown sons. Burial from the Saints' church. She was loved by the whole community, who attended her funeral. Sermon by Elder W. M. Rumel, assisted by Elder Levi Gamet.

BRUSH.—Bro. John Brush was born in Erie County, Pennsylvania, May 22, 1815; died May 27, 1895. He accepted the gospel in an early day, about 1835. Many will doubtless remember the history of his early life and of the trials and persecutions endured for the gospel during the "dark and cloudy day" of the church, as given in his autobiography in the *Autumn Leaves* some years ago. Bro. Brush came to San Bernardino during the early emigration of the Saints to that place, and embraced an early opportunity of joining the Reorganization, being baptized, confirmed, and ordained an elder July 3, 1864, by H. H. Morgan, at San Bernardino, California. Bro. Brush died as he had lived, strong in the faith. His confidence in God and in the latter-day work was strong and abiding as was his love and charity unbounded for his brethren. He suffered greatly during his last illness, and his patience was very enduring, though he often prayed the Lord to take him home, and begged the Saints not to hold him longer. The funeral services were conducted by Elder E. J. French; sermon by Elder D. L. Harris, in the Saints' chapel, Newport branch, California.

WARREN.—Sr. Cornelia Ann Warren was born in Canaan, New York; died January 27, 1896, aged 92 years, 9 months, and 8 days. She was married March 4, 1828, to Zephaniah J. Warren. Two children were born to them, Alva Warren and Susan P. Brush, with the latter of whom she made her home. She leaves also six grandchildren and six great-grandchildren. Sr. Warren obeyed the restored gospel in September, 1841, under the hands of Elder Asaph Blanchard. After passing through the dark and cloudy day subsequent to the death of the Prophet and the scattering of the church, and still holding

fast to her integrity and retaining her faith in the gospel of Jesus Christ and in his promises, hearing the gladsome message as brought to her by the Reorganized Church, she gladly accepted it July 10, 1864, under the hands of H. H. Morgan. Our sister loved the latter-day work; and rejoicing in the hope of eternal life, fell quietly asleep, the nature of which her attendants did not discover until the cold hand of death had laid his icy fingers upon her brow, and her freed spirit had sped away to the paradise of God, there to await the resurrection morn. Funeral services were conducted by Bro. James Prothero; sermon was preached on April 19, her ninety-third anniversary, by Elder W. P. Pickering, assisted by Bro. John Morris.

BASS.—At Lamoni, Iowa, April 16, 1896, Bro. S. P. Bass. The deceased was born February 18, 1822, at Marshall, Oneida County, New York; was baptized and confirmed into the Church of Jesus Christ of Latter Day Saints, in 1874. Honored and respected by all who knew him, faithful to duty and holding to his integrity to his last moments, he was (as he often expressed) anxious and ready to go hence. Happy is the man whose God is the Lord. His wife, two sons, and four daughters remain to mourn their loss. Funeral sermon by Elder T. J. Bell assisted by Elder Henry C. Smith.

REVEL.—At his grandson's, B. R. Rollet's, four miles east of the Pleasant Grove church, Dekalb County, Missouri, April 24, 1896, Bro. Thomas Revel. He was born November 4, 1813, at Radford, near Nottingham, England; was united by marriage to Miss Elizabeth Brierley. January 28, 1838, at Nottingham, England; united with the church in 1847; came to America in 1851; went to Utah in 1852. Not being satisfied with the teachings of the church they came back to St. Louis in 1856; remained there until 1861; when he moved to Council Bluffs, Iowa, where he was baptized into the Reorganization by Bro. Charles Derry, being one of the first two that were baptized in that city, on the 8th of May, 1862; was ordained an elder by Elder Charles Derry the same day. In 1864 he was ordained a seventy by Bro. W. W. Blair, at Nauvoo, Illinois. He was sent to England the same year on a mission, and returned in 1865 to Nauvoo, where he resided until 1890; then moved to this place and remained here until his death, realizing that he had outlived the age of man and had worn out his body in the service of his Master, and for some time had desired to go home to rest. He went with full assurance that he would come forth in the first resurrection. He was aged 82 years, 5 months, and 20 days. He was buried at the Pleasant Grove cemetery, April 26, 1896, and notwithstanding the heavy rain in the morning between two and three hundred people viewed his remains. He was loved by all that knew him. The funeral was in charge of Bro. A. W. Head. T. T. Hinderks offered prayer, and Elder William E. Summerfield preached the sermon; text Revelation 14: 13.

Mark H. Forscutt, Lamoni, Iowa.

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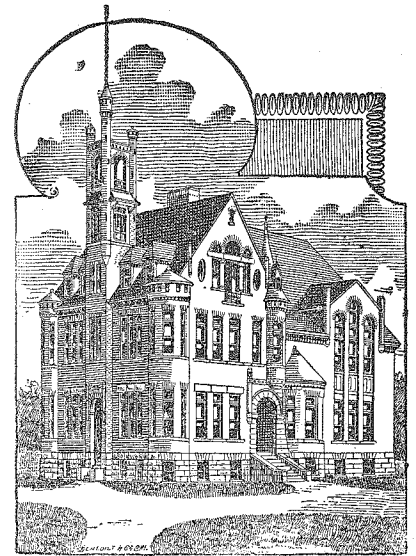
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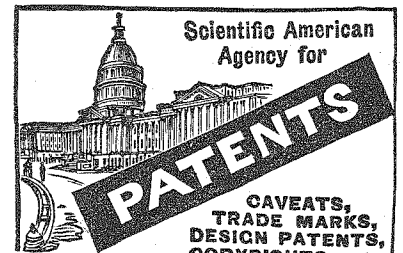
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, May 13, 1896.

No. 20.

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BARON DE HIRSCH, THE PHILANTHROPIST.

BARON MAURICE DE HIRSCH, widely known for his philanthropy, died suddenly, April 20, from a stroke of apoplexy, at his estate near Presburg, Hungary. The *New York Evening Post* gives the following account of his early life and the methods employed by him in acquiring his vast wealth, estimated at \$200,000,000:—

"Maurice de Hirsch was born at Munich just sixty-three years ago, and went to Brussels as a boy of thirteen. His career at the Athenée was not marked by any peculiar promise, and at seventeen he went into business. Before long his capacity as a financier became evident; his moderate patrimony soon doubled itself, and his personal influence was greatly increased by a matrimonial alliance with Mlle. Bischoffsheim, the daughter of a Belgian Senator. In 1866 the commercial collapse of M. Langrand Dumonceau, which shook the money world of Belgium to its foundations, gave him his opportunity. He secured the most valuable of the assets, including the Turkish railways, and by his skillful manipulation of them built up, in a quarter of a century, a fortune

which is almost equal to that of the Rothschilds."

Early in his career he became interested in the wretched condition of the Jews in Russia and began to lay plans for their relief. What he was able to accomplish and the estimate in which he is held are thus set forth in the *New York Tribune* of April 22:—

"The death of Baron Hirsch is a loss to the whole human race. To one of the most ancient and illustrious branches of that race it will seem a catastrophe. No man of this century has done so much for the Jews as he. Perhaps that is in part because no one had a greater opportunity than he, or so great financial ability to improve it. He found the Jewish people oppressed throughout half of Europe as they had scarcely been for ages. . . .

"In his twelfth-century castle of Eichorn, in Moravia, he conceived vast schemes of beneficence. On his more than princely estate of St. Johann, in Hungary, he elaborated the details. In his London and Paris mansions he puts them into execution. He rose early and worked late, and kept busy a staff of secretaries and agents in all parts of the world. He not only relieved the immediate distress of the people, in the most practical and permanent way he sought to free them from further danger of distress. He founded schools to train them to useful work. He transported them by thousands from lands of bondage to lands of freedom, and planted them there in prosperous happy colonies. How much actual cash he spent in these undertakings can merely be estimated. It is safe to say it amounted to more than the entire fortune of any man in the United States, excepting perhaps a dozen of the richest.

"In his administration of these vast charities he displayed in marked measure the worldly wisdom and the catholicity of spirit that are characteristic of his race. He first offered to spend \$10,000,000 on the Jews of Russia if the Russian Government would cooperate with him. That Government declined to cooperate,

but was ready to do all the work itself if he would intrust the money to its control. That, of course, he would not do. He knew too well what itching palms and tenacious fingers Russian officials have. So he spent the \$10,000,000 himself, and more than one other like sum after it. And at the same time he gave \$200,000 for the Orthodox Greek Church schools of Russia, handing it straight to the very Government that was so infamously persecuting his people, and even to the arch-inquisitor Pobiedonotseff himself! The Moravians for miles around Eichorn regarded him as a Lord Bountiful. The Hungarians in all the region near St. Johann saw in him the man who built leagues of good roads and bridges by the dozen for their benefit. So, also, in countless other directions he gave his wealth freely for the benefit of mankind, without regard to race or creed."

The *New York Herald*, of the same date describes his gifts in the United States and the purposes he had in view as follows:—

"In 1890 Baron Hirsch carried out his plan for aiding Hebrews in this country. In April of that year he sent to a committee, in this city, the first installment of the sum promised—\$120,000 annually—for immediate distribution. This sum, \$10,000, he promised to send every month, during his life, and after his death, it would be found that a trust fund had been created, with a sum the interest of which would produce an equivalent amount forever. The deed of trust stated the specific objects for which the money would be used, namely: The education and relief of Hebrew immigrants from Europe, chiefly from Russia; for the transportation of immigrants, selected after their arrival at an American port, with reference to their age, character, and capacity, to such places where the conditions of the labor-market or the residence of friends will tend to make them self-supporting; for training immigrants in a trade and contributing to their support while learning such trade, and for furnishing them necessary tools and imple-

ments, and for their assistance to enable them to earn a livelihood; for improved mechanical training for adults and youths, whereby persons of industry and capacity may acquire some remunerative employment, either by the payment of apprenticeship or tuition fees, or the instruction of adults in trade-schools or otherwise, with contribution for temporary support; for the instruction of immigrants in the English language, in agricultural and industrial work.

"On February 7, 1891, Baron Hirsch cabled to Mr. Jesse Seligman that the trustees of the Hirsch fund in the United States for the benefit of impoverished immigrants to this country might draw upon him for \$2,500,000, to be used in carrying out the work which the Baron had already endowed with a monthly payment of \$10,000.

"In May, 1891, the trustees for the carrying out of the provisions of the Hirsch Trust for relief of the persecuted Jews, arriving in this country from Russia, purchased a large tract of land at Harrison, N. J., and erected upon it fifty cottages, intending it as the first step toward the establishment of a Hebrew colony in the above State. The trustees said they desired to stimulate among these immigrants the spirit of agriculture, for they realized that many thousands of them would have to till the soil for a living. With the object of Americanizing the Jewish immigrants the trustees established a score of classes for instruction in English, and the imparting to them a general idea of the country, the best way to begin life, the laws and Constitution of our country, and how they should observe them and become good citizens."—*Literary Digest*.

GLADSTONE ON THE FUTURE LIFE.

"DESTINIES depend upon character," says Mr. Gladstone in one of the most striking parts of his chapter on "The Future Life and the Condition of the Man Therein" (*North American Review*, March). At one place, quoting the words of John (5: 28, 29), "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," he remarks:—

"Large, in proportion to the small volume of his recorded instructions, was the eschatological teaching of our Lord, but it all went straight to the most central and the simplest truths—his mission to draw all men unto him; the beatitude of those consenting to be drawn, in being one with the Father and the Son; for those who refuse, a state of darkness, exclusion, weeping, and gnashing of teeth, a scene of misery and affliction, on which the curtain of Gospel drops. That curtain is never lifted: and all that is behind it would seem to be withheld from us and reserved for the counsels of the Most High."

Further on he reasons as follows:—

"The skeptical mind may frame questions as it will: death sternly refuses to give it any satisfaction. The love of money may heap around us mountains of gold; all this is but to lower the ratio of that which a man is, to that which he possesses. The fever of self-indulgence may multiply our enjoyments; but each new enjoyment is, for the common run of men, a new want, and each new want is a new link in the chain of moral servitude, a new deduction from our high prerogative of freedom. Schemes of negation may each for awhile fret and fume upon the stage of human affairs. It is death, the great auditor of accounts, that reduces them, one and all, to their natural and small dimensions. The present is louder than ever in its imperious demands; but injured nature takes it upon her to reply that the present is the life of animals, and the future is the life of man. In the development of luxury, we are immeasurably ahead of the ancient Greek, and we might have been proportionably more successful in shutting off the questionings of the soul respecting that which is to come, had not a new voice sounded forth in the world to proclaim the word resurrection; since which it has become impossible, by any process within our resources, to stifle the longings of the human spirit to obtain the command of some instrument for measuring the future which expands before it.

"I suppose it to be an acknowledged fact that for the apostles, and for the first following teachers of Christianity, the doctrine of the resurrection lay at the very threshold of the gospel. It was a salient proof, of matchless

force for the new scheme that, whereas the great enemy to be destroyed, according to the ancient promise, was death, death was at once and visibly destroyed by the resurrection. Moreover, it was the road toward the solution of that cloud of mysterious problems which lay spread all round the idea of our own future life. It might have been imagined, then, that as the resurrection was the first word of the gospel, the handling of these mysteries would be the next. But no. The teaching which at once traveled so far into the darkness before us as the resurrection, forthwith traveled back from it. It came back, in due order, from the resurrection which lay on the farther side of the grave, to the resurrection which lies on the hither side. Under the Christian system, destinies depend upon character: and it is the character which has to be formed here which will shape the destinies that are to be undergone hereafter. It might almost be said without levity that the early Christians set about the work of character, and left destiny to take care of itself."—*Literary Digest*.

POPULATION OF INDIA.

By the last census of India the total population is 287,223,431, or about one-sixth the world's population. Of these seventy-two per cent., or 207,000,000, are classified as Hindus, 57,000,000 are Mussulmans, 7,000,000 are Buddhists, and 2,000,000 are Christians. Of the 15,000,000 who are returned as literate and learned, approximately three-quarters of a million only are females.—*Information*.

FOR THE

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, May 13, 1896.

No. 20.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 13, 1896.

"JOSEPHITES."

WE are told that in some localities elders of the church in Utah, known as the Mormon Church, in passing from house to house in their canvassing for their cause have seen fit to represent themselves as "Josephites." This is rather out of character, as such elders are not Josephites, in any proper sense of the term, no matter how much they may distort the meaning of the words.

These elders persistently refuse to debate with the elders of the Reorganized Church, following the instructions of their leaders.

If the positions assumed by the church in Utah are correct there should be no sort of hesitancy to permit those who chance to think differently to examine those positions publicly. If the positions are wrong, then like honest men those holding them should abandon them.

We are inclined to think that some of these men sent out to preach by the church in Utah, with hands tied, so to speak, by a command not to discuss with the "Josephites," meaning the Reorganized Church, would get tired and restless under such restriction and begin to make inquiry as to the reasons for such refusal to discuss. And if it should be discovered by them that the cause was for the reason that the positions assumed by the church in Utah upon faith, doctrines, and practices, and authority, are such that they cannot be maintained; then they should notify those leaders that they were done trying to defend what is indefensible. As one young man of the Utah faith said unto one of these leaders not long since: "How is this? We here in the valleys of the mountains claim to be in the light and to be led by inspiration; yet we are all the time taking posi-

tions and then receding from them? While the Josephites, the sons of the prophet Joseph, and those with them, have taken their positions and have not receded from them; but seem able to maintain them; notwithstanding we say they are in the dark and are not led by inspiration. I am tired of such work, and am done."

Honest and fair minds will not long consent to be trammelled on insufficient reasons.

To be consistent the leaders of the Utah Church, while instructing their elders not to discuss with the Josephites, should also instruct them to refrain from representing themselves as Josephites.

THAT COLLEGE.

WE are anxious that the Saints shall not forget that the college being built at Lamoni was ordered to be built by the church in conference assembled; and that the committee was chosen and appointed by the same authority.

The committee is extremely anxious to complete the building, and to do this must have help. Material and the labor to put it into an organized form takes money; this the committee have not of their own; and not enough of that subscribed is in hand to finish.

The committee believe that there ought to be from fifty to one hundred of the Saints who could buy a lot each in Graceland addition and be none the worse off than now. There are more than that number of lots for sale, on land donated by members of the church, two of them women, eligible and sightly to occupy if those buying choose to build on them. There is scarcely a bad lot in the entire number, so finely is the whole tract located.

The title is in the church and the Bishop has authority and direction of the Board of Trustees to sell. Now who will buy? The board dislike to beg, but the work intrusted to them demands that they keep the matter before the Saints. Of course, should any of the Saints desire to aid by do-

nation or endowments, there will be no objection on the part of the board to receive such sums as may be contributed. Don't delay in the matter, as work must recommence soon in order to get ready for fall term of school in the building.

IS JUSTICE EQUAL?

THE *Economist*, a paper published at Shelburne, Ontario, is laid on our table by Bro. J. L. Mortimer, of Lamoni, late of Ontario, in which the question of the right to solemnize marriages by the officers of the Reorganized Church, seems to have been raised again (paper is dated April 16, '96).

It was conceded, however, that Judge Armour's decision, that the church was a religious body within the meaning of the statute and its officers, resident in Ontario, had the right to celebrate marriage, should prevail. The *Economist*, however, goes out of its way to air a bit of spleen in the following fashion, referring to Bro. Bowley Arnold, the officer whose action was the occasion for raising the question:—

Mr. Arnold says he is a regular ordained elder of the church, and evidently he has the legal right to perform marriage ceremonies. Should he or any of his followers, however, attempt their anointing and faith curing practices, to the exclusion of common sense methods and medical or surgical help in cases of illness or accident, they will find that there is a law to reach them. The *Economist* has dealt with these things vigorously in the past, and we believe with some effect. In view of the fact that in this regard Mr. Arnold says he would defy the authorities, it may be well to quote the following communication which appeared in the *Economist* of July 30, 1891.

Equal justice would seem to demand that if a physician should be called to treat a person ill of any known or unknown disease, and should treat such sick person according to the usually received methods, and such person so treated should die; then, in that case, the physician should be held to answer to the inquiry before the courts whether the treatment "had resulted in the death of the patient, or had accelerated the death of the patient,"

and if so the physician should be held for manslaughter, either as a principal, or as an accessory before the fact of death.

If the treatment of disease by the usual "common sense," or medical methods was uniformly successful, it would be eminently proper to arraign those trying other methods to answer for the disregard of such "common sense" methods; but as it is, in many instances an experiment with life as the stake, and failure so frequently occurs; it seems quite out of the lines of justice to make healers by faith and prayer, and suitable and proper nursing, responsible, and let the other class of would-be healers go unrebuked in cases where death follows treatment.

We have known more than one case of sickness where a physician has signally failed in proper attention and treatment, for reasons that were not good, and death the result. To have prosecuted such physician for malpractice would have raised a storm of indignation in community, for the reason that, "it is not reasonable to suppose that the doctors can save life in every case of sickness."

From years of observation we are of the opinion that there are fewer deaths among the numbers sick who believe the word of Christ, Mark 16 and James 5, and obey the injunction to send for the elders and are nursed in accordance with the instruction given in the revelations to the church, than take place among those who, being sick, send for the doctors and rely on medical treatment at their hands alone.

SUNDAY SCHOOLS TAKE NOTICE.

It is the wish of those in charge of the Business Department that all Sunday schools who do not order by the year make up and send in their orders for the new *Quarterlies*,—those for the months of July, August, and September—not later than June 5. This request is made that it may be known what number will be required and that a sufficient number may be printed; also that orders may be made up promptly and forwarded to be in hand in good time for examination and study of lessons.

Heretofore the office has run short, at times, on some grades of lessons,

which it has been unable to supply on late orders. Schools that order by the quarter are therefore requested to learn their wants and send in their orders not later than the date given.

Schools, or secretaries ordering for them, are also asked to be particular to see that orders for supplies are not duplicated. For instance, if *Quarterlies* are ordered to the address of one officer on the regular list, a newly elected officer should not order *Quarterlies* sent to him without reference to the standing order. The old address should simply be changed, otherwise, a duplicate order goes forward, causing unnecessary labor and expense.

This request for orders in on time is made for the reason that about one half of the schools order by the quarter and that such orders so change in quantity, in different seasons, that it is difficult to learn how many should be printed.

INFORMATION, PLEASE?

In the *Searchlight* for May 1, at about the middle of the left hand column on page 29, the following language will be found, referring to the Reorganized Church, as the publishers of the HERALD:—

They have vowed to believe every word that came from the mouth of Joseph Smith, even until the day of his death. What will they do? They have plenty of gods and if one fails they can call on another.

Will the *Searchlight* please tell us where the avowal of such intention to believe every word that came from the mouth of Joseph Smith is to be found? It will greatly oblige the editor of the HERALD, and a great many others if it will so direct us. We are afraid that the *Searchlight* is being fed with a bad sort of illuminating oil.

THE following letter to Pres. Joseph Smith will be noted with interest by our readers:—

NEW BEDFORD, Mass., May 6.

Bro. Joseph Smith:—The Fall River branch is to have a memorial service to the memory of Bro. Blair, the last Sunday in May, with sermon by Bro. F. M. Sheehy, and the branches of the Massachusetts district are to be invited to attend.

Bro. Blair is well known throughout this district, for in the early days of the work here he organized this district, at Fall River, in 1866, and his labors in the interest of the church of God will never be forgotten.

May his self-sacrificing devotion to the cause of Christ, and his nobleness of character, be an incentive to the ministry of the church everywhere, that all, like him, may be ready when the Master calls. How true, "but a step between us and death." May God in his wisdom, and his own time, give you counselors to fill his place, and help to bear the burdens of this "marvelous work."

Yours in the faith,

JOHN SMITH.

QUESTIONS AND ANSWERS.

QUES.—The following question was asked and answered at the General Conference:—

"A brother who runs in debt to brethren and others, making no effort to pay or settle said debts—branch officers knowing of and acquainted with such conditions—although no charges in fact having been filed against said brother, would it be right to recommend such brother to other branches as a member in good standing?"

The answer was, "Decidedly No."

Another brother does precisely the same as the other brother, except he pays all he possibly can on debts, until sickness of himself and death in his family prevent him from making further payments; branch officers being acquainted with the circumstances, is it right to withhold a letter of removal from such brother; he still being willing to pay as he can?

Ans.—We were aware at the time the first of the foregoing questions was asked and answered, that a counter question could be framed in such way as to partially cover the actions of a man who did not pay. The first question is ingeniously framed, so is the second. Our answer must apply to both questions. Some time ago the church in conference took the question of delinquent debtors into consideration, and passed a resolution to the effect that a person getting into debt, and failing to pay, or to make arrangements with his creditors, could not properly be appointed, or sustained as a representative of the church. The Quorum of the Twelve, acting in view of this resolution declined appointing any who were known to be offending debtors; and the principle has from time to time received indorsement. The object was, not to torment, or harass any honest debtor; but to reach that class, who from indolence, or careless disregard for their word, persistently made debts, and refused, or neglected to either pay, or to make arrangements with their creditors; and still demanded that the church should sustain them as preachers and members in good standing. This the church cannot do; hence, the

answer to question first. Our reply to the second is like unto it. The officers and members of the branch, where a brother in the condition supposed in the second question are to be the judges whether the brother has made due effort to pay as supposed, and tried, honestly, to make proper arrangements with creditors; and also, whether the branch can, or should justly give a letter of removal to a brother asking for one. The right is with the branch to withhold the letter or to issue it on request; and to determine in each individual case what the action of the branch shall be.

There can be no possible excuse for a man, no matter how poor, to be dodging from branch to branch, where he is not known, getting help here and there from kind-hearted Saints; and leaving locality after locality with a record of debts unpaid and unprovided for, due to both those in and out of the church, really victimizing the community wherever he goes. The church is in fault if it countenances people of this sort. And in making these statements there is no intention of personating any as guilty of such things, hence no one is at liberty to take offense hereat, as none is intended.

Q.—Have the priest and teacher of a branch the right to call meetings within the limits of the branch and leave the regular meetings, without the knowledge, consent, or advice of the President; said meetings being on the time of the regular meetings, or so near as to interfere with their sessions?

A.—No; these officers are regular officers of the branch, and should be in their places in the regular meetings of the branch, and are not at liberty, by right, to do what might create disturbance of the regular services of the branch.

EXTRACTS FROM LETTERS.

BRO. E. W. NUNLEY, Martin, Texas, May 2:—

I have been holding meetings about five miles east of this town this week; have had good interest all the time; baptized eight into the kingdom up to date. Meeting still going on.

Bro. S. W. L. Scott, Coldwater, Michigan, May 6:—

I returned last eve from California, Michigan. Found my Book of Mormon awaiting me from the *Herald* bindery, and I am more than gratified. Thanks. Sunday last was an eventful day with the people of California and "State Line." After a service at Saints' chapel, Clear Lake, Indiana, we repaired to the margin of beautiful Clear Lake and in the

presence of hundreds of people, many of whom were from California and adjacent regions, we administered the rite of baptism to seven persons, all heads of families. The day was typical, the sky pellucid, and brilliant sunshine made the shadows dance and all nature dressed in her emerald robes, while the waves so sweetly undulating, surged upon the broken beach, with spray kissing the rays of sunshine, ascending like the spirit of waters slain upon the rocks. God's Spirit tinging the scene with solemnity, broke the cross, and took away the dread. 'Twas a joyful hour. On the Tuesday following, we drove the distance, six miles, once more, and the eighth person experienced the "bath of regeneration," all from California, Michigan, the seal of my ministry the past winter. It can be said truly, these have entered the kingdom through "great tribulation." The popular tide of religious influence, with low species of "doggeral" and "rot" were hurled at these honest hearts; but the Lord is stronger than all their hosts, and led them into the gentle Shepherd's fold. Many more promised to give themselves to the Lord when we return, and scores are believing the gospel; but like some of old time, "fear the people." My next appointment at that place is the last Sunday in May. I also opened up in the Grove district, a promising place; indeed I am on the string (of appointments) and see no prospect of getting off. Our sympathies generally are called out in the death of our beloved Bro. Blair.

Bro. G. H. Godby, Bell Grove, West Virginia, the 30th ult.:—

I have just closed a meeting with the Buffalo City branch. Baptized two, blessed five children, left others near the kingdom. I start to-morrow for Calhoun County. I mourn the loss of Bro. Blair. Sad indeed.

Bro. S. W. L. Scott, writing from Coldwater, Michigan, May 6, has this to say for the present low prices of the Hymnal:—

"Saints' Hymnals" received all right. The postage on books from Lamoni is an eye opener. Sixteen cents on each package of three books is 64 cents on the dozen, over the price of one book. Deducted from the cost of a dozen equals \$5.36. Price of one book, the one twelfth of \$5.36 is 45½ cents apiece—cheap for the Hymnal. I presented this solution to some. It ought to be presented to all "complainers."

Henry Kemp, Shenandoah, Iowa, May 9:—

I am now about to start for Prescott to assist Bro. O. B. Thomas in a series of tent meetings.

EDITORIAL ITEMS.

SR. ISAAC HOGABOOM, of Sioux City, Iowa, suffering from paralytic stroke, desires the prayers of the Prayer Union.

Bro. William Lewis, of St. Joseph, Missouri, has been appointed by the Presidency, Bro. J. R. Lambert, mis-

sionary in charge, concurring, to labor in Far West District, Missouri, and Eastern Kansas, for conference year.

Bro. I. P. Baggerly departed for his field—Texas, and Bro. F. M. Weld for the Nauvoo district during the past week.

Bro. Amos B. Moore, of Lamoni, late missionary in Texas, will labor for the coming conference year in the Rocky Mountain mission, being appointed thereto by the Presidency. Bro. Heman C. Smith, missionary in charge, concurring in such appointment. Bro. Moore is a quiet, pleasant, unassuming man, a good fireside companion and preacher, a good counselor and a safe defender of the faith. He has had a long acquaintance with the church, and its history.

Bro. Heman C. Smith has been quite severely afflicted with rheumatism in his arms and limbs for the past ten days, being confined to his bed most of the time. Those who have written him will understand why his correspondence has been delayed. They will hear from him when he recovers, which we trust will be soon.

Our readers will find a matter of special interest in the report of the Board of Publication which appears in this issue; viz., the provisions for preparing a history of the church. Bro. Joseph and Heman C. Smith have been selected to prepare a history of the church to date, and Bro. Fred M. Smith as Church Historian, to make record of current events.

Nasir Ed-din, Shah of Persia, was assassinated at Teheren, May 1, by a member of a secret society pledged to kill the Shah because of cruelties to his subjects. From press accounts he was a brutal and absolute ruler who did not hesitate to take the lives of his subjects on any pretext.

SCOLDING.—Scolding is worse than useless. With children it arouses antagonism, if only because angry looks and feelings are so contagious. One should wait until the irritation subsides before correcting any one. A reprimand given in the presence of others is apt to arouse a feeling of mortified pride that quite nullifies any impression that might otherwise be made, and it is an exceptional person that can be trusted to be the bearer of a scolding. It is apt to gather force on route. Argument between parents and children is unseemly, and it is always best to avoid letting the point of contest become too important. —*Ladies' Home Journal*.

Original Poetry.

OUR HOPE.

Though now we are wanderers
And are scattered far and wide,
Yet we cherish still the hope
To Saints so dear;
That the time is fast approaching
When we'll all be gathered home
To prepare for the great Sabbathic year.

Sore, sore we have been tried
Since the church was led away
To sojourn in the wilderness so drear,
But we cherish still the hope,
(And we know it will not fail,
'Twill return for the great Sabbathic year.

The Jews will gather home,
And the tribes will gather in
To the regions round about
From far and near;
For the prophets have foretold it,
And we know it will not fail,
They'll return for the great Sabbathic year.

Then spread the glad tidings
To the earth's remotest bounds,
From India's sunny isles
To Greenland drear;
That Jesus Christ is coming
(And we know they will not fail)
For to reign through the great Sabbathic
year.

LAMONI, IOWA.

J. J. S.

A WORD FROM THE BISHOPRIC.

*To the Saints and Friends of the Cause
of Christ in All the World; Greeting:—*

Through the goodness of God who hath given to us an abiding hope in the gospel of his Son we are permitted to address you, and as servants in a special order of his work, point out therein some duties and obligations that are common to all, and of which there is great necessity that there be immediate and active coöperation in their performance. A new conference year has been entered upon; the church has seen fit in its undertakings to continue to press the proclamation of the gospel and answer the demands of the hour so vividly portrayed in the last revelation to the church in the language:—

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, . . . —D. C. 122: 7.

This is the situation as presented by the great spiritual Head of the Church

A. D. 1894. The years which have come and gone since, have only heightened this state of things, increased the demand for gospel labor, and brought nearer the harvest, so that the General Conference of 1896, in fact, had open to it but one course, and that was to make all the provision within its power to answer the demands for missionary labor.

To have done less would have, to that extent, lost to the church the priceless opportunity offered to it, and lost to us as members, commendation and favor with heaven. We have but one honorable course left us; to go backward will prove that we have been unworthy of the trust granted, and the end to such is degradation and death. A determined effort forward to meet every emergency as men and women of the highest courage and faith is our only safety or freedom, and hesitation at such a time is unworthy such a cause as ours, and suicidal.

The General Conference while taking into consideration the difficulties lying in the way of pushing vigorously the gospel work, spoke in favor of an effort worthy of such a people as the Lord's, placing its ministry in the field, relying, as was its right to do, upon every man and woman to perform his or her duty toward keeping them there.

This effort to fulfill the law and send forth such laborers as are willing to go and preach, abiding at their posts until lawfully relieved, continues the heavy expense the church has been under, with some important incidental items.

1. The missionaries must be made ready and placed in their fields of labor.

2. Families of missionaries must be provided for so that they may live, and the law to the minister that he "Take no thought for to-morrow," be honored.

3. Our esteemed missionaries, Bro. and Sr. L. R. Devore, in the far-off South Sea Islands, after spending full six years in labor, now ask a sabbath in which to regain their failing health and wasted energies. Bro. Joseph F. and Sr. Emma Burton have been selected to supply their places, and we must send them at once and return the others.

4. The poor we have always with us, and we must continue to care for them; to do this rightly we must complete the Home for such as need and are worthy of the comforts of such an institution.

All of these objects are in direct line with the command of the Lord in which he has stated that if we love him we will perform, and impart of our substance in aid thereof, with the statement: "and they shall be laid before the bishop of my church and his counselors." The duty of each and every member of the church is made clear and distinct. We here and now ask, Is there anyone who cannot help in this work?

But notwithstanding the discouragements to the work and the forces of evil arrayed against it, we are not without the golden shades on the hopeful side. Our missionaries this year have entered their respective fields to do valiant work for the cause of truth with a readiness that far excels that of any other year in the last decade, and we already hear of their victories.

We congratulate you then that the work of the evil one to destroy the faith of the Saints is being met by a brave and courageous army whose weapons are the Holy Spirit and the word of God; these finally will win. Will you also take hold promptly and aid in the work of keeping these men in their fields? Let us not have it justly said that a single one had to return home or stop his work because illy supplied, or that his wife and little ones lacked for the necessaries of life.

With united work the church will win in the present year the greatest victory since its organization; and we confidently look to you, and each of you, to make this year by prayer and consecration a special one of usefulness and good to you and the church, and may the Lord bless you in so doing and sanctify every gift to the good of his cause.

We desire before closing this interview to note the removal by death of one whose official life was closely connected with the Bishopric and who cheerfully sought to perform his full duty; Pres. W. W. Blair, ever hopeful, courageous, and faithful in his work while in the kingdom as represented in earth, he now may fittingly

abide with the family in heaven. Let us not forget to keep in mind his active life and many virtues, nor fail to learn from the record of his experiences.

Ever confident in the full triumph of Zion's cause, we are,

Very respectfully yours,

E. L. KELLEY.

GEORGE H. HILLIARD.

E. A. BLAKESLEE.

LAMONI, Iowa, May 10, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JUNE MEETING OF DAUGHTERS OF ZION.

"You hear that boy laughing?—you think he's all fun; But the angels laugh, too, at the good he has done; The children laugh loud as they troop to his call, And the poor man that knows him laughs loudest of all." —Holmes.

It is barely possible that among some of our readers there are those who do not realize the importance of that to which we are trying to direct their attention. If it be so, there is no better argument which can be advanced in its favor. To what end are the efforts of all the truly wise and good directed? Is it not to the bettering of that which is wrong in the world? Granting this is it not wise that the means which lead most directly to this end should be chosen? What father, what mother is there among us but must know that there will never come under their sway, their authority, a kingdom so completely under their control as the kingdom of home? Don't become weary with us, therefore, if we continue to glean a little here and a little there which may help you in governing this kingdom, that your sons and your daughters may go forth to add new honors to your name and bless the world through the very guidance received from you. First, then, let us discuss the

COMPANIONSHIP AND COEDUCATION OF BOYS AND GIRLS.

Writing upon this subject an eminent English physician says:—

"I am certain that harm is done to many girls from their rigid exclusion from the companionship of boys; under proper supervision no harm could happen from more unrestrained association of boys and at this critical period, [the period of dawning manhood and womanhood,] and it seems to me a mischievous plan to draw wide barrier lines between the sexes at a time when they ought to begin to understand themselves and each other. By harmless intercourse many of the risks may be obviated which afterward beset them when an unaccustomed association is opened out at an age when passion has the chief ascendancy.

"There is a whole volume of argument," says our author, "for coeducation in this utterance; and it is in the line of God's directing when he placed boys and girls in the same family. 'What God hath joined to-

gether let not man put asunder.' Until God gives all the boys to one set of parents and all the girls to another, we shall not give our voice to 'disjoint education.'"

THE AWKWARD AGE.

"About this time comes to boys and girls the awkward age. Who of us does not remember, and remembrance brings the hot blood to our faces, the tortures experienced as we entered our teens and became suddenly conscious of our own bigness—physically; especially the bigness of our hands and feet which seemed suddenly to have grown beyond the limits of our jurisdiction so that we could not keep them in order. Worst of all, everybody seemed to be watching us and thinking, and perhaps saying, 'How stupid and awkward' or 'how silly and bashful.'"

The cause of this and the remedy it will be well to discuss, for however trivial it may seem to us now, there doubtless was a time when we, too, suffered from this, even as our children may be suffering now, and if we can recall our own feelings it may help us to appreciate theirs. Children at this age especially need to be treated with careful consideration by parents and older members of the family. Our author holds that this awkwardness "is often greatly aggravated by the course of snubbing to which our boys and girls are often subjected."

It is possible for boys and girls to be carried through with such judgment and discretion as to never know this awkward age. "I have now in mind," says our author, "a family of five boys who had no sister, but whose mother is a queen among women, and their father a knightly man after St. Paul's pattern. From their cradle these boys knew nothing but the most courteous treatment from their father and mother, and they grew into courtesy as a second nature. They were wide-awake, manly fellows, every one of them, full of fun and frolic, as healthy, happy boys ought to be, yet never rude, awkward, or ungainly."

GOODNESS SHOULD BE VALUED ABOVE SMARTNESS.

"Be careful not to train your boys and girls to value smartness more than goodness. Francis Gardner, a noted English teacher who has had over two thousand boys under his charge, says that no parent ever forgave him for saying, 'Your boy is not quick or bright, but he is thoroughly pure, true, and good.' They did not forgive him because they really prized smartness above goodness, and took it for granted that purity, truth, and goodness could be attained at any odd hour. If he told them their sons were bright and quick, but he feared they were not honest, pure, unselfish, the father replied, 'Well, I was a little wild myself when I was a boy; that will all come right in time.' They were willing to leave that line of training to chance, if only their boys came out of school brilliant, smart scholars. But it is written in tears of blood on many a hearthstone, that it is not safe to leave the most vital part of training to chance, that it will not come out right if girls are allowed to run wild and boys to sow their wild oats unheeded."

OUR SCHOOLS.

Closely allied to this subject stands that of the relation of parent to teacher and the duties of each in relation to the scholar. The question is asked direct, "What ought school to do for our boys and girls? It ought first to make them good readers of English and so train them that when they read it aloud they shall follow the Bible rule, reading 'distinctly' and giving 'the sense.' In order to do this they must gain the sense for themselves, hence must be trained to read thoughtfully and attentively, when reading silently. It should give such command of language as shall enable them to express their thoughts clearly and concisely. It should train them to observe closely and accurately, and to fit them for the many emergencies of American life, they should be trained to think while standing on their feet. They should become accurate and quick in figures; should learn enough of geography to read the newspapers intelligently, and in this day when all the nations are bound together by bands of iron and nerves of steel, that includes a knowledge of the whole earth.

"They should know enough of history to be worthy their grand birthright as citizens of the American Republic, and this includes a knowledge of the history that is being made to-day and recorded in the newspapers, which is quite as important to them as is the history inscribed on the Moabite stone. They should know sufficient physiology to keep their bodies in health, and to know how to keep a healthy home when they become the heads of one; of philosophy to explain everyday phenomena, and, if necessary, to run the steam engine which is fast becoming a farm and household necessity, and of botany and zoölogy to know the laws governing plant and animal life and successful growth.

"They should also have such a taste of good literature as shall create an appetite for it, so that vile, trashy books and papers shall offer no temptation to our boys and girls, their mental appetite refusing such trash, as their physical appetite does the garbage of the street. It should train them to be prompt, efficient, accurate; to be industrious, honest, temperate; to be truthful, respectful, and obedient to God and man. You have a right to demand this from every school as the least it ought to do for your children; let them do as much more as they can, but let these foundations be laid in solid rock. Is your school doing this for your children? If not, is the home at all responsible for the failure? Home and school must work together to secure the highest results. In order that the two may thus work harmoniously, each must know what the other is doing. . . . Indeed, there is no end of the good you can do by interesting yourself in the school, and unifying its work and that of the home. . . . Finally, most important of all, help the schools to train your boys and girls to be honest, industrious, temperate, truthful, loyal to God, country, and home by your own royally consistent example."

QUESTIONS TO BE DISCUSSED.

The companionship and coeducation of boys and girls.

The helpfulness which should be given the awkward age.

Goodness to be preferred above smartness.

Our schools—what we have a right to demand of them and their relation to the home.

Sr. Walker:—It is with a feeling of backwardness that I present for publication these few lines of sympathy, for I am well aware that far more able writers than myself will put their pens in use in sending sympathy and consolation to the bereaved family of Bro. Blair. But these lines, humble though they may be, come from the heart; and my feelings as I stood in the door of my mother's cottage and watched the casket containing the still form of our beloved brother and friend carried into the house as it was brought from the train, words could not describe. Far away, high up among the mountains of Nevada is a lonely grave, unmarked and perhaps unknown—my father's. But when the Master comes and the dead are awakened he will not forget where his faithful servants sleep.

Asleep! O how sweet is the call of the Master

To those who have served him so faithful below;
A calm, peaceful rest to the heart's weary suffering,
A soft, soothing touch that no mortal can know.

But cruel the message that bears us such tidings,—
Our loved ones departed,—their life work is sealed!
No last, loving look, not a word nor expression!
O, hard is the wound which can never be healed!

We sympathize fully. The depths of your sorrow,
The same bitter grief has crossed over our way.
Though years since have vanished, and time wrought its changes,
The wound is as fresh in our hearts there to-day.

Let them sleep where the sorrows of earth cannot touch them.

Brave soldiers for Christ! while on duty they fell,
Has any done better, or who has been braver,
Though faced by the flashing of musket and shell?

It matters not, then, where the body reposes—
Away in the mountains or here on the plain.

They will rise with the just in the first resurrection,
With Christ and his people in glory to reign.

LAMONI, April 20, 1896.

DOLLIE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. SOPHIA WIGHT, of Medina, Texas, earnestly requests your faith and prayers in behalf of the infant child of Sr. Minear, who is sorely afflicted.

Sr. Hattie E. Messick, of New Canton, Illinois, requests your faith and prayers in her behalf. She has been afflicted for several years.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded to you, and then shall you be made rich: behold, he that hath eternal life is rich."—Doc. and Cov. 10: 3.

Thursday, May 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ephesians 6: 1-9.

Thursday, May 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Timothy 6: 11-19.

Thursday, May 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 49: 5.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WE often wonder who is thinking of the Sunday school column and where our next material is coming from when a voice, perhaps from California, answers our question with an assurance of the deepest interest. We had hoped that our workers would supply us with much material from General Convention but for some reason we have received nothing. Our new Superintendent has our congratulations and we trust that he may make good use of our column in making known his plans. We all want to do the very best that is in us, keeping in view the one object of our work, and all pulling together. We had suggested a systematic course of lesson hints for the column, but, since the convention did not deem it best we gladly take up the work as before, asking that the wants of the workers be made known.

The column is yours to use as you see fit. As this is the official organ, that bears its message to the far-off isles of the sea, may we, as Sunday school workers, see that our column is laden with seeds of thought worthy of finding lodgment in the hearts of those who are laboring to so train for the Master's use a class of standard bearers, that they will be better fitted to take up the work than we were, who had lived to manhood and womanhood without the light of the gospel.

"Every one is sowing

Both by word and deed,

All mankind are growing

Either wheat or weed.

Thoughtless ones are throwing

Any sort of seed."

"To reach the port of heaven, we must sail sometimes with the wind and sometimes against it,—but we must sail, not drift, nor lie at anchor."—O. W. Holmes.

THE PRIMARY CLASS AND ITS TEACHER.

Dear Friends, Brothers, and Sisters, and Sunday School Workers:—

I have chosen this for my subject not because I believe I am able to handle it thoroughly or exhaust it completely, but because I regard it as *very* important and worthy of consideration. I desire to correct a false idea that has obtained if possible and offer a few suggestions relative to this work. Many, no doubt, consider the primary class of the least importance in the Sabbath school and that anyone is capable of teaching that class.

You will be surprised when I express myself as holding views contrariwise, and believing that too little regard is had for this class, and especially in the selection of proper teachers for it. I believe the primary class

to be the most important of all classes, because it is right here that the seeds which we hope will spring into beautiful Christian lives, are sown. Consequently, if we wish the work done properly we must select the brightest and most spiritually minded persons to take charge of this precious trust. Only those who love the little ones can reach their sensitive little hearts. Only those willing to devote special care and attention to the work should be intrusted with this class. She, alone, who will let the sunshine of her soul beam forth in her face and actions shedding its warmth and life-giving power to those about her, should undertake so responsible a work. Why be so careful in this matter, I hear some ask? The minds of little children are like potter's clay, capable of being molded into any shape. If incompetent workmen attempt to handle the clay they fail to accomplish the work and the vessel which might have been molded into perfect shape and become a thing of beauty is marred. So it is if an incompetent person is allowed to lead or direct these little ones.

Again, their little minds are like young and tender plants, requiring one of skill and knowledge to handle them to obtain the best results. The little plants if carefully watched and guarded will thrive, grow, and develop into hardy ones and will reward the one who labored over them with beautiful blossoms; but, on the contrary, if neglected they become dwarfed and distorted; or, perhaps worse, they struggle along for awhile and gradually lose vitality and finally droop and die. So with the little minds if properly trained and directed, they grow and develop into that which God designed—beautiful characters, shedding their bright effulgent light to those about them; but how different if misguided and led, they too like the plants gradually droop, fade, and finally from lack of proper nourishment die spiritually. Thus that which should have produced pleasure by becoming useful and ornamental in God's kingdom is robbed of this element and only pity mingled with regret is the result.

If the mind is properly trained while young there is no danger of a departure in after life for the impressions of childhood are the most lasting. Some one has said, "Show me the first five years of a child's life and I will tell you its future." One faction of Christian worshippers say if they can have the first seven years of a child's life they can mould its character and will be able to ever after hold it. I believe this in a great measure is true. I agree with the wise man of ancient times, "Train up a child in the way he should go, and when he is old he will not depart from it." So, I reiterate, select your very best material, spiritually, for teachers of the primary class, and give its members the proper start in this important work. Here we have a class of say eight or ten (and the class ought never to be larger) bright-eyed, merry-hearted little boys and girls. O, how they love their Sabbath school! How they love their teacher! It is painful for them to miss a Sabbath, and they are disappointed when they miss the pleasant face of their teacher. You no doubt inquire, "What has

filled them with the desire to always be present and this love for their teacher?" It is this, everything is pleasant there; their teacher loves them and studies in every way to make the class attractive and cheerful. She always greets them with a pleasant word or smile; she notices if any are absent and expresses herself as sorry; she tells others she is glad to see them out again and that she missed them very much. She finds pretty little songs to teach them, songs that are all their own and that the older ones do not know. These are enlivened and made impressive by a few motions which make them more interesting. She teaches them some little prayers, too, and they learn how much they have to be thankful for. She lets those who are capable read the Lesson Story for her, being careful that the others are listening. If there are any words they do not understand she explains what they mean, and, if possible, substitutes easier ones in the place of the hard ones. Besides, they have a desire to learn something new concerning God, the Ruler of all things, the knowledge of whose existence dwells intuitively in their minds. Hence this strong desire to come where they believe they will obtain it.

They love to express their ideas to their teacher and classmates and feel at liberty so to do as they know she will listen to them. They love to listen to the ideas expressed by their teacher and classmates, and they thus get a clearer and better understanding of the lesson. And thus the time is pleasantly passed and the merry boys and girls made happy and are ready at the return of each Sunday to be in their loved Sabbath school. Inasmuch as their little minds are drawn in this direction it is an obligation on the part of the Sunday school workers to see there is the proper material furnished them from which to gain spiritual food, also that the proper persons to use this material be selected as instructors.

I believe the church has wisely provided the *Gospel Quarterlies*, both Primary and Intermediate, as a basis of instruction. I prefer the Intermediate to the Primary, as it now is, as it gives the same lessons that the Senior Grade does. I think the little ones like to be like grown folks as much as possible; besides it enables them to join in class reviews and concert exercises, which I believe gives them a degree of satisfaction. The teacher by carefully selecting and presenting the simpler points in these lessons can make the minds of very young children grasp the truths underlying the subject matter. If this is accomplished the victory is won.

Besides the *Quarterlies*, we might suggest the use of blackboards, maps, charts, etc. One of the best means of impressing the lessons upon the minds of the children is the use of pictures. These can be taken from books and papers. They will also be found useful in fixing the attention of the child. With very little ingenuity objects of wood, clay, or other materials can be made to represent men, animals, trees, etc., and arranged upon tables or in boxes of sand so as to represent the scene being studied about. Such aids are invaluable in presenting the idea to the child and

establishing it in his mind. "But," you will say, "who has time for all this?" I will answer, She who has the work at heart. She will find the time, even if she have to sacrifice some of her own comforts. It will be a noble sacrifice and one the Lord will recognize. He will bless you in it and you will be surprised to find many useful ideas presented to you while engaged in preparing your work. Can we doubt the presence of the Holy Spirit in this? No, never; it is a work worthy of our best and noblest efforts. Let us each, then, who has taken charge of a primary class, study more diligently to present the truths of the lessons in a more thorough and lasting manner, feeling we have a responsible position and one we will have to give an account of in the final arbitrament before God's throne. May we then have the assurance of duty well done and be able to say, "Of all that thou hast given us, O Lord, we have lost not one."

MRS. M. A. SAXE.

1,549 Mission St., SAN FRANCISCO, California.

EASTER PROGRAM OF THE SAN FRANCISCO SUNDAY SCHOOL.

SONG, 22 Winnowed Songs, school. Scrip-

ture reading, Matthew twenty-eighth chapter, Bro. Saxe. Prayer, Bro. Anthony. Song 123, school. Responsive reading, Mark 16: 1-14, school. Song, "Jesus Bids us Shine," primary class. Scripture reading, Luke 24: 1-16, Sr. Knight. Questions upon the lesson. Bible practice work. The Eleven Appearances of Christ after his resurrection. For this, slips of paper upon which the number of the appearance and Bible reference was written, were passed to different scholars and the reference read by them.

BLACKBOARD REVIEW.

After this there was a short program as follows:—

Song 52, school. Paper, "Christ's Mission," Sr. Crumley. Recitation, "Tis Our Father," Irma Saxe. Reading, "Happy Easter Morning," Flossie Hawley. Song 38, school. Song, "What are these all in a row?" Primary class. Reading, "Words of Comfort," Belle Hoppe. Recitation, "The Master is risen indeed," Helen Saxe. Song 37, school. Recitation, "Christ's Ascension," Thaletta Barnes. Song 212, school. Prayer, Bro. Parkin.

M. A. SAXE,

Superintendent of School.

BLACKBOARD EXERCISE FOR EASTER.

GOLDEN TEXT.—"Now is Christ risen from the dead, and become the First of them that slept."

Resurrection of Jesus Christ.	Place.	{ Jerusalem. Jesus' Tomb.
	Guards.	{ Soldiers. Stone.
	Time.	{ Early in the Morning of the Third Day.
	Persons.	{ Women. { Mary Magdalene. Mary, Mother of James. Salome. Joanna. Other Women.
	Angels.	{ Men. { John. Peter.

MEMORY VERSE.—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Letter Department.

MILTON, Fla., May 4.

Editors Herald:—I desire to state that I am feeling well in the ministry of the gospel and am hopeful that there will be a big work done here yet. There has recently been a great revival in this Florida district; about thirty-three new members being baptized by Bro. Powell in the last month. They are all good moral people and will make excellent members. There are about eight more to be baptized soon. We are now vigorously engaged in organizing and reorganizing branches. We are determined to get the district out of its chaotic condition, and everything indicates that it will soon be done.

Yesterday, Sunday, May 3, we had a great meeting at the Santa Rosa church. Bro. Chute was the speaker. He preached the funeral of Sr. Sarah Jones. There was a great concourse of people—about five hundred—from miles around; some coming eighty-four miles, as the sister was known

far and wide. We had dinner on the ground. The day was a typical Southern day with pleasant breezes; so you see it was a grand success.

I think I shall remain here until the work is on a sure footing. The longer I stay the better I like the country and the people. I seem to have the confidence of the Saints and outsiders. Your colaborer,

JAMES M. BAGGERLY.

DOW CITY, Iowa, May 7.

Editors Herald:—Having received word from Bro. J. W. Gillen that I am to take charge of the Western Nebraska mission, I take this means of informing all concerned that my permanent address is Dow City, Crawford County, Iowa.

I should like to hear from all that desire labor done in their vicinity as soon as possible, so we may arrange to fill all the calls possible with the least practicable expense.

Missionaries, local officers, and members, let us all put forth our best efforts that the work in Western Nebraska may be advanced

and the cause of Christ more firmly planted on these western plains. "Each one can do a little," and many littles united is what is needed in this work.

I will enter the field in a few days, ready to do what, by the assistance of the Comforter, I am able to do.

Praying the blessings of God to be with all his humble Saints I remain,

Your brother and colaborer for Christ,

D. M. RUDD.

FLAT, Mo., April 29.

Editors Herald:—We are still doing our utmost to present the word of truth, the restored gospel, to the people of these regions. The religious complexion of this part of Missouri is overwhelmingly Baptist, three different bodies of Baptists having organized worshipping congregations within a radius of five miles of us. One of those factions, the Missionary element, being aided and abetted by their church paper published at St. Louis, is waging a determined and relentless war against us in these parts.

The said paper, "*The American Baptist Flag*," is publishing a purported serial "History of Mormonism, by Abe Carlin," in which they deal in misstatements concerning facts, and misrepresentations regarding doctrines. The people here, like one of old, are so attached to their idols that they cannot longer endure their true nature to be exposed to the piercing rays of God's true light and have quit coming to church for fear of having the nakedness of their heroes exposed.

The said serial story began in November last, since which time I have watched anxiously for some of our elders who have opportunity to notice it through the *Herald* columns, but so far have been disappointed. The people have only right recently shown this spirit in so marked a manner.

Your brother,

J. H. TIBBELS.

COUNCIL BLUFFS, Iowa, May 8.

Editors Herald:—The work is still progressing here. Baptism will be administered next Sunday afternoon. Bro. J. F. Mintun, I. N. Roberts, and J. F. McDowell have been with us of late, the latter preaching several times. The efforts of each were highly commended. Taking advantage of their presence I preached each Sunday in Omaha, also at Crescent. I speak in each of these places next Sunday and on Monday I leave for Macedonia, intent on holding a series of meetings; thence to Fontanelle, where I anticipate a hearty reception, if the ministers who have been so eager to meet me in public discussion have not lost any of their zeal. I will hold tent meetings there.

The missionary force in this district will be less than ever this year, owing to the appointment of Bro. H. N. Hansen to Utah. The demands for preaching in new localities will take all the time of the present force (and more if possible) and we trust the branches will care for themselves, leaving the missionaries "at liberty to push the preaching of the word into the new fields now widening before them."

There are a number of large towns in this district where we would like to introduce this gospel, such as Avoca, Macedonia, Neola, Walnut, Oakland, Hancock, and Minden, in Pottawattamie county; and Atlantic, Anita, Cumberland, Lewis, Marne, Massena, and Wiola, in Cass; and Adair, Greenfield, Hebron, and Orient, in Adair. If God will bless and direct us we will reach as many as we can.

If there are any Saints or friends in any of these places they will confer a favor by notifying the undersigned. I shall make an effort in some of these places, whether there are members there or not. Surely God can stand by us as well as he did in the early days of this work, and if we do our part he will raise up friends for us.

Shall endeavor to do all I can for the Master. Wish I always knew just what to do and how to do it. I know that humility augments one's success in this work more than any one other qualification. May God help us to be humble and may we each have the submission and trust as expressed by George Kingle in the following lines:—

"Father, I do not ask
That thou should'st choose some other task
And make it mine. I pray
But this, let every day
Be moulded still
By thine own hand; my will
Be only thine however deep
I have to bend, thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent;
And no mistake can ever be
With thine own hand to choose for me."

Yours ever,

T. W. WILLIAMS.

P. S.—Have just received a letter from Fontanelle containing six propositions for discussion which seem fair. The Methodist and Christian minister each affirm the genuineness of their respective churches and creeds, and I affirm the claims of this church. They together affirm that the canon of Scripture is closed. I affirm that the Book of Mormon is of divine origin and Joseph Smith a prophet of God. The discussion will commence about June 1.

T. W. W.

INDEPENDENCE, Mo., May 9.

Editors Herald:—To-night ends a hotly contested debate with a mortal-soulist at Foster, Missouri. If I had never been established before in the belief of the immortality of the soul, and that man was conscious between death and the resurrection, I certainly am now.

My soul has been fired with the inspiration of God's Holy Spirit, while defending our position upon this important question. I found Bro. J. R. Lambert's book, "What is Man?" a "golden gem," and almost an *invaluable* aid to me during this controversy. Bro. Lambert's arguments are clear, pointed, concise, and free from ambiguity and meaningless terms.

I feel free in saying that this discussion has been one among the best efforts of my life's work, in bringing "life and immortality to light through the gospel" to the people. "Praise God from whom all blessings flow." A large majority of the people have con-

fessed that my arguments have been cheering and grounded in God's noble truth.

This is my second debate at Foster; and while the prejudices of the people have been great, yet there are a number who are believing. Some have already expressed themselves as being ready for baptism.

I will remain over Sunday and preach at eleven and night, then expect to go on to Olathe, Kansas, to assist Bro. R. W. Davis in tent work for a few days, then on to Kingston, Missouri, to commence a debate with Rev. J. H. Carter, on the 26th inst.

The debate that was to have come off during this month at Richmond, Missouri, between myself and J. H. D. Tomson, I guess has collapsed. The Rev. Tomson had it postponed once before, setting his own time in May, and he now writes me saying: "I cannot debate with you this month, neither can I say at present how soon I can; but I shall be glad to meet you in fair and honest debate sometime this year—1896."

I am not at all seeking debates, neither am I on the "war path;" but this man Tomson is the man that made himself so conspicuous at the Russellville church, lecturing against us, and then wrote up a report of the same, having it published in his church paper, the "*Primitive Christian*," stating that I. N. White had run and left the field as soon as he was upon the grounds to expose our claims, etc. The statement was false. I am not seeking to meet such men, but justice demands that some one shall stand in the front ranks to take care of our cause when assailed by such doctors of divinity.

The Master's cause is moving along finely in my mission field. Every man in my mission that is under my charge is at work in the field. We have in this field such men as F. C. Keck, Henry Sparling, R. W. Davis, C. J. Spurlock, R. T. Walters, F. L. Sawley, W. C. Cather, W. H. Mannering, and G. M. Baker, of the General Conference appointees; besides a few good local workers. I try to keep myself posted in regard to every move, whereabouts, etc., of my coworkers. This is the only way, I find, to systemize the work, to be able to meet the many important demands, oftentimes saving of means in long, expensive trips to fill the calls made in the mission. My permanent address is, Independence, Missouri.

Hastily yours,

I. N. WHITE.

PHILADELPHIA, Pa., May 4.

Editors Herald:—I arrived in my field of labor April 28. Found Bro. A. H. Parsons doing all he could for the building up of the work in this city, considering that he is not now in the regular ministry. I go to Hornertown, New Jersey, to-day to begin a week's meeting. Expect Bro. W. A. Smith soon. My field address will be No. 2,925 Rose Hill Street, Philadelphia, Pennsylvania.

Your brother,

H. E. MOLER.

Butter-making is encouraged by 4,435 patents, either on device employed or methods of manufacture.

Original Articles.

SERMON BY ELDER J. D. ERWIN,

At the General Conference, Lamoni, Iowa, April 12, 1893.

THE FUTURE OF MAN.

I AM glad of the privilege I have this evening of addressing you. It has been my privilege since engaged in the ministry to preach to all classes of people, but I do not remember having the opportunity before of standing before such a large body of Latter Day Saints. I have the same gospel to preach to you that we all preach. So far as I understand the people that I am connected with, we all offer the same thing to the world; some of us are more gifted in dealing out smooth-flowing eloquence and scholarly rhetoric than others, but the truth remains the same.

We will read for the basis of our remarks this evening the language found in the sixteenth chapter of Luke, commencing with the nineteenth verse:—

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

We will read in connection with this language, that which is found on page 311 of the Book of Mormon, chapter 19 of the Book of Alma:—

Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good:

therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth.

The subject that I wish to present to you this evening is one that there has been so many books written upon, and that is the subject of hell and heaven. We find by investigating the history of the human family, so far as we have any history of them, that in all ages, among all people and nations they have believed in a life beyond the grave. They looked forward to something better beyond death, than that we enjoy in this world. All minds, from that of the cultured of the enlightened nations to the rude savage of the forest, believe in this grand sentiment that there remains something better for man than the opportunities and privileges that we enjoy in this probationary state. There have been various opinions among the human family in regard to their destiny beyond the tomb. I might present what Mohammed says concerning this matter, but I shall not take time to do that as I will seek to be as brief as possible, but I will endeavor to present to you what the Scriptures hold out to mankind will be the destiny of us all.

I presume, in looking over this congregation, probably there are people here from all parts of the United States, and that there are grand expectations existing in your hearts that have moved upon you to come here, to leave your homes and probably your families and congregate upon this occasion. That grand expectation that stimulates your hearts and makes you glad is the hope of eternal rest in the future, beyond the grave. We find that after we pass over the chilly river of death that there remains something better for man than the trials and troubles incident to this life; that after passing beyond the tomb all is not ended, but there is for the righteous a place prepared. It is called in the Scriptures a place of rest, of joy. We quite likely have all been taught—at least the speaker has—that there is prepared for the human family after death one eternal heaven where the small minority of the human family will go and remain forever and forever. They tell us that there is also prepared a lake of fire and brimstone,

or eternal punishment for the wicked, and the majority of the human family will be sent down, down to that eternal despair and ruin to suffer eternal agonies forever and forever. I have heard this taught all my life as far back as I can remember. The first preaching I ever heard pointed out to the people this eternal punishment that awaits the human family in the future; quoting the language of our Savior, 'Narrow is the way that leadeth unto life and few there be that go in thereat.' They tell us that a small minority of the righteous human family will enjoy this eternal rest forever and forever with God and the redeemed, while the great majority will go down to this eternal despair, this lake of fire and brimstone and they will suffer throughout the ceaseless ages to come.

While I believe as the Scriptures plainly teach that all who willfully reject the gospel of Jesus Christ after having had access to it in this life, will have to suffer the penalty for violating law, for if we violate law it is a settled fact that we must pay the penalty, but by turning to the Scriptures we find there is something held out for man that is better than the doctrine that we have been traditioned to believe all our lives; there is something held out to us more sublime, and presents to us a God of justice and love that will deal out justice to all mankind, to all the teeming millions of human souls that have lived upon the face of the earth from time until eternity.

I have read this evening the parable of the rich man and Lazarus. It represents, no doubt, to our minds, the condition between death and the resurrection. It points out the fact that there is something about man that survives death and lives in a conscious state of existence between death and the resurrection. We have many scriptures that we might refer to both in the Old and New Testament to prove this doctrine that death does not end all, that there is a spirit in man that lives after the death of this body. When that separation takes place which brings about death, this spirit, we understand, is taken to that paradise prepared for it where it will remain until the time of the resurrection of the righteous. The text tonight has explained to us in such

plain language that anyone that can understand English at all can understand very clearly that there is a space between death and the resurrection, a place called paradise where the righteous live and rest from all their troubles, from all their sorrow until the time of their resurrection. Also there is a place called the prison world, the spirit-world where the wicked go and remain until they are brought out.

We turn to the New Testament and we find that it abounds everywhere with the doctrine that the righteous remain in a state of rest and peace between death and the resurrection. We turn to Revelation 6: 9-11, where John on Patmos was permitted to view wonderful things, to look even beyond this life and view the glories of the redeemed. Here in this chapter he informs us in regard to the condition of the righteous between death and the resurrection:—

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

This represents the condition of the righteous between death and the resurrection, the conscious state of existence. The majority of the religious world believes in this doctrine, that the soul of man does survive death and remains in a conscious state of existence between death and the resurrection. There is a minority of the human family that believes that man is wholly mortal. This doctrine cannot be substantiated by the teachings of the Bible, as I have read already sufficient evidence to prove that the inspired writers that gave us this book exercised a belief in the conscious state of existence between death and the resurrection. In Revelation, chapter 19, John declares in plain terms, that he heard a great voice of much people in heaven, saying, "Alleluiah; salvation, and glory, and honor, and power, unto the Lord our God." These beings were in a conscious state of existence and enjoyed the

pleasures and rest in the paradise of God, remaining until the time of their resurrection.

The first class I have referred to is that of the righteous. We want to understand what will be their destiny. We all claim to be that class of people, that we are following in the footsteps of Jesus Christ that suffered and died that we should have life; we should understand what we are all laboring for. We learn from the teachings of the Scriptures that when death takes place it does not end all, but that a place called paradise is prepared for his people to remain and to cease from their labors, enjoy peace and a rest until the time of their resurrection. The Scriptures present to us the fact that there will be a literal resurrection of the body, and instead of being only one resurrection as has been taught in the past, it holds out to us the plain doctrine that the righteous will be raised first, and hence that term in the scripture, "the first resurrection."

I read in the twentieth chapter of Revelation that the time is coming when the enemy of the human family shall be bound and chained for a thousand years and will not be permitted to deceive them during this time. I also find from investigating the prophets of the Old Testament Scriptures that the time will come when the knowledge of the Lord shall cover the earth as the waters cover the sea. I read in the twentieth chapter of Revelation,

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

We understand that we have the promise of a part in this first resurrection if we improve the opportunities and embrace the everlasting gospel and all its teachings faithfully, that in the end we will come forth when the Messiah comes the second time with ten thousand of his saints.

The body will be resurrected from the power of the grave, and the spirit from the paradise of God, and they will be united again, and then we will enjoy the thousand years' reign upon this earth.

We often hear people sing in this world:—

O, waft me off to that unknown land

To walk the golden streets,
And play on a golden harp and sing—
Golden songs for aught I know.

I read in the teachings of the Savior, "Blessed are the meek, for they shall inherit the earth." A sister once asked me, "What does that mean?" I answered her, "What does it say?" It positively states that the meek shall inherit the earth, and I believe it, for I find that the Scriptures abound everywhere with the promise that the righteous shall inherit the earth. This is the reward I am laboring for: this is the reward I am sacrificing my time for. I do not hesitate to go forth and declare this unpopular theory in this day and age, because the promise is held out to all people that will accept of the everlasting gospel, and by it they will inherit the earth, and enjoy the thousand years' millennial reign when the knowledge of the Lord shall cover the earth as the waters cover the sea. The joys of the righteous do not cease, when we think for a moment in regard to the glory that we will enjoy during the thousand years' millennial reign upon this earth when the enemy will not be permitted to deceive us any longer, or tempt us, or molest our happiness, joy, or peace on this earth, and we will be permitted to enjoy this rest with the Savior when he comes to earth as King of kings and Lord of lords.

I find that the reward of the righteous does not cease there; it extends beyond that, and we have the promise of the holy city and the new heavens and the new earth. We have the promise that we will be with God forever and forever, and he will be our God and we will be his people. We often hear the Latter Day Saint elders talking about the sacrifices that they make in proclaiming the gospel without money and without price to the people, but if they will only stop for a moment and take in consideration the glory that is held out to the righteous, the rest that remains for the people of God, can we possibly do anything that will exalt the promise that is made to us by that loving Father that created us and has called upon us to proclaim the glad tidings and good news to the world? We have the promise that we will enjoy rest and peace between death and the resurrection, and when the Savior comes we will come with him and be like him, and enjoy the

blessed thousand years' reign upon this earth, when the Spirit of the Lord is poured out upon all flesh as declared by the Prophet Joel in the second chapter. This is the reward that is held out to the redeemed, to the righteous, those that comply with the everlasting gospel.

The Apostle Paul in presenting to us the glories of the redeemed, tells us of the glory of the sun, he calls it the celestial glory, the greatest of all glories to my mind, that belongs to the people of God. Their glory is the glory of the sun—represented, at least, by that glory. Having discovered what God proposes to do with the righteous, those that embrace the everlasting gospel, and accept and live according to his teachings, now what are you going to do with all the wicked that live upon the face of the earth? There are very few people, according to the Scriptures, that are willing to accept of the gospel of Jesus Christ and keep his commandments and live according to his law unto the end. What are you going to do with all the thousands and thousands of people that willfully disobeyed the gospel and lived in open violation of the law of God? We are told by the popular theology of this day and age, that the majority are going to be lost, that they are going to be sent to that endless hell forever and forever, and they will never be able to pay the penalty or come out. I believe that they that believe not will be damned, but I believe that God is a God of justice and mercy, and that he will judge all mankind according to their circumstances in life and even according to the privileges they have. Those that willfully disobey the gospel of Jesus Christ damnation rests upon them, but it is said of the wicked that they shall be turned into hell with all the nations that forget God. There is much theological wrangling in this day and age on that word 'hell,' but I find we all agree upon the fact that it means the unseen world; and we turn to the Scriptures and we find that it holds out to us the thought that there is a prison world prepared for the disobedient spirits and there they remain until they are brought out. In the forty-ninth chapter of Isaiah, commencing with the eighth verse:—

Thus saith the Lord, In an acceptable time

have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

Another place in Isaiah we have the same thought held out to us. Also Zechariah informs us in regard to this matter:—

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.—Zech. 9: 11, 12.

We read over here in the twentieth chapter of Revelation that after the thousand years expire, the sea, death, and hell will give up their dead, and all will stand before God and be judged everyone according to his works. Why people often say that we cannot accept the conclusion that the wicked will be cast down to hell and there burn for a time, and be brought up in that critical condition and be permitted to enjoy the glories of the redeemed, and those that comply with the gospel of Jesus Christ, but we want to understand what revelation teaches in regard to this, because truth is all that will benefit us in this world or in the world to come. Our elders go preaching and the world often asks the question, Why do you not present hell and fire to the people more than you do, why not? We simply answer them that we are not representing that side of the question. While we are willing to tell the people at all times that unless they comply with that gospel they have no promise of the glory that belongs to the redeemed, we do not inform them that they are to suffer the endless torments that are presented to them by the majority of the religious people. While I believe that the spirits will go to the prison world, and stay there until the proper time, and come out, as the Scriptures teach, and as the Savior informs us they will pay the uttermost farthing, yet I turn back to the writings of the Psalmist David, and I read in the second chapter commencing with the eighth verse:—

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou

shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Also I read from the twenty-second chapter and twenty-seventh verse:—

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

We find at this time there are about one and a half billion of souls who live upon the face of the earth, and there are not one fifth of them that claim to believe this Bible that I hold in my hand. What is to become of all those heathens? We have been taught by the tradition of the past that they are all lost, but I recently read in some of the papers that are being published in our day and age, where a gentleman said he would never donate money to teach the heathen, if they were all to be lost.

Now as hell means the unseen world and the wicked are said to be turned into hell with all the nations that forget God, we turn to Jonah the second chapter, and he tells us what hell means:—

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

We learn from this language that Jonah while he was in the fish's belly, was in the place called hell, and the Lord was inflicting upon him that punishment for the purpose of reforming him; and we believe this is what the word "hell" means, wherever found written in the revelations of God, God's punishment inflicted upon the disobedient to teach them obedience by the things which they must suffer, and that they will pay the uttermost farthing and come out as the Scriptures declare. They tell us that all things shall turn to the Lord and come before him, and we read in Romans that every knee shall bow and every tongue shall confess that Jesus is the Christ.

We find that the salvation of the human family is not confined to this world only, but also extends to those of the other world. We read in the third and fourth chapters of Peter that the mission of Jesus Christ was not confined to this little world of ours, but it extended to the spirit region; he preached the gospel to the spirits who were disobedient in the days of Noah. Salvation then is not confined to this world only, but also

extends to the future state, and all people, we believe, that have never had any chance to hear the gospel in this life, have never had any privilege to hear and obey the everlasting gospel that is declared to be the power of God unto salvation, will have a chance to obtain it in the world to come. When the Savior went to the spirit world, he went on the same mission, no doubt, that he came to this world on, to seek and to save that which is lost. Hence we find that he preached the gospel to them, offered to them the plan of salvation that they might have the same privileges, the same chance that we have in this life.

We all believe, that is Latter Day Saints, that there was a dark period came upon the human family in the past, twelve hundred and sixty years of darkness, in which the gospel of Jesus Christ was not taught to the human family, when there was no gospel to come to them in its ancient simplicity and purity, and all its powers and blessings. We believe the people that lived and died in that age will have a chance to hear and obey the gospel, as God is a God of justice and love. While we do believe that the gospel is the means of saving men and we must embrace it to be saved, we have one reward that remains for the people of God, and that Paul declares to us that there is one glory of the sun, one glory of the moon, and one glory of the stars, and as the stars differ in glory, so also does the resurrection of the dead. And the Savior informs the disciples that "in my Father's house are many mansions: if it were not so I would have told you." And the Apostle Paul tells us of an individual that was caught up to the third heaven.

John in the twentieth of Revelation informs us that when the sea, death, and hell give up their dead, that all will be rewarded according to their works in this life. We believe that the righteous that embrace the word and live according to the teachings of the gospel, will enjoy this celestial reward, and in order to do this they must abide this celestial law, they must be among those that come up out of great tribulation and have their robes washed in the blood of the Lamb.

The Bible declares to us that the

wicked shall be brought out of the spirit world, and they will come up in the general judgment, that when the sea, death, and hell shall give up their dead, that God will give justice to all mankind. We find that instead of God being a cruel tyrant and punishing his people because he can punish them, he is to the contrary, a God of justice and of love, and only punishes them for their disobedience.

May the God of heaven bless us and help us to live according to the gospel faithfully to the end, that we may be saved, and furnished with a complete salvation, with that celestial glory that awaits the redeemed of all ages, that we will inherit this earth forever and forever, is my prayer, in Jesus' name. Amen.

THE SEAL.

It is with an intense feeling of dependence that I essay the discharge of incumbent duty, fully realizing that finite man, though born again, cannot of himself accomplish the purpose of his creation; namely, radiating light from good works and thereby *glorifying God*. Such I perceive to be the mission of the born-again, called Latter Day Saints, for the purpose of man's creation is to glorify God. God is glorified when his excellency above all things is acknowledged with due admiration. So when I, with due acknowledgment, reverence the supremacy of God, I prove true, in their heaven-born mission, the words of the poet so often sung by Saints with ecstasy:—

The soul that on Jesus still leans for repose,
I will not, I cannot, desert to his foes,
That soul, though all hell should endeavor to
shake,

I'll never—no, never, no, never forsake!

And then the light and courage that emanate from the word of God as heard, or as read, which is equivalent to hearing, which word is so adapted to the wants of man, comes repeatedly to my rescue in its life-giving mission. That which prompts me to write is the observance of the following text upon a manuscript I happened to pick up:—

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.—Eph. 1: 13.

We perceive that persons, motives, and results are the prominent features

in the compilation of this text, revealing with inspirational powers the climax of obedient and trusting man; obedient to the mandates of heaven, and trusting in the promises of a never changing God. The climax of a sealed condition is duly reached. This text, in connection with preceding ones, reveals Jesus to be the object in whom we are to trust. As also the text reveals the word of truth, the gospel of our salvation, as the convincing and propelling power by which the people of Ephesus were moved in an act of obedience and as the result of said act were sealed with the Holy Spirit of promise.

I discover that the constituent principles of this text comprise a theme as vast as the universe and the Creator of it; and when dilated involving his laws, his people, and his power. But of them all, the seal of adoption appears the most prominent as well as the most competent to produce the best results. As it embraces a subject that cannot escape the means employed for its production, this seal is but the mission work of what the author of this text denominates the Holy Spirit of promise. This seal, when fully developed by the office work of the Holy Ghost, leaves the recipient in a confirmed condition and gives the earnest of his inheritance. Such a seal is essentially a prerequisite to a permanent and settled condition of citizenship in the kingdom of God. The reception of this seal is subsequent to or following obedience to revealed law and involves the promise:—

If any man will do his [my Father's] will, he shall know of the doctrine.

Without this seal there is no knowledge. Knowledge is the product of a confirmed mind in respect to religious attainments. As knowledge, then, is the legitimate offspring of a sealed, confirmed, and established soul, it is not obtained through and by a mere belief in which the exercise of mental powers are only required as in temporal things; but is an actual result of an experienced demonstration of God's power by reason of man complying with the requirements of gospel law.

It is by this seal of the Holy Spirit of promise that man—so finite in mind—in his conformity to the principles of Christianity, is qualified to say,

"I know," in regard to the divinity of Christ and his gospel. Statements can be and often are made void of knowledge, founded upon vain imagination, and too often are intensely deceptive in influence. For instance, should I say to one seeking for salvation, "I know that Jesus is the Christ and am a living witness of his power to save," if I have not done this or that—some of the this or that might be baptism or the laying on of hands—I therefore mislead him; and in this manner many are deceived, only following blind leaders who say, "Only believe and thou shalt be saved."

I believe it highly necessary, and more, I believe it mandatory, in the nature of all affirmations of a religious character to demand support and demonstration by the word of the Lord. Contemporaneous existence of truth and error necessitate it. And again if God has obligated himself to man in the promise of knowledge,—the result of doing his will,—to confirm his word, why should not man be willing to support his words by comparison with revealed law through the written word of the Father of lights?

I, in company with Bro. Johnson, was to hear one of our city's popular ministers quite recently and was astonished beyond measure to hear the accomplished gentleman make "statements without proof," say, and vehemently declare from his rostrum, solemnly dedicated by his kind to the worship of God, while affirming unity for the churches:—

We are not divided, but are one in faith and doctrine. Why? Because the downfall of sectarian walls is now so far in the remote past that we have forgotten them.

And then to smooth over such a rent in the truth, quoted Jesus in the seventeenth of John where he says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," and then to cap the climax, added, "That time has come." This to me was one of the uncertain sounds of the trumpet whose blasts cry, "Lo here and lo there," with the dull sound of a tinkling cymbal; for never in the history of church building has there been so many conflicting voices to confuse gospel truths.

A creed has not as yet been unanimously agreed upon consolidating all

in concert of action; or if it has, it is like the one-talented person of the Bible parable—it is kept in secret, no one knows of it; and indeed if such be the case it would necessitate a discarding of the disciplines containing the creeds of each, which, in the language of Rev. J. Favill, of Wisconsin, they have been loving more than man.

The Author of our faith declared—as his inspired thoughts were vocalized in the last and greatest commission which was afterwards heralded among the people of Judea by the noble, not now fishers of fish, but fishers of men:—

And these signs shall follow them that believe,

And we read:—

And they went forth, and preached every where, the Lord working with them and confirming the word with signs following.

And he worked with them according to promise:—

Lo, I am with you alway, even unto the end of the world.

So Bro. Paul says to the Corinthian saints:—

We are laborers together with God.—1 Cor. 3: 9.

Thus the gospel provides that man shall declare the whole counsel of his Creator, that as faith cometh by hearing, those who desire to glorify the great I Am may have an opportunity, and as the receivers of the all things, become sealed "fellow citizens with the saints, and of the household of God."

But Jesus with the eye of inspiration that so characterized his divinity saw—looking down the murky stream of time "whose banks and shores were lined with the banners of sectarianism, casting a dark and gloomy mist over what might otherwise have been the clear and placid waters of peace and unity"—like conditions to those that surrounded him, and for this reason incorporated in the commission this blest prerogative of believers, confirmation by "signs following."

Conflicting voices are heard to-day as we pass by the shoals and breakers of fleeting time, crying, Lo here and lo there, for Christ. But O the condition of the religious world is laid bare as the rays of light emanating from God's word pierce the dark recesses of degeneration! We have only to look at the mission work of the

Holy Spirit of promise, using it as a mighty telescope through which we see things as they exist. Though Paul says, "We see through a glass darkly," yet the magnifying power of our glass, when brought to bear directly on the objects so foreign to God's truth, shows them in the light of Christ's presence when the smoky glass Paul refers to is laid on the shelf.

In sealing the receiver of truth, the Holy Ghost is to remain and abide with us, to lead, guide, and direct us into all truth; also showing us things to come, bringing to our remembrance the words of Jesus.

Now "to the law and to the testimony," the only way to settle all theological controversies. Mark testifies that Jesus said, "These signs shall follow them that believe." John testifies that Jesus taught, "If any man will do his will, he shall know of the doctrine;" Paul testifies, "No man can say that Jesus is the Lord, but by the Holy Ghost." Either the Holy Spirit is untrue to its mission or has ceased to abide with the so-called servants of this age; for who, among all the great throng of worshipers, can testify as the subscribers to any of the many religious ways and say they have received the signs spoken of in confirmation of what has been taught them. I could not in justice to the seal I have received charge the Holy Spirit with disloyalty to his mission, and can only say it has taken its flight, leaving many a vacant temple, for we are the temples of the living God if so be the Spirit of God dwelleth in us. The vacant temples say, O, those signs and confirmations were only for the apostles and their immediate followers, and were never intended for anyone else. But this position weighed in the balance, "God's word," is found to be wanting, for I most emphatically believe the Holy Spirit on the day of Pentecost true to its mission of bringing to man's mind the things that Jesus had taught when Peter declared:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Paul refers back to this very day on which the promise was made and says:—

After that ye believed, ye were sealed with that Holy Spirit of promise.—Eph. 1: 13.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—2 Tim. 2: 19.

Jesus in that comprehensive and inimitable prayer to the Father of lights in whom there is no variable-ness neither shadow of turning, said:—

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.—John 17: 3.

Paul, by inspiration said:—

No man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12: 3.

Peter said we would receive this power by repenting and being baptized. In all this we can see the necessity for a continuation of the sealing power of God. If not so, we are forever left as loose and floating subjects to be tossed about by the tides of sectarianism. One reason why this seal occupies such an exalted position in my mind and heart is because through it we have the blessed assurance of being accepted of God, and of all things that bring life and animation, this to me is the greatest, for it comforts and strengthens weak, mortal man, infusing into the very soul bright hopes of an ultimate triumph over sin and Satan, and spurs the saint on and on in the great battle for victory.

So let the watchword to Israel, through the seal of adoption, be Christ, the Son of the living God, with power through the gospel to save; and let the watchman on the towers of God's eternal truth unfurl the banner of King Immanuel and let it wave forth over and above the crumbling walls of creed theology in its effulgence and power as a mighty beacon light to arrest the downward march of a benighted people. Those who walk not in the light as Jesus was, are essaying the task of pointing sinful man to the Lamb of God. You, comrades, know the result—*failure*. Hasten, then, ye messengers of light and glory, and tell them of the way; how Jesus as our pattern and our guide was in full recognition of his Father through the watery grave, how he was anointed above his fellows with the oil of gladness! Speed the message, proclaim with a loud voice against spiritual wickedness in high and low places, for Jesus will be with you, working by the power

of his Spirit to seal and confirm those whom you may gather in.

Yours for Zion's triumph,

J. W. MORGAN.

PERRY, Iowa, November 4, 1894.

Conference Minutes.

SOUTHERN NEBRASKA.

Convened in Wilber, Nebraska, February 23 and 24, 1896; J. W. Waldsmith president; Elder A. H. Smith of the Twelve being present, was chosen as assistant president; J. L. Diefendorf secretary. Branch reports: Blue River 167; 7 baptized. Fairfield 59; 5 baptized, 3 received, 4 removed, 1 absent. Haigler 47; 3 baptized, 4 received. Hebron 26; 2 baptized, 1 removed, 10 absent. Palmyra 35. Nebraska City 136; 3 baptized, 1 received, 2 died, 36 absent. Eustis 14: new branch. No reports from Brownville, Cottonwood, Lincoln, Snowflake, and Union branches. Elders reporting: A. H. Smith, J. W. Gillen baptized 2, J. W. Waldsmith baptized 5, C. H. Porter baptized 3, W. E. Peak, J. Thompson, P. C. Peterson, A. J. Myers baptized 4, C. E. Blodgett baptized 1, E. D. Bullard baptized 4, Wilber Savage, W. M. Self; Priests S. Broliar, J. H. Drury, M. J. Schafer; Teachers R. O. Self, O. Savage; Deacon H. E. Christy. Bishop's agent's report: On hand October 1, 1895, \$12.94; received from October 1 to February 1, 1896, \$220.95; disbursed \$221.10; on hand \$12.79. Delegates to General Conference: A. H. Smith, J. W. Waldsmith, and C. H. Porter. Resolved that the Snowflake branch be disorganized and that search be made for the records, and that when same are found they be turned over to the care of the district secretary. Apostle J. W. Gillen requested that the district set off the Haigler, Eustis, and Cottonwood branches so that he could form a new district of Colorado and Western Nebraska. Request denied. Petition of Haigler branch that they be released from the Southern Nebraska district to form a part of new district was granted, as their place of holding meeting is now in Colorado, and most of the members live in that State. By resolution the new branch of Eustis was received and is recognized as part of Southern Nebraska district. By resolution the First Presidency was petitioned to have the mission of the State of Nebraska divided so that the Platte River be the dividing line. Petition of Palmyra branch for the ordination of Bro. R. O. Self to the office of priest was granted, and district president was requested to provide for the same. On motion next conference to be held at Fairfield, Nebraska, at call of district president. The district officials were sustained for ensuing term. Preaching by Elders A. H. Smith, W. E. Peak, and A. J. Myers. Adjourned to call of district president.

Out of 10,000 Jewish weddings in Cincinnati within the last forty years have come only three divorce suits. In each case the wife was the complainant.

Sunday School Associations.

SOUTHERN NEBRASKA.

Convened at Wilber, Nebraska, February 22, 1896. District superintendent, M. J. Schafer, being absent, W. M. Self was chosen superintendent pro tem., J. L. Diefendorf Secretary. Zion's Hope, of Nebraska City; Union Band, of Wilber; Prairie Flower, of Palmyra; and Fairbury Sunday schools reported: Total attendance 2,103; average attendance 124; membership 166. Treasurer's report: On hand last report \$4.63; expended 25 cents; on hand February 1, 1896, \$4.38. Delegates chosen to represent the district at General Association were J. W. Waldsmith and C. H. Porter. The district superintendent was requested to invite the General Superintendent or General Secretary to visit the district sometime during the next year while the district association is in session. District officers sustained for ensuing term. At the evening session the Wilber school gave a very fine literary program interspersed with appropriate music. Adjourned to call of district superintendent.

CONVENTION NOTICES.

The Clinton district association will convene at Lowry City, Missouri, Friday, June 19, at 9:30 a. m. Program: Half past nine to twelve a. m., business session, including election of officers; two to four p. m., chalk talk, review, Sr. V. H. Goff; class drill, David Denny; discussion, The prime object of Sunday school work; helps; hindrances. Evening session, entertainment. Songs to be sung, Nos. 22, 120, 50, 104, 183, 112, 170, 94, 150, 139, 31, in Winnowed Songs. Program for entertainment will be made out at convention, and all Sunday schools are urged to contribute their full share and *begin preparation now*; for if any fail, how shall our joy be full when we meet?

G. W. BEEBE, Supt.

The Des Moines district Sunday school association will convene in Boone, Iowa, May 29. Secretaries of schools will please see that their schools are reported, as some of the schools have not reported for over a year.

SHELDON ARMSTRONG, Sec.

Highland Park College, Des Moines, Iowa.

The convention of the Eastern Michigan district Sunday school association will convene at Cash, Sanilac County, Michigan, June 12, 1896, at ten o'clock a. m. All who are engaged and interested in Sunday school work are requested to meet with us. Everybody come.

MRS. J. A. GRANT, Sec.

BAY PORT, Huron County, Michigan.

The Northeastern Missouri district convention will convene at Huntsville, Friday, June 19, at 9:30 a. m. All Sunday school workers are earnestly requested to be present, as it will be election of officers for the ensuing year. Please bring your *Quarterlies*, *Winnowed Songs*, by-laws, *Book of Rules*, notebooks, and pencils, for we are anticipating that this convening will be the best ever

held. Above all things, bring the Spirit of the Master with you. If you do it will bring much success to the work, for if we are void of the Spirit we shall not be able to accomplish that which we have desired. Come one, come all.

J. A. TANNER, Supt.
ALLIE THORBURN, Sec.

Miscellaneous Department.

PASTORAL.

To the Saints in the Southeastern Mission; Greeting:—Having been again placed in charge of the above field by the late General Conference, I write you to ask the coöperation of all the ministry and members in trying to advance the great work in which we are engaged. In some respects the present outlook may appear to some to be a little clouded, but there is nothing for the faithful to fear, nothing over which anyone should be discouraged.

Will the ministry who are under general appointment, please remember to report their labors to me every three months, at least. Send your reports on the 1st of July, October, January, and on or about the 15th of March. I shall be glad to correspond with each of you and thus mutually aid and assist each other in our work.

I hope the local ministry will do what they can in caring for the work in the branches and districts, so that the traveling ministry may have all their time or as much so as possible, to push the work into new fields. There are many, no doubt, who would be glad of an opportunity to obey the gospel and be saved, if only they could hear it. Let us do what we can to give them the opportunity.

Will each one of the membership lend his or her aid in pushing the cause this season. There is no need for our mission to remain behind in anything. A strong, thorough, systematic, and united effort on the part of all will set the mission work going at a pace equal to that of any other field. Why not? Let's try it anyway.

Hitherto the mission has not been self-sustaining in a financial way. Are you satisfied for this part of the work to continue so? A little effort on the part of all would remedy this and make a different showing in the Bishop's report for another year. This hint need not disturb those who have done their part in the past. It is only for those who have overlooked this part of their duty heretofore. Remember, "By *our own* works we stand or fall."

I feel the responsibility of the place I occupy very keenly, and shall appreciate any help rendered by minister or member, to assist me in the work. If there be difficulties in any of the branches I hope that all parties will be ready to follow the provisions of the law, and that too without calling on the missionary in charge, or any of the general appointees to adjust them. It sometimes happens that parties are unwilling to have the local authorities to adjust difficulties for them, even though they may do so in entire harmony with the law. This should not be. If we honor not those who are called to ad-

minister the law, then it seems to me we do not honor the law, and, failing in that, we also fail to honor Him who gave the law. This we cannot afford, or so it seems to me. Think of it, Saints.

I am truly thankful for the kindness universally shown me during last year, and hope to be worthy of it in future. You have my best wishes for your welfare and prosperity, and my prayers are that God's richest blessings may ever rest upon you. My permanent address is Independence, Missouri. Letters addressed to the above place will find me at any time. Peace be with you all.

Yours in bonds,
T. C. KELLEY.

INDEPENDENCE, Missouri, May 2, 1896.

To the Saints in Southern Illinois:—I wish to say that my permanent address is Orchardville, Illinois. As I have been placed as missionary in charge of this field under Bro. J. R. Lambert, all those who wish to correspond with me in regard to the needs of the work in their different localities, I would be very glad to have them do so.

Let us each and every one this year put forth a strong effort to advance the cause of Christ. In order to do this it will be necessary for us all to live in harmony with the divine law each and every day of our life. That is the only way that we can secure unto ourselves eternal life and be worthy of a place in the kingdom of God when Jesus comes to reign with his people.

May success crown our efforts this year and the Lord abundantly bless his people, is the sincere desire of

Your coworker in Christ,
F. M. SLOVER.

To the Saints of the Fremont and Nodaway Districts, Greeting; Dear Brethren:—Another conference year is already upon us. The past is gone into eternity. We are here to labor together in the interests of the work intrusted to our care this coming year. And in order that we may do so, let us confer with one another, and be in touch with the spirit of the work, and in harmony with the law and counsel of those whom God has appointed.

We are thankful to our heavenly Father for his bounteous mercies bestowed upon us in the past; and now as we have but two general appointees—one for each district—it will be necessary that we put forth a stronger effort if possible, than before; and we feel grateful for the help received heretofore from our local brethren and humbly pray that God's Spirit may move you to action and inspire you with his love to step to the front in the cause the coming year.

Dear brethren, let us realize that the work is ours; that we are laboring together with God and Christ, and we must not slacken our hands until the angel spoken of by John shall swear by Him that sitteth upon the throne that time shall be no longer.

Dear brethren, many of us have labored locally for ten and fifteen years, putting in at least one third of our time, and now from fifteen to twenty years, devoting our entire time to the building up of the work, shall we

say, "It is enough"? No, my brethren, *never!* The greatest regret we will ever feel will be that we did not do more.

It is a work of sacrifice from beginning to end, for all concerned; but great will be the reward and eternal the glory, for those who can endure to the end. Let us bury all of our little grievances of the past, be one in heart and mind to do the Master's will, while life shall be granted us in this probationary state.

I must say to the credit of my brethren that many of them have done nobly in the past. Now let us labor together in the future, and not forget that we are of the household of faith. Let us be one with each other—one in Christ and God, that this generation may know that God has sent us. With the best of feelings for all and a deep interest for the spread of the gospel, I subscribe myself,

Your brother and colaborer,
HENRY KEMP.

My mission address is, Box 659, Shenandoah, Iowa.

To the Saints of the Galland's Grove District; Greeting:—If those of the local ministry who can do some labor outside of their own branches will be kind enough to notify me of about when they can so labor and how much time they can devote to the work, it will greatly assist me in the discharge of my duties. I shall be glad also to hear from scattered Saints who wish preaching, with or without the tent in their neighborhoods. Presidents Joseph and Alex. Hale Smith have kindly consented to be with us at the dedication of the Auburn church, June the 7th, if it is possible for them to do so.

Brethren and sisters, please assist us all you can this year in order that we may be enabled to do a good work as ministers for Christ and children of God.

My permanent address is Dow City, Crawford County, Iowa.

C. E. BUTTERWORTH, Pres.

CONFERENCE NOTICES.

The West Virginia district conference will convene on Saturday, August 22, at ten o'clock, with the Mount Zion branch, in Richie County, West Virginia. Those coming by rail will get off at Cornwallis Station, where they will be met with conveyance by Bro. B. Beall and others. Please advertise.
G. H. GODBEY, Pres.

Conference of the Northern Nebraska district will convene with the Saints at Blair, Nebraska, on Friday, May 29, at 7:30 p. m. A good attendance is requested; and it is requested that all delegates will come knowing who they desire to elect as district officers, as new officers are to be elected for the ensuing year.
G. M. L. WHITMAN, Pres.
JAMES HUFF, Sec.

Independence district conference will convene at Independence, Missouri, June 6, at ten a. m. Branches and ministry are requested to report to the secretary, A. Allen, 2210 Wabash Avenue, Kansas City, Missouri, on or before June 3. We wish all the branches in the district well represented, as

election of officers and other important business will have to be attended to. Elder Joseph Lambert, missionary in charge, expects to be present to advise, instruct, and become acquainted with the Saints, and also the work in this district, therefore I would recommend that as many of the branches as can consistently suspend meetings morning and afternoon, Sunday, June 7, will do so, and come together on that day and have a grand reunion.

R. MAY, Pres.

The Northeastern Missouri district conference will convene Saturday, June 20, 1896, continuing over Sunday, in the district tent, at Huntsville, Missouri, at ten a. m. We kindly invite all who can to attend, and especially those of the priesthood. The election of district officers will take place at this meeting and other features of business pertaining to district work. We look for the missionaries of district to be present and also Apostle J. R. Lambert, if nothing intervenes to prevent his coming. Priesthood and branch reports should be forwarded to Sr. Louise Palfrey, Macon, Missouri, at least one week before date of meeting. Please observe this request. A reception committee wearing a blue ribbon on coat lapel, will receive visitors coming by train at depot.

J. A. TANNER, Pres.

A conference of Chatham district will convene with Chatham branch, in the city of Chatham, June 13 and 14, 1896, as per adjournment. Officers of branches will please take notice and see that your branches are correctly reported. If you have not the proper form to report on, please send to the secretary, who can furnish you one.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

BLenheim, May 4, 1896.

The Des Moines district will meet in conference on May 30, with the Boonesboro branch at Boonesboro. Delegates and branches please send reports to William Johnson, Angus, Iowa. We ask for a large representation, because there is much important business to be transacted.

WM. C. NIRK, Pres.
WM. JOHNSON, Sec.

The Fremont district conference will convene at Saints' church at Farm Creek, near Henderson, Iowa, June 6, at ten a. m. The district Sunday school convention will be held Thursday evening and Friday just preceding the conference. Program of convention will appear later. A good attendance is desired.

D. HOUGAS, Pres.

BOARD OF PUBLICATION.

At a meeting of the Board of Publication held at the Herald Office, April 25, 1896, officers for the ensuing year were chosen as follows: E. L. Kelley President; Frank Criley Business Manager; David Dancer Treasurer; and Asa S. Cochran Secretary.

The following brethren were chosen on the editorial staff: Joseph Smith Editor; R. S. Salyards Assistant Editor; Heman C. Smith Corresponding Editor.

At a subsequent meeting held at Independence, Missouri, May 1, 1896, Brn. Joseph Smith and Heman C. Smith were chosen to prepare a Church History providing they could arrange to do the work at once, giving the church a history from 1830 to the present. Bro. Fred M. Smith was appointed Church Historian to record current events of the church.

E. L. KELLEY, Pres.
ASA S. COCHRAN, Sec.

LAMONI, Iowa, May 11, 1896.

NOTICES.

All traveling elders are invited to the Stockton, California, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, as we have no ordained officers here.

W. A. CHURCH, Sec.

BORN.

LEE.—To Bro. Robert E. and Mrs. Louise Lee, a daughter, on July 29, 1895. Blessed at Millersburg, Illinois, April 21, 1896, by John M. and Joseph L. Terry, under the name of Lena Pearl. May she ever be a "pearl of great price."

MARRIED.

DALEY—COOPER.—A very pretty wedding was solemnized at high noon Wednesday, at the Reorganized Church of Jesus Christ of Latter Day Saints' edifice on Fifth Street, when Mr. George Daley, a prominent lumberman of Sacramento, and who is also an elder in the church, was united in marriage to Miss Ida May Cooper, daughter of Mrs. C. J. Cooper, of this city.

The interior of the church had been beautifully adorned, and with the gas lit and the blinds down, the effect produced was very fine. The ceremony took place under a beautiful canopy in the shape of an umbrella, composed of smilax and tulle, surmounted by two white doves. The altar, font, windows, and galleries had also been tastefully decorated. Beautiful palms, ferns, and pot plants were on either side of the altar.

Precisely at 12:30 the bridal party entered the church to the strains of the wedding march, played beautifully by Miss Freddie Lee. The fair bride looked handsome in an elegant costume of cream colored nun's veiling, trimmed with white ribbons. Her ornaments were pearls and she carried a bouquet of orange blossoms. Her attendants were two little children, Miss Dottie Burgess, who was attired in white, and Master Phillip Howe. Bert Cooper and Johnnie Tapper, cousins of the bride, acted as ushers. The imposing and appropriate ritual of the church was read by Elder Newton, and at its conclusion the joyful strains of Mendelssohn's wedding march were again heard. The party then drove to the Cooper residence on Tenth Street, where an elegant repast was served to which only the immediate relatives and friends were invited.

The bride and groom are both well known and highly esteemed here. They were the recipients of a number of beautiful and costly presents, and they will make Santa Rosa their home for the present. The *Evening Press* joins heartily in the general good wishes extended the happy couple.—*Santa Rosa, California, Press.*

DIED.

BALL.—Mr. George W. Ball, at his home in St. Joseph, Missouri, April 30, 1896. He was born at Wilkesboro, Wilkes County, North Carolina, June 14, 1815. He was a member of the M. E. Church twenty-two years. He heard and believed the gospel a short time before his death, but was unable to obey. Was united in marriage to Miss Sarah Jane Hamby, April 2, 1865. Of this union were born six daughters and one son. He leaves a wife and four children to mourn. Funeral services conducted by Elder R. Archibald, assisted by Elder F. C. Graham, May 3, 1896.

BRADFORD.—Sr. Jennie Bradford, at Neta-waka, Kansas, April 30, 1896. Our sister was a daughter of Bro. and Sr. Hiram Parker. She was born June 9, 1867; was baptized and confirmed a member of the church August 3, 1880, Elders George Thomas and D. Williams officiating; was married to Mr. B. Bradford March 3, 1888, at Holton, Kansas. Funeral May 2, 1896, Saints' church. Services were conducted by Elder W. E. Peak, sermon by Elder J. Arthur Davis. Sr. Bradford was a true Latter Day Saint, a good wife, and a noble mother. Husband and one child, also many relatives, mourn.

STREETER.—Nancy Streeter, born in Oxford, Canada, January 24, 1812; died March 29, 1896, at her home, Woodbine, Iowa. Married to Elisha Palmer in 1827. Twelve children blessed this union, eight girls and four boys. They moved from Oxford to London, Canada. She was baptized by Elder Coon in 1846. United with the Reorganized Church in the early days of that body. Being left a widow in 1883 she was married to William Benedict in 1884, and in 1892 she was again made a widow by the hand of death, after which she removed to Woodbine, where she married Mr. S. R. Streeter, and about five months after their union she was called home, leaving eight children, seventy-three grandchildren, and eighty-six great-grandchildren. She had endeavored to live a life consistent with her baptismal covenant, and always bore a faithful testimony to the truth, and died in hope of a glorious resurrection. Funeral service conducted at her home by C. Derry, after which she was laid by the side of the remains of her first husband, Elisha Palmer.

BILYNE.—At Blair, Nebraska, April 14, 1896, Bro. John M. Bilyne, aged 63 years and 9 months. Prayer and song service conducted by Rev. Booth, of the U. B. Church; sermon by G. M. L. Whitman.

HILL.—At the home of his daughter, Mrs. Emsley Needham, in Montgomery County, Iowa, April 11, 1896, Allen R. Hill, aged 75 years, 3 months, and 21 days. Deceased was born in Eagle, Allegheny County, New York; was baptized May 12, 1862, at String Prairie, Iowa, by Elder John Shippy. He died strong in the faith. Four daughters mourn. Funeral services, were held in the Saints' church at Wheeler's Grove, April 13, conducted by Elder D. Hougas.

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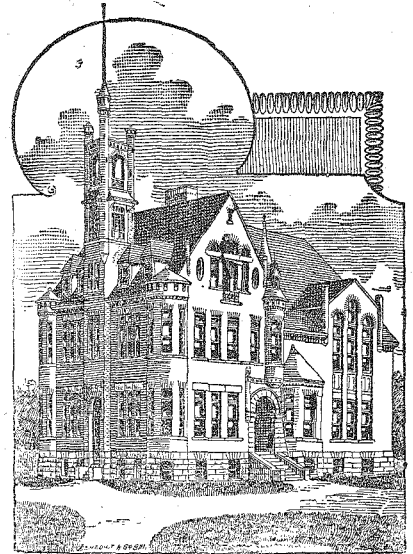
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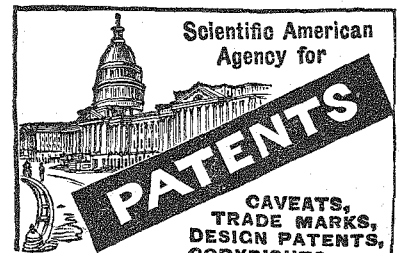
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, May 20, 1896.

No. 21.

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IS OUR CIVILIZATION A FAILURE?

The Canadian Magazine, February.

THE usefulness of any law of a sovereign legislative authority, or any rule of human conduct, is judged by its success. A man is judged by his ability for adapting himself to, and taking advantage of, the circumstances in which he is placed—in a word, by his success. If a Krupp gun will pierce a piece of 12 inch steel armor and thus fulfill what was expected of it, we decide that the gun is a success. Success is the great modern criterion—was the leading ancient standard of quality. Let us examine our boasted and lauded civilization by these tests. Has it been a success? Is it accomplishing all that was expected of it? The heathen Chinese and the semi-civilized Jap go to war, and we intimate that they have not enough of our Western civilization, which abhors war and believes only in arbitration or friendly compromise. A tribe in darkest Africa makes a midnight assault on an unsuspecting village inhabited by the members of another tribe, and the victims are murdered while they sleep. "They are uncivilized," says the Western world. Has this wonderful civilization of ours prevented man's brute nature from predominating over his divine nature?

The nations of Europe and America stand to-day armed to the teeth, glowering at one another like so many ravenous wolves. The poor languish in the byways of civilization or in the debtor's cell, while the governments

pile up money in their war chests, build war-vessels costing millions of dollars each, or spend billions yearly on military equipments. They worship the Author of the doctrine of the universal brotherhood of man one day in the week and worship the doctrine of every man for himself during the other six. While these are some of the characteristics of nineteenth-century civilization, can it be designated "a success"?

The feudalism of the middle ages has passed away, and the golden Renaissance ushered in the new and diviner Democracy. It bore healing on its white, peace-wafting wings. But representative assemblies—government of the people, by the people, and for the people—seem to have as great weaknesses, seem to make as many mistakes, and seem to be subject to as many unwholesome influences as the wicked princes who lived and ruled in the darker and earlier periods of our history. Parliamentary government is not the success that the people of the 17th and 18th centuries believed it would be, and it is not certain that the model government of the future has yet been found or even conceived in any human mind. There have been many changes in the past, and apparently there must be many more ere even the extreme limits of the penumbra of the millennium be reached.—*Public Opinion.*

GOOD ADVICE FROM AN ATHLETE.

J. W. LAING, EX-President Oxford University Athletic Club, in the *Bachelor of Arts*, New York. Excerpt.

GIVE your brain sufficient food, an abundant supply of oxygen, and then give it a fair amount of good, hard work every day, if you wish to maintain it in a high state of healthy activity. Attorneys and clergymen who use their brains much are the longest-lived men in the State, showing plainly that regular brain work is good for the general health as well as for the efficiency of the nervous system in particular. The muscular system must be treated in a similar manner, if you do not wish it to become subject to fatty degeneration. An unused muscle

shrinks and becomes soft and flabby, presenting a marked contrast to the brawny arm of the blacksmith. A muscle is called upon to perform a vigorous contraction, but it snaps in the effort.

The heart itself is sometimes torn asunder in attempting to send an extra supply of blood to some needy limb. No man can afford to lower his general vitality for the sake of mere idle gratification. He never knows when he may require all the energy which can be stored up in his tissues. A railway accident, a runaway horse, a run to catch a train, a fall, or a fit of coughing, may bring a life of misery or an early death to one who would have passed unscathed through them all had he allowed his nerves and muscles to grow strong in glorious activity, instead of carefully preserving them, like smoked bacon, in the fumes of tobacco.—*Public Opinion.*

HOW A WAR BEGINS.

GEORGE PARSONS LATHROP, LL.D., has an article in the February *North American* under the above title, giving his recollections of the time immediately preceding the outbreak of our Civil War. He was ten years old then, and it is the recollection of a boy's impressions which he gives us, with the reflections and conclusions to which these recollections and later thought and study have led him. The picture is an exceedingly vivid and striking one, and the moral is no less impressive. We quote the last two paragraphs:—

"The most striking thing about it at the beginning was—and one of the most striking is now—that so much misery might have been avoided had people then known what war is, and had they been more self-contained and magnanimous on both sides, when the trouble was brewing. A great principle was involved, a far-reaching problem was to be settled; but I have never been convinced that it could not have been rightly settled by popular patience, wise statesmanship, a grand exhibition of manly and Christian conduct.

"I confess to an innate love of war; that martial matters fascinate me; that I favor a spirited foreign policy and am jealous in defense of the majesty and honor of the Nation. It is no timidity that prompts these reminiscences and reflections. Yet I believe that, in this age of the world, and with our experience, we should remember what war really is and how unexpectedly it often comes. The cloud rises and passes. People say the war scare is over. Yet they continue to talk war recklessly at intervals. Months go by, and perhaps years. Then suddenly the cloud covers the heavens, and the tempest bursts. Every intemperate word, every rash or unnecessary defiance has gone to swell and surcharge the cloud. It is the people, after all, who make war, in every country—or make it possible. And they make it not so much by a declaration of the Congress or the king as by their careless or unmeasured utterances in times of peace. War is sometimes inevitable, but every citizen has a responsibility, not simply individual, but national, to avoid bringing it on by fiery speech when the issue of force may honorably be prevented by manly self-restraint."—*Public Opinion.*

THE VICE OF SENSATIONALISM.

Memphis Commercial Appeal.

THOSE who have thoughtfully observed the proceedings of Congress must have noted how largely the emotional dominates the intellectual quality of that body; how easy it may be swept off its feet by gusty declamation, how irresponsive it is to sober reason and to earnest, thoughtful appeals to its judgment, its prudence, its sense of propriety; how ready it is to go to extremes on any proposition, how hastily and with what little thought it takes action on matters of the utmost gravity, and how little it is restrained or influenced by its cool heads and conservative minds. It is not that the standard of mental ability is so low, though it is not of the highest order. The worst offenders are not mere ignorant and shallow noise-makers, incapable of understanding the meaning of their own words or appreciating the consequences of their own acts. They are men who ought to know better and who sin against their own knowledge and intelligence. The

fault seems to be moral rather than intellectual. The amazing recklessness, the lack of any sense of responsibility, the tendency to legislate in a whirlwind of passion, is but a manifestation of the vice of sensationalism that seems to have infected every calling which addresses itself directly to public opinion. How deeply it has poisoned a large section of the press need not be said. There are great and successful newspapers in this country whose profession is sensation-mongering and who every day sacrifice all regard for honesty, truth, and decency in their calling. This vice has even invaded the pulpit, appears in sermons, and, in its most shocking form, in prayers ostensibly addressed to the Almighty, but really intended to please or startle the audience.

Probably the first and worst sinners in this matter are the newspapers. They, or a certain class of them, have cultivated this morbid appetite for sensationalism until there is a public craving for sensations, and other callings have begun to compete with the press in catering to a vitiated taste. It is, wherever exhibited, a low and demoralizing passion; but it is fraught with danger of most frightful consequences when it becomes the dominant motive of the United States Congress.—*Public Opinion.*

REMARKABLE GROWTH OF THE UNITED STATES.

IN 1800 only the country between the Atlantic and the Mississippi belonged to the United States. Since that the Louisiana purchase in 1803, the Florida in 1821, the Mexican acquisitions in 1840, 1850, and 1853, and Alaska in 1867 have been added. The increase, excluding Alaska, has been from 827,844 to 3,025,600 square miles, or three and five-eighths, but the growth of population has been from 5,308,483 to 62,622,250, or nearly twelvefold. In 1800 the inhabitants were a little less than 7 to a square mile, (in 1790 they had been less than 5); in 1890 they were over 21. The place where the population is densest is the District of Columbia, which has 3,839 to the mile; the next is Rhode Island, 318; then Massachusetts, 278; then New Jersey, 193; Connecticut, 154; New York, 125; Pennsylvania, 116; Maryland, 105. The other States and Territories run below 100, down to Montana, Wyoming,

Arizona, Nevada, which have less than one inhabitant to the mile. The Census Commissioner notes that in Rhode Island and Massachusetts the density of population is as great as in many of the most densely settled European States, and that the entire North Atlantic division, pre-eminently the manufacturing section, has an average of over 100 inhabitants to the square mile. But it may be a surprise to some that among the old States Maine has only 22, New Hampshire 41, Vermont 26.

A UNIQUE REFERENCE BOOK.

To say that it contains information of nearly universal interest, and that is, practically, obtainable by most readers nowhere else is but the simple truth concerning "Alden's Living Topics Cyclopaedia." The second volume, extending from Boy. to Con., contains the latest facts concerning the nations, Brazil, British Empire, Bulgaria, Cape Colony, Chile, Chinese Empire, and others, and concerning three states, California, Colorado, and Connecticut; also concerning six large cities, Brooklyn, Buffalo, Charleston, Chicago, Cincinnati, and Cleveland. The facts are commonly from one year to five years later than can be found in any of the leading cyclopaedias, and commonly a year later than the 1896 almanacs and annuals. We name only leading titles; besides there are hundreds of others, all of them "living" topics. One wonders how busy seekers after knowledge have got along without such an up-to-date cyclopaedia. The whole series of six handy volumes is to be completed during the year, and at the surprisingly low cost of \$1.50 to \$3.00 for the set, with liberal discounts for advance orders. Specimen pages may be had free by addressing the publisher, JOHN B. ALDEN, 10 and 12 Vandewater St., New York.

HIS COLLAR EXPLODED.

William Benjamin, a brakeman on the Erie Railroad, caught a spark on the back of his celluloid collar as his train entered the station at Hillsdale, N. J., January 2. The collar took fire and exploded with a loud report. Benjamin seized the collar with both hands and tore it from his neck. He was burned severely on the face, neck, and hands. He was taken to a drug store, where his wounds were dressed, and later was taken to his home, in New York. He will be disabled for some time.—*Scientific America.*

The method pursued by the

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by which its agents figure rates as low as the lowest, seems to meet the requirements of the traveling public. No one should think of purchasing a ticket to Buffalo-N. E. A. Convention during July, until they first inquire what the rate is over the Nickel Plate Road. For particulars write,

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, May 20, 1896.

No. 21.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 20, 1896.

TITHING, CONSECRATION, ETC.

It is usual to tell the world when preaching the gospel to them that the law of the Lord, when it is known, is sufficient to require obedience thereto. Aside from the methods of collecting moneys and properties by the church, for the use of the church, using the word church to represent the Lord's people, as the same were collected and disbursed under the old dispensation, called the Mosaic, we have in the New Testament that method best stated by the sentence found in the second chapter of Acts, verses 44, 45:—

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

This is the usual starting place for the community of interests promulgators and defenders, who from this build the fabric of social and monetary equality. As yet, no fully satisfactory scheme as a whole and in detail has been evolved from human understanding, so far as known to us. The one text remains, unique and steadfast, "All that believed," "sold their possessions," "had all things common," "and parted" the proceeds of what was sold by them to "all men, as every man had need."

In this provision it will be seen that there seemed to be no restriction put on the expenditure of the moneys, so far as the persons receiving it, whether they were in or out of the church; "all men" seeming to mean only those being in need.

It is from this clear, to our thinking, that the method then used was a temporary expedient and could hold only while the company of believers was small enough to be all together, feeding at one common table sustained from one common purse. The subsequent actions of the disciples, under the lead of the apostles, confirm this

opinion. (See Acts 11: 29; Romans 15: 26; 2 Cor. 8: 4; 9: 1-12; and 1 Cor. 16: 1-3.)

In all of these last-cited texts there is warrant for believing that the methods employed were adopted for temporary and passing needs; whatever the usual custom might be for local expenditure.

Almsgiving was a feature of eastern social customs then as much as now, in certain localities, and it is only fair to suppose that the care of funds so raised from public alms was provided for by the employment of deacons or agents. But we let that pass; duty leads us nearer home.

The Book of Mormon gives us no special money system in detail; but in places in the history it is shown that the believers flourished and cared for all. They were, as a rule, pastoral people. They held local rule of the country, as well as controlled in the religious way, in the instances where the history shows the people to have lived under righteous rule. The methods employed by unrighteous rulers it is scarcely needful to follow; as they laid burdens on the people not compatible with right principles.

At the revival of the work of God, or of Christ, by the sending of the angel with his message, it is certain that the changed conditions under which the men with whom the work began, and among whom it was to grow, flourish, and become established, as contrasted with the conditions obtaining in New Testament and Book of Mormon times, would require that there should be developed a financial policy or system, which might be dignified with the name of law; as definite in its main features on the temporal side of man's needs, as the gospel was on the spiritual side of his requirements.

It is not competent for anyone to conclude that the law of the Lord should be so exquisitely close and critical in its provisions regarding the welfare of the soul in the present and in the future, and be absolutely silent in regard to temporal conditions, ob-

ligations, duties, or privileges. Nor is it reasonable to suppose that new revelation, the great spiritual force in the new dispensation, should be silent on this subject. Nor was it.

One of the first charges to the church has among other things this impressive provision.

That every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.—Rev. of Jan., 1831, Doc. and Cov. 38: 9.

The things referred to as being commanded included the preaching of the gospel, the enlightenment of the world, the gathering of the honest in heart, and the establishing of Zion. This meant much more than the simple calling of a few to gather as a band, to sing psalms, and become a traveling, charitable institution, scattering money in their pathway to "all men." It meant an organized effort, with men and women as its social factors; a called priesthood; a common burden and a common treasury with proper custodians, and no idlers.

In February of the same year, 1831, following the reinstating of the necessary provisions of the moral commandments, usually called the "ten commandments," there was given a commandment regarding temporal obligations:—

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doc. and Cov. 42: 8.

In this early day, the second year of the existence of the church, and less than a year after its organization, the method for an administration of temporalities was being developed by revelation. The word "consecrate" was used to denote the fact that what was given was in the nature of something given to, devoted for, conse-

crated to the accomplishment of certain purposes understood; and the character of the custodian of such consecrations was stated — “the bishop.”

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—Doc. and Cov. 42: 10.

There is no clearer declaration of what a “surplus” means than the plain statement “more than is necessary for their support.” In this there is the fact of and necessity for “a support” provided for. Whatever is over and above this was not necessary, therefore was an overplus, a “surplus.”

That this view is not a “strained construction” may be seen by reading section 51, paragraph 4, of Doctrine and Covenants:—

And again, let the Bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the Bishop. . . . And thus I grant unto this people a privilege of organizing themselves according to my laws. . . . Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches.—D. C. 51: 4, 5.

Whatever others may consider, the Lord understands and states, too clearly for misunderstanding that this placing of the amount of either “money” or “meat,” “more than is needful for the want” of the people, in the storehouse “to be kept in the hands of the Bishop,” was the foundation principle of the financial method provided in his laws.

Surplus, according to Webster, means:—

1. That which remains when use is satisfied; excess beyond what is prescribed or wanted; overplus.

2. (In law.) The residuum of an estate after certain deductions are made.

Surplusage, a noun also, is given as meaning:—

1. Surplus; excess; as, surplusage of grain or goods beyond what is wanted.

From this common rendition of what the word “surplus” means, it is easy to see that the Lord, as mindful of the obligations of the dwellers upon earth to him in the things of the world, or in temporal things, as he

was in regard to spiritual things, made provision in his laws for both conditions by revelation, at the restoration of the gospel; and made those provisions of such a character that those who yielded credence and obedience to the spiritual, were made to receive large spiritual increase and blessing; he who yielded credence and obedience to the temporal, was entitled to large increase and blessing temporally; he who, being an observer of the spiritual law, also, yielded obedience to the temporal law, put himself into such condition of favor to God as to be entitled to the blessings of both laws.

A confirmatory evidence that the laws affecting the temporal affairs of the believers were taken into consideration by the Lord, and revealed at an early day in the formative period of the latter-day work is found in section 64, paragraph 5:—

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming). . . .

This revelation was given to the “elders” of the church September, 1831. And from it we gather that from the restoration of the gospel till “the coming of the Son of Man” it is “to-day,” and that in that time “to-day” is the “day for the tithing” of the Lord’s “people.”

In August of the same year it was given to the church that they were on the Lord’s day to “offer their oblations” to the Most High, remember their sacraments, etc. (Sec. 59, par. 2.)

An “oblation” is:—

1. Anything offered or presented in worship or sacred service; an offering; a sacrifice.

2. A gift or contribution for the expenses of the eucharist, or for the support of the clergy and the poor, in the early Christian Church.

The restoration of the gospel involved the restoration of the methods intended of God to be employed by the Lord’s servants and people in carrying on the work to be done in the last days. We have about found them all in the revelations to the church, long prior to the revelation of 1838, in which the word “surplus” is used, against which so many seem to take exceptions. We have “consecrations,” of properties, “more than

is necessary for support,” the placing such properties in the hands of the Bishop; the appointment of a storehouse in which may be kept whatever is “more than is needful for the want of the people;” the tithing; the oblations and offering, all provided for before 1838, and as clearly as could have been done what was intended by the law as surplus was pointed out long before that. Whoever may take exception to the word “surplus,” and the revelation of 1838, as the same has been treated of and made applicable by the Bishopric, will do himself justice by examining what is set forth in this article.

The purposes for which the moneys and properties of the church, whether offerings, oblations, consecrations, tithings, or surplus, are straitly stated in section 42, paragraph 10; so that all may comprehend them. If there should be any dubiety in the minds of any whether the elders in the field and their families were to be included in the things named in paragraph 10 of section 42, such dubiety should be removed by what is found in section 72, paragraphs 3 and 4.

It should be borne in mind by all that offerings, called “freewill offerings,” oblations, consecrations, tithing, and surplus are, all of them, each in its time and place when given, donated, or placed in the Bishop’s hands, or those of his agents, or counselors, the effort, effect, and act of the individual making the gift or paying the tithe. In no sense, other than by teaching or advice, can any officer in the church, from the deacon to the Bishop, make any claim or demand upon the member, or enforce the giving up of a penny of money, or a particle of goods, or properties; the whole fact and value of the gifts, whatever the name given to them, must be the voluntary act of the one making them. Any officer of the church, local or traveling, may assist any member in getting an understanding of the law, or in determining by inquiry and advice what, and how much to give, donate, or consecrate; but the Bishop and his counselors and agents are the proper officers to advise with and to pay amounts to, or to place properties in the hands of.

In cases of disagreement between a member and a bishop, or in case of a

misunderstanding, there is a provision for an examination by a high council, so that no one may be wronged in any way by the church.

There can be but one conclusion from a consideration of the passages from the books we have used, and that is that the Lord intended to supply by revelation any lack that might have occurred by the failure of the biblical historians to record the general law of procedure in financial matters in the church, or the details to be carried out in its observance.

Whether the law as given in the various parts of the revelations, and the Bible and Book of Mormon, is absolutely adequate for all the purposes of the church in its existence and progress has not yet been practically determined; as only a partial observance of the law has been so far had; there having been too many who decline to see the law as the greater number of the spiritual authorities see it; hence a failure on the part of many to devote any considerable portion of their goods, meat, properties, possessions, or moneys, in the way designated. It is a matter for congratulation, however, that a much better and wider understanding is being reached from the kindly persistent efforts and teaching of the Bishopric.

THE METHODIST CONFERENCE.

WE take the following from the *Chicago Tribune* of the 14th inst:—

CLEVELAND, O., May 13.—[Special.]—There is much speculation to-night among the delegates to the Methodist Episcopal General Conference over the report of the Committee on Episcopacy. This committee announced to-day it would not be able to report on the number of new Bishops which would be recommended until to-morrow morning. The report will be followed by the elections.

The question of appointing a Bishop of African descent promises to cause some heart-burning, especially among the colored delegates. The colored people constitute one-fifteenth of the entire membership of the church, and feel themselves entitled to representation in high places.

Their candidate, the Rev. J. W. E. Bowen, D. D., Ph. D., is Professor of Historical Theology in the Gammon Theological Seminary. He has the reputation of being an orator and scholar.

Among the white delegates the sentiment is against electing a colored man. They do not think the time has yet come for such a move, and feel that the race has not yet ad-

vanced far enough to justify it. A compromise may, perhaps, be reached by appointing a colored man missionary Bishop to Africa as successor to Bishop Taylor.

WOMAN QUESTION AGAIN.

The woman question came up to-day, but was not considered in a serious manner. It came up in the following resolution, presented by the Rev. Granville Lowther, of Southwest Kansas:—

"Whereas, this conference has decided to send to the annual conferences the question as to whether the word 'layman' shall be so construed as to include woman; and,

"Whereas, it is believed by many that on scriptural grounds women cannot be admitted to the General Conference; therefore,

"Resolved, that we also submit to the annual conferences the following question: Are women included in our articles of religion, paragraph 7, which reads: 'Man is very far gone from original righteousness?'

"Resolved, While this question is pending that it be be order of the General Conference that women obey the apostolic injunction: 'Let your women keep silence in the churches.'

"That they do also refuse the knowledge that comes from books, papers, magazines, lectures, lyceums, and reading circles, and 'If they would learn anything let them ask their husbands at home.'

"Since on scriptural grounds some of our brethren have served notice that they will raise this question on the day of judgment, that the annual conference decide by vote whether women are included or excluded in the language, 'Every man in his own order, in Paul's chapter on the resurrection.'

The resolution was referred to the Committee on Eligibility.

BAPTISM OF INFANTS.

A report suggesting a change in the matter of baptism caused a prolonged discussion. The proposition was to the effect that those who were sprinkled in infancy could, if desired, be immersed when they grew older. This was opposed by Dr. Leonard and others on the ground that it was a discrimination against infant baptism. During the debate Dr. Buckley said that he was satisfied that there were in the Baptist Church over half a million members who would now be in the Methodist Church if they had been given the right to choose how they were to be baptized. He moved that a part of the discipline be stricken out so that adults baptized in infancy might be allowed to be baptized again in any way they might elect.

The Rev. W. S. Matthews of Southern California said he did not believe in discrediting infant baptism, but he did believe that adults who have been baptized in infancy should be given the same right to be baptized that unbaptized converts have. The Rev. Dr. J. E. C. Sawyer said that he thought the Methodist Church would be very much bettered by striking out the foot note. He was sure it would help the growth of the church membership. The section was re-committed, with Dr. Buckley's amendment, to the Committee on Revisals.

This report may or may not be cor-

rect. However, it probably represents the status of those items of business now before the Methodist General Assembly.

From this statement of proceedings it appears that the colored brother demands recognition and representation among the highest dignitaries of the church, according to the basis of his numerical strength, and seems determined to have it.

So long as the present methods of selection and appointment, according to the dictates of human wisdom based on general obtaining conditions—and probably including the apparent fitness of candidates, obtains, who shall say that the colored brethren are unreasonable or unjust in their demands? If the ancient scriptural methods by which human agency was exercised under the inspiration of the Divine Spirit, and based on a manifest divine call to the ministry, be dispensed with, as "no longer needed," why should the colored brother, the Malay, or any race constituency that may be represented in the Methodist Church, not urge its claims and put forward its best man?

The colored brother is shrewd enough to take advantage of the present rule by which the Almighty is left out as a direct factor in the choice of a bishop; and while the Methodist idea prevails—that God is represented in the popular vote—he proposes to be represented in and honored by such choice, in any event, and to share the benefits of "representation in high places."

The woman question—the right of women to sit as lay delegates, will not down, but assumes such proportions, and is backed so strongly by ministers themselves, that it threatens to involve a discussion if not an entire recasting of "our articles of religion." While the creed states that "man is very far gone from original righteousness," the ladies of the Methodist Church evidently believe they also should be represented in the general efforts of the body to exalt and better his general condition. Will the ladies consent to the admission of even a colored "missionary bishop" and yet be denied direct representation in any form? Hardly. The logic of the situation is at least significant. If to have a part in the judgment and in

the resurrection, a reasonable part now, in the present, is their demand.

And, last but not least, "infant baptism" comes in for a share of attention, and an apparent believer of that feature of credo theology urges that those sprinkled in infancy be granted the right, if desired, of being immersed when they reach years of maturity! Another speaker urges that those baptized (?) in infancy be given the same right to be baptized that unbaptized converts have! Still another, that many in the Baptist Church would come to Methodism if restrictions against immersion were removed!

What next? We leave our readers to ponder the question of the value of infant sprinkling, in the light of the admissions of believers in the doctrine—that there is necessity for after sprinkling or immersion when years of accountability have been reached; also, whether the Lord, who instituted the ordinance of baptism, neglected to define the mode—whether sprinkling, pouring, or immersion, or left it to the choice or whim of each several candidate.

Too many points are suggested for further notice here. Our readers are accustomed to the examination of such matters, hence we leave it with them, and beg leave to second the motion to refer the whole matter to "the Committee on Revisals," and respectfully await the result of its recommendations and the subsequent actions of the conference.

THE COLLEGE.

WORK on Graceland College, held in abeyance during the winter, is resumed; and it is expected will be continued until the building is completed. Now is a good time for any interested to show the nature and extent of their interest. The Board of Trustees is anxious that there shall be neither hindrance nor stop in the work; and as they are moving along in the effort to do what was intrusted to them, "in faith, nothing doubting," it is to be hoped that others will, as well as themselves, "show their faith by their works." Those willing to exhibit their faith and works now have a chance to do so. We need the College as a people; and as a pledge to community of our good faith and righteous inten-

tions it will do us a great amount of good. It is only a basis for something better in our effort to "come up higher." Let us be up and be doing.

QUESTIONS AND ANSWERS.

Q.—Has the president of a branch the right to call a special meeting, where there are regular business meetings held, when he believes it to be beneficial and for the best interests of the branch?

A.—Yes. Any business so urgent that there is need for special action would justify the presiding officer in calling a special meeting.

Q.—Has the president of a branch the right to refuse to call a special business meeting when he thinks it not wise to do so, and the business named not being in his opinion of sufficient reasons for calling same?

A.—Yes. The presiding officer must be satisfied that the calling of a special meeting is necessary.

Q.—Has a special meeting, when called, the right to interfere with business done at any previous regular business meeting, such as rescinding motions, changing time of meetings, election of officers, etc.

A.—No. Unless an emergency has arisen and due notice of such business has been duly given. The rule requires that for such business as moving to reconsider, or rescind motions and resolutions adopted by a former assembly must be done at the same meeting, on the same day, or a regular meeting when there are the same number present as there was when the business to be reconsidered or rescinded was done. Motions to reconsider, or to rescind, should of right be made by those who were present when the motion, or resolution sought to be reconsidered, or rescinded, was adopted, and who voted with the majority on such adoption. There would be no limit to vexatious work, if the minority, or those not present when business was done could be perpetually reconsidering or rescinding the actions of former meetings.

Q.—When a special business meeting is called, by the president of a branch, should the business for which the meeting is called be stated at the time of calling?

A.—Yes. It is better and reasonable that such business as demands the calling of a special business meeting should be stated.

Q.—Can any other business than that for which such special meeting has been called, be transacted in the meeting, if not previously announced or specified at time of calling said meeting?

A.—No; unless it is such as properly attaches to or grows out of the business for which the meeting was called—such as is properly incidental to such business.

Q.—In calling a special business meeting should the president announce day and date at any regular "Saints" meeting, when such meeting should be called, or should he take a vote of the branch, for it, after stating the nature of the business to be done?

A.—The day and date of such special meeting may be named by the presiding officer, who should name such time as he knows is best suited to the convenience of the branch membership and is as early after the call as is practicable; or, he may ask the branch to name by vote the time and place of holding such special meeting. In the latter case, if the business to be done has been stated by the presiding officer, it is the branch that calls the meeting.

In calling special meetings, presidents of branches should be careful that no call is for insufficient reason; and that it does not conflict with regular, stated meetings, and that the business to be done at such special meeting is so plainly stated, and such notice of it given that any of the branch interested in or affected by the business to be done, may have the opportunity to be present, if desiring so to do.

Q.—Is it transgression for a brother and sister to unite in marriage without her parents' consent, after such had been duly tried for, the sister being of age?

A.—No; if there are no other objections, or conditions attending such uniting in marriage than the one referred to in the question, there would be no transgression on the part of the persons so marrying. There might be attendant conditions that would make a marriage without parents' consent a just cause for complaint against the parties.

For this cause shall a man leave father and mother, and shall cleave to his wife.

This is equally true of the woman; the same cause will make a woman forsake father and mother and cleave unto him whom she choose for her husband. The law governing in the case was enacted at the beginning and will remain in force until the end of time.

Q.—Is a baptized member but unconfirmed entitled to the sacrament?

A.—Several instances are cited in the history of the church in which persons who had been baptized but

not yet confirmed, were granted the sacrament; and where the fact of confirmation has been delayed for no fault of the person baptized, there can be no possibly good reason why the sacrament should not be given. Baptized members are in the church and are of the body; hence, if they discern the Lord's body and partake worthily otherwise than having been confirmed they are entitled to the sacrament.

THE latest on "Church Union" is the following:—

ROME, May 12.—Satolli has presented the Pope a long report of the condition of the North American Episcopal clergy and Catholic schools.

The Pope will appoint shortly a committee of Cardinals to examine the question of a union of the Anglican with the Catholic church.

Vaughan and Satolli and five prelates resident at Rome probably will form this body.

EXTRACTS FROM LETTERS.

BRO. G. H. GODBY, Beech, West Virginia, May 11:—

Have been here ten days; preached twelve times, baptized one; many more near the kingdom. I am having good liberty and am hopeful in the work, and feel like I want to spend my days in the good cause.

EDITORIAL ITEMS.

By card from Bro. Gomer T. Griffiths, May 12, we learn that three had been baptized at Wheeling, West Virginia. They were having good meetings there.

Bro. D. W. Shirk, of Belmont, Nebraska, would like to hear from brethren living in the vicinity of Puget Sound, Washington, "describing the general features of that country;" also from some living in good portions of Missouri.

Bro. J. S. Hommes, of Garey, California, sends an account of a discussion held at the Santa Maria branch between Bro. D. L. Harris and C. A. Wickes, the latter representing the Whitmerite view of the Church of Christ, so-called. Bro. Hommes thinks the effort of Bro. Harris was a successful, victorious one for the Reorganized Church. The branch at Santa Maria had been revived of late by the labors of Bro. B. W. Peck. The local ministers and Saints were awake and at work, doing well.

Sr. Nellie Stewart, of Paris, Texas,

writes a word of cheer and exhortation to duty. She is encouraged by the word from others and wishes to encourage and exhort others in turn.

Bro. J. R. Lambert, at last accounts, was somewhere in the Missouri portion of his field, leading out in the missionary work.

Brn. A. H. Smith and J. W. Gillen left for Denver, Colorado, on Thursday, the 14th inst.

Bro. Heman C. Smith, who has been afflicted with rheumatism, is slowly improving. He hopes to be able to begin his literary labors on the history of the church at no distant day.

Brn. D. W. Shirk and J. L. Deetrick, of Belmont, Nebraska, will make a preaching tour north and northwest of Crawford, as far as Sheridan, possibly further. Saints and friends along the route are requested by them to communicate with them at Belmont, if they desire to call.

Bro. John T. Davis, one of the Presidents of Seventies, reports the death of his wife at Netawaka, Kansas, at 4:30 a. m., the 12th inst. Sister Davis was an earnest and devoted follower of the Master, and had endured and suffered much for his cause during the past forty years. Her rest is with those who have been faithful, and Bro. Davis and her family may indeed be comforted in the reflection that her reward must be a glorious one.

Cyclones did dread work at Seneca, Sabetha, and Frankfort, Kansas, on Sunday, the 17th. The usual story of death and disaster accompanies the reports.

The Methodist General Conference condemned mob violence in general during its late sessions. This action is creditable. It has its application not only to Armenian and Chinese outrages, and lynchings in the States, but also stands in practical condemnation of the persecution and death of the Saints and the two martyrs, in Missouri, Illinois, and elsewhere.

Dallas, Texas, telegrams dated May 15, report a disastrous cyclone at Sherman, Texas, during the afternoon of that day. The entire western end of the city was destroyed. From fifty to seventy-five persons are reported to have lost their lives. No accurate estimate of the value of property destroyed has been made. Busi-

ness was suspended while caring for the dead, wounded, and homeless. Death and attendant destruction to property are reported from Gribble Springs, Justin, and Newton, Texas, the same date.

Dr. J. L. Withrow of the Third Presbyterian Church, Chicago, recently preached on the subject "Baptizing murderers into the church when ready to be hanged," his sermon being based on the late alleged conversion and confession of the celebrated scientific criminal, Holmes, lately executed in Philadelphia, who is said to have killed or caused to be killed twenty-seven persons. The minister practically characterized the religious features of Holmes' case as criminal; saying that to "allow a soul standing under the shadow of the death-trap to think that a little baptismal water will save him—is it less than criminal?" There is a wholesome reaction of pulpit and public sentiment against the preaching of murderers into glory and bliss, once so common and so generally believed in as it was a few years ago. People are learning, though slowly, that religion too should have its sensible side, and that too on all sides.

Damage to life and property by cyclones and lightning are reported from Lincoln and Elkhorn, Nebraska; also from points in Ohio, Kentucky, Michigan, Wisconsin, and Kansas, May 12.

Mothers' Home Column.

EDITED BY FRANCES.

The kindest and happiest pair
Will find occasion to forbear;
And something every day they live,
To pity and perhaps forgive."

CONTENT.

A modest home beneath the fruit tree's shade,
Where happy birds their cozy nests have made,

And thus with merry zest from day to day,
Sing cheerily each hour a roundelay.

The humming bird, and bee, and butterfly,
Sip daintily the sweets from flowers near by;
The lovely rose its fragrance sheds for all;
The saucy blue jays from the tree tops call.

And over all, the perfumed breath of May
Floats like a dream, the breezes softly sway
The bending branch above you as you pass,
Whilst full-fledged robins chirp amidst the grass.

Without are flow'rs, and birds, and butterflies,
And bees, and perfumed air, and sunny skies;

Within is peace, content, and happy love,
With richest blessings sent from God above.

MINA PERKINS-KEARNEY.

May 3, 1896.

SONNET ON TIGHT LACING.

"If ye would crash the tree before one flower
Hath made its fragrance or its fruitage known;
If ye would break the harp before one tone
Hath told the compass of its varied power;
If ye would put out the lamp at twilight hour,
Or plant the brier where the rose had grown
Or crush the statue in the encasing stone.
Then make the 'corset curse' your daughter's dower!
But O, if ye reverse your God's impression
Stamped on the human form! If ye would arm
Your sons against consumption's ghastly charm;
Banish this crime of every Christian (?) nation,
And know that murder—in whatever form—
Of self, or offspring, is no slight transgression!"

DEAR SISTER WALKER:—I send you the above selection for insertion in the Home Column, as I believe it pertinent in the light of present conditions. While in attendance at large gatherings of the Saints, such as General Conferences and reunions, my heart has been pained to note how vain we as Latter Day Saints are becoming, and the dainty hand and foot, the slender waist, the "up to date" fashionable costume as sought after and admired by so many. Is it possible that we are going to rush blindly on and precipitate the conditions which the Spirit has warned us to avoid? As we review the Nephite history as contained in the Book of Mormon and the shoals on which they stranded; as we read of the blighting curse pronounced upon Israel's fair ones because of their vanity and pride, is it possible that we are going to so far forget our own danger that we rush on to destruction? Think you, mothers, that you are doing your duty to your children when you shackle your body with corsets, and thus compress your vital organism into so small a compass that it blights your health and happiness? Do you think that God can bless you with his Holy Spirit when you are breaking the laws of your being, thus incurring on self and unborn progeny untold misery? Let me remind you of the statement of one who speaks whereof he knows, "No woman who wears a corset is fit to be a mother!"

J. H. Kellogg, M. D., of Battle Creek, Michigan, says of the decline of young women: "But there is another influence at work at this period to which the decline can be traced, and that is the girl is put into corsets and then begins the fatal constriction of the waist. Dressmakers demand that there shall be a difference of ten inches between the measurements of the bust and waist, whereas, from extensive studies and measurements of savage women, Chinese women, and peasant women of Europe, I find that the difference should be only from two and one half to five inches."

Again: "The women amongst the ancient Greeks who were perhaps the most beautiful race of the world, and whose glorious statues people pretend nowadays to admire never wore stays. The use of them was first mentioned about four hundred years after Christ, when some Grecian women were said to have laughed at a poor slave who squeezed her waist."—*Good Health*.

We can multiply testimony to prove that tight lacing, or the use of corsets, is injurious. Let a woman temporarily discard the use of corsets and soon she is heard to exclaim, "O, I can't stand it. I feel as though I would break in two!" Why? Simply because a persistent use thereof has weakened the muscles of the back so they are practically useless.

Why is it women get out of breath and almost faint in trying to walk up a hill at an angle of ten degrees? *The corset*. Why do they so often place their hands on their sides and gasp for a longer, deeper breath. *The corset*.

I must confess that I never was there, but I am credibly informed by those who have been, that in fashionable dressmaking establishments, when they are fitting dresses one stands with hands pressed on either side the subject and another buttons the dress by means of a button hook!

Think also of the example you are setting before the mothers of the future. You are in a measure false to your God-given trust if you permit your daughters to utterly disregard health in their wild devotion to fashion and fashionable attire. As I beheld numbers of our cultured and otherwise intellectually bright middle-aged and young sisters in attendance at General Conference and reunions so tight-laced that they were beyond any natural semblance, and attired in all the habiliments of modern fashions, the thought came, "Are these Latter Day Saints? Wherein does our difference from the world exist? Simply in precept and not in practice?" Good clothing is not necessarily an indication of pride, but wearing it without any regard to health and *wise selection* always is. A woman that wears corsets because others do so is proud. A woman that conforms her selection of dress and habits to suit the whims and caprices of sin-laden society is proud. The costumes of numbers of those in attendance at the last few General Conferences manifested an entire disregard of the divine injunction, "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

Can God be pleased with us when we disregard his law? Nature, human judgment, and God's law clearly teach us that it is wrong to adorn one's self with anything which would serve as a restriction to any of the functions of the body. I could add much, but let this suffice for the present; but I do hope and pray that the sisters will stop and think a moment, let reason triumph, and discard forever one of the greatest foes to health—*the corset*.

T. W. WILLIAMS.

COUNCIL BLUFFS, IOWA, April 27, 1896.

TEMPLE, Ohio, May 1.

Dear Sisters:—Let me say unto you, Be of good cheer, no matter what your trial may be, whether temporal affairs or afflictions. God has promised eternal life and he cannot lie. Never since the world began did there live a people of more value than we of the Reorganization, for two grand reasons: First, God has set up his kingdom for the last time,

neither shall it be thrown down or given to another people; therefore if we do not hunger and thirst after righteousness we are the losers and cannot be filled. Second, we the people of the Reorganized Church are taught the pure principles of the gospel of Christ.

The memorable conference of 1896 is closed and we are left to dwell upon the blessed feast; yea, and mourn too; but we recall that they "rest from their labors, and their works do follow." Surely God is moving in a mysterious way. I attended a meeting two weeks before conference when Bro. John Lake spoke these words: "The coming conference shall be a memorable one in the history of the church." Will it not? O, you people of God, arise and work for the benefit of your own souls, for surely God is working through his servants. O, may the great Jehovah speak peace to Sister Blair and her children.

In conclusion let me seek an interest in your prayers that I with you may be faithful to the end, for I am one of the afflicted ones; but in my affliction my soul is often made glad. It is a blessing in disguise. May the God of Israel hold up my silvery haired sisters, yea, the young also, to take courage and work while it is yet day, is the prayer of

Your sister in the one faith,

MARY GILLESPIE.

HOME COLUMN MISSIONARY FUND.

Amount to date, January 17.....	\$5,084 99
Sr. H. J. Davison, N. S.....	\$ 40
Sue Hays, Tex.....	1 00
Ann Stuart, Cal.....	50
Laura Williams, Mo.....	1 00
A Sister, Iowa.....	1 00
Susie Cooper, Iowa.....	54
Thirza Chapman, Iowa.....	38
Nettie Greene, Iowa.....	50
S. J. Green, Cal.....	1 75
Ida M. Manifold, Mo.....	25
Laura J. Cook, Md.....	65
Emaline Hall, Iowa.....	55
Nettie Heavener, Ill.....	1 00
M. Thomas, Oreg.....	3 55
Sr. W. A. McDowell, Wis....	25
Jane Miller, O.....	2 00
Sarah Davis, Iowa.....	1 00
Esther Murie, Neb.....	2 00
E. Ellsworth, Minn.....	1 00
Maggie Banks, Neb.....	1 00
	20 32
Amount to date, May 12.....	\$5,105 31

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded to you, and then shall you be made rich: behold, he that hath eternal life is rich."—Doc. and Cov. 10: 3.

Thursday, May 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Timothy 6: 11-19.

Thursday, May 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

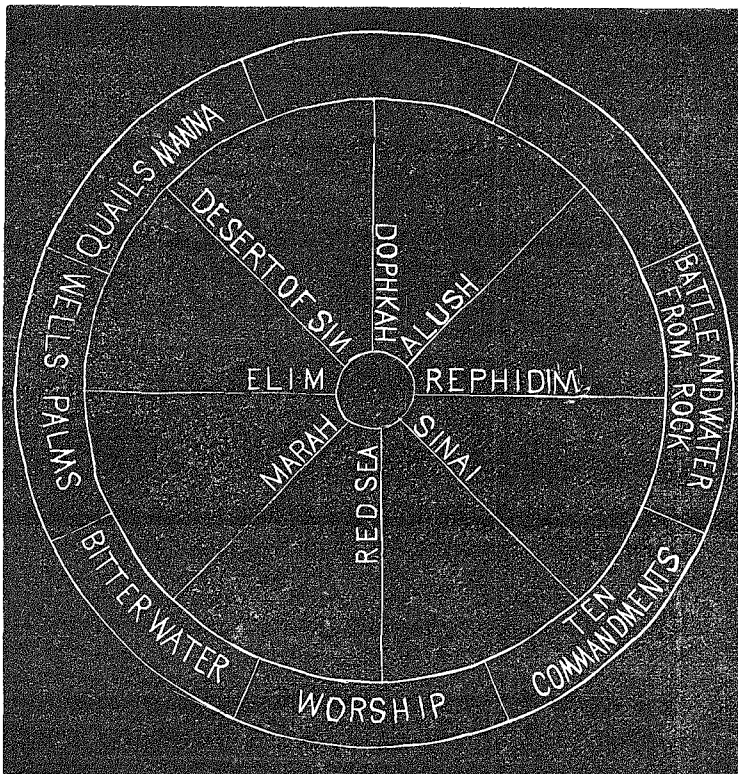
Memory Verse.—Doc. and Cov. 49: 5.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,
Baroda, Berrien County, Michigan.
(Send communications for this department to the Editor.
Address minutes and notices of conventions, etc.,
to "Editors Herald, Lamoni, Iowa.")

LESSONS I-IV.—REVIEW OF THE MARCH TO SINAI.

BY JOSEPH ROBERTS.



- SUGGESTIONS.**—1. A wheel is suggestive of travel.
2. The spokes show the stopping places.
3. At the end of these, the events there.
4. Use this to review back lessons. It leads up to the ten commandments very nicely.
5. These may be used several times during the quarter.

THE MOUNTAIN OF GOD.

- On Mount Sinai. {
1. Moses saw the burning bush.
2. God called Moses.
3. God chose Aaron.
4. God promised Moses that Israel should worship there.
5. God came in a cloud; and made a covenant; gave ten commandments.
6. Moses fasted forty days.

What shall we yet learn happened there? Have your scholars strive to see who can find the most things that are connected with Mount Sinai.

LESSON V.—RELIGIONS.

BY JOSEPH ROBERTS.

	THE TRUE. ISRAEL.	AND	THE FALSE. EGYPT.
Worship.	1. Have no gods before me. 2. Make no idols. 3. Take not his name in vain. 4. Keep the Sabbath holy.		1. Many strange gods. 2. Idols of wood, stone, animals. 3. Swore by their gods. 4. Had no Sabbath.

HINT TO BOYS.

I stood in the store of a merchant the other day when a boy came in and applied for a situation.
"Can you write a good hand?" he was asked.
"Yaas."

"Good at figures?"
"Yaas."
"That will do, I do not want you," said the merchant.
"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"
"Because he hasn't learned to say 'Yes, sir,'

and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after he has been here a month?"
What could I say to that? He had fallen into a habit, young as he was, which turned him away from the first situation he had ever applied for.—*Selected.*

- | | | | | |
|---------|---|----------------------------------|---|-------------------------------|
| Morals. | { | 5. Honor thy parents. | } | 5. Raamses dishonored God. |
| | | 6. Shalt not kill. | | 6. Killed Hebrew children. |
| | | 7. Shalt not commit adultery. | | 7. Potiphar's wife unchaste. |
| | | 8. Shalt not steal. | | 8. Took property of Hebrews. |
| | | 9. Shalt not bear false witness. | | 9. Pharaoh broke his promise. |
| | | 10. Shalt not covet. | | 10. Coveted Israel's freedom. |

This shows the religious and moral contrast between Hebrew and Egyptian. Use this in reviewing past lessons. The points of contrast will suggest many circumstances.

BRIEF ANALYSIS OF THE TEN COMMANDMENTS.

BY T. A. H.

- | | | | | |
|----------------------|---|---------------------------|---|----------------------------|
| The Ten Commandments | { | Duty to God.
(Worship) | } | 1. Have no other gods — |
| | | | | 2. Make no graven images — |
| | | | | 3. Take not the name — |
| | | | | 4. Remember the Sabbath — |
| | | Duty to Man.
(Morals.) | | 5. Honor thy father — |
| | | | | 6. Shalt not kill. |
| | | | | 7. Shalt not commit — |
| | | | | 8. Shalt not steal. |
| | | | | 9. Shalt not bear false — |
| | | | | 10. Shalt not covet thy — |

May be used with Lesson XIII. also.

LESSON VII.

BY CHARLEY FRY.

God's Character. and Man's Nature.	{	God was	}	Kind. Loving. Patient. Merciful. Forgiving.	} to Israel.
		Israel was		Unkind. Ungrateful. Impatient. Disobedient.	

This lesson may be drawn from any of the many instances of Israel's soon forgetting God's blessings. Bro. Fry observes that "while these things were true of Israel, God was teaching them his attributes by example. Christ did likewise in later years."

These outlines are offered simply as suggestions. They may aid you in impressing the central truths of a lesson or series of lessons; or of fixing the historical facts; or of creating an interest in the general line of work. If you have not experienced it, you cannot realize what a little blackboard work will do for your school. Try it, once and again.

HENDERSON, Iowa, May 3.

To my Fellow Sunday School Workers: Greeting:—

This, our first circular for this quarter, is out very late. It seemed all that was possible to be done.

In this quarter you will note:—

1. That the chain of historical events is broken at intervals by a little "law," just enough to make the work "spicy." Are you making it so?
2. That the "Home Study" contains much of the narrative. Do not fail to get it.
3. That this quarter completes the book of Exodus. Will you have it properly reviewed and ready to leave? Begin working to that end now.

Teachers, you will be sent a blank teachers' report just prior to our next district work, in which you will have the opportunity to state exactly what you have done during the quarter. Please fill out carefully and promptly and mail to me by June 1, 1896. You will receive the blank soon.

Cheerfully and hopefully,

T. A. HOUGAS.

Letter Department.

ROSLYN, Wash., May 8.

Editors Herald:—We were organized into a branch September 29, 1895, by Brn. J. C. Clapp and John Davis. We started with upwards of twenty members; one elder, one priest, one teacher, and a clerk, who is also book agent, and we have been truly made to rejoice. Bro. John Davis came in the summer and preached in the street, improvising a merchant's delivery wagon for a stand. We could get no place to preach, although there were empty churches for anyone else, but not for Latter Day Saints. Well, to say he raised a great excitement is putting it very mildly. Everybody was talking religion, and when he returned in September with Bro. Clapp and he preached a week without looking at his Bible, that capped all; and now they want to know when he is coming again. And, by the way, it seems too bad to leave a place so long where the interest is so good, and there is quite a number ready for baptism.

We were made very sad by the news of Bro. Blair. We got it first from a Seattle paper, and while we bow to the will of Him who doeth all things well, we cannot help feeling that the church has suffered a great loss. May we all be found as faithful as he.

I hope we shall soon have some of the elders here again, as our numbers are growing small. We have lost one by death and six gone away, including our elder and teacher, and the writer is left alone to carry on the work of the branch as to officers. We are still holding our sacrament meetings every Sunday. I am trying to spread the light when I have an opportunity. I have done no preaching since last summer, but expect to again soon, as I love the work more the more I study it. Hoping to be ever found faithful, working as well as praying for the spread of the truth,

Yours in bonds,

ASHER ALLEN.

SHERIDAN, Wyo., April 30.

Editors Herald:—On Sunday evening, the 19th, in company with Sr. Emma Woolsey I went to the Cady Opera House to hear Rev. Charles W. Savidge, of the People's Church, of Omaha, Nebraska, preach, as he arrived here in Sheridan, Wyoming, the 14th; but when I first saw him I did not know that was the great expounder of the People's sanctuary at Omaha, and who had debated with our brother, Elder T. W. Williams, in Omaha a year or so ago. I happened to meet the reverend soon after his arrival in Sheridan, but by reading the newspapers I learned that he was to preach in our fine stylish new opera house, therefore Sr. Woolsey and I went to hear him for the first time.

He is no Goliath in height or stature, but short and slender, or small in body, with heavy moustache, turning gray, dark hair, and very nervous looking, like he was restless; dressed in ordinary black clothes, not just come from the tailor shop, pretty well worn. He is no powerful speaker or what anyone can call eloquent, but plain; not emo-

tional, and when he races back and forth on that stage floor he reminds me of a soldier who is always on the lookout for the enemy, as he is so soft and cautious in his footsteps—as noiseless as a cat. He told us he was born in Ohio, October 24, 1850; so he is not forty-six years old. He looks every bit of fifty years, and had been in the ministry nineteen years, and told us the Lord had sent him here, to Sheridan, Wyoming, to preach to us sinners, and stir us up to serve the Lord. I smiled when he said the Lord had sent him here to preach to us sinners for him, as I of course did not believe the Lord had any gospel business with the reverend.

As he told us all, he belonged to no church, as he had cut loose from all the churches, as he could not have in any of them the freedom he desired; therefore he went about and preached on his own accord for the Lord, and the Lord was blessing him wonderfully.

Therefore I doubted his word about the Lord ever having had any communication with Rev. C. W. Savidge in telling him to go to Sheridan, Wyoming, to preach to this people. Sr. Woolsey and I went to hear him four evenings; twice in the opera house, twice in the Baptist church. The reason he could not continue in the opera house was that the evening collections were not enough to pay for the lights, which I heard cost six dollars per evening alone.

On Monday afternoon, the 27th, the Rev. C. W. Savidge took the east-bound train. I did not hear of any converts he made. I am sure he never affected me any with his little deathbed stories and the wonderful life work of this bishop, and that bishop, and so on; and as there are five pretty big church buildings here the citizens are not deprived of religious meetings, but stick to their own creeds pretty well.

Now you all can readily see how great power this self-made preacher had when he could not get every evening sufficient money to pay the expenses of the opera house, when all the seats were taken up both nights by the crowd that came out to hear him. The first Sunday night he got about twelve dollars out of that vast congregation. First they collected nine dollars and some cents, so he told us he had told the Lord he must have twelve dollars this evening, so he stood there and begged till some gave him some extra to make up the twelve dollars; but after Monday evening he gave up the opera house.

Now I have both seen, heard, and talked with this great self-called minister, who thought with one blast of his trumpet he could overthrow our doctrine, which is established of God himself, by debating with God's true servant, Elder T. W. Williams, but he failed, poor soul, as the battle was against him that time, and ever will be until he in humility of soul and mind confesses that the gospel that the Reorganized Church of Jesus Christ of Latter Day Saints is the genuine gospel and let some of our elders baptize him, that he might receive the Holy Ghost and then be called of God to the ministry and be ordained by God's lawfully authorized servants to go forth to preach the everlasting gospel which the angel brought

to Joseph the Seer for him to go and proclaim to the people. And not till he has rendered full obedience to God's holy mandates will Rev. C. W. Savidge, Pastor of the People's Church in Omaha, Nebraska, ever be able to gain the victory for the Lord over any people; for the hand of the Lord will be against him, for I feel confident that this reverend was convinced of God's power when he was debating with Elder T. W. Williams of our church; for he looks so restless and queer in his face and manner. All he has got to do is to be baptized like Saul of Tarsus and become a true servant of God, the Most High, and not be running round the country and telling that the Lord has sent him to preach to us to repent when he himself has no claim on or authority from God to preach his gospel.

I believe he would be a good man and preacher if he only would obey the gospel in its fulness, and I hope he will find no rest for his soul until he has been baptized for the remission of his sins by one of the true servants of God. He then would know what doctrine Jesus taught, also what Paul and Peter and the rest of the disciples taught the people in their days; for Mr. Savidge's cry was, "O, for the Jerusalem doctrine, and for the Holy Ghost, the Pentecostal feast."

That showed he had never received it, otherwise he would not be crying after Jesus and Paul's doctrine.

I hope to abide firm to my baptismal covenant to the end of life, and let none deceive me by their self-made theories, for I know the gospel is of God, and that causes me to rejoice in it.

Your sister,

ANNA NIELSEN.

DES MOINES, Iowa, May 13.

Editors Herald:—Brother William Thompson and myself are here with the tent reared at Easton Place, and have begun work in the district for the conference year. We deemed it best to try work here in the city while people are so busy in the country getting crops in.

I see by *Herald* of May 6, that I am appointed by the missionary in charge, to have subordinate charge of the missionary work in the Des Moines district for the year. I truly trust our report for the coming year shall be better than that of the year past; and to that end hope to have the hearty, united coöperation of the brethren appointed to this field, as has been the case hitherto, as also of the district and branch authorities, and local ministry. May "our Father" help us all to labor unitedly for the advancement of his cause, the salvation of souls, and the advancement of his church.

Let the missionaries not forget that I shall expect them to report a *brief* of their labors on the 1st of the months of July, October, January, and March. If uninformed as to where to address me, send reports to me at Room 221, Youngerman Block, Des Moines, Iowa, and they will reach me.

The district conference convenes at Boonesboro, the 30th of May. Brother William Johnson, of Angus, Boone County, is district secretary. A large attendance at conference is expected. All regret that Bro. Rudd was not continued in this field, but we trust he will be

instrumental in doing much good in his present mission. Bro. Rudd is a good, faithful worker. God be with him and all other *true* men and workers.

The Saints can aid us very much by helping us into new fields where new openings for labor can be effected. Brethren, come to the aid of the missionaries in this respect, and so help the work onward.

A number of new openings now await labor and will be reached as soon as possible. A move has been made whereby the Saints are to have, at no distant day, an authentic history of the Church, dating from the rise of the latter-day work, a work greatly needed. Let us all try to keep pace with the advance of the work, and so secure the blessings of the diligent and faithful.

Will the Saints of the district kindly remember that a small remittance from each will *essentially* aid the workers with the tent.

Let us all try unitedly to move the work forward, and surely the Lord will bless the effort.

Hopefully,

C. SCOTT.

GRAND JUNCTION, Colo., May 5.

Editors Herald:—It has been over a year since I heard an elder. I have been lately been called to pass through one of the sorest trials of my life—our only child, a baby about four years old was taken from us by drowning. The Master called for her and we had to let her go. Standing alone in the battle I had friends that were very kind. Now, with God's help I hope to meet my baby in the paradise of God.

I know the latter-day work is of God. I ask an interest in the prayers of the church that I may ever live faithful and have the desires of my heart that God will give me a child to raise for his service.

I ask the prayers of the Saints in behalf of my husband that he will unite with the church, as he believes in the doctrine of the church.

Your sister,

JENNIE R. DIEHL.

FLINT, Mich., May 9.

Editors Herald:—As I sit alone this beautiful afternoon, my mind dwelling on the past two years and the blessings I have received in that time, I feel truly grateful to my Father in heaven. Two years ago this present month, Elder Levi Phelps came to Flint and opened up the work, preaching in a brother's house. I went to hear and listened to seventeen strong gospel sermons. On the evening of the 31st my sister obeyed. At times I thought I would not go again, but when evening came it found me there. I finally said, "I will obey if I, through obedience shall receive the Spirit they talk so much about;" and on the 10th of June, 1894, I, with two others, was buried in the likeness of Christ's burial and to fulfill all righteousness.

There were then four Saints here but now we number eleven (Mother being baptized since), God by his Spirit has promised us if we are faithful there shall be a mighty people here.

I love the cause, for I know it is God's work; and although prejudice runs high yet

we see the "clouds are breaking" and friends are being raised up. I truly feel thankful that the gospel ever was restored and that we as Latter Day Saints can bear our testimony that we *know* the work is of God. Ever praying for the welfare of Zion, I am,

Your sister,

HATTIE ECKLEY.

MEDINA, Texas, May 13.

Editors Herald:—Your columns become dearer every day of my life, as they bring to me week after week the glad news of the grand progress of the Kingdom of our Lord and Savior.

The work sometimes seems to drag in these parts, yet we do not feel to complain, for the comforting influence of the Holy Spirit is always with a few. As we go from place to place we find one of a family and two of a city striving for the faith once delivered to the Saints.

Since my report to conference on the 1st of March, I have been doing local work, preaching about three times per week; and now I am ready, willing, and anxious to enter upon mission work and answer some of the many calls that have been made during the last year. I shall spend most of my time up the river between now and the time of our conference, which convenes on the 11th of next month, in San Antonio. Yes, dear Saints of the Southwestern Texas district, come all, and bring the Spirit that bears with boldness the banner of the restored gospel.

I have just been reading the history of the young man that God chose to bear the message from the hand of the angel, to this world ripe with sin and iniquity. How like the God of ancient Israel he is still, that when a nation is full of sin and has turned from him he sends a messenger of peace to point them to the straight and narrow gate! And in the wisdom of God he has in his choice in these last days placed the responsibility upon one that could carry it under all circumstances. He could stand at the head of an army as a chieftain, command the peace and safety of a mighty city, vindicate his cause in the courts of justice, and when peace and safety no longer reigned, he could, with the boldness of a lion, brandish his sword in the air, point it heavenward, call on men, angels, and God to witness that he was pure from the blood of all men; and when the dread monster of disease and decay laid men women and children upon a fevered bed in every house and camp, he could hang his sword upon the wall, open his doors, give his house and all that he had to hospitality for the sick, lay everything upon the altar of sacrifice, bend every energy to the restoration of the afflicted and the giving of his entire time to the sick, dying, and dead.

And from this scene he could submit tamely to chains and to prison, to satisfy the vengeance of a merciless mob and with the sound of the chains grating harshly upon the ears of those who loved him and were willing to follow him from prison to death, he, like Paul and Silas with those few that were willing to bear his burdens, share his troubles,

sorrows, and grief, could sing praises to God at the hour of midnight.

And how like the prophets of old he finally, when like Paul he was ready to be offered up, could submit with tameness and go like a lamb to the slaughter!

Dear Saints, if you will read the history of those that were at all times willing to face death, hell, and the grave in order that you should have the benefits of the gospel in its fullness, you would not only weep for those that loved you unto death, but would appreciate the path of life better than ever before. O, how I wish I could get more of the church literature before the people! Mrs. Wight is with me. We are trying to locate at this place; hope to succeed. Mrs. Wight left quite an interest at Beeville, and her daughter to keep it up. She is receiving encouraging letters from her friends of that place.

I wish to give notice that Bro. Crowfield Jackson, of Floresville, Latter Day Saint, will meet Mr. Charles Aply, of the Baptist faith, in discussion at the Seguin schoolhouse, near Floresville, Texas, on the 22d of June. I very much hope the Saints of San Antonio, or some of them, will attend the discussion.

Glad to learn that Bro. Montague is in this mission for another year. Wish we had more like him. Hope very much that he will reach San Antonio in time for our conference. As for my anticipated hopes, if I accomplish my aim and am not directed differently by Bro. Montague, I shall, after conference and the debate, visit some of the counties north of this, as I did last Spring.

Bro. Davenport and Bro. Johnson are good workers, but they have of late been leaving some of their work for me to do. I wish to tell them, with all brotherly kindness, that I have other fields, and hope hereafter that they will fill their appointments.

With gratitude to God for what he has done for me and mine, and with love toward all, I remain,

Yours for the truth,

L. L. WIGHT.

MANCHESTER, Texas, May 9.

Editors Herald:—I feel desirous to let the world know how much I love this latter-day work. I have been one in the fold nearly five years, and I am firm in the faith. I have never regretted the change I made. I was a member of the Baptist Church, and had been for twenty-two years. I feel happy to say that I know this grand work we are engaged in is of God, and am so thankful I was spared to hear the gospel in its beauty, and led by Holy Spirit to obey.

We are persecuted here a great deal, but that does not weaken us. It strengthens us; for we know they are in the dark, and that some choose darkness rather than light. I can sympathize with them, for I was once in the dark myself; but I know that the scales have fallen from my eyes and that I have received light on the Holy Scriptures.

I don't fear for the church in the least; it is my weakness I fear. I am so weak I don't hardly feel worthy of the name I bear. I don't want to be a Saint by name only, but in truth and in deed.

Myself, husband, and two children belong to the church. I have a great desire to raise my children up aright. We have a branch here; we meet every Lord's day; Sunday school in the morning, prayer meeting at four o'clock, preaching and the Lord's supper every third Sunday. Dear brethren and sisters, I humbly ask you all to pray for me that I may surmount all evil and overcome all temptation and come out victorious in the end and be able to wear a crown of glory that fadeth not away. Your sister,

SALLIE RICHARDSON.

CLOVERSWALE, April 29.

Editors Herald:—In reply for desired information as to how tobacco can be used for good for sick cattle, let me give an experience. One of my cows got a large chunk of ruta-baga fast in her throat, (ruta-bagas having been cut to obtain corners,) and was straining to free it when I discovered her in distress. As I was alone, nearest help being about half a mile distant, I had a chance to use the best of my wisdom.

I had heard of taking a stick and poking the chunk down, but this looked cruel, and under the circumstances probably impossible. I thought if there only was some way to make things slick about that ruta-baga the old cow might clear it, and if tobacco drew moisture to man's mouth why not to the mouths of cattle; so I proceeded to chew up a plug of tobacco which I had to a coarse pulp. Being a tobacco user this was done without sickness to the operator, and as fast as I prepared a bulk the size of a hen's egg I placed it on a large spoon, opened the cow's mouth and put the tobacco well back, nearly in the throat, then by keeping her nose high in the air she was caused to swallow most of it. This I repeated till I used three such bulks. In coughing the cow forced considerable tobacco into the nostrils, that which was swallowed of course lodged on ruta-baga. Shortly the water was exuded from eyes, nose, and mouth; then a violent effort was made, the hind hoof passing along the neck, and ruta-baga was ejected some eight or ten feet as though it were kicked there.

A brother,

E. A. H. GUTZMAN.

GAYLORD, Kan., May 9.

Editors Herald:—I take great pleasure in writing of the good work done by our worthy brethren, W. S. Pender and L. F. Johnson, who came here on the 15th of April and have had meetings every night to very good congregations. Last Sunday Bro. Pender baptized six; five children of the Saints and one lady. She had been sick for twelve years; had been confined to the house and bed most of that time. She was very weak. We took her in a buggy to the river where she obeyed our Father's command. She was also administered to and greatly blessed. She is able to be up some.

Yesterday an old gentleman, wife, and four children were born into the kingdom, and we think there are more very near. They seem to be halting between two opinions. May the Lord help them to come and obey.

Bro. Johnson left us last Monday, and Bro. Pender will go Monday next. We would like very much to have them stay longer, but while there are so many calls and few to labor we must say, "Lord, thy will be done." We will never forget the good teaching we have heard while they were with us. Bro. Pender will arrange meeting and Sunday school for us, so we will not be left to drift away.

We ask the prayers of the Union in behalf of our sister, Annie Hummerger, that she may be fully restored to health and strength if it be the Lord's will. I also ask their prayers in behalf of my father, Abraham Jeffs, once a member of this church and was persuaded to join the Brighamite faith out there in Salt Lake City, that he may see the error and return where he belongs. I do feel to praise the Lord for his goodness and mercy to the children of men. Hoping that we may as a body of Saints do our whole duty and come to a higher standard, Your sister,

THEODOSIA COOK.

Original Articles.

ARE WE KEEPING OUR PART OF THE COVENANT?

CHRIST has laid down a plan of salvation which is called a covenant of promise. Now, the word "covenant" brings to mind the thought of free agency; it takes two to make a covenant, one can offer the terms on which he will make a covenant with the other and leave the other to choose whether he will accept of his terms or not. If he chooses to accept and signs the contract, then the covenant is made, otherwise it is not. For an example: Mr. Jones offers me fifty dollars to dig a well, and build a house over it. I sit down and count the cost, and if I think I can do it for that I accept the offer, and that it might be done lawfully and to save dispute and hard feelings Mr. Jones draws up a plan of what I shall do and I sign my name to it, showing to the public, if it should be brought before the public, that I was willing to accept Mr. Jones' terms for digging a well and building a house over it. Then I am bound by the law to fulfill my part of the contract; and if I do this, then Mr. Jones is also bound to fulfill his part by handing over the fifty dollars.

But suppose I dig the well and do not build the house over it, am I entitled to the fifty dollars? I think not, and if it was stated in the plan drawn up that I was to receive the fifty dollars when the work was done, I could not get one cent till I fulfilled

my part of the contract if he did not choose to give it to me. Very well, on the account of sin men are separated from God. God being love and loving his children, he wishes to bring them back to him, therefore he drew up a plan of salvation called the gospel or perfect law of liberty, or as Paul puts it, the word or covenant of reconciliation, and sent his Son Jesus Christ into the world to reconcile his brethren unto God his Father and their Father or Creator. Now, how was Christ to bring about this reconciliation? Was it not by making known the plan of salvation or perfect law of liberty that his Father offers as a covenant to take away our sins that separate us from him? I think so. Thus it will be seen that if the thing that separates us from God, which he tells us is our sins, be taken away, then we are brought back so that we can talk face to face with God the same as Adam did before he allowed sin to separate them.

Then as the covenant is called the perfect law of liberty it will be seen at once that we are not forced to accept of it, because if we were we would be in bondage instead of liberty. Therefore, that we might have our liberty we must accept the covenant of our own free will. Then in order that we might have our liberty God should make known unto us the conditions of that covenant. This he has done through his Son Jesus Christ, for when he sent him unto the world he said, "This is my beloved Son, in whom I am well pleased; hear ye him;" that is, he had committed the plan of salvation into the hands of his Son and gave him power on earth to forgive sins, and authority to call men and ordain them to go and teach their fellow men this covenant of reconciliation. And this is what he did, for when he had about finished his mission on earth, he called and ordained men, and said unto them, "As my Father hath sent me, even so send I you," as much as to say, You take up the mission where I leave off and carry it on, teach this covenant of my Father that I have made known unto you to your brethren. Thus he says, "Go ye therefore and teach all nations, baptizing them," etc.

It will be seen at once that it was a covenant of liberty. If it were not,

he would have told them to force all nations to accept instead of teach all nations, baptizing them, etc. It will be seen that they must first teach the covenant to all nations, and when any one was willing to accept the covenant, they (the ministers) had authority from Christ to close it by having him sign his name to the covenant drawn up by the Father. And how do we sign our name to this covenant? Why, by being baptized. Thus the ministers of Christ bind us to our covenant with Christ by baptizing us; as it is written of them:—

Whatsoever ye shall bind on earth shall be bound in heaven.

Then Christ seals the covenant by baptizing us with the Holy Ghost if we have been baptized by his ministers. Now then, let us look into this covenant and see what is contained in it. While all the commandments and promises of God are contained in this covenant, by which he offers to take away our sins and give us eternal life, it is not my purpose to write on them all in this article; but to write on one that, I think, is neglected to be taught to the convert before he accepts of the covenant by baptism in order that he might count the cost and see if he can afford to accept or not. As the ministers of Christ are to teach the covenant to all nations first and baptize them afterwards, and as the covenant contains all the standing commandments of God; that is, the commandments that concern the people in general and not individually, and as we acknowledge by being baptized that we are willing to keep all the commandments of God, therefore we should know what all those commandments are, so that when we accept the covenant we might accept it understandingly. If all the commandments that are contained in the covenant are not taught to the converts, and because of this they are not kept, I will leave the reader to judge which shall be held accountable before the righteous Judge, the minister who fails to declare the whole counsel of God, or the convert?

This commandment that I want to speak a little about is the law of tithing. I do not know whether the system of tithing that I have learned from some of the representatives of the church is the true system of the

church or not; but if it is, I will take the stand that it is not in harmony with the system found in the covenant, and I will give my reasons for believing so; and if I am wrong I will thank any brother that will take the Bible and prove to me that I am wrong. I have been taught that if I got fifty dollars a month, after I paid my board out of that or supported my family, then I was to pay tithing out of what I had left. Now let us go to the word of God and see if that is the way he talks about tithing. First, is tithing contained in the covenant? I think it is, because this gospel or covenant must be preached to all nations, and God calls men out of our midst to teach us and our fellow men, and these men have to eat and so do their families, as well as we do. Paul says, "They which preach the gospel should live of the gospel," and as these men devote their whole time in teaching the covenant they cannot labor with their hands to support their families, so the Lord has provided a means by which their families could be supported. That means is an established law of tithing; that law requires one tenth of our income. Now the difference between the way I have been taught to pay this tenth and the way I understand it is this: I have been taught to pay a tenth of my income after I get my living out of it, while I understand that I should pay a tenth of my income before I take anything out of it for myself.

I will try to illustrate my meaning so that it will be understood. I do not own a foot of land to my name, my neighbor, Jones, has one hundred acres, he comes to me and wants to make a bargain, or a covenant with me. He says, "I will let you have twenty acres to put potatoes in on shares." And he would further say to me, "Go ahead and put them in, and when you dig them and get your living out of them give me every tenth barrel;" who would not see at once that Mr. Jones was a very slack man in doing business, for I could justify myself in using them all up for a living, and then where would his tenth come from? But this is not the way a wise man deals or does business. A wise man would say, "Here are twenty acres, you can plant potatoes in them and give me every tenth barrel when

they are dug regardless of your living." If I could afford to do that I would accept his terms, and he would get his tenth.

When the tax collectors come for our taxes, do they ask us if we are able to pay taxes or not, and to get our living first, and then pay taxes on the leavings? If men are wise enough not to be slack in these things, is it to be supposed that an allwise God would be any the less slack in his dealings with man? God has order and system, and in fact what order and system men have they have learned from what God has revealed. Now, while we all boast about owning this and owning that, we do not own a single thing when we come to refine it down. Paul says, "Ye are not your own, for ye are bought with a price," much less owning land, and cattle, and so forth. David says, "The earth is the Lord's and the fullness thereof;" and again, "the cattle on a thousand hills" are his; therefore he offers his covenant people nine tenths of all they can earn off the earth, and the cattle on a thousand hills, and all things that he has created for their use. But the other tenth he demands for the support of his ministers and their families, whom he calls to teach his covenant to their fellow men, and this is no freewill offering either, and we should know it at our baptism so that we would know just what is required of us before we sign the contract.

The Lord demanded the firstlings of the flocks, and herds, and fruits in olden times, the other nine tenths he gave to his people for their living; and as he is unchangeable he must demand the same yet. We read in one place that his people failed to comply with this law, and what was the result? Why, the priests went every one to his field to labor for the support of his family, for Paul says:—

If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Then what happened when the priests had to go and work to support their families? Why, the people made themselves gods of wood and stone, and placed them in the groves, and worshiped them instead of the living God. Hezekiah had all these images broken in pieces, cut down the groves, and appointed the courses of

the priests and the Levites. Moreover he commanded the people that dwelt in Jerusalem to give their portion to the priests and the Levites that they might be encouraged in the law of the Lord. And as soon as the commandment went abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithes of all things brought they in abundantly. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store. (2 Chron. 31: 4-10.)

This proves the statement of the Prophet Malachi to be true, when he said:—

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes [that you might get your living also], and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

Now, dear brethren, will not God do the same thing for us, if we keep this part of our covenant, he being unchangeable; and as the covenant is the perfect law of liberty by which, if obeyed in all its parts, our sins are taken away and we are brought back to God. But "sin is the transgression of the law," therefore, if we fail to obey any commandment contained in the covenant or perfect law, we transgress that far, and we are that far short of being perfect, and we cannot dwell in the presence of a perfect God till we do become perfect.

Brethren, the hastening time is at hand and there is a great work to be done in carrying the gospel to foreign lands and also in our own land, and this will take money, and there are elders and priests now working to support their families, that ought to be in the vineyard of the Lord, be-

cause the Macedonian cry is coming from all directions, "Come over and help us."

Then, brethren, let us bring the first fruits of our tithes into the storehouse, and not wait till we get what we think we want out of it, and then give the Lord the tenth of the leavings, and sometimes nothing left to give. Let us prove the Lord and see if he is not the same God he used to be. I could bring lots of good evidence from the parables of Christ to prove the stand I have taken if I had space; but I will have to close or there will not be room in the *Herald* for it, so I send it out for criticism. I hope it will accomplish what it was written for.

ELIAS B. PORTER.

WORLDS MADE.

NOT for contention, but for education in the things divine do I write. Bro. Francis Earl in the *Herald* for May 6, writes up "Faith" and uses the following language:—

For grandeur and power it stands unsurpassed. It is the principle that moves the universe. By it the worlds were made. (Heb. 11: 3.) As a principle, the writer has failed to see it clearly defined by any one writer, as he, while meditating at times, and the mind for a few moments clears to the subject, seems to comprehend its magnitude, grandeur, and power.—*Herald*, p. 301.

Again he writes:—

It points to One whose intelligence is superior to that of all others; who, by this principle, intelligent, perfect faith, created the worlds.—*Herald*, p. 301.

There can be no doubt but what the intention of the author was to teach that by "faith" the worlds were made. Only one scripture is cited as follows:—

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—Heb. 11: 3.

The analogism of this in its simplest form of statement would be: that by and through the principle of *faith* we are made to "understand"—obtain the knowledge—"that the worlds were framed by the word of God." The revelation of God to us is:—

And it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created the heaven, and the earth upon which thou standest.—Gen. 1: 1-3.

We are safe in our teaching when we ask the people to believe the above revelation, for God said concerning the inspired translation of the Holy Scriptures, that when they had "received them in full":—

I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people—D. C. p. 145.

Thus we are authorized to say to mankind that the first verses of the Holy Scriptures teach that "this earth" with its circumambient was "created" by "mine Only Begotten"—the Christ.

The Israelitish poet sang:—

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.—Ps. 33: 6.

There is no ambiguity in the following:—

The Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him: and without him was not anything made which was made.—John 1: 1-3.

No exception can be taken to our preaching if we confine our affirmation to the statement that all things were made—created—by the Christ, without attempting to explain the method, principle, or power by which he performed the matchless work assigned unto him by his Father. The veil is lifted through the plenitude of our heavenly Father, that heavenly light may enter our minds and illuminate the pathway to help us in pointing the way that leads to eternal glory. Paul said in his time, relative to what God had done, that God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1: 2.

Neither the detailed nor general principles of operation by which the Christ performed his labors have been revealed to us; we should therefore be satisfied not to go beyond that which is written.

Through faith was the understanding of Peter enlightened so that he wrote:—

For this they willingly are ignorant of, that of old the heavens, and the earth standing in the water and out of the water, were created by the word of God.—2 Peter 3: 5.

To the understanding of the first Seer of the latter days through the principle of faith it was manifested:—

And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them?

And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, for mine own purpose have I made these things. *Here is wisdom, and it remaineth in me.* And by the word of my power have I created them, which is mine only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.—D. C. 22: 7.

God did not condescend to inform Moses nor Joseph Smith "by what" he—God—made the world or the worlds. They had to be satisfied with the answer, "*Here is wisdom, and it remaineth in me.*" And, so far as I am aware, the secret is still locked up in the wisdom of the Almighty—a safe place for it to remain!

Joseph Smith through faith obtained the record of John, as follows:—

I was in the world and received of my Father, and the works of him were plainly manifest; and John saw and bore record of the fullness of my glory; and the fullness of John's record is hereafter to be revealed. And he bore record, saying, I saw his glory that he was in the beginning before the world was; therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. *The worlds were made by him.* Men were made by him. All things were made by him, and through him, and of him. And I, John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.—D. C. 90: 1.

The above is most emphatic that the "worlds were made" by the Lord Jesus Christ.

It may be urged that he worked by faith. If true, it is taught by implication and not by direct statement. When the Jews sought occasion against the Christ he informed them:—

My Father worketh hitherto, and I work.—John 5: 17.

If Christ works by faith, the question arises: Does his Father—God—work by faith? And if he does, in whom or in what does he exercise

faith? Paul wrote in regard to the Christ:—

Who, being in the form of God, thought it not robbery to be equal with God.—Phil. 2: 6.

This equality exists in the power he possessed by which he did the work assigned of the Father, for Christ says:—

My Father is greater than I.—John 14: 28.

It may be very exhilarating to take an excursion to the sky in a theological balloon and play "peek-a-boo" among the stars; or navigate the submarine paths of the deep in an ecclesiastical diving bell to bring up the secrets of the ocean to fix the age of Mother Earth; but how much of salvation or righteousness unto the race is there in such? The mental gymnastic evolution of a vivid imagination in a hair-splitting, hypothetical theory may be excellent for developing the art of word pictures. All speculative theorizing reminds me of the words of the prophet:—

Yea, it shall be unto them even as unto a hungry man who dreameth, and behold, he eateth, but he waketh and his soul is empty; or like unto a thirsty man who dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite.—Isa. 29: 8.

Such is all that fails to establish "The pillar and ground of the truth." Perhaps it will require a long space in eternity to fully reveal to our finite minds the infinite work accomplished by the captain of our salvation, for we receive the Holy Spirit in degree or proportionate to our faithfulness, while the Son of God receiveth "not the Spirit by measure, for he dwelleth in him, even the fullness." (John 3: 34.) There is importance in the instructions in the organic law of the church which says that the officers shall teach the principles of the doctrine "as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach." (D. C. 42: 5.) The necessity of this was manifested in the testimony of Paul, when explaining the ministers' labor:—

Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.—2 Cor. 3: 6.

It is possible that the tradition of the elders has been that the worlds were made by faith, but surely it is clear that there is absent such reveal-

ment. And all should hold in mind that it is possible that the same rules that are for our government and direction in labor may not govern the Allwise and his Son Jesus Christ; for of old it was said:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isa. 55: 8, 9.

To close let me cite:—

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.—Deut. 29: 29.

So mote it be with latter-day Israel.

In bonds,

ROBERT M. ELVIN.

LAMONI, Iowa, May 9, 1896.

FORGIVENESS.

THAT it is not only a blessed privilege, but our imperative duty, to fully and freely forgive all mankind of each and every imaginary or real wrong, is quite evident, both from a gospel standpoint and the domain of well-ordered reason.

From the watchtowers of observation and the harvest-fields of experience, this great evangel of light, this tranquil harbinger of peace and good will, asserts her immaculate authority in tender yet absolute fidelity. Its reflex benefits fill all the channels of thought and action with light, peace, and love. Its outward and visible mission is to alleviate sorrow, assuage grief, and soften all the asperities of life.

Self-preservation, which is an exorable law in all nature, can be conserved by dethroning evil with good; and extending mercy when least expected; and returns are seemingly unavailable. To subdue an antagonist with the weapons of kindness is to convert a bitter enemy into a fast friend. To pity and pardon where neither are sought, and both are resented, and spurned, is a thankless task indeed, and an uphill business in the absence of unbounded charity. That loving child of ineffable grace, whose warp and woof are in the soft, silken bands that belt the universe, is ever indulgent and kind, even when the shafts of malice and the poison-arrows of hate fall harmless at her feet and spend their strength in vain.

If the All Father could not or would

not forgive, our fondest hopes would expire, and the green leaves of joy would become fiery red, and golden yellow, somber brown, and melancholy gray. The corroding hand of time would entomb the aspirations of a sinking, dying, ruined world. While the great monarch of the day spreads light and heat over the simmering sea, amid mountain heights, and throughout budding orchards and blooming fields, kind Providence, with an inexhaustible hand, will scatter broadcast his rich gifts and blessings in the royal garden of the human heart where the perennial flowers bloom and the tree of life bears ambrosial fruit. The more we drink into and partake of the divine nature, the more we are shielded with and endowed by the divine power, the easier it will be to importune for the welfare of those who despitefully use and maliciously and persistently abuse us. Jesus practiced what he preached while expiring upon the transverse wood, as also Stephen the Martyr while his assailants were consummating their awful work. Many of the ancient worthies took joyfully the spoiling of their goods; and praised God in the flames. Paul finished his illustrious career with joy and sealed his testimony with the sanguine tide, as also Joseph and Hyrum, and others unknown to me and numerous. Blind, heartless, cruel unbelief rails at the forgiveness of sins and the benefits of the atonement. The skeptic claims that stern justice cannot be tempered with mercy, howbeit they are alarmingly lenient with their own offspring, and toil and tug, vicariously, for the ease, luxury, and benefit of their consorts, children, and friends. It is not at all consistent to find fault with Deity for allowing and doing the things which are the most meritorious for an earthly parent to perform. Every springing blade of grass, every newborn leaf of the forest, the sprouting grain, the budding flower, the blooming orchards, from a mote to the solar system, and on up to all worlds, the great Author of this subject is revealed to seeing eyes and hearing ears.

Because the wayward may regain his footing and make ample reparation, bemoan himself, and seek and obtain pardon, this periodical sinning,

repenting, and confessing is not a legal tender at all times. When a person, either knowingly, or inadvertently, makes an infraction on the golden rule, the jar is evident, and the recollection thereof is coordinate with a retentive memory. You can take the crowfoot, or a clawhammer, and draw a misplaced nail from a door, or a piece of furniture; but, behold, the ugly scar is a fixture! Woe to the denizens of the world! for "man's inhumanity to man" hath made the "countless thousands mourn." Woe to the offending, and the offended ones, because it means all that are affected thereby. In Psalms 119: 165 we are informed that:—

Great peace have they which love thy law: and nothing shall offend them.

Again in verse 163, he stated; viz.:—
I hate and abhor lying: but thy law do I love.

As I trace these lines, and jot down these thoughts, I reflect about many, both in and out of the church, that I take precious little stock in; for it *appears* self-evident merit is not. The good Lord only knows, full well, their temperaments, their native, and acquired abilities; their environments; how much they have striven, and the amount they have resisted; their struggles, prayers, and tears; and the measure of their accountability and responsibility; hence I will seek to be "to their" faults a little "blind, and to their failings very kind;" so that a similar measure will take care of me. Restoration, and reconciliation on the basis, and evasive plea of, "If I have wronged a brother, or a sister, I am sorry indeed, and humbly beg their pardon," is a fig leaf covering, and a rope made from the quicksands of the sea. If guilty, own up squarely, and acknowledge the corn freely. When a person unloads his storm-swept heart fully and makes a clean breast of his questionable demeanor, then the tide of mercy and the flood of peace will rush into the chambers of his soul. If church members would talk to instead of about one another, mutual understanding, explanation, and concessions would take the place of scandal, the loss of confidence, and almost every evil work. To think that dignitaries will listen to the chronic fault-finder, the professional tattler, an aspiring partisan, and even pump from such bitter fountains and

hawk abroad this swelling tumult is strange indeed! Let us hope for better things; and shield, and protect the household of faith, from the least to the greatest, and then delight and strength will spring up in our souls like a "cherishing fountain." Busybodying and backbiting keep the pot boiling; and, forsooth! such work should be discouraged and circumscribed. Let the ministry and laity stand by each other in the right.

The one faith, and the unity of the Spirit, and the fellowship of the gospel, will bring a concord of feeling, concurrence of action, and harmonious results pleasing to behold. A redoubling of diligence all along the line will pay a hundred cents on the dollar.

The good Lord cannot fully pardon us if we forgive only a favorite few, or even a respectable majority. We need not be in the dark as to how the books are kept, and the appearance of the balance sheet. Let us be far from exacting, or contentious, and impatience, petulance, spite work, and hatred, and such things, let them be far beneath our feet. May we love, seek, and ensue peace so that God can and will speak to and through us. On the imperishable foundation of truth and righteousness let us go to in the strength of the unicorn and with the speed of "swaying furnaces," or the "chariots" of Nahum, as "swift messengers" of salvation. That health and happiness, peace and prosperity, the love of God, the blessings of Jesus Christ, the uplifting influence of the Holy Spirit be with the weary, watching, waiting ones, I pray.

M. T. SHORT.

Conference Minutes.

NAUVOO.

Conference convened at Burlington, Iowa, March 7, 1896; W. McGahan president, J. S. Roth associate; R. Warnock and F. M. Weld secretaries pro tem. Branch reports: Farmington 57; 2 died. Keb 37; 6 received. Montrose 92; 1 baptized, 1 removed, 1 expelled, 1 died. Pilot Grove 47; 4 baptized. Burlington 100; 1 baptized, 3 received, 1 died. Rock Creek 64; 15 baptized, 2 removed. John H. Lambert, Bishop's agent, reported: On hand last report \$10.91; received \$55.01; paid out \$56.80; due church \$9.12. The agent's book was audited and found correct. Ministry reporting: Elders H. T. Pitt, W. T. Lambert, A. D. Greer, F.

M. Weld baptized 9, J. S. Roth baptized 16, J. R. Evans, F. Johnson baptized 1, C. E. Willey, J. McKiernan, and J. H. Lambert; Priests D. T. Williams, J. Brennan, W. E. Williams, D. Tripp baptized 1, D. Salisbury; Teachers J. Richardson and C. N. Craig. Resolved that each branch in this district be requested to set aside twenty-five per cent of all collections taken at sacrament meetings and forward said sum to the district treasurer for expenses of the district. Election of officers: F. M. Weld was chosen president for the ensuing year, R. Warnock secretary, James Wright treasurer, and Herbert Spencer Salisbury assistant secretary. James McKiernan, J. S. Roth, and F. M. Weld were elected delegates to the General Conference. The conference respectfully asked the General Conference to return J. S. Roth, F. M. Weld, and J. R. Evans to this district. Preaching by R. Warnock, F. M. Weld, J. S. Roth, and M. T. Short. Geo. Cameron was ordained a priest. Ada Herrick was baptized and confirmed, two children were blessed, and a number of sick were administered to. The conference was a good one and gave promise of a better spiritual life for Nauvoo district.

Sunday School Associations.

The Decatur district Sunday school Association will meet in convention at Hiteman, Iowa, June 18, at 7:30 p. m. Schools will not neglect to elect delegates, and secretaries will please report for past three months, to the district secretary. Program will be announced later. Respectfully,

ELBERT A. SMITH, Sec.

Box 180, LAMONI, Iowa.

The semi-annual Sunday school association of the Southern Michigan and Northern Indiana District will hold their next meeting at Coldwater, June 12, 1896. All reports may be sent to Elder S. W. L. Scott, of Coldwater, Michigan. Dear Saints, will you try to be present at an early hour that we may begin our work at 9:30 a. m.? Let us pray for guidance that all things may be done for the advancement of the Sunday school work—the church's strong right arm upon which the children lean.

MRS. J. H. ROYCE, Supt.

BARODA, Michigan.

Convention of the Independence district convenes at Independence, Missouri, June 5, at nine a. m. Program: nine a. m., song; invocation; song; two minutes speeches; 9:30, teachers' meeting; 10:15, primary class and criticisms; 11:00, intermediate class and criticisms; 11:40, superintendent's review. Two p. m., song; invocation; song; business; 3:30, criticisms on superintendent's review; four p. m., short talks on topics: 1. Importance of teachers' meetings; 2. Difference between Sunday school and day school teaching, if any; 3. Should we award prizes either to classes or individual scholars? five p. m., benediction. At 7:30 p. m., song; invocation; male quartet; Uses and abuses of the blackboard; eight, solo; Organization and progress

of the General Sunday School Association; anthem; Teaching process—methods and practice. Saturday, eight a. m., Sunday school prayer meeting; nine, What have we learned? 9:45, adjournment. District officers and officers of schools are ex-officio members of convention.

W. N. ROBINSON, Supt.
ANNA MURPHY, Sec.

Convention of the Northern Michigan district association will convene at Coleman, Michigan, Friday, June 19, at nine a. m. Would like to see every Sunday school in the district represented by at least one delegate, as there are some important questions to be brought before the association.

H. G. GERRING, Sec.

The Sunday school convention of the Northern Nebraska district association will be held at Blair, Nebraska, on Friday, May 29, at two p. m. After the business of the convention a session will be held of one hour as a teachers' training class, conducted by the district superintendent. Delegates will please remember to bring Winnowed Songs. Programs have been sent to each school by the secretary.

J. F. MINTUN, Supt.

Miscellaneous Department.

NOTICE TO HIGH PRIESTS.

In order to issue quorum licenses to those brethren who were chosen by the General Conference of 1896 to be ordained high priests, it will be necessary that the facts, as to time, place, and by whom they are ordained, should be reported to me. Of those ordained at Kirtland during the conference I have not the items of Bro. S. J. Jeffers.

The others, either since then ordained or to be, are Brn. G. E. Harrington, Arthur Leverton, E. F. Shupe, James B. Price, and Nelson Vanfleet. When those appointed, or having authority to attend to these ordinations, shall accomplish the work I will issue licenses, upon being supplied with the details.

H. A. STEBBINS,

Secretary High Priests' Quorum.

LAMONI, Iowa, May 13, 1896.

REUNION NOTICES.

The annual reunion of Southern California district will take place at Downey, Los Angeles County, California, July 10, 1896. Let all come who can, and thus not only receive a blessing yourself but cheer and strengthen others with your presence. All necessaries for camping can be had in abundance and as cheap as anywhere else. Let all who can be sure and bring bedding to accommodate the ministerial force. We expect Brethren Luff, Burton, Holt, and others, which will insure good preaching.

N. VAN FLEET,
A. CARMICHAEL,
H. W. PATTERSON, } Com.

"The World's Reunion," to be held at Woodbine, Iowa, during the autumn of 1896, will commence September 18, and continue over the 27th as per appointment of the body

at the Logan reunion, 1895. The reunion committee met May 11, with the citizens' committee, consisting of fifteen of Woodbine's business men at which time all preliminary plans of work were arranged. There will be another joint meeting of the committees June 8, to further prosecute the plans of the work.

D. CHAMBERS, Persia, Iowa,
Chairman Reunion Committee.

S. C. DIGGLE, Woodbine, Iowa,
20 May 21. Secretary.

The committee on location of the Fremont and Pottawattamie district reunion appointed at the last reunion, after due deliberation, have decided to locate the next reunion at Thurman, commencing August 20, and continuing over the 30th. The branch at Thurman or Plum Hollow will appoint a committee on arrangements, who will attend to all preliminaries as the work of the present committee now ceases. It is to be hoped that every effort will be made by all the Saints throughout these districts to make the reunion a success. We know of no reunion being held at the same time. Trusting that the reunion of 1896 will excel in spirituality and results any ever held in these districts,

Yours,
T. W. WILLIAMS, for the Com.

NOTICES.

All those who will attend the Des Moines district conference to be held at Boonesboro, Iowa, May 30, 1896, please notice that the members of the reception committee appointed by the branch are Samuel McBirnie, Fred Bell, Wm. Lane, and Mary M. Clark. This committee will be at the church on the morning of the 29th at eight o'clock to receive all the brethren and sisters that will come, and appoint them places to stay during conference. This committee will be known to strangers by a blue ribbon on lapel of coat. Come one and all, and bring the Spirit of the Master with you, so we will have a good time and a conference long to be remembered.

SAMUEL MCBIRNIE, Pres. Com.

The Saints coming to conference at Chatham will find hall nearly opposite Market King Street. The Sisters' Aid Society here will have a supper Saturday, twenty-five cents each, for a church building benefit; or any time during conference twenty-five cents will be thankfully received. A church is greatly needed here as it costs us nearly one hundred dollars a year for rent. So please encourage the sisters as we are under a heavy burden; have borne it these nine or ten years in order to hold the fort here. If you cannot come send the twenty-five cents. It will not hurt you, and it will do a power of good in relieving us. We expect a good time. Yours,

J. H. TYRRELL,
Pres. of Chatham Branch.

The Fall River Branch will hold a memorial service May 31, in respect to Bro. W. W. Blair, to which a cordial invitation is extended to all the branches of the district.

Yours in bonds,
THOMAS MCGUIRE, Clerk.

PASTORAL.

To the Saints and Seekers for Truth in North-eastern Nebraska, Greeting in the Lord:—As sub-missionary of this part of the Lord's vineyard under appointment of Elder A. H. Smith, missionary in charge, I at once address you. Since there is but one General Conference appointee in this part of the Eastern Nebraska mission it will be necessary for all to be patient, and each do that which is within their power to do, hoping that some of the local ministry will come to our aid.

Any of the ministry who can aid in the missionary work will correspond with me at their earliest convenience.

All who may desire labor will please notify me at once, so that I can make such arrangements as it is possible to make to satisfy all demands.

With the help of the blessed Master, and the coöperation of all lovers of the gospel I hope to see much good accomplished this conference year. The field is truly white for the harvest, and the laborers are few. May God give you a prosperous year, and inspire each with a zeal seasoned with knowledge to use of your mites or your abundance in the spread of his truth, remembering that "after the sacrifice cometh the blessing," but the sacrifice must be made willingly.

My permanent address is Box A., Magnolia, Harrison County, Iowa.

Your brother,

J. F. MINTUN.

P. S.—The exact boundary on the south and west will be given soon as determined.

CONFERENCE NOTICES.

The semi-annual conference for the Southern Michigan and Northern Indiana district, will convene with the Saints at Coldwater, Michigan, June 13-15, 1896, at 10:30 a. m. Nearly all the general representatives appointed to the district will be present, including missionary in charge. *All written reports* should be sent to S. W. L. Scott, 265 Marshall St., Coldwater Michigan, by June 12. If human prognostications for the beauty or disagreeableness of the weather, can be depended upon, the date assigned, does hardly come within range of the Vulcan storm period of the quarter. Cordial invitation is hereby extended to all.

S. W. L. SCOTT, Pres.

The Northeastern Illinois district conference will convene June 20, 1896, at Mission, Illinois. Sheridan and Seneca are the nearest railroad stations. All who intend going by railroad will please notify Martin J. Danielson, Danway, Illinois, so that they may be conveyed by team from the station. We hope to have reports and representatives from all the branches. Please forward branch reports and credentials to secretary, Martin J. Danielson, Danway, Illinois, not later than June 15.

F. G. PITT, Pres.

Conference of the Decatur district will convene at Hiteman, Iowa, Saturday, June 20, ten a. m. Officers of branches will please take notice and see that your branches are correctly reported and reports forwarded to

the secretary, at Lamoni, Iowa, as early as the 15th. The Hiteman branch wishes us also to announce that a committee will meet the trains and preparations be made for all who attend.

WM. ANDERSON, Pres.

B. M. ANDERSON, Sec.

Quarterly conference of Little Sioux district will convene at Moorhead, Iowa, Saturday, June 6, at eleven a. m. Branch clerks take notice. The Sunday school union convenes same place at 2:30 p. m., Friday, June 5. Come prepared for election of officers and to present items of interest.

A. M. FYRANDO, Conference Sec.,
Magnolia, Iowa.

A. J. YARRINGTON, S. S. A. Sec.,
WOODBINE, Iowa.

The conference of the London district, Ontario, will meet with the Proton branch, Grey County, June 27 and 28. Trains will be met at Holstein and Dundalk on Thursday and Friday. Anyone wishing to come to Dundalk Station on Saturday should send a card to James McLean, Hopeville, and they will be met. Holstein train will not be met on Saturday. All are cordially invited to come.

MAGGIE CAMPBELL, Sec.

NOTICE.—PROOF OF WILL.

STATE OF IOWA, }
Decatur County, } ss.

District Court, in vacation.

To All Whom It May Concern:—Notice is hereby given, that an instrument in writing purporting to be the last will and testament of William W. Blair, deceased, was this day produced, opened, and read by the undersigned, and that I have fixed Monday, the 31st day of August, 1896, as the day for hearing proof in relation thereto.

Witness my official signature, with the seal of said court hereto affixed, this 12th day of May, 1896.

J. N. GATES,

Clerk District Court.

20may3t

DIED.

SHERARD.—At Maysville, Missouri, May 9, 1896, Louis Earl, son of Bro. and Sr. Charles Sherard, passed away from earth life in the beauty and innocence of childhood, being but 10 months and 28 days old. Funeral from Christian church, whose choir kindly furnished the singing, led by Professor Millard, who rendered an appropriate solo. Services in charge of Elder C. P. Faul; sermon by Elder J. M. Terry, from Jeremiah 22:10.

MCKEE.—Martha McKee was born March 15, 1833, in Maine; was baptized September 15, 1872; united in marriage March 16, 1848, to Jonathan McKee; died at Persia, Iowa, April 4, 1896. Seven children mourn their loss. Funeral sermon April 6, 1896, by Elder Joseph Seddon.

BENJAMIN.—Bro. Joseph L. Benjamin was born in Benton County, Indiana, July 20, 1819, and died at his home in Panama, Iowa, May 6, 1896. He was married to Miss Rosey A. Crandall, August, 1856, making nearly forty years that they have enjoyed the companionship of husband and wife together. Bro. Benjamin was baptized into Christ at

Leando, Iowa, about sixteen or seventeen years ago, by Elder John H. Lake, being at death a member of the Galland's Grove branch. Funeral services were held in the M. E. church at Panama, conducted by Elder C. E. Butterworth, assisted by Rev. M. T. Tweedy, pastor of the church.

HENNING.—Near Ellis, Missouri, May 7, 1896, Bro. John L. Henning, aged 60 years, 7 months, and 23 days. He was born September 14, 1835, at Rydding, Denmark; baptized September 3, 1859, by Elder H. E. Goff. His wife preceded him to the paradise of God January 15, 1895. Six children mourn this loss. Like Sr. Henning, he calmly surveyed his end. His last testimony at prayer meeting a short time before was one never to be forgotten by the Saints, and they feel a saint in all the word implies has left to return at the first resurrection morn. Funeral sermon was delivered by Elder F. C. Keck, assisted by Elder A. Lloyd, to a large congregation of friends, who gave evidence of his moral worth and high standing in their midst.

COPELAND.—Near Waterford, California, May 8, 1896, Marbary C. Copeland, wife of Henry P. Robins, of Stockton, California, in the 74th year of her age. A native of Ohio. Funeral conducted by Elder C. A. Parkin. The number of friends and neighbors that attended showed the high esteem in which Sr. Copeland was held. "Blessed are the dead which die in the Lord."

CHAPMAN.—John Chapman, Sen., was born July 14, 1818, in Wiltshire, England; came to America in 1861; baptized into the Reorganized Church April 7, 1863; ordained an elder January 21, 1865; died February 25, 1896, at the home of his son, John Chapman, Jr., near Persia, Iowa. Funeral sermon by Elder Joseph Seddon.

DAVIS.—Sr. Catherine Arthur Davis was born August 4, 1833, in Meshynlleth, Montgomeryshire, Wales. Baptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints in her native city in the thirteenth year of her age, for which she has faithfully devoted her life. Married Elder John T. Davis December 14, 1857, to which eight children were born. Her greatest desire for them was to see them all accept the faith and become members of the church of her choice as soon as they arrived at the age of accountability, which desire has been realized. Her husband was an active missionary at the time of their marriage and has been almost all the time since. She has been called on to make those trying sacrifices peculiar to such a position, yet she has met and passed through them cheerfully, encouraging her companion to do the same. Her record has been a good one, and tells the history. She came with her husband to America in the spring of 1861. She departed this life at 4:30 a. m., May 12, 1896, leaving her husband, four children, and a host of friends to mourn her death as a faithful wife, a loving mother, a devoted Saint, and a trusted friend. She died as she had lived, firm in the faith and strong in the hope of everlasting life. Funeral services were conducted by Elders H. Green and David Williams. We do not mourn as those "which have no hope."

W. E. PEAK.

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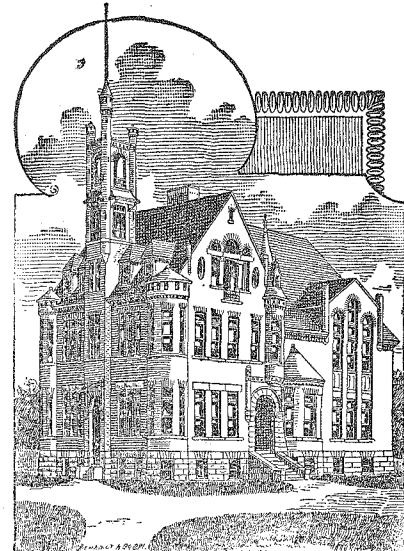
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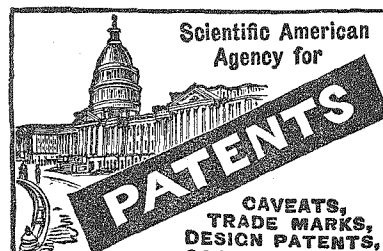
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Vol 43.

Lamoni, Iowa, May 27, 1896.

No. 22.

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THE MYTH-THEORY OF THE OLD TESTAMENT.

PROF. CRAWFORD HOWELL TOY, of Harvard, has been delivering a series of three lectures in this city on the results of the "Higher Criticism." One might just as well, so *The Observer* thinks, writes the word "myth" on the first cover page of the Bible and place the book on a shelf in the attic, as to accept Professor Toy's teachings on the subject. The lectures were delivered in the Lenox Avenue Unitarian Church, and we give below portions of them as reported in *The Tribune*. Professor Toy said:—

"Although Israelitish history solves no political problem, it is nevertheless full of interesting events and great names. It did not begin in Genesis. The story of the flood and kindred tales form an interesting collection of legends and myths, permeated, nevertheless, with a strong religious feeling. Little of Genesis can be accepted as history. It must be regarded either as a combination and reflection of dim recollections of old tribal history or of later events. Abraham, Isaac, and Jacob are but the incorporated forms of the old tribes. There are several reasons why the account of the abode in Egypt and the Exodus cannot be

regarded as historical facts, and one of them is the fact that in the Egyptian records that have thus far been discovered there is no reference to these occurrences, so that this portion of the Old Testament must be regarded as a reflection from a much later time—the history of a subsequent period incorporated into the Book of Exodus. The tablets of Amarno, found nine years ago and inscribed about 1500 B. C., or before the time commonly assigned to the life of Moses, contains not a word of the Israelitish history as found in the earlier books of the Old Testament. Hence we have to dismiss these early accounts as the legendary, imaginary pictures of a past life reconstructed in the light of much later times."

In referring to David, Professor Toy said that, contrary to what has been thought, he was not a spiritual man, though a religious one; that he did not write a single one of the Psalms, which were the work of a later period; and that the only one of his poems that we have is his lament over Jonathan. We quote again from *The Tribune's* report:—

"Writing was hardly used for literary purposes by the Israelites long before the time of David, and it is not till the eighth and seventh centuries B. C. that we have the first attempt at history. Those attempts concerned themselves with the early traditions, the forefathers, the judges, and the early kings. One of these histories is called the Jehovistic (or Yahwestic), because it employs the divine name Jehovah (or Yahweh); it is made up of delightfully told stories, picturesque, naïve, frank. Most of the familiar stories of Abraham, Isaac, and Jacob belong to it. The other, called the Elohist (because it has the divine name Elohim, that is, God) is more restrained in tone and more advanced in thought. In contrast with these are the mythical narrations of Genesis 1-11, which are almost wholly borrowed from the Babylonian. The Books of Judges, Samuel, and Kings received their present shape in the sixth century (the exile). Several

centuries later Chronicles, Ezra, and Nehemiah were written under the influence of the developed ritual law. Finally, the history of the heroic struggle of the second century is recorded in the books of the Maccabees. Israelitish history, in the classic period (except contemporaneous annals), is a picture of things not as they were, but as the writers supposed they must have been. Legend and myth were, of course, interwoven into much of it."

Again the lecturer said:—

"The romances, Ruth, Jonah, and the others, are admirable narrations, vivid, clear, impressive. The Hebrews are the inventors of the short story. Finally, the Apocalypse is a striking Hebrew creation—it is a story of the past and the present dramatically put as a predictive vision. The hero of the Book of Daniel never existed in the flesh, and its visions are not predictions; but its pictures are full of life and movement, and it is a literary classic."

The Observer (Evang.), after making the remark referred to, comments as follows:—

"We have heard it said by more than one of the followers of these bold and erratic scholars that to them the work of the higher critics has made the Bible a new book, disposing of many difficulties in the way of its acceptance. We confess that at last we are ready to assent to the claim that under the sweeping treatment of the critics the word of God does become an entirely different book. The book is seen to be so much more human, say the critics. It certainly is if all that the critics declare is true. To make history entirely out of one's imagination and palm it off as true, as the later B. C. writers must have done, is just as human in character as any kind of fraud of which we ever heard. But what shall we say of the ignorance of Peter when he quoted the Psalms and attributed them to David? It was Peter who protested that he and others of the disciples had not followed cunningly devised fables when they made known the power and coming of our

Lord Jesus, but were eyewitnesses of his majesty. But even the eyes which saw the transfiguration glory and the ears which heard the divine voice, were not such powerful arguments, Peter intimates, as the more sure word of prophecy. It is this sure word of prophecy that the higher critics pronounce practically a romance and a string of cunningly devised fables.

"Such teaching eliminates the divine element in the Bible. Inspiration is no longer there. Our ethical code is built up on a book that seems to be one thing, but is another. It seems to be history, but is fiction. The spiritually-minded Jews of the apostles' time and the merely religious Jews of Christ's day evidently believed in the Mosaic authorship of the Pentateuch, and the Davidic authorship of many of the Psalms. Were they ignorant, or did they know all that the present critics know, and for policy's sake keep the common people in ignorance? It hardly seems possible that they knew as much as some of our critics of today know, and we can only conceive that six hundred years after the Old Testament was hatched up from legends, romances, fiction, tradition, and folklore generally, so well was the work done that scribes and Pharisees, apostles and saints believed the work genuine, and its attributed authorships fact. To this complexion have matters come, that is, if the Toy school is correct, namely, that the Old Testament is largely the product of legend writers and fiction gatherers, and the New of ignorant men who did not know fiction from fact, or knowing, built up a New Testament on the fiction of the Old. Under this view our Bible is the offspring of fiction and ignorance, manipulation and deceit. How remarkable that it should give the civilized world its moral and legal code, and inculcate, from Genesis to Revelation, doctrines that make men truthful, honest, self-denying, Godlike! This is creation outdone. To bring something out of nothing is the act of omnipotence, but to bring the world's highest morality and the way of eternal life out of ignorance and tradition is a more astounding performance. We shall be prepared to believe that this has been accomplished when some wiseacre of a higher critic or any number of them can turn the story of Jack the

Giant Killer, Mother Goose's tales, and the Arabian Nights into a book and a force that will revolutionize the world, fill the heart of the hopeless with heaven, break the chains of guilty passions, and set at liberty them that are bound in sin.—*Literary Digest.*

THE OCCUPATION OF WIFE AND MOTHER.

Two Republics, City of Mexico.

A WOMAN was sworn as a witness in an El Paso, Texas, court the other day and gave her occupation that of "a wife and mother." The *El Paso Herald* says the court smiled. Perhaps if the woman had replied that she was a public lecturer on the rights of downtrodden women, an advocate of bloomer-dress reform, or even a concert-hall singer, the court would not have smiled but gone on with his business. True, in this generation of female emancipation, when so many women have their time completely taken in fashionable slumming, attending Friday morning clubs, and discussing the amelioration of the sex, it does sound strange to hear a woman plead guilty to the crime of being a wife and mother. This occupation, in the sense that the world has known it for ages, is becoming old-fashioned and out of date. The new fads which have grown up leave no room for the cradle and trundle bed. Girls are being trained to believe that for several thousands years man has exercised an autocratic authority over the weaker sex and they are taught to write essays and make speeches on what is termed equal rights.

Really have women such unequal privileges? And doesn't the wife do just as much toward making the world move along as the typewriter girl or the female minister? Whether or not women would be better conditioned with the elective franchise, is a question that only the experiment would decide. It would certainly do no great harm, for even with the spoils of office thrown open to our fair companions, there would still be a great many women who would prefer the protection and refinement of the fire-side to being politically besmattered. But if the bars are to be let down, so that women may occupy all the avenues of men, there ought, in fairness, to be a division line so that the women

whom men love to court and to fight for, to show special deference to and protect, with their lives if necessary, might sit apart from the man-woman who wants to be a justice of the peace and exercise all the functions possible, of the male. The man-woman has no demand for special consideration from the real man, on account of her sex, for she has renounced it.

Let us hope, though, that the race of the old-fashioned womanly women is not to be immediately extinct. Let women pride themselves on being good wives and good mothers. Laying aside as rather out of date the commands for woman to obey man in all things, it certainly is still not inconsistent for woman to obey her highest instincts, which are maternal. The El Paso judge ought on reflection to be thankful to have met a woman in his court whose highest ambition was to be a good wife and mother.—*Public Opinion.*

A MANUSCRIPT DISCOVERED.

BIBLICAL classes throughout the world are awaiting with great interest further particulars concerning the manuscript Gospel which was recently discovered in a village church near Cæsarea, in Asia Minor, and which the Czar of Russia is said to have purchased. All that is known of it now is that it is very old and beautiful, being written upon the finest and thinnest vellum, which has been dyed a deep red purple. The letters are in silver, and are square, upright uncials; the abbreviations of the sacred names are in gold. The pages are thirty-two centimetres by twenty-six, and the writing on each page is in two columns.—*Information.*

People who wish to go to Buffalo to attend the N. E. A. Convention, who want fast time, the most excellent train service and superior accommodations, will do well to consider the Nickel Plate Road before purchasing tickets. A fare of \$12.00 for the round trip will apply with \$2.00 added for membership fee. Tickets will be on sale July 5th and 6th with liberal return limit and with privilege of stop over at Chautauqua Lake. Additional information cheerfully given on application to

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, May 27, 1896.

No. 22.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 27, 1896.

CONFIRMATORY EVIDENCE.

SOME things which the enemies of Joseph Smith charge against him as criminal and which some of his alleged friends state of him as evidences of his good character, in their esteem, would, if true, make him a breaker of the laws of the land, as well as a transgressor of the laws of God, given of God through him to the church. Our contention is, that because he would neither break the laws of the Lord, nor the laws of the land, he could not have done the things charged against him. Here are a few collateral evidences strongly in favor of our contention.

Pres. Brigham Young in an address delivered in Salt Lake City, Utah, July 11, 1852, six weeks before the presentation of the so-called revelation on celestial marriage, made the following statement regarding the character and conduct of the Prophet Joseph Smith:—

Joseph Smith was not killed because he was deserving of it, or because he was a wicked man; but because he was a virtuous man. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country and lived above it. . . . He was pure, just, and holy as to the keeping of the law.—*Mill. Star*, vol. 14, page 675.

George Q. Cannon, in his work, "Life of Joseph Smith," page 473, states that at the time the little band going to Carthage, Illinois, on the morning of June 24, 1844, met Captain Dunn with his troop of sixty men going to Nauvoo with an order for the arms of the Nauvoo Legion, the Prophet Joseph turned to the company of men, including Dunn's corps and those accompanying himself, and said:—

I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men.

Mr. Cannon has put this in small cap

letters, thus doubly emphasizing it.

Mr. Cannon, in reciting what took place during the three or four days prior to the assassination of Joseph and Hyrum Smith, states concerning the night of the 26th of June:—

That night in prison Hyrum read from the Book of Mormon concerning the sufferings and deliverance of the servants of God from the hands of their enemies. Joseph arose and bore a powerful testimony to the guards to the divinity of the book; he declared that the gospel had been restored and that the kingdom of God was again established on the earth, for the sake of which he was then incarcerated in prison, and not because he had violated any law of God or man.—*Life of Joseph Smith*, by G. Q. Cannon, pages 480, 481.

Here are two statements said to have been made by Joseph Smith concerning himself and his conduct as a man and a citizen, published to the world by George Q. Cannon, one of the presidents of the Utah Church, as an evidence in favor of the noble character, and law-abiding conduct of the martyred prophet; such evidence being strongly corroborated by the statement of Pres. B. Young made in 1852, before the publication of the alleged command to disregard the laws of the land.

In the *Deseret News* for May 12, 1896, under the heading, "A Relic of 1844," there is a letter published, written by William Critlow to Mr. George Fox, Leechburg, Armstrong County, Pennsylvania, dated at Nauvoo, August 10, 1844, and bearing the Nauvoo postmark, August 18, 1844.

The letter is a long one, and near the middle of it occurs the following:—

Joseph and Hyrum have been taken like lambs and put into Carthage jail, where the dogs fell on them and shed their blood—what for? Was it because they had broken any law of God or man? No. But they have risen up against God's anointed ones and put them to death because they had the testimony of Jesus, "and they loved not their lives unto the death."

This letter, written so near the time of the death, and at the place where the last years of Joseph and Hyrum had been passed, is evidence that rises like grateful incense to the memory and character of the men. Mr. Crit-

low in the thoughtless pleasantness of spirit of a cheerful and friendly correspondence, bears witness to the innocence of Joseph Smith in either intention, or fact of having transgressed the laws of God or man. This was August 10, 1844. Eight years after this letter was written, lacking a month, President Brigham Young, in the enthusiasm of a public speech, made a similar statement of the fact that Joseph Smith was a virtuous man, and in his life had violated no law, or constitutional right, had "kept the law of his country" and thus "lived above it," and with regard to keeping the law "was pure, and just, and holy." Joseph Smith during the passing of his last night on earth; with the shadows of a strange and tragic death gathering darkly about him; with the consciousness that the toils of his enemies—enemies because of his religion and the message of peace and good will to man that he bore—had finally closed about him and would release him only in his death, pressing gloomily upon him; with the burden of the church in the event of his death pervading his mind, and filling him with anxiety and foreboding, bore a faithful testimony to the truth and divinity of the Book of Mormon, and of his own innocence of crime or transgression, and that he had not "violated any law of God or man."

With those two men, Joseph and Hyrum Smith, on that last sad night, were John Taylor, Willard Richards, John S. Fullmer, Stephen Markham, and Dan Jones. Of these, all now sleep in their graves. John Taylor was grievously wounded in the jail, receiving the same number of bullets that killed the prophet and patriarch, but preserved by the inscrutable mercy of God. The guards, too, must have all passed into the beyond; or if any still live, the part they took in that eventful night and day is unknown to any but the Lord and the invisible but living witnesses who shall give evidence in the court of Divine justice by and by. But, if the testimony borne

that night, to the divinity of the Book of Mormon, the restoration of the gospel and the establishing of the kingdom of God, shall be heard against those guards for their unbelief and hardness of heart, in that day of settlement before that august Judge; why shall not the testimony of the same man, borne on the same occasion, under the same solemn conditions, borne to his own innocence of crime as to the violating the laws of either God or man, be heard against those—all of them—who since his death, have so persistently charged him with doing those things which were at that time violations of both the law of God and the law of the land; whether those thus testifying against him were and are his friends, or his enemies? Why shall not his testimony in both instances stand?

We are now impressed with the thought that the things of the past, comprising the things appertaining to the history of the church, public and private, will when brought to the light, corroborate the truth and divinity of the work itself, and tend to establish the innocence of the martyrs from guiltiness and crime.

CHECKING EVANGELISTS.

PREVIOUS to the announcement of the ballot the committee on state of the church reported. The report provided that no pastor should be permitted to employ an evangelist without the written consent of the presiding elder. It was violently opposed by pastors, who claim it is an attempt to usurp authority by the presiding elders.

The Reverend Robert Forbes of Minnesota created some amusement by remarking that out west they were getting things down so fine that every man who held up his hand for Jesus was declared converted. They would soon have it down so fine that a man would be allowed to send in his cabinet photograph to be baptized by sprinkling.

Efforts to strike out the second portion were futile, and the report was adopted.

The committee on the "state of the church," of the Methodist Conference, evidently thought it necessary to check to some extent the common practice of employing revivalists, indulged in quite freely by some local ministers and churches. Whether it was designed to shut off the specialists in religious and worldly sensationalism, such as Sam Jones, Sam Small, Harrison the "boy preacher," or other types of *professional* evangelists, we do not know. It is the opin-

ion of many good people in the popular churches that the methods of some modern revivalists or "evangelists" are travesties on religion and do more harm than good; that there is good reason to believe that the bank check for services rendered is the chief consideration, or at least a chief one, for the reason that very high prices are demanded by and received for the platform performances of those whose reputation for awakening an interest by their sharp, witty, sensational sayings is established; and that said "evangelists" need to be checked in a different or negative manner.

We do not call attention to such items or to the general proceedings of any religious body simply to find fault or to unduly criticise proceedings; but to get at the truth in doctrine and method, both in the light of the word of God and as general experiences demonstrate the manifest correctness of that word. Perhaps some religious teachers will be willing to admit the faultiness of certain things in modern revival methods when their own representatives find it necessary to take action concerning them.

Reverend Forbes' remarks are significant. Does he mean to reflect also on the practice of "sprinkling"?

THE MODERN METHOD.

UNDER the heading, "The New Methodist Bishops," the *Chicago Tribune* has this to say editorially:—

The General Methodist Conference, in session at Cleveland, has wisely acted in breaking its deadlock and electing the Rev. Dr. Charles C. McCabe, of the New York conference, and the Rev. Earl Cranston, of Denver, as Bishops. It would have done still better had it elected some such men as Dr. Neeley, of Philadelphia, and Dr. Frank M. Bristol, of Evanston, Illinois, out of the pastoral ranks, but as it is the election has resulted in the choice of two excellent men.

It is another interesting feature of this election that the deadlock was broken by a compromise. The machine men, owing to the two-thirds rule, found it impossible to accomplish the objects of their combination. Seeing the uselessness of further contention, Dr. McCabe was selected as a compromise in place of Dr. Hamilton, Secretary of the Freedmen's Aid Society.

One is led to ponder the significance of the terms "deadlock," "machine men," "combination," and "compromise," in this account of the selection

of bishops in one of the largest and most popular religious bodies of Protestant Christianity. With due allowance for the political education and tendencies of the secular editor, is he wholly responsible for the use of such language in giving expression to his conception of the methods used in the Methodist General Conference?

Possibly they are the best methods available to the gentlemen composing the delegations to said conference, and all the combinations and efforts of said methods but fair and frank expressions of the personal choice of delegates from among the list of candidates, and all conducted in the spirit of good fellowship, etc. But with all that admitted, is it not true that the announcements of certain ministers—that they were candidates for the office of bishop, also the methods employed in the selections—are strikingly out of harmony with the letter and spirit of the teachings of the Master and his apostles, that "No man taketh this honor unto himself, but he that is called of God, as was Aaron," "He that exalteth himself shall be abased," etc.?

How would it impress us did we read of Barnabas and Saul presenting themselves as "candidates" for the apostleship, at Antioch, and to find the brethren there in "combination" or "compromising" on some "dark horse" in the ecclesiastical race? With such a record, instead of the facts given, would we have had as high opinion of the methods peculiar to the ancient church and of the men chosen to fill the position named? Would we have as exalted conceptions of the character of God and the sacredness of the methods he employs? We confess to a prejudice in favor of the ancient pattern by which men of God were selected by the Spirit of revelation. We believe it to be as necessary now to a proper choice as in former times when Jesus "called his own servants," to whom he said, "I have chosen you, and ordained you;" and, "As my Father sent me, even so send I you."

The need of modern times is self-confessed; that need a restoration of the gospel with its methods, powers, and gifts. Judged by its own statements modern theology is found wanting.

REVISION, IMMERSION, ETC.

KANSAS CITY, Mo., May 18. — The proposition to revise the catechism into a more popular form next caused general discussion. A general complaint was made that the present form did not meet the needs of the masses. It was finally decided to make a revision, which was left with a committee of five to report at the next General Conference.

KANSAS CITY, Mo., May 21. — At the Methodist Protestant Conference to-day the Rev. J. T. Murray, of Maryland, introduced a resolution providing for the appointment of a committee of seven to serve four years, whose duties shall be to revise the "discipline" and report at the next quadriennial conference. All amendments proposed hereafter are to be referred to this committee.

The Committee on revision presented a report on an amendment to the discipline sanctioning immersion in baptism. A recommendation was that for the publication of a new hymn book. President Hering was recommended as Chairman of a committee to prepare it. Reports of the Baltimore and Pittsburg publishing houses showed them to be in a flourishing condition.

The work of revision continues and the tendency toward it becomes general; in fact, the necessity for it seems to be generally confessed. How long it may take to complete the work, is difficult to determine. It seems to be dependent on the theory adopted in late years by many, that theology must be made to conform to the spirit and thought of the times and made conformable to modern interpretations and progress. Probably no candid mind would deny that if any system of theology be found inferior to the spirit of the age it should be either amended or discarded, according to conditions governing. But the query naturally arises, Does theology represent finite humanity or infinite divinity? If humanity, should it not be discarded and the divine plan adopted? If it be a revelation of the Divine Mind, should it not and will it not be a means of development in all true lines of progress and carry man forward to perfection itself? The only logical conclusion it seems possible to reach is that creeds and catechisms based on systems of men must be discarded and "the law of the Spirit of life" adopted as the rule of faith and practice, and which the Savior commanded to be taught to "all the world."

It is probable, however, that, as in the past, human wisdom and human progress will be the line of march pursued by the great masses. The

results of such a policy are apparent and confirm the truth of the divine plan, the gospel of the kingdom. The theological formulas of men are faulty, but "the statutes of the Lord are right."

The action "sanctioning immersion" will be noted—a step forward.

Here is another item. The atmosphere seems to be charged with theology. It is a question of authority here. Did the Baptists mean to repudiate a Congregationalist ordination?

MINNEAPOLIS, Minn., May 21.—The Twin City Congregationalists to-day adopted a resolution expressing disapproval of the action of the Baptists in reordaining and baptizing the Rev. W. G. Trower when he left the Congregational Church. The matter has caused something of a religious sensation.

QUESTIONS AND ANSWERS.

QUES.—It is in harmony with the three inspired books of the church for an elder to teach, impressing upon the minds of the Saints that the spirits of the departed dead "hover" around the living, being fully conversant with every move we make in earth-life? That paradise proper is just inside the veil or curtain that obstructs us from seeing them?

Ans.—We know of no such teaching, or of Scripture justifying it, and of no declaration of such belief as a part of the teaching of the church. We presume that if anyone taught anything of the kind, it is as a matter of opinion, belief, or speculation, with which the church has nothing to do, as the church does not presume to dictate the personal beliefs of its members. Certainly no one should teach such as the faith of the church, and if stating a belief should be willing to give reasons for it, including scriptural proofs if having any. It is not a very tormenting idea if true, so far as we can see; and if anyone takes comfort in the thought, why should they be too severely condemned for holding it?

None seem to know just where, or how far or near from the veil paradise may be. Dives saw Lazarus in Abraham's bosom, so that the gulf between was not so wide but what it could be seen across. Dives wanted a messenger sent, but was told that there was a gulf fixed between the places where the two men were. Whether that or another gulf of similar character intervenes between earth and paradise, or between the

conditions of men on earth and men beyond the veil is a matter of traditional teaching, and needs to be treated carefully, lest tender hearts, yearning for the companionship of those departed, are unnecessarily wounded by the careless sneers, or jests of unbelief. Many of the Saints hold the memory of departed friends so dear that oftentimes they seem to feel and hear them; hence the thought that our friends can and do take cognizance of those with whom they have associated in life.

That those who have lived on earth still live, we all believe; and that when the life that now is is over, those going will meet those already gone. How thin the veil, or wide the space between the two classes now is, is a matter of small moment compared with the happiness of meeting worthily when done with life here. That is our chief concern—to be ready and worthy for the friends on that other side.

THE *Commercial Advertiser*, of May 4, published at Honolulu, Hawaii, contains the following account of the death and funeral of one of our native Hawaiian brethren:—

Hon. J. G. Hoapili was buried from the meetinghouse of the Reorganized Church of Latter Day Saints, of which he was a member, at two p.m. Sunday. The church was crowded by representative Hawaiian friends of the deceased. The services were conducted by G. J. Waller, who has charge of the congregation during the absence of the regular pastor.

Mr. Hoapili's death was quite unexpected, for with the exception of a slight trouble he has had with one of his limbs, he has had his usual good health until Wednesday, when he was taken ill and confined to his room. Friday morning he was very much better, but in the afternoon he was taken suddenly worse and before his son, who was in the employ of Theo. H. Davies & Co., could be summoned he was dead.

The deceased was born in Kona sixty-three years ago and was one of the old aliis. He was an honest, upright man and one of the best of the race. He was for years a judge in Kona, and represented the district in the Legislature several sessions. He enjoyed the friendship of Kalakaua during the latter's reign, and at the funeral yesterday the Queen Dowager sent Cupid Kalaniana'ole to represent her. Hon. W. O. Smith met the cortege at the cemetery and the Hawaiian Band played a dirge.

The pallbearers were: Moses K. Nakuina, Isaac H. Sherwood, Charles Kalaiki; Morris Keohokalole, J. Wahinealii, S. Kamaopili, Hoapili, and A. K. Palekaluhi.

The *Independent* of the same place and date also publishes a lengthy notice of Bro. Hoapili's death, indicating the presence of representatives of the government and of members of leading families at the funeral. Our work has reached prominent men and women of the native population of Hawaii.

THE annual mineral production of but one portion of Joseph's land is given in the following extract:—

In mineral production last year was a remarkably good one for the United States. The total reached \$628,881,505, an increase over 1894 of \$84,411,447. The aggregate yield of metals was \$240,000,000, an increase of \$40,000,000. The production of bituminous coal increased from \$103,758,967 to \$125,489,488.

EXTRACTS FROM LETTERS.

BRO. T. W. WILLIAMS is to meet Clark Braden in discussion at Fontanelle, Iowa, June 3, of which discussion he writes under date of May 8:—

A letter from Clark Braden received Saturday gives information that he has been selected to meet me at Fontanelle. The discussion commences June 3. I expect the Methodist man will now modestly (?) withdraw. Should he do so the debate will last seventeen evenings, if not, then twenty. I am disappointed that Mr. Braden has been selected, not that I fear for the truth, but that we are under the necessity to meet such a *Christian*.

Bro. I. N. White is booked for another discussion, of which Bro. F. M. Slover writes from Parrish, Illinois, May 18:—

Please publish in *Herald* that Bro. I. N. White will meet the Rev. Marion Boles in discussion at the Oak Grove church seven miles northwest of Benton, Franklin County, Illinois, beginning June 22, to last six days. The propositions to be discussed are the claims of the two churches as found in Braden and Kelley Debate. Then after a few days' rest they will come to the Saints' church near Parrish, Illinois, and discuss the claims of the Book of Mormon and the Christian Church of which Rev. Boles is a member. I hope that good will be done in those conflicts.

Bro. W. S. Pender, Dispatch, Kansas, May 18:—

Rainfall here nearly every day, and this section, which has suffered so much from drought hitherto, promises an abundant crop this year.

Bro. J. C. Clapp, in a note to Bro. Criley, of the *HERALD*, dated May 16, states:—

My discussion with Elder H. W. Bowman closed last night. I am to start Monday (day after to-morrow morning) for my mission field. The debate lasted five nights, and we had a big audience throughout. I feel very well satisfied with the result.

EDITORIAL ITEMS.

ELDER W. H. GARRET having accepted a position on the *Ensign* and expecting to remove to Independence, Missouri, is hereby released from his missionary appointment to Ohio and West Virginia, made at last April session of conference; the release to take place from June 1 next.

Elder Henry C. Smith, of Lamoni, appointed to labor in the State of Wisconsin, left last week for that field. His postoffice address is Rhinelander, Wisconsin.

Bro. W. H. Garrett was at Apollo, Pennsylvania, May 20, preaching to attentive audiences.

The Methodist General Conference promptly refused to modify the restrictions of its discipline against dancing, card playing, the theater, etc., believing proper restraint better than a practical license to indulge in such amusements.

By card from London, Ontario, May 20, we learn that there is reason to believe that the long-standing trouble between the London branch and Elder E. K. Evans, late of St. Mary's, Ontario, and now of Grand Rapids, Michigan, is permanently settled. We are pleased to note this, and as soon as official notice is received will make note of the status of parties.

ERRATUM.—In the minutes of the late conference, page 42, in section 1 of the report on Marriage and Divorce, beginning with the words, "marriage is a condition," about middle way down the page occurs a typographical error, which reads after the words "two individuals," "man and women." It should read, "two individuals, man and woman." It was an error in typesetting and proof-reading.

Jews have been excluded from the religious ceremonies at the coronation of the Czar of Russia, but Heathen of every shade of belief and about every degree of civilization were admitted. Is this the spirit of the Orthodox Greek Church? Are its religious principles brought to the level of Russian political policies? Israel evidently has nothing to hope for from the Slav.

Twenty-eight killed, fifty injured, and a property loss aggregating about \$1,000,000 is now given as the estimated damage done by the recent Kansas cyclone. Reports are incomplete and fuller ones may increase the estimate.

Mothers' Home Column.

EDITED BY FRANCES.

"Now 'tis the spring, and weeds are shallow-rooted;
Suffer them now and they'll o'ergrow the garden,
And choke the herbs for want of husbandry."

THE CHILD ACROSS THE WAY.

I saw her to-night
In the soft twilight,
As she stood at the window there;
A sweet surprise
In the dear bright eyes,
Framed in by the dusky hair.

I wished from my heart
For the painter's art;
Fair fame would I win for aye,
Could I there the face
On the canvass trace
Of the child across the way.

With a roguish look
From her curtained nook,
She tossed me a loving kiss,
So pure and so sweet,
And in all complete,
The lips of that winsome miss.

In a future year
Some one standing here,
Will say as I do to-day!
Alas for my heart
When the curtains part
For the child across the way.

MINA PERKINS-KEARNEY.

NEVADA, Missouri, May, 1896.

THE TRAINING OF OUR BOYS.

WHY is it, dear Saints, that the moral training of our girls is so different from that of our boys? Why is it that an impure thought or expression coming from the lips of a boy is excused, while the same thought or expression coming from a girl is met with serious disapproval? Why is it that boys are taught that what is unseemly in girls is proper and seemly in themselves?

I have had many answer this question by saying, "Boys will be boys, you know! and if you sacrifice your entire life on this point it will make no change, for this is *public opinion*." It does not seem to me that mothers make the effort they ought in guiding the young lives of their sons, and there is little help to stay the boy and to keep him pure in heart and soul, until he reaches manhood.

"There are thousands," says a writer in *Union Signal*, "of brave and noble men and women, working unremittingly for the redemption of the depraved and fallen woman. God prosper them and give them strength for their grand work! Are there any trying to rescue the immoral man? That would be a herculean task? Not at all. When our sons are taught from the cradle that purity is as sweet in them as it is in their sisters, then we may expect a safeguard for our daughters. As a rule boys enter into the vices of men with a chuckle from their fathers and a wink, and perhaps a little sigh, from their mothers. Why does the moral ruin of a daughter cause so much sorrow and so many heart-breaks, when that of a son is

scarcely noted? Surely, there is sometime in a boy's life when he is pure and knows nothing of the vices of his sex.

"You may ask why I am pleading for the boy instead of the girl? Why? In the first place I love the stout-hearted, brave boy as well as I do the sweet and confiding girl. Secondly because the girl has received for generations what the boy needs, instruction in purity of character from the very cradle. Again, boys make our men, men rule our great nation, and—I am loth to say—ruin our girls. And let me go farther, these same debased, self despised, and sex-shunned women ruin our young boys. A boy trained from his earliest recollections to purity in thought and action will make a man who will be as chaste as he would have his own wife, sister, and mother to be, and no moral sin will lie at his white door crying out against him as he crosses the threshold.

"What would I do? I am asked. I would choose my boy's associates as I would his books—ah, there is another point, yes, *choose* his books; let them be the best, the very best. Give the young child the works of our best authors, and instead of hours spent on the street, give him the pleasure of your own society, either in a pleasant walk or car ride, if one cannot afford a carriage, or a quiet evening in the home, with an hour in general conversation, reading, or harmless games. If possible, give him a corner of his own, where he can put away his treasures; allow him to have his companions, whom you know to be suitable for him to associate with, to come into his home; put the thoughts of your personal comfort and quiet aside sometimes, and exchange thoughts and ideas with these same boys, remembering that they need the encouragement of wise mothers and fathers. Give them the company of the sweet-minded girl, one who is the true daughter of the true mother; she will bring into his life the harmonizing influence, which does not come to him from his mother. To her he owes respect and courtesy, but the gentle girl will teach by her presence the true politeness and courtesy with which he must meet women when he has passed to the state of manhood."

As the ship builder builds his vessel staunch that it may withstand the fierce waves and billows of the great sea, and carry its precious freight safely from shore to shore, so should Latter Day Saints build or mould the character of their boys from the cradle that they may be such a bulwark of moral strength that the firesides of their neighbors would be as sacred to them as their own.

Give your boys this motto: "Touch not, taste not, handle not" that which does not belong to you. I have known parents to cheat in many small ways, and boast of it before their children. One example comes very strongly before me. A very young and beautiful woman married an artist for his beautiful face, not looking for that true principle that should be in every man's heart. They were constantly on the move, and as years rolled on a large family of boys was given them. When the children were old enough to enter their father's studio they

were taught how to use the camera, and the father would take them with him when he went out on the road attending fairs, etc.

This father never missed a chance to cheat the unsophisticated farmers. He taught his sons the art of cheating on a small scale as well as the art of the camera, and upon his return home would rehearse his petty frauds before his gentle wife and smaller boys. It is needless to say that she was shocked, but she was too gentle and had not force of character enough to overcome the dishonest influence of her husband upon the children. The sons, when grown to manhood, never did anything so very terrible, yet they never hesitated to touch, taste, and handle all that came within their reach, whether it were their own or their neighbors. The honest mother element was not strong enough to overbalance that of the dishonest father's principle. They were men with whom I would trust neither my purse nor my daughter.

On the other hand I know a boy who was taught not to handle that which was not legally and lawfully his own. That boy never for a moment forgot his early training, and had the true principle of right and honor in him. Dear Daughters of Zion, see what a great work rests upon you, and remember the old adage, "As the twig is bent, so is the tree inclined," will apply to boys and girls as well as twigs.

"In a quiet farm-house in Kentucky," writes Mary Allen West, "two children grew in beauty side by side, and filled one home with glee.' The same wise, loving care watched over the son as over the daughter; they knelt at the same mother's knee and listened to the word of God reverently read by the same father. They shared each other's sports, work, and study. Hers was the more daring spirit of the two, his the more sensitive and religious. He first gave his heart to Christ, she not till years after. The first divergence of their life paths was when he went to college. It was before the days of coeducation, and though as thoroughly prepared as he, she was not allowed to accompany him.

"Remember he was a Christian boy in a Christian college, whose professors were Christian men, but they, like all the world then, held a different standard of morality for men and for women. I do not know whether any of them smoked, or sipped their wine, it would not have been anything strange if they had, but this I know, they winked at these things in the students, 'All young gentlemen do these things, we must not be too hard on the boys.'

"The first premonition of danger came in the home letters of the boy. 'The boys here all smoke, I don't like the smell of it, but suppose I must get used to it.' And later, 'Beer drinking is all the go here; I hate the taste of the bitter stuff, but it seems to be the thing here to drink it, so I suppose I must learn it as I do Latin and Greek.' 'And,' said the sister who told me the story with a sob in her voice, 'we were so blind we never saw the danger in these signals; we only laughed at the picture our fancy drew of the wry faces Brother made in trying to learn to like the bit-

ter stuff or as he essayed his first cigar, and thought no more about it. Oh! if God had only opened our eyes then as they were opened later!' Had the case been reversed, had it been the daughter who was learning to smoke and drink, parental love would have been shocked into alertness; she would have been instantly withdrawn from such influences, the whole power of parental authority and social opinion would have been exerted to turn her from such dangerous ways. But no one seemed to think they were alike dangerous for the boy; they were accustomed to a different standard of morality for boys and girls, and not even a whisper of mother love sounded its warning. So the two who had been as one in childhood and in youth, went on to widely different destinies.

"The fell work begun in college did not end there; stronger drinks succeeded the beer; little by little alcohol took possession of that delicate, sensitive nature. The fine-strung physical and moral organism had less power of resistance than a coarse nature would have possessed; gradually he succumbed and was dragged down to the grave, over which that sister bent in agony. . . .

"I solemnly believe that the wreck of that promising young life is directly traceable to the different standards of morality set up for boys and for girls. We must teach our boys and girls that there is but one law of right set up for man and for woman; that in the eyes of God it is as wrong for man to be intemperate and unchaste as it is for a woman; as wrong for a woman to lead an idle life, to prevaricate, to stoop to underhanded means as it is for a man to do the same, that for neither of them are there any little sins, nor white lies, in God's sight. If we would have them grow into worthy manhood or womanhood we must train boy and girl alike to yield unquestioning obedience to the law of right, which is God's law, and make it the law of their lives."

PROGRAM

FOR JUNE MEETING OF DAUGHTERS
OF ZION.

OPENING hymn, 129 Saints' Harp. Prayer. Scripture reading from I Corinthians 13. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 720.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded to you, and then shall you be made rich: behold, he that hath eternal life is rich."—Doc. and Cov. 10: 3.

Thursday, May 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 49: 5.

The New York State Medical Society has disapproved of the present narcotic instruction law in the public schools. Teachers are also unanimously opposed to it.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor.)

Address minutes and notices of conventions, etc.,
to "Editors Herald, Lamoni, Iowa.")

"CHILDREN'S DAY."

HELEN PEARSON BARNARD, IN *Superintendent and Teacher.*

THE child of the nineteenth century is not only "seen" but "heard," his friends listening eagerly for his first utterance, believing that in it they have the key to his musings. Keeping pace with the trend of education, the church recognizes the children in its services. . . . In many a temple every Sabbath is "children's day," the pastor serving to them especially the bread of life, not the crumbs from the old folks' table, but fresh, appetizing bits, called the sermonette. It has been noted that on those who "feed" his "lambs" with such loving pains the Master bestows these fruitful gifts for the maturer disciple,—simplicity, directness, and the vivid illustration that makes the hearer preach to himself!

Several years ago we visited a church in Western Massachusetts, which was one of the first to set apart as Children's Day a Sunday in June. All Saturday afternoon, young and old were carrying through the streets branches of blossoms or potted plants. Meeting a round-faced boy who was trundling a cart filled with daisies, we asked:—

"Trimming the church?"

"Yes."

"What's up? A wedding?"

"Why, haven't you heard?" with a touch of scorn at such ignorance. "Termorrer's Chil'un's Day!" he added, with a comprehensive gesture toward his load; "that's why we're putting on the frills. *Termorrer's all our'n!*"

Curious as to the "frills" that were to glorify the to-morrow which was "all our'n" we followed the sturdy wagoner. The church was a scene of lovely confusion, pew and aisle being strewn with odorous blossoms. These were rapidly woven into garlands or disposed in masses. Chattering like birds, the busy workers flew about, those who brought met by those who arranged. Deft fingers soon transformed the bare little sanctuary into a bower fit for the queen of summer. The masterpiece of floral art was a huge cross of crimson roses reaching from the pulpit to the floor. This was on an inclined plane, and surrounded by other flowers whose quiet hues were carefully blended. Almost the whole village was interested in the decorations, many an old-fashioned garden yielding up its spicy treasures. Of course there was a full house on Sunday, and the simple service received the close attention of all, even of some who rarely entered "the meetinghouse." It was touching to see the tear start down a furrowed cheek, as the pastor spoke of what sorrow lay before the little child whose parents did not lead it in the right way. The visitors from the suburbs of Boston took it all in, and one—afterwards a superintendent—wrote on memory's tablet:—

"Every church should observe Children's Day!"

In ours, "Flower Sunday" crowns the year. It is the summer thanksgiving, held in the main auditorium Sunday morning, instead of the usual preaching service. We extend the pulpit platform for the primary department, fencing it off with a fairy trellis of flowers and vines. Although the little folks who occupy the tiers of seats make the scene lovely with their bright faces and many-hued ribbons, we decorate it with the best from field and garden. There is a profusion of roses, "curled and soft like baby hands," and chains of daisies. Last year a "floral clock" eight feet high, after the pattern of the ancient one that "stood on the stair," was on the platform. The golden cages of singing birds are suspended from the arches, and to the aid of the great organ we bring the orchestra and piano. When to these are united the fine flute-like delicacy of the young voices and the rapturous notes of the birds, the listener thinks of the morning stars that sang together, and of hosannas in the White Temple. Surely it was in such an hour that

"An angel heard, and straight appeared,
Mistaking earth for heaven!"

On one of these occasions we were attracted by the fine pose of a head, and a rugged face that stood out from the rest like the central figure of a painting. But who could depict its varying emotions in that hour of seed-sowing and quick harvest? On the platform, singing with all her might, was his little girl, her eyes shining like stars. The father knew the reason of her joy. It was because he shared her festal, an innocent cup of pleasure, of so fine and celestial a flavor that he suddenly loathed those that he had so often quaffed.

Afterwards he grasped the superintendent's hand, saying tremulously:—

"I haven't been in a place like this for years. I vowed I'd never come, but my little girl's brought me, and this," showing a familiar card that read, "Children's Day Service, at half past ten. You are invited to come with little Annie." He added, "That fetched me!"

Believing the song service to be of marked importance, we begin in April to train the children, taking ten minutes of each Sunday session, as it is impossible to get a full rehearsal at other times. Good work can be done in that brief period, if the words of new hymns have been learned at home from printed slips. The kindergarten motion songs are of great value, as they not only secure the child's thought, but afford an excuse for healthful change of position. As one of the features of Children's Day is the public recognition of progress, the candidates for the intermediate and junior departments are examined, and the diplomas signed by the pastor and superintendent. The latter also hints from the desk that it would seem more of a gala day to the children if the women and girls wore light dresses.

"It is absurd,—the idea of my going into white!" observed one whose locks were fast assuming that color. "My days for that are past, and then, there's the expense."

"He don't mean costly dresses," replied a

friend, "challie or cheese-cloth will do, or the fine gingham. Really it is the cheapest way to gown yourself, if you begin in season. I am sure that it will please your class, too."

She tried it, and was surprised at the effect upon her girls. They touched the soft fabric lovingly, telling her how pretty she looked.

"I couldn't be a black crow in my flock of white doves," she said, a late rose blossoming on her cheek, which reflected the purity of her gown. She found herself nearer to them, because she had entered into the spirit of their day, and put on a festal robe.

At ten o'clock last Children's Day, our school met in the vestry and formed for the processional march, beginning with the smallest and closing with the adults,—a panorama of human life, as "morn into noon did pass, noon into eve." Twelve young girls in white acted as "aids" to the primary department, whose toddling step must be assisted to their "airy shelves" on the platform. We started when the full organ above gave the signal in the inspiring measure of the "March from Damascus." Promptly at half past ten the school entered the portal of the auditorium, singing these words to the music of the "Chorus of Maidens":—

"Praise him, praise him, praise the glorious Savior,
Praise him, praise him, wonderful in all his ways!
Unto him his children render
Praise, praise this day and all their days!
Crown with laurels, crown the glorious Savior,
Praise him, wonderful in all his ways!
Unto him his children render
Praise, praise this day and all their days!"

An impressive feature of that service was the parents bringing their little ones to be christened, publicly evincing their desire to train them for the church. During this a choir of young girls sang softly, "Suffer the children to come unto Me." The name of one sweet babe had been kept secret from the rest of the family until they should hear it uttered by the pastor on the children's own day.

Then there was the presentation of Bibles by the pastor to the baptized children of the church who had reached the age of seven years [eight would be better because in harmony with God's plan.—ED]. After each had clasped its Bible, he gathered them about him and, extending his hands over their heads, asked God to help them make the Good Book their life guide.

When, afterwards, he talked to the school about the flowers and

"His love who sends the dew,
The rain and sunshine too,
To nourish one small seed,"

there were many seeds of divine truth planted in older hearts.

Every one went home better for "Flower Sunday." And as for the little ones, mingling with visions of the land from whence they came, will always be the bright earthly festal, when song, perfume, and sunshine culminated into "Children's Day!"

IN many churches the seating of the school for the concert appears to receive little attention. Whispering and a general air of disorder are the result. Have the pews or seats carefully marked for each class, alternating boys and girls. See that the teachers sit

with their classes. If you know that a teacher is to be absent, arrange for a substitute. An orderly and attentive audience is a courtesy due the speakers.

CHILDREN'S DAY.

Tune.—"I am so glad that Jesus loves me" (G).

List to the sound of the Sunday school bell,
Seeming in haste its sweet story to tell;
Sweetest of music, it floats o'er the way,
Telling us this is the dear Children's Day.

Cho.—Little ones, come! O, little ones, come!
This is your day! This is your day!
Little ones, come! O, little ones, come,
This is the Children's Day.

Hark to the tread of the Sunday school
throng,
Forming their ranks as they hasten along,
Coming from north, and from south, and from
west.

This is the day that the children love best.

Truest and bravest of soldiers are they,
Flinging their banners along the bright way,
Adding recruits as they journey along,
Tempting them out from the pathways of
wrong.

—*Belle Kellogg Towne.*

(Concluded next week.)

Letter Department.

ROCKLAND, Maine, May 20.

Editors Herald.—Since I got home from General Conference my health has been very poor, yet I have put in some time in preaching the word. I was at Little Deer Isle, last week; and on Sunday I baptized four and on Monday two more—all heads of families. Old Father Hutchinson, who stood for the latter-day work for years, and who is in his eighty-fifth year, was one of the six baptized. Many came to the meeting on Sunday, but had to go home; the schoolhouse could not hold them. Others are near the kingdom.

I was assisted by Bro. J. J. Billings, who is president of the branch, also vice president of the Western Maine district. Everybody likes Bro. John. He was one of the first on the coast of Maine to obey the gospel. His wife and children have stood nobly by him.

I visited Brooksville, and found the Saints firm in the faith, though they have had trials to pass through. I found Bro. Mace Cousins very sick. Willie, his brother, is thinking soon of obeying the gospel. He is a good boy.

I shall leave for my field of labor in Canada after I hear from the Bishop. I go to Niagara Falls, Ontario, first. My family will remain here. Yours very truly,

J. C. FOSS.

REDFIELD, Kan., May 16.

Editors Herald.—Because I have not written to the *Herald* for over a year is not because I have been idle. I never was as busy as I am now and have been for the last few months. I am now preaching at Redfield, Kansas. Three were buried on the 12th beneath the liquid wave; two women, heads of families,

one the postmaster's wife who had membership in the M. E. Church, also her son, a promising young man; the Spirit indicating he would hold the priesthood if faithful. The other, Mrs. Lola Bolinger, Bro. Leaton's daughter. After confirmation all testified to the truthfulness of the gospel.

Last Sunday we closed a very successful meeting at the Christian Advent church, a new place. Many friends were made for the truth. O, how God did stand by me in delivering the message. Bro. A. Lloyd was with me a week and rendered valuable assistance. How lonesome without him now!

Effectual doors are opening up in every direction in fulfillment of revelation, and I never have received such an unusual flow of the Spirit in my preaching as I have in the last few months. How thankful to God we should be that he proves his work true! I have got to preach in other churches more in the last few months than in all my ministerial work.

The writer was requested to preach the memorial sermon next Sunday at Moundville, Missouri, in the M. E. church, by Moundville G. A. R. Post. I did not think it wise to leave my meeting and lose four sermons to preach one.

We all feel the loss of our dear brother, Bro. Blair. It seems as though the church has had much to contend with this last year.

Everything is looking very prosperous for this year's work. I never felt more encouraged than I do now. Yours for truth,

F. C. KECK.

TUSHKAHOMMA, I. T., May 15.

Editors Herald.—On the fourth day of the present month I bade farewell to the loved ones at home and started to my field of labor stopping off on the 6th at the Standley branch, where I was made welcome by our enterprising brother, Ellis Short. It was quite a surprise to me to find a branch of the church here amid the mountains of this Territory, numbering seventy-five members. One hundred in all have united with the church at this place. All this has been done in the last five years.

This branch is in quite a prosperous condition. When I noticed the ability of its presiding officer (Bro. Short), financially and in the government of his home, I recognized that he was qualified to take care of the church of God.

I preached here from the 6th to the 11th, when the brethren urgently requested me to come here, the capital of the Choctaw Nation. This is a town of about three hundred inhabitants of whites. The Council House of the nation is about two miles north, the principal religious element being of the M. E. Church. The church-house is free for all denominations.

On Wednesday night I began meetings. On the first evening I received the following notice:—

"TUSHKAHOMMA, Ind. Ter.

"*To Whom it May Concern:*—Be it known that we, the people of Tushkahomma, do not believe and will not tolerate the advocating or preaching of the principles or doctrines

of the organization known as Latter Day Saints or Mormons, and intend to do all in our power to prevent it. Beware! A hint to the wise is sufficient."

Being in a strange land, out of the United States, and not knowing the disposition of the people, made my surroundings, to say the least, a little discouraging. The evening after my first meeting there was to be a prayer meeting, and when it became known that I had received this peculiar notice a sentiment in my favor began to set in. Those in charge of the prayer meeting were plainly told by the boys that there would be no prayer meeting, that there was going to be preaching by Mr. Baggerly; so the leader of the prayer meeting came in proper time and informed me to go ahead with my meetings. As a consequence a fair crowd greeted us last night, very attentive and orderly; and it is likely I will hold over till after Sunday. There is a good interest here. It is the beginning of the church in this place and some will accept the work. There is another point in this part of the Territory where they invite me to come and preach, but I am reminded that my field is in Texas.

O, the world is white for the harvest. We ought to have a minister here in this nation. Bro. T. Webb and wife live here, baptized by Bro. J. W. Gillen.

My health is fair and I feel blessed of the Lord in the work. Will say to Saints and friends in Texas, I will be in your midst as soon as possible. In bonds,

I. P. BAGGERLY.

OBLONG, Ill., May 11.

Bro. Smith.—Your letter of the 6th inst. was received to-day, and reading its contents imparted a great deal of comfort to the recipient. I am induced to believe an expression made a good while ago by one of the brethren, "Its almost heaven to be among the Latter Day Saints." The treatment I receive at their hands, together with the fellowship of the Spirit, serves me to refresh me from the effects of that fearful ordeal and make life pleasant to me yet. I feel strengthened and encouraged to cling to the great hope of glory. There will be no mangled bodies, no crushed and mutilated limbs, no broken and severed bones, no jet full of spilled blood, and no hideous apparatus of death in the future world where we shall reign with God. In that holy, happy land where we shall take the ancients by the hand and behold Enoch, Seth, Elijah, Alma, Isaiah, Amos, and the twelve apostles of the Lamb face to face with all the medieval martyrs, and the two who stained the floor of Carthage jail with their blood, we shall see no persecutors pointing the fingers of scorn at the despised Saints and our ears will no longer be greeted with the cries of "Mormonism!" "Imposture!" "Delusion!" "Away with them; they're not fit to live!"

Some will find out their sad mistakes when they come before the great white throne and these hissing cries will echo in their ears with appalling distinctness, while the thunders of Almighty wrath are shaking the shores of eternity and the poor, despised, downtrodden

ones are basking in the sunny climes of celestial bliss. O, may we be included among the blood-washed throng who shall hunger no more, neither thirst any more, whom the Lamb shall lead unto the fountains of living waters and shall rest in the shade of the trees which dot the banks of that crystal river with never fading beauty! Thanking you for granting my petition and begging an interest in your prayers, I remain,

Yours in the Lord,
H. E. EASTMAN.

OLATHE, Kan., May 18.

Editors Herald:—Of our work in Olathe with the Independence district gospel tent. Bro. R. W. Davis, his wife, and I came here on the 8th and put up the tent on the 9th. We had preaching in it that evening; Bro. R. May, of Independence, was the speaker. The people turn out well. We had three meetings on Sunday the 11th. Bro. R. May was with us, and left on Monday morning for home. But the weather has been against us all the time; wind, thunder, lightning, and rain making it bad for tent work. But notwithstanding bad weather we have had meetings every night but one, and that night it was so very bad. But the tent still stands the storms right well.

We held two meetings in the tent yesterday, and prayer meeting at three p. m. in Bro. Charleton's house. The good Spirit of the Master was present with us. Bro. Davis went to the Grandview schoolhouse, nearly four miles north of town, and preached to a full house to-night. I stayed at the tent, and so we are trying to do all we can for the good of the Master's cause. We do ask the prayers of all God's people in our behalf.

In bonds,
GEORGE HICKLIN.

SHERMAN, Texas, May 17.

Editors Herald:—I believe I can offer a few items of interest about the cyclone that passed through the western part of the city on Friday evening. I was in the mill when it came up; heavy rain, thunder, and lightning preceded it. The rain stopped very suddenly and an awful roaring was the only sound I heard, being half a mile from the path of it. Going to the north door on the fourth floor I beheld a cloud as a mighty arm reaching from heaven unto the earth westward, which was the cyclone. It appeared to be about six feet in diameter, four or five miles north. Near the earth it was spread rather wide and very dark, while the main trunk of it was rather white. It traveled about five or six miles north. We could see it twisting quite plainly, but saw no obstacles flying in the air. The "arm" or clouds then broke and gradually disappeared. Little did I think of the awful destruction it had done.

It passed through the southeastern corner of the cemetery. Trees, tombs, and monuments were torn and shattered to pieces. It was traveling toward the center of the city, but turned northward and followed Post Oak Creek for a short ways, tearing an iron bridge from its place and dashing it into the creek, bent and broken into pieces. Many trees

were stripped of their limbs and bark, great oaks twisted and splintered, and many trees were torn up, roots and all, and fences, corn, oats, etc., stripped. Many horses, cattle, animals, and fowls of all kinds are lying wounded and dead all along its path. Many houses were also dashed to pieces.

But the awful, awful part of it all was the many lifeless bodies of men, women, and children, colored and white, being brought into the temporary morgue; heads, arms, limbs, and bodies crushed and broken in an indescribable manner. It is hard to learn the exact number of dead and wounded, but there are somewhere about seventy or more dead in this vicinity, and possibly a hundred altogether in the whole path of the cyclone. There are about as many more seriously injured; some are yet missing. Bro. Clarence Hays helped to take some dead and wounded from the ruins. I shall spend to-night as nurse in the temporary hospital.

As Bro. A. Hays and family are the only Saints in this country besides myself, I am quite sure there were no latter Day Saints in the cyclone.

Your brother in Christ,
GEORGE F. BARRACLOUGH.

BELMONT, Nebraska.

Editors Herald:—I am coming to seek advice of the Saints in Missouri. I wish to move among them in October or November. I want to rent a fair-sized farm with wood and water on it; in fact all natural advantages possible. Will not pay cash rent. Have good-sized family; am an elder; have presided over the Evergreen branch here several years with fair success. I don't want an unhealthy locality. I am willing to move among isolated Saints, or take charge of a branch if it should be an advantage to the work in general; but we are not hunting for ease, temporally or spiritually; but if my family was better located I could do more ministerial work, which I long for. Please address as above.

DANIEL W. SHIRK.

ANNEX, Va., May 18.

Editors Herald:—It is not far from twenty-two years since I united with and was ordained an elder in the Reorganized Church under the hands of one of the Master's faithful workers, Elder T. W. Smith, who has some years since passed behind the veil to his peaceful rest. In the position taken as above stated I have had nothing to regret, only my lack of ability to magnify the great and important calling; and while I have done some little in my official capacity in trying to get the angelic message of the restored gospel before the people, were I compelled to plead as to being guilty or not, perhaps my most truthful pleading should be, guilty. However, under different circumstances I may have done some better.

In addition to my efforts in my official capacity I have bought and distributed at my own expense, far and near, a considerable amount of our church publications. I would like now to have a small supply of tracts that will be plain on the difference between the

Reorganized and the Utah Mormon churches, as I learn that in a neighborhood not far from me two Utah elders got in a few nights ago and held a meeting that I did not learn about until I suppose they were out and gone. If you can, please send the tracts.

I see Bro. F. C. Smith is appointed to the Virginia mission. Will try to get an opening where the Utah Elders held forth. I am now in my seventy-fourth year. Am destitute financially; my health has declined so fast in the past year that I am now becoming quite infirm.

I don't like to do without the *Herald*, but the time for which I have paid will be out June 10, 1896, and I don't expect to be able to pay for it any longer. In bonds,

O. E. CLEVELAND.

MCARTHUR, Ohio, May 19.

Editors Herald:—In company with Bro. M. T. Short I am holding a series of meetings in Elk Fork schoolhouse, about one mile from McArthur. I began here last Thursday and Bro. Short joined me last evening. Bro. James Moler preached here once on his way to Hocking branch.

Bro. Short held a series of meetings at a place about nine miles from Creola, and reports good hearing and interest. He previously held nine services with the Creola branch with good interest. The work in Byer branch is making some progress. Six have been baptized here since General Conference.

I was with Bro. T. J. Beatty at the baptism and confirmation of five of the six. Bro. Beatty is well received and is an efficient laborer in the vineyard. My brother, V. M. Goodrich, baptized a promising young man by the name of Rowe, a United Brethren preacher, a week ago, and who, I believe, will yet make his mark in this latter-day work.

Bro. Elmer Long informs me that the Legislature of this State has become so thoroughly Americanized that it has thrown open its schoolhouses to all religious societies. If this is correct we should press our rights and occupy in places where we have heretofore been denied.

We expect to go from here to Radcliffe, and from there to Vale's Mill, thence on to Wilkesville, probably with the tent at that point.

Bro. James Moler, A. B. Kirkendall, and myself, held a council as to when and where we should hold our next reunion and conference (Bro. S. J. Jeffers is also one of the committee but was not present), but were unable to decide anything definitely. The prevailing sentiment, as far as expressed, seems to be in favor of McArthur, Ohio, about September 1. If anyone has good reasons why it would be better somewhere else, or at some other time, let the committee hear from you at once.

I enter on this conference year with brighter hopes than in any previous one, and believe that by persistent effort, though our laborers are few, we shall achieve greater success than ever before. May the Master bless all to this end.

J. L. GOODRICH.

INDEPENDENCE, Mo., May 19.

Editors Herald:—Our visit to the General Conference at Kirtland is one of the bright spots in memory, it being the first visit; and finding it far exceeding our anticipations, there attaches greater significance than otherwise would have done. In all of the selections of lands by the Saints in those early days there seems to have been a guiding hand. Kirtland, Independence, Far West, and Nauvoo, are all fine selections, and naturally adapted for the maintenance of large cities.

After viewing the magnificent sights of Lake Michigan and Lake Erie as we were whirled along the famous Nickel Plate railroad, we arrived in Kirtland amid a blinding snowstorm and found our genial W. H. Kelley up to his eyes in hotel work, with a house full of delegates. . . . Bro. J. M. Terry and the writer, however, were hied away to Bro. Ed Miller's, where we found pleasant quarters and a genial host and hostess, to whom we became closely attached because of their moral worth and kindness manifested. We were soon joined by Brn. T. C. Kelley and J. W. Peterson, who shared with us the hospitality of the roof-tree. We made the acquaintance of many "new" Saints from the East and the Canadas, enlarging our circle of acquaintances considerably, notably one John Gillespie, the "smoky chimney doctor," also the model deacon; and if he can make a chimney draw like he can draw a crowd together in a small space, we pronounce him a cure.

The old mill on the raging Chagrin came in for a full share of our attention. After reconnoitering for a day or so we invited Brn. Terry and Short to go down and see the old overshot waterwheel, the kind we dreamed of in our boyhood days—sixteen feet in diameter. The great, ponderous thing moved very slowly, but the old buhrs in the mill were grinding very rapidly.

The conference over, the good-byes said, and the parting hand given, we took train for the city of Cleveland, taking in the sights for a day, tarrying over night with Bro. Theodore Schmidt and wife, whom we found very comfortably situated on the bank of the great Lake Erie, where fish is a staple article. Theodore visited the "hooks" and I noticed J. M. doing justice to a fine trout for breakfast.

We again took train for Chicago, finding on board Brn. Blair, Weld, and Salyards. Arriving at Chicago we found a pleasant home with Bro. Allen. Little did we think when we bade our lamented brother good-bye at the depot in Chicago on the night of the 16th of April that it would be the last time we would see his smiling face this side of the immortal line. There are some things to which it is hard to become reconciled, and all we can say is, Farewell, dear brother, we will try and meet you in the by and by.

Stopping over Sunday at Chicago we attended the Saints' meeting, Bro. Pitt presiding. We tried to preach, but the effort was feeble, in consequence of the sadness of the occasion. Here again we made new acquaintances. The Chicago branch is growing nicely under the wise and fostering care of Bro. Pitt and his assistants.

We remained a day or two with Bro. Pitt and his pleasant family taking in the sights of Chicago. We then hied away to our Zion home, in Independence, Missouri, where we think the trees are greenest and the birds sing the sweetest, and where underlying all the toils there is more satisfaction and assurance than anywhere else in this wide world, feeling that the trip has in some ways fitted us more firmly for the duties before us in enduring the crosses and appreciating the blessings that may be in store during the coming year. We hope so. Yours in gospel bonds,

T. W. CHATBURN.

ROCK ISLAND, Ill., May 22.

Editors Herald:—I have been laboring here since the 12th and succeeded last evening in organizing a branch with Priest T. J. Sheldon to preside, William Strang teacher, and John Johnson deacon; Jennie Leland secretary. The Saints here have rented a hall, furnished it neatly, and now have a good place to hold meetings. It is now their hope that elders passing through Rock Island or Davenport will not fail to stop and lend them a helping hand, as they are likely to be left without a preacher much of the time.

Bro. Sheldon, who has been laboring here of late, expects soon to engage in tent work in the district. They will then be dependent on visiting brethren for preaching, who will always be welcomed at the home of Bro. John Johnson, No. 415 Eleventh Street, or at Bro. Strang's, No 2512 8 $\frac{1}{2}$ Avenue. Their hall is located at No. 1612 Second Avenue.

There are three large cities connected here; Rock Island, Moline, and Davenport—in all about seventy thousand people. Surely we ought to have a substantial church here. Elders passing through Davenport will be welcomed at Sister Houghton's, No. 1304 Bridge Avenue.

I remain here over Sunday then go to Dakhinda, and thence to Peoria, and from there to Canton to attend conference, June 6.

Bro. L. E. Hills dropped in on us and gave us a good sermon Tuesday night. On Wednesday Bro. J. B. Roush quite unexpectedly appeared in our midst on his way to his western field. He gave us a good sermon on Wednesday evening. All well.

Yours in bonds,
F. G. PITT.

VASSAR, Mich., May 16.

Editors Herald:—I have just arrived home from St. Charles and Brant. Last Tuesday I baptized two precious souls, one old lady and her daughter, and others are becoming interested. At our confirmation meeting tears were coursing down the faces of outsiders. There is a hungering and thirsting for the hearing of the word of God. There are many places for preaching. One very intelligent man has made his house a suitable place for worship and designs me to occupy. The calls are many. I am strongly impressed that this year will bring grand and good results to the faithful workers in Christ's Church.

In leaving St. Charles I gave them Bro. Frank Criley's address and tried to impress

the need of church publications, especially the *Herald* and *Autumn Leaves*. I have been a reader of them now for a number of years and can safely recommend them as the very best church literature.

I had the pleasure of meeting Bro. Hyrum Dickhout and his excellent wife. Bro. Dickhout is a good, earnest preacher. I listened to him preach one sermon on the basic principles. The word was made plain and I guess every one present could easily understand what constituted a Latter Day Saint.

Yours in bonds,
E. DELONG.

Original Articles.

HAVE WE A METHOD OF ADJUDICATION? IF SO, WHAT IS ITS PURPOSE?

To the first I answer, Yes. To the second I answer, To vindicate the innocent, punish the guilty, and protect the fair fame of the church, so far as it may be protected, when a necessity exists for bringing this method into requisition.

God's method of redemption is not one of coercion or compulsion; yet its imperativeness precludes the possibility of enjoying its promised blessings if its reflected conditions are repudiated. Hence the significance of the following:—

Marvel not that I said unto thee, Ye must be born again.

Go into the city and it shall be told thee what thou *must* do.

He that worships "must worship in spirit and in truth." It follows therefore, that man's liberty consists in refusing or choosing to serve his Creator, and no evidence appears to the writer that God has, or will restrain man from unrighteous deeds, or force him to the performance of righteous deeds, irrespective of his will power, which affords a warrant for belief that man must rise to justification or fall to condemnation by the exercise of his will power, otherwise the thought of man's moral responsibility to God were a farce.

I believe and teach that Christ was the same loving and loyal being when unfolding the method of adjudication to his disciples as when inviting all to come to him with a promise of rest to the soul; hence a necessity for bringing into requisition the method of adjudication with all its provisions and conditions, when a necessity shall exist.

For those enlightened by or through

the truth there is either justification or condemnation, as they shall evince diligence or negligence; and diligence cannot be construed to mean negligence, nor negligence diligence; hence we must be either negligent or diligent. If negligent, the word says we shall not be counted worthy to stand. (D. C. 104: 44.) Can that be construed to mean that the slothful must be encouraged, his slothfulness passed over, lest any interference should complicate matters? If so, there is an uncertain sound in the word, and who shall prepare for the battle? Paragraphs 8, 9, and 10, of section 10, Doctrine and Covenants, impose studiousness, with a view to an understanding of doctrine, and a proper conception of duty; and all this was imposed at the very inception of the church. And the fact of God having spoken to his servants in their weakness, after the manner of their language, gives a guaranty that those of limited qualification or of ordinary mind may study God's law with profit, thus acquiring a proficiency in their several positions; thus by God's grace, teach, act, decide, etc., according to their gifts and callings or office they may be called to fill (D. C. 38: 5); hence the exhortation to studiousness and the command to deal with the slothful are compatible or consistent.

And surely since the body exists in integral parts and these parts are to act according to office, or gifts and callings unto them, there can be no difficulty in learning duties, prerogatives, etc., of these several officials, hence no difficulty in determining slothfulness or negligence when visible.

Nor can there be any great mystery as to who, or how slothfulness shall be dealt with, if admitting all officials are powerful in their appointed positions. To illustrate: The first paragraph of section 46, Doctrine and Covenants, enjoins that the one trespassing shall not partake until he makes restitution. But whose duty is it, or who will evince the requisite amount of "stamina" to suspend the offender from church privileges or prevent him from partaking of the sacrament? In view of the imperativeness of duty he who might incline to nepotism an undue love for nephews, or allow his eyes to be blinded through gifts, or use the law to please friends or vex

foes, would be an unfit person to fill any position in the church of the living God.

One purpose of the appointing of branch officers is (as I believe) that by due diligence and cooperation the moral status of the entire membership should be known; this to be reached, if possible, by a presiding elder, priest, teacher, and deacon. But if the membership is too large and scattered to render this possible, the force may be increased and the branch sectionized; for when necessity exists the law does not forbid an increase of forces. It is to be presumed that these officials are to evince a becoming diligence to prevent trouble, which being done, they will be better prepared to meet and adjust trouble when despite their efforts it comes to the surface, than if they stood at ease in Zion, the peace of the branch was threatened because of some sudden outbreak. The law reflecting the method of adjudication prescribes rules of action for the offended, hence he is to visit the offending party and between him, the offended, and the offender alone, the former is to tell the latter of his fault. If he hears him, the offended has gained the offender, and the matter should cease; and friendship be restored and perpetuated as if the unpleasantness had never occurred. Out of such an event a necessity for the trespasser to give evidence of reconciliation, and fail, in which event some one is to interpose to prohibit, which would be the presiding officer of the branch. Of course it were better that such a necessity should not exist; but if it did exist, it were better to prohibit than to fail. And it would be illegitimate for any other to interfere.

But should this official fail to act, and thus the offender be allowed to participate, I believe the teacher might approach the president, and if failing to hear the teacher, the president of the district might be consulted; and thus an adjustment be reached. But should these officials decide to let the matter pass, some one would more than likely be dissatisfied, and if nothing further was done the matter would be more than likely to break out in a worse form than it first assumed, after smouldering a little; for it must be an exhibition of folly to claim a wisdom

above that reflected in or by the law; hence we learn that a failure to do with the erring one as the law directs is offensive to him who is our law-giver. (D. C. 64: 2.)

The revelation of this method of adjudication should be a preventive to accusations either written or oral, because in view of the fact that labor and charges of wrongdoing should precede citation to trial. And we further learn, that the one charged during the process of investigation has the right of defense, retraction, and confession; and that his guilt is only to be substantiated by the law-required amount of unimpeachable evidence. Hence he is not to be declared a transgressor in Zion until he can be so declared authoritatively, after being tried before a competent tribunal. Hence 'tis just to believe all innocent until proven guilty. But should we know differently, we can afford to wait until the law has been executed and punishment inflicted. Even then there is no room for exultation.

If there are those who take pleasure in berating their brethren to those into whose confidence they have ingratiated themselves to create a prejudice against those who are not present to say a word in their own defense, they ought not to be permitted the use of the church organ to hurl their poisonous darts, setting all to wondering as to who the guilty ones can be and why they are allowed to remain in the church. I learn from Doctrine and Covenants 42: 23 that,

If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended; and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

Thus the law contemplates that the reputation of the members of the church shall be guarded. Should the professed advocates of the law do despite and willfully violate and trample under foot this plain statement of law to gratify a revengeful feeling, or to reach some coveted point not available through a manly, legitimate procedure? If so, would such be fit representatives of the church? How could they teach others to revere and obey that which themselves violate? I think the suggestion to more fre-

quently teach the Doctrine and Covenants, or its contents, quite timely.

I am frequently astonished at the intense and complicated trouble attributable only to sheer neglect of some of the plainest provisions and statements found in the Bible, Book of Mormon, and Doctrine and Covenants. Why is this? Is the power of ordinations given to compliment or please friends? Should hands be laid so suddenly on men that the recipient of an ordination knows no more of the duties and responsibilities incurred after the ordination than he did before? Should any have thus thought I think a due consideration of the following will disabuse his mind of such thoughts:—

Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.—D. C. 17: 12.

This affords a warrant for belief that the Holy Ghost should direct in selecting as well as in ordaining; and certainly efforts to instruct as to duties and responsibilities before ordination ought not to be forgotten; for the acceptance of a legally tendered position in the church of the living God is tantamount to making a covenant with God to acquit one's self of the duties attaching to the accepted position. Then let us be diligent in laboring to prevent trouble, and if it then comes, meet and adjust it as God's method directs. In bonds,

JAMES CAFFALL.

"THE GOSPEL."

IN making this reply to the brother who wrote under the above caption in *Herald* of March 25, I do not do so with the spirit of contention, but principally to make my position more plain. I am sure the brother could not have understood my line of thought in *one* paragraph at least, in my former article, wherein I intimated that all the different nationalities could have had opportunity to hear "the wonderful works of God" in their own language even if they had not reached the place where the disciples were until the meeting was half over, if all spoke in tongues, seeing there were one hundred and twenty disciples and only eighteen nationalities, for he says: "that style of carrying on God's work would

appear to me nothing but confusion."

Let me illustrate my thought. Suppose at the present day a number of Saints assembled together in a certain place and continued in supplication and prayer till the Holy Spirit was poured out upon them so that all who were in the room were filled with the Spirit, and the gifts rested upon them and they arose one after another and spoke as the Spirit gave them utterance; some in tongues, some in interpretation, and some in prophecy, edifying themselves and each other. While the meeting was yet in session, representatives, more or less, of every nation under heaven, entered while the Saints continued speaking in other tongues,—other than their own,—would it not be a matter of course that each or at least a portion of those different nationalities would in turn hear their own language spoken, (unless the language was such that was not known or spoken by any nation under heaven)? And where would be the confusion? And, would it not be a "natural" testimony meeting? Such, I now understand, was the *nature* of the meeting on the day of Pentecost, though very extraordinary in degree. If I believe that the house of God is a house of order and the operations of the Spirit of God are ever true to itself and in harmony with the laws given the church in First Corinthians, to govern those operations, I must believe that they on the day of Pentecost spoke one after another. For "they were all filled with the Holy Ghost, and *began* to speak with other tongues," plainly indicating that all spoke, but not all at the same time. No need to take time to appoint certain ones to speak; they spoke as the Spirit gave them utterance. True, the gift of interpretation is not mentioned upon this occasion, nor is it upon any other occasion that I know of where we read of the believers speaking in tongues and prophesying; yet we are led to believe that upon other occasions when the Saints spoke in tongues the interpretation was also given. And since the endowment of the spiritual gifts would have been incomplete without it, and having no other record of its descent, it is not hard for me to believe that the gift of interpretation was also bestowed upon that occasion, and enjoyed, at least

among the disciples before the multitude came together; and that through it the disciples knew what was being said, just as they do at the present day. It may not have been necessary after the multitude came together, yet even then *all* would not have been edified through the gift of tongues without interpretation.

We all believe that the gift of tongues and prophecy were exercised, and the brother gives several quotations that go to establish the fact that whenever the gift of tongues was exercised the interpretation of the tongue or tongues should be given also, one of which quotations I here reproduce:—

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.—1 Cor. 14: 13.

To which I add the verses 27, 28, 30 of the same chapter:—

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church. . . . If anything be revealed to another that sitteth by, let the first hold his peace.

These scriptures show conclusively what the order of the manifestations was and ever should be; and since the gifts upon the day of Pentecost came to stay, we believe they were given in their order, though given abundantly. Nor would it consume any more time for eighteen to speak in tongues and another eighteen to give the interpretation than for thirty six to speak in tongues.

Now let me show how easy and how probable it was for the multitude to hear the disciples speaking of the wonderful works of God, without any gift further than their natural hearing. We are informed by the narrator that they—the disciples—spoke in "other tongues;" which means more languages than their own, and *others* besides their own; and, that the multitude was composed of representatives from *every nation under heaven*. Therefore, whatever languages were spoken by the disciples must necessarily have been the mother tongue of some of those nationalities. And taking the position that "*all* were filled with the Holy Ghost," and that a gift rested upon all, we believe all would have liberty to exercise it; and upon this extraordinary occasion when the gifts were poured out upon

them in such a marvelous manner, I believe they were given to speak in every language that was then in use. If the eighteen nationalities spoken of included every nation under heaven, there would only be that many languages, or tongues, which means dialects. Not a great variety, considering the number of speakers.

What scriptural grounds have I for believing that there were eighteen different languages spoken after the multitude came together? This: St. Luke then records the multitude as saying that every man heard them (the disciples) *speak* in his own language. Not that some other or unknown language was spoken and they heard it in their own, but they heard them *speak* in their own language. And again, after naming over of all the nations who were present they say:—"We," "Parthians, and Medes" etc., "Cretes and Arabians," "do hear *them speak* in our *tongues* [plural] the wonderful works of God" (not "words" of God). They did not express themselves as being aware of any gift or power resting with themselves, but their wonder and amazement was because the speakers were Galileans, which is to say "unlearned":—

And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?

If by the gift of the Spirit the multitude heard each speaker in his own language at one and the same time, where was the cause of others thinking them drunken? Their language would all have been plain to the understanding of each, would it not?

I think we are not warranted in claiming more than what is promised of God. I am aware that there is to be a time when, according to the promise of God, this same Holy Spirit is to be poured out upon all flesh; but upon the occasion under examination the promise had been made to the disciples only:—

Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

And there is this much in the way of accepting the brother's belief that the endowment was "graciously extended to the whole concourse." First; the whole concourse of people was not present at the outpouring of the Spirit when it filled the whole house;

—not until the unusual manifestations were noised abroad. Second; there were some among them who mocked, which would not have been the case if the Spirit were poured out upon *all*. Moreover we have Peter's authority that it was the disciples only, whom God bestowed the gifts upon. In rehearsing the circumstance attending the baptism of Cornelius, he says:—

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?—Acts 11: 17.

We understand Peter here to refer to the disciples when he says, "us, who believed on the Lord Jesus Christ." And when did he give them the like gift? On the day of Pentecost. We understand that the multitude, or a large portion of them, were "devout men," which means religious men. They were believers in God, for they were Jews; but certainly not believers in the Lord Jesus Christ until Peter preached Christ to them. And he farther said to them then and there,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Peter did not intimate that they had already received it as in the case of Cornelius, but the promise was to them on the condition of repentance and baptism. The brother says:—

I could hardly believe that Peter's after address would have greater weight with the people than the voice of God himself in tongues wherein they were born.

He does not seem to think the voice of God could speak through Peter in his own language, or that commonly understood. We have every reason to believe that Peter was as much filled with the Spirit when he expounded the Scriptures to them and gave them the law of the Spirit of life as were those who spoke in other tongues the wonderful "works of God;" for it carried conviction to the hearts of those who heard, causing them to inquire what they should do, while the tongues caused them to be "amazed" and "in doubt." This is in accord with the Scriptures which say, "The law of the Lord is perfect, converting the soul;" and it ever has been the case in the church at the present time that there is more converting power in one gospel sermon by the Spirit than in the gift of

tongues by the same Spirit. Tongues edify, but seldom convert.

That it was but the third hour of the day when Peter began to preach, is no stumbling-block. It is believed that the disciples remained in supplication and prayer all night, and the endowment may have taken place at as early an hour as the resurrection of Christ; yet I prefer to take the narrative as it reads. I understand that six o'clock in the morning was called the first hour of the day. If so, the day would have been "fully come" at that hour, which found them "all with one accord in one place." From six until nine—the third hour—would give three hours for the exercise of the spiritual gifts.

Now the summing up of this event given by Luke, according to my understanding, is: That the Holy Spirit accompanied by the spiritual gifts was poured out upon the disciples both men and women. That some spoke in tongues, some prophesied, some spoke by interpretation; that God divided severally as he would. That the gifts of the Spirit were with the gospel believers only. That the multitude who came together and heard the wonderful works of God were simply listening to their own language being spoken, and that they heard other languages that they did not understand, and were impressed in a similar manner to those at the present day who are learned and who hear unlearned persons speak in classic languages; they are astonished, and do not know by what power they speak; some are seriously impressed, while others mock, though they hear the wonderful works of God spoken in their own language. That the nature of the exercises of the gifts was a revelation of the wonderful works of the kingdom of God—cheering and comforting messages to the sorrowing disciples, prophesying of what should come to pass in their work of the ministry while going abroad with the declaration that Jesus was indeed the Christ. That when Peter preached his gospel sermon he did not speak in other tongues, but in the commonly spoken language. That he was filled with the Holy Ghost as well as the rest, and by its power his words carried conviction to the hearts of those who heard. Thus in like manner as at the present day the gifts

are to edify the Saints, while "the law of the Lord" converts "the soul."

I now leave the subject without further controversy for any or all who may possess greater light to turn that light upon it; and if my views have not sufficient merit to stand, let them fall. But, "To the law and to the testimony."

B. B. W.

May 14, 1896.

Conference Minutes.

SOUTHERN INDIANA.

Conference convened with the Union branch, May 9, 1896; L. F. Daniel president pro tem, M. R. Scott, Jr., secretary. Branch reports: Byrneville 41, gain 3. Plainville 17, gain 2. Union 53, gain 4. New Trenton, no change. Ministry reporting: L. F. Daniel baptized 2, G. Jenkins baptized 3, D. Scott, J. Porter, J. R. Chappelow, W. H. Kelley baptized 1, M. R. Scott, Jr., baptized 3, M. R. Scott, Sen., W. C. Marshall. Priests' licenses were granted to John T. Scott and James P. Sappenfield, and Elders' license to Moses R. Scott, Jr. Whereas, the condition of Southern Indiana district demands the official labor of district president and Bishop's agent, therefore, be it resolved that we request said officers to visit the branches of the above-named district, and suggest that the Bishop allow them means to defray expenses. Whereas, the present Bishop's agent is appointed to other fields of labor, which renders him unable to act as such, therefore be it resolved that we recommend Elder William C. Marshall to the Bishop to be appointed as his agent for Southern Indiana district. Bro. John T. Scott, 19 Cotton Avenue, New Albany, Indiana, was appointed district secretary. A motion prevailed that semiannual conferences be held instead of quarterly conferences, to take effect after September 19, 1896. Thanks were tendered M. R. Scott, Jr. for his services as district secretary. Adjourned to meet with Union branch, September 19, 1896. Preaching by David Scott, L. F. Daniel, and M. R. Scott, Jr.

MANCHESTER.

Conference held at Manchester, England, April 4, 5, and 6, 1896, in the meeting room of the South Manchester branch, Cornbrook Place; Joseph Dewsnup president, James Baty secretary. Opened at 3:10 p. m. on the 4th. The presidents of the following named branches reported upon the spiritual condition of their respective branches: North Manchester, Northeast Manchester, South Manchester, Farnworth, Leeds, and Wigan. Statistical and financial reports were also presented from these branches. The district statistical report for the year 1895 read as follows: No. of branches at last report 4, present 5; No. of members at last report 329, at present 368, including 1 high priest, 31 elders, 22 priests, 7 teachers, 10 deacons. Since last report the following changes have occurred:

Gain by baptism 48, letter 27, total 75. Lost by letter 31, died 5, total 36. Net gain 39. Letter from the president of the mission, Elder James Caffall, was read. Report of the president of the district read. Ministry reporting: Elders H. Greenwood, T. Hughes, W. H. Greenwood, J. Dewsnup, Jr., G. W. Leggett, T. Taylor, T. Brien, T. Mills, J. Dewsnup, Sen., J. Baty, C. H. Barton, S. Mather, F. Bruton, G. Baty, W. R. Armstrong, J. Smith, J. Bennett, J. Harper, S. Spargo, D. Hope, W. Spargo, J. Spargo, J. Moir, W. H. Seekins, T. Roberts, Job Dally, T. Paxton, J. W. Rushton, and W. Eccleston; Priests J. Hall, T. Coux, J. Schofield, Jr., J. Foden, W. Maddock, N. J. Weate, E. Nixon, F. M. Armstrong, J. W. Green, F. Manourie, G. Towers, W. Partington, T. Coulson, T. Spargo, W. Rudd, W. Aveyard, B. Green, J. T. Girdham, H. Harper, S. J. H. Warren, and E. H. Tor-doff; Teachers J. W. Fox, F. Tapping, O. Owen, J. Laycock, H. Warren, J. Roberts; Deacons S. Clarke, J. Schofield, J. Bailey, J. R. Dewsnup, R. Baty, J. J. Clarke, J. Spargo, G. Roberts, E. Abbott, and D. Aitken. District financial report: Income £14. 11s. 10 $\frac{1}{2}$.; expenditure £13. 11s. 2d.; in hand £1. 8 $\frac{1}{2}$ d. Report received as read. Resolved that in future the conferences of this district be held quarterly. The annual conference to convene on the Saturday before Easter Sunday, and the others on the first Saturday in July, October, and January in each year. The meeting then proceeded to consider the district president's report. A question was asked in regard to his advising the president of the South Manchester branch to suspend certain members from church privileges pending a trial; an elder and a priest, officers of the district whom the president of the district had silenced until such time as the branch had taken action in the matter, were of the number. The president answered, giving his reasons for so acting and advising. The president's report as a whole was indorsed and adopted. All the licenses of the officers of the district were indorsed with the following exceptions: Elders W. J. Armstrong, Samuel Bennett; Priests J. W. Green, J. Morgan, Frederick Manourie, F. M. Armstrong, Robert Hodgson, Sam H. Warren; Teacher J. Clarke; Deacon Joseph Welsh. Recommendations for ordinations from the Wigan branch: Priest Thomas Spargo to the office of elder, also member Edward Edwards to the office of priest. The district president here stated the position of Elder Caffall, the president of the mission: "First, There must be a necessity for such ordination; secondly, There must be a fitness on the part of the one recommended." The district president said he indorsed this opinion and desired all future conferences to observe this. The recommendations were considered and as there appeared to be no immediate necessity for them the matter was deferred until the next quarterly conference. The North Manchester branch recommended that Deacon John Bailey be ordained a priest. It having been shown that there were both necessity and fitness it was resolved that the request of the branch be acceded to and that authority to so ordain be granted. Elder Henry Greenwood tendered

his resignation as vice president of the district, and it was accepted. The thanks of the conference were tendered to Bro. John Foden and his helpers, also the three Manchester branches, for the substantial support given to the conference. The authorities of the church, general, mission, and district, sustained. In conclusion the president commended the brethren for the spirit of forbearance mutually exercised during the discussion of the various questions that had come before them, some of which had been very trying and difficult to deal with. He hoped all would leave the conference with renewed determination to be diligent, as signs were hopeful for the spreading of the work of Christ on every hand. He advised presidents of branches to stand by the law. In so doing difficulties would be eventually overcome and the work successfully prosecuted. He advised them not to be backward in asking advice if they felt they needed it. He would answer if he could, and if he could not he would seek it from his superior officer. Let mutual respect and confidence obtain, and then the work would succeed. A vote of confidence in the district president was passed and the business sessions were brought to a close at seven p. m., April 6, 1896.

Sunday School Associations.

CONVENTION NOTICES.

Sunday school convention, June 4, 5, 1896, Farm Creek, L. D. S. chapel, Thursday, 8:00 p. m.: 1. The teacher's work outlined. 2. The superintendent's work outlined. (Study Part I. of Trumbull, especially upon "preparation" and "reviewing." Have written out your program of teaching. Bring pencil and paper.) 3. Blackboard work or lessons illustrated, in charge of district superintendent and assistants. Friday, 10:00 a. m.: Business, reports, etc. Primary class drill, Maude McClenahan. General criticisms on same, led by Nettie Green and Rachael Leeka. At 2:30 p. m.: Sunday school newspaper, by Emma Hougas and Blanche Andrews. (This paper will be composed of short paragraphs from different sources. All are asked to send a selection, or better, an original thought or two and send to the editors at Henderson, Iowa.) General discussion and questions, led by H. F. Durfey. Essay, The prepared and unprepared teacher, Joseph Roberts. Discussion and questions. Song. Benediction. Eight p. m.: Temperance. Paper, Social evils of intemperance, Sr. M. E. Pace. Vocal solo, Mamie Pace. Recitation, Maude McClenahan. Quartet, Thurman school. Essay, Narcotics and the human system, Charley Fry. Chalk talk. Recitation, Mamie Pace. Quartet, King Bibler's Army. All come.

Fraternally,

T. A. HOUGAS.

The Kewanee district Sunday school convention will convene at Canton, Illinois, June 5. Secretaries please take notice and send report to district secretary.

KEWANEE, Illinois.

CLARA FRANCIS.

Miscellaneous Department.

PASTORAL.

To the Saints and Friends Scattered Throughout the European Mission; Greeting.—The General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, for 1896, is a past event. And if there is a pang of regret because a better and more competent elder has not been appointed to cooperate in the above mission, the fault is not mine. I therefore think myself entitled to your indulgence and cooperation in the cause we all love. And this necessitates a constant activity in duty's path, according to the gifts and calling of God unto us.

Our President stated at the late conference that when entering into the work he understood it to be a life work. Shall we think less? This was compatible with expressions of his in the long ago. He said: "I want to live to see the name Latter Day Saint made honorable." And further; we want to let it be known that the Reorganized Church has come to stay. Surely we, by the grace of God, can practically subscribe to such sentiments.

The distinction between general (those who by virtue of office are called to be constantly in the field) and local officials, who are expected only (in the absence of General Conference appointment) to travel and preach as circumstances allow, is plain; so that all may enter in and occupy. And I incline to the opinion that a due study of Paul's comparison or likeness of the physical organism to the mystical body or Church of Christ, will prove an effective preventive to official jealousy and the like. For such is the sympathy between the members of the physical organism that the suffering of the least member excites an instantaneous sympathy of the whole body. Hence the saying, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice." And in view of the inactivity of the mind. If this sympathy fails in any part of the body or Church of Christ, our liberty is being used as an occasion to the flesh, and so we enter into the work of biting and devouring one another, in which event we may be consumed one of another, for hate or malice and unfeigned love are not co-workers. That, I think, is a self-evident fact admitting of no controversy.

The cherished idea that the mere fact of the conferment of power makes the recipient thereof great, were unfortunate, or so I think; but not more so than the idea of priesthood being above the law, or the word which is reflective of the law. For that would be tantamount to a belief that human wisdom was equal or superior to God's wisdom, so that nothing could be more threatening to the peace and spiritual development of the Latter Day Saints than efforts to grow wise beyond that guaranteed by the written word; and a studiousness with a view to learn and understand the exigencies necessitating the revelation of that we read, will in no way tend to a disqualification in obtaining a proper conception as to the import and

significance of that we study. And I have thought it advisable to be cautious in giving publicity to our decision upon important matters, supported by evidences reflected by isolated scriptures. To my finite mind the necessity of comparing scripture or revelation with revelation, is made more apparent as the years go by. And some recent editorials in our *Herald* has greatly tended to confirm me in this belief. Doubtless the words "ever," "everlasting," "destroy," "consume," "everlasting destruction," etc., may by myself be reconsidered with profit.

I am made conscious of some of the disadvantages that confront us in essaying to spread and build up the work in this mission. But this should stimulate in utilizing our available facilities.

I am not an ardent advocate of outdoor preaching, but better do that than nothing, especially so in England and Wales, where it is permissible, of which many representatives of other societies, who have commodious places of worship, avail themselves. Then tract committees may be appointed, and the young men and maidens enter into the work of tract distributing, having, if possible, a series of tracts, leaving No. 1, and exchange next week, etc.

As per an urgent request of Bro. A. N. Bishop, president of the Eastern district, South Wales, I attended a session of conference on the 4th and 5th of April; and subsequent to the adjournment visited Ogmores Valley at the instance of Bro. J. Jenkins, president of the branch in that locality. South Wales presents a romantic appearance. The face of the country is broken and mountainous. Well, whether the mountains are of sufficient altitude to be properly designated as mountains, I know not; but this I know: In traveling with Bro. J. Jenkins from Hafod to Ogmores Valley, a distance of at least seven miles, to shorten the journey we ascended one mountain and descended another, the ascent and descent consuming a full hour, and I thought those mountains were high enough; and up to the present writing I am undecided as to whether the ascent was any pleasanter than the descent, or vice versa. But suffice it to say, I am not anxious to ascend or descend again, unless I have to, and then I might be like the negro who said he would kick against the brick wall and it would be God's business about his going through it.

I remained in the above place from the 11th to the 27th of April, preaching twenty-three sermons, with four meetings different in character, two of an unpleasant character, essaying to adjust wrongs which ought never to have existed. Three outdoor meetings were held, inclement weather preventing more outdoor services.

I came within the precincts of the Penygraig branch, April 28, and up to date have held four outdoor and six indoor services, preaching in English and Welsh, the latter by Bro. R. Jenkins, who is quite efficient in his native tongue and can preach quite effectively in the English language. The Saints here are scattered and have no place of worship but the cottage. Bro. R. Jenkins,

who has acted as the president of the branch, has moved from this into the Western district, South Wales, which gives this district a competent defender of the faith; but the Eastern district sustains a loss. But discouraging as the prospects may be, I believe if two active, willing, God-fearing, and persevering young men were available, some good might be effected in this district. There is no necessity to refrain from preaching because one may not always have the wherewith to travel on the railroad, especially at this time of year; for within a radius of a few miles a point might be selected for each night in the week. It would neither be profitable nor sensible for an elder to do little or nothing six days, to only preach on the seventh. No, that wouldn't pay. Saints could not be induced to contribute their earthly substance for a nonindustrious elder; nor would they expect one to live on the "air." If there are two young men who would be willing to climb the mountains and tread the valleys of South Wales, let us hear from them by return of post.

By report from Bro. E. R. Dewsnup I learn they had quite a profitable session of conference in the Western district on the 4th and 5th of April.

I enter into the work of the present conference year with a consciousness of my inability; but with God's favor and your cooperation I hope at least to be active in duty with a willingness to leave the result of the same with him who doeth all things after the counsel of his own will. So far as I have heard, of the doings of conference, I think it encouraging. The rendition of Bishop Kelley touching the Temple Lot suit being worthy of thought.

And I offer the sympathy and condolence of the Saints this side of the Atlantic to the family and church in the unexpected death of Bro. W. W. Blair.

I hereby notify the elders and all members, that the mission conference for 1896 will be held in Manchester, England, the first Monday in August, known as "Bank Holiday." I do this by virtue of the action of conference in 1895, requesting the missionaries or missionary in charge to locate the conference for 1896.

So far as I learn, Manchester is as near or more central than any other points where branches are found. Moreover, the number of elders in the Manchester district exceeds the number by far at any other point that would attend the conference; so that in view of the arrangement by which a part of the elders' railroad fare is paid the nontravel of the elders from Manchester to conference will be a matter of economy.

I am of the opinion that the method of the secretary notifying every individual elder of the conference at the consumption of time and money should be abandoned. However, should the secretary feel bound to carry out the practice for the conference of 1896, I shall prefer no charge against him. But it were well that the elders should keep the time and place in mind. And those seeing the *Herald* and knowing of elders who do not see the *Herald*, might inform them. I presume

everybody knows all about the Bank Holiday in August. Then let them remember that that is conference day in Manchester.

The elders who anticipate a part of railroad fare being paid, will do well to be on hand in time enough to participate in the business of the conference. So far as I am concerned, I am anxious that the officials of Sabbath school association should calculate on occupying some of the time for Sunday school exercises at the coming conference.

In gospel bonds,

JAMES CAFFALL.

To the Ministry and Saints of Rocky Mountain Mission; Greeting:—May the blessing of God and the peace and communion of his Holy Spirit be your portion during the year now before us.

We have an arduous and trying field before us, and have need to labor patiently, trusting that the reaping time may come by and by. Our force is altogether too small for the importance and magnitude of the work intrusted to us, but we must not falter or faint by the wayside.

We have a prospect of some additional and valuable labor during the year, but just now it is not available. Bro. John T. Davies, a tried and true veteran of the cause, has been appointed to the mission, but in consequence of serious sickness of his wife will not be able to reach the field for a season. Bro. H. N. Hansen, who is well known and respected in the mission, will be with us during the fall and winter months. We shall anxiously await the assistance of these worthy brethren.

I will also be detained for a time, as the Board of Publication has requested me to assist President Joseph Smith to prepare or write a history of the church; and President Joseph Smith and those members of the Quorum of Twelve whom I have had an opportunity to consult approved of my doing so. I will, however, do what I can by way of counsel, direction, and advice, and reach the field as soon as possible.

Until further arrangements are announced Bro. R. J. Anthony will be in charge in Montana and Idaho and Bro. H. O. Smith will be in charge in Utah and Western Wyoming. I hope the local and missionary force will render these brethren all the assistance possible.

May grace and peace abide with you, and the work of restoration move on gloriously.

My address will be until further notice, Box 329, Lamoni, Decatur County Iowa.

In bonds,

HEMAN C. SMITH.

Having been placed as missionary in charge of Eastern Iowa district, I take this method of notifying the Saints and the local ministry in the district, that we may work together for the good of the cause, which they all seemed willing to do last year. May we all work together for good, not for the vain glory of the world, but for the glory of God.

I would like to hear from the other appointees for the district, hoping that they are doing much good. I will have to be at home for about one month yet, and then hope

to be in the field and do what I can. If any know of good openings for the tent please notify me or the one in charge of the tent, so that they can be reached during the summer.

The conference put the tent in care of the district president. If any want the tent, write to him, or to me. Let us all move out and do all the good we can, and work wherever we can find people that want to hear. Sow the seed and scatter it by the way, and then trust the rest to God; he will give the increase. There is a brighter outlook in the district than last year; there seem to be many calls. May God bless and help us to work while the day lasts.

My permanent address is Chelsea, Tama County, Iowa. Yours truly,

C. E. HAND.

May 14, 1896.

To the Ministry and Saints in Kansas:—Having been appointed missionary in charge of the work in Kansas, (except that part of the Clinton, Missouri, and Spring River districts lying in this State,) this is to notify all concerned, that Bro. John T. Davis has consented to act as missionary in charge of the Northeastern Kansas district, so long as he remains in the State. This will give me time to get better acquainted with the condition of the work in the State.

Last year ill health confined my labor very largely to the vicinity of home. Bro. Davis' assistance, as above stated, and also the cooperation and assistance of the ministry appointed to this field, and the local ministry and Saints, will be duly appreciated. Bro. Davis and the writer will arrange to assign fields to the General Conference appointees in the two districts—the Northwestern and Northeastern Kansas districts. To ascertain what this assignment is the ministry will please correspond with the writer at Minneapolis, Kansas. Mail sent to Hallowell, Kansas, at any time will be forwarded to me.

Your brother in Christ,

W. S. PENDER.

To the Saints and Ministry of the Southwest Mission; Greeting:—You are hereby notified that Bro. I. P. Baggerly will please take charge of the work in Texas and Western Louisiana. The brethren laboring in that part of the field will please take notice and report promptly to him. The ministry in Arkansas, Indian Territory, and Oklahoma will please make their reports to me until further notice. And please, brethren, be prompt with your reports—have them in on time.

May God help each one to vigorously push the work forward, that a good work may be done for the Master in the present conference year.

Till further notice address me at Webb City, Missouri, in care of O. P. Sutherland.

Your brother in bonds,

GEORGE MONTAGUE.

WEBB CITY, Missouri, May 20, 1896.

ADDRESSES.

E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.

FIRST QUORUM OF SEVENTY.

The following named brethren, selected for ordination, were designated for membership in the First Quorum of Seventy, to be ordained by missionaries in charge: T. J. Sheppard, Gomer R. Wells, D. L. Harris, G. W. Robley, S. D. Payne, R. W. Davis, and C. J. Spurlock. Will these brethren please forward dates of birth and baptism; when, where, and by whom ordained to the office of Seventy; also permanent addresses. Licenses will then be issued.

The present rule of the quorum accepts reports made to General Conference. Brethren not under general appointment are required to report direct, to the quorum. All the brethren are requested to keep and present a detailed report of ministerial labor that a complete record of necessary items may be preserved and reported to the General Conference.

A new "circular letter" will be issued sometime during the year. Brethren who have changed their locations should report permanent addresses that they may appear; also that matter pertaining to the quorum may be sent.

In bonds, yours,

R. S. SALYARDS, Sec.

LAMONI, Iowa, May 19, 1896.

NOTICES.

The people of Dahinda, Illinois, have decided to try and dedicate the Saints' church at that place May 31, 1896. Would like to have all of the Saints that can come and help us and encourage us all they can. We have a nice church 32 x 40, with lot 100 x 140 feet, nicely located. We have not many Saints, but a good many believing. Bro. M. T. Short did us some good work when here on his way to General Conference. We are in hopes we will have President Joseph Smith and others from a distance with us on that day. Elder Pitt, of Chicago, will be here, and others. We ask all to help us with their faith and prayers, and also as much as they can with their means, and let us work together for one common brotherhood.

In bonds,

D. C. SMITH.

CONFERENCE NOTICES.

Conference of the Northern Michigan district will convene at Coleman in the Saints' church, June 20, 1896, at ten a. m. We request all branches to send in full reports of all changes made in the branches since their last reports. All officers please send in reports of work done since last conference. We expect a large gathering, and an enjoyable time. The Sunday school association will meet on Friday, the 19th. All schools should send one or more delegates to represent their schools, with full reports. On the evening of the 19th, after the Sunday school work is completed, there will be a grand Sunday school entertainment; the principal features or topics will be upon the latter-day work. Prof. Douglass McIntyre will also be present with his graphophone, from which will be reproduced some grand speeches, songs, music, etc., all of which will be free to all. Judging from the past and the present

outlook, the coming Sunday school convention and conference will be the best ever held in the district. Everyone come who can.
J. J. CORNISH.

The Southern district of Nebraska will hold its triannual conference, at Fairfield, Clay County, June the 21st and 22d, 1896. As this is the first conference ever held at this place, we would like to see the district well represented. This place was selected to accommodate as many of the Saints as possible, and especially the central and more western part of the district. I hope that the priesthood and branches will not neglect reporting to the conference in time. All Saints and friends cordially invited. Communications can be addressed to the undersigned.

J. W. WALDSMITH, Pres.
FAIRFIELD, Clay County, Nebraska.

REUNION NOTICES.

"The World's Reunion," to be held at Woodbine, Iowa, during the autumn of 1896, will commence September 18, and continue over the 27th as per appointment of the body at the Logan reunion, 1895. The reunion committee met May 11, with the citizens' committee, consisting of fifteen of Woodbine's business men at which time all preliminary plans of work were arranged. There will be another joint meeting of the committees June 8, to further prosecute the plans of the work.

D. CHAMBERS, Persia, Iowa,
Chairman Reunion Committee.
S. C. DIGGLE, Woodbine, Iowa,
20may2t. Secretary.

CHURCH RECORDER'S NOTICE.

If the presidents and clerks of districts will attend to the matter of mailing to this office the branch reports soon after they hold their May and June sessions of conference it will be a favor, because the changes by loss and gain, by ordination and marriage, can thus be placed upon the General Church Records in their proper time and order. Some districts hold no sessions between October and June, and the May and June conferences are therefore quite numerous. Hence, many branch reports are due and many changes are to be placed upon the records.

Where district records are also kept it will take a little season, and perhaps some labor overtime, in order to copy the names and items before mailing the reports. But, if this effort is made, it will assist much, because I can then copy the reports in their time throughout the year. If they are retained until later then it makes the burden too heavy during the last half of the year. Not nearly all neglect this, but some do.

It is a pleasure to be able to say that the secretaries of all but three districts (where February or March conferences were held) have forwarded the branch reports before this date, the most of them in March. The Nauvoo district reports have not been received for either December or March. The Ohio reports are expected from Bro. Kirkendall any day. The Spring River reports have not come for some time past, owing to time being needed to transfer to a new book a complete record

of all the branches in the district. It is desirable that all shall do the best they can in fulfillment of the law of God and in keeping with the instructions on pages 152-157 of Book of Rules.

H. A. STEBBINS,
General Church Recorder.
LAMONI, Iowa, May 22, 1896.

CHURCH LIBRARY.

We desire to tender thanks to Bro. John Jarvis, Keb, Iowa, for a book entitled, "Modern Controversy; or a Plain and Rational Account of the Catholick Faith;" with an appendix, "wherein it is chiefly proved that Popery is neither a traiterous nor a bloody religion." The book was printed in the year 1720; and with the exception of the loss of the front part of the cover, is in an excellent state of preservation, notwithstanding it is 176 years old.
JOHN SCOTT, Librarian.

NOTICE.—PROOF OF WILL.

STATE OF IOWA, } ss.
Decatur County, }

District Court, in vacation.

To All Whom It May Concern:—Notice is hereby given, that an instrument in writing purporting to be the last will and testament of William W. Blair, deceased, was this day produced, opened, and read by the undersigned, and that I have fixed Monday, the 31st day of August, 1896, as the day for hearing proof in relation thereto.

Witness my official signature, with the seal of said court hereto affixed, this 12th day of May, 1896.

J. N. GATES,
20may3t Clerk District Court.

TWO DAYS' MEETINGS.

I herewith give notice that there will be two days' meetings held at the following places:—

Wheeling, West Virginia, June 6 and 7, commencing Saturday, the 6th, at ten a. m.

Glen Easton, West Virginia, June 13 and 14, commencing Saturday, the 13th, at ten a. m.

Blake Mills, Ohio, June 27 and 28, commencing Saturday, the 27th, at ten a. m.

There will be some of the traveling ministry present at these meetings to assist the local brethren in dispensing the word. We trust that the Saints living in these respective places will put forth an effort to make these meetings successful.

I have been informed by Bro. W. H. Garrett, the president of the Pittsburg-Kirtland district, that he expects to leave the mission about June 1 for Independence, Missouri, to become engaged in the work there. Thus the mission will lose a faithful worker, and the district its president. I request that after June 1 all matters requiring the attention of the president of the district be referred to me until the vacancy has been filled.

I have been informed by Bro. James Moler, president of the Ohio district, that Bro. David Davis and another brother by the name of Wilson have been making appointments for preaching and filling them themselves, which right these men do not possess, for the reason

that they hold no office in the church, and the law by which we are governed as a church emphatically states that no one has a right to preach the gospel of Christ unless he is called and sent of God. Again, there are those of the high priests, seventies, elders, and priests living in and around the vicinity where these brethren have been operating, who have the authority to preach. I trust the Saints in these localities will not encourage such work, and I hereby request these brethren to cease from doing that which the Lord has designated to others to do. Respectfully,

G. T. GRIFFITHS,
Missionary in Charge.
Permanent address, TEMPLE, Ohio.

DIED.

KEMMISH.—Charles Kemmish was born in Portsmouth, England, May 11, 1811; died at Persia, Iowa, April 8, 1896. United in marriage to Miss Elizabeth Wilkey in 1833; to them eleven children were born. In 1844 he united with the church in England; emigrated to Salt Lake City in 1853, and returned to Iowa in 1859, uniting with the Reorganization in 1864. His first wife died January 18, 1881. He was united in marriage to Mrs. Caroline Wilkins, October 21, 1883, who now, with eight of his children by his former wife, forty-eight grandchildren, and twenty-four great-grandchildren, mourns her loss. Funeral sermon by Elder Joseph Seddon.

BICKFORD.—Joseph I. Bickford died at his home in Wilton, Illinois, September 9, 1895, from wounds received on the 7th by a falling derrick. He was born May 29, 1834, in Sheffield, Vermont. In early life he gave his heart to God, uniting with the Wesleyan Methodists. Moved to Illinois in 1865; in the following year joined the M. E. Church; withdrew from them in 1870, and a few months later united with the Latter Day Saints, being baptized by Elder E. C. Briggs. Wife, son, and daughter mourn the loss of a kind and loving husband and father. Two children had gone before to the land of rest. Funeral service in the M. E. church; Reverend Ralph Crawford preaching from the words, "For to me to live is Christ, and to die is gain."—Phil. 1: 21. He was assisted in the service by Revs. O. C. Dickinson and R. Griffin.

JONES.—Reuben Calvin Jones was born in Crawford County, Kansas; died May 9, 1896, at Webb City, Missouri, aged 24 years, 1 month, and 14 days. Baptized into the Church of Jesus Christ, September 16, 1888, by Elder D. S. Crawley; married June 17, 1893, to Miss Sadie Wilson, at Joplin, Missouri. Wife and two children mourn. Funeral sermon was preached by Elder O. P. Sutherland, at the Saints' church.

WHEELER.—William Wheeler was born January 20, 1879; died April 2, 1896, at his home in Galena, Indiana. His father, mother, and many friends mourn. He was baptized into the church by Elder M. R. Scott, Sen., September 13, 1891, at Byrnesville, Indiana. His death resulted from wounds received by a runaway team. Funeral services conducted by Elder G. Jenkins, assisted by J. M. Scott, a large audience being present.

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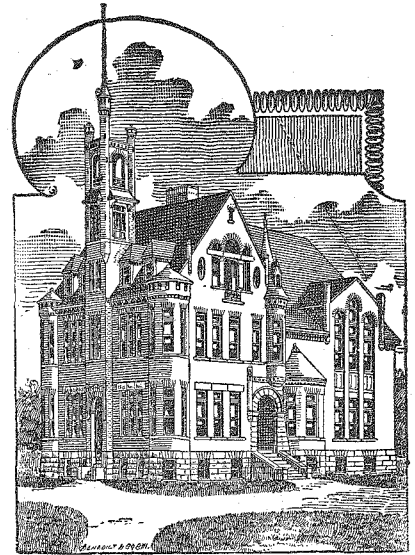
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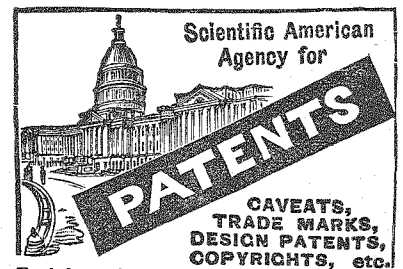
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, June 3, 1896.

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A DISASTROUS STORM.

FOUR States felt the fury of the great storm of yesterday morning. It raged with the destructive fury of contending tornadoes and has left a wake of death and widespread property loss. The area covered by the terrific blast of the elements can only be estimated, for many points have been cut off from the outer world. It is the fourth recent demonstration of the overwhelming forces of nature that defy man's precautions. The disasters in Texas, Kansas, and Nebraska were so far away that their significance seemed impersonal, but enough of the fury of this storm was felt in Chicago to inspire a distinct terror. This feeling was intensified by the fact that the first crash of the thunderbolt came at midnight. The sleeping city was roused to an abrupt realization of helplessness, to be followed in some places by an equally swift dispatch to an awful death. At the height of the storm in this vicinity the uproar exactly resembled the din of a great battle. It is not unlikely that later news from the scene of this widespread storm will bring the intelligence of many fatalities and of great destruction of property.

Central Iowa appears to have been the area of the worst disaster. At Bondurant and Valeria over thirty persons were killed, and it is reported that at North McGregor twelve persons were drowned by a cloudburst. The windstorm in this vicinity was

felt from Elgin to the suburbs of Chicago. Fortunately no lives were lost here, but the pretty suburbs of Edison Park, Norwood Park, Irving Park, and Ravenswood suffered severely, many houses being blown down and others badly wrenched and twisted. The signal service station recorded a wind velocity of sixty-two miles per hour between 2 and 3 o'clock. In ten minutes of time the rainfall measured 1.46 inches, which the observer rightly enough denominates a cloudburst. The fearful wind and drenching downpour were accompanied by an electrical exhibit for an hour such as is rarely witnessed. The property loss in the city and its suburbs is heavy, but it is compensated for by the almost miraculous preservation of life.

The premature spring of 1896, which has advanced everything a month ahead of its time, has done the same unpleasant office for windstorms, cloudbursts, and lightning. The cyclone season began its fatalities in the latter part of April, and from that time to this 317 persons are reported to have been killed, the most prominent disasters being the following: April 26, Kansas, 12; May 15, Texas, 126; May 17, Kentucky, 6, and Kansas, 28; May 18, Nebraska, 44; May 21, Oklahoma, 10; and May 24, Iowa, 40. In the same period seventy persons have been killed by lightning.

Such occasions as these bring out into bold relief the limitations of science and man's inventive genius. The elements gather their forces at leisure and sweep down on the earth, and not a barrier can be devised to ward off their fatal stroke. The best minds of the age, trained in the developments of the past, pore over nature's book in a vain search for signs of its changing moods. Without a note of warning, "out of a clear sky," the tornado rushes on its helpless victims. It does not appear that any progress is made year after year in the efforts to forecast these visitations. They find the people as unprepared now as they did last year, the year before, and all former years, and

nowhere on the horizon are there signs of progress. They remain nature's final, uncaptured, victorious battery.—*Chicago Tribune, May 27.*

THE WIND'S HARVEST OF DEATH.

It is not possible to know what disasters caused by the fury of the elements are yet in store for this country, but it would seem that the record of fatalities for May will hardly be surpassed during any other month of 1896. With a single exception—the recent storm in Eastern Michigan—the Southwest has been the area of disaster. Within the last eleven days 120 lives have been lost in Texas, 33 in Kansas, 44 in Nebraska, 16 in Oklahoma, 80 in Iowa, and 15 in Illinois, and to this total must be added hundreds more killed on Wednesday, at St. Louis, East St. Louis, and other points in Missouri and Southern Illinois. The above figures only include the more prominent events of this kind. Adding to them the deaths caused by minor storms the total for May is 485, and this may be increased to over 1,000 when the death lists are complete.

It is certain that the storm record for 1896 will exceed that of any year since 1882, when the *Tribune's* annual statements began, except the year 1893. The record of loss of life by windstorms during these years has been as follows:—

Year.		Year.	
1882.....	369	1890.....	922
1883.....	509	1891.....	133
1884.....	678	1892.....	448
1885.....	111	1893.....	4,462
1886.....	272	1894.....	517
1887.....	188	1895.....	410
1888.....	547	1896.....	*485
1889.....	163		

*To date, not including the storm of the 27th.

It will be observed that 1890 and 1893 are the conspicuous years in this list. The record for 1890 was increased much above the average by a cyclone which swept through Southern Indiana and Illinois and Northern Kentucky, and wrought special havoc in Louisville, Kentucky. The exceptionally large figures for 1893 are due to the hurricanes which devastated the South Atlantic and the Gulf of

Mexico coasts in August and October of that year.

The only compensation which can be found for such wholesale destruction of life and property lies in the fact that it cannot be charged to human neglect, carelessness, or irresponsibility. Whether science will ever be able to forewarn people in time against the approach of these messengers of death, or whether it will be able to mitigate their destructive fury, the future only can determine. At present science stands as helpless as an infant in their presence. —*Tribune*, May 28.

STATISTICS OF FATALITIES IN THE UNITED STATES FOR YEARS PAST.

THE loss of life in the United States from storms for the year 1896, exclusive of the St. Louis disaster, has been unusually great, the large number of these devastating events, however, occurring during the last two weeks.

In fact the only storm of any extent that has occurred previous to this short period was that of April 26, in Clay County, Kansas, where twelve people lost their lives. The recapitulation of the most devastating tornadoes of the year is as follows:—

April 26, Clayton County, Kansas	12
May 15, Texas	120
May 17, Kentucky	5
May 17, Kansas	28
May 18, Nebraska	44
May 21, Oklahoma	10
May 22, Eldon, Missouri	5
May 24, near Des Moines, Iowa	40
May 25, Eastern Michigan	78
May 25, Oklahoma	8
May 25, McGregor, Iowa, cyclone and cloudburst	40
May 26, Cairo, Illinois, cyclone and cloudburst	13

The number of deaths by cyclones and lightning for the respective months of 1896, to date is as follows:—

	Cyclones.	Lightning.
January	1	0
February	1	0
March	8	3
April	39	8
May (Exclusive of St. Louis)	412	63
Totals	461	74

The number of deaths by wind-storms of each year, since 1882, is as follows:—

Year.	Deaths.	Year.	Deaths.
1882	369	1890	922
1883	509	1891	133

Year.	Deaths.	Year.	Deaths.
1884	678	1892	448
1885	111	1893	*4,462
1886	272	1894	517
1887	188	1895	410
1888	547	1896	†422
1889	163		

*The year of the terrible South Atlantic hurricane.
†To date, not counting St. Louis, etc.
—*Tribune*, May 29.

ST. LOUIS, Mo., May 28. — The angel of death only knows how many victims he gathered unto himself when he rode into St. Louis last night on the wings of the wind.

They are being counted one by one as the masses of shattered brick, stone, and lumber are cleared away, but it will be two days at least before an approximately accurate total can be given.

In all probability the exact number of those whose lives were crushed out by falling walls or who met their fate under the waters of the raging Mississippi will never be known.

A conservative estimate based on the numbers of bodies found and the extent of the wreckage yet to be explored places the total in St. Louis at 250 and East St. Louis at 150.

Neither can the total value of property destroyed be given. Estimates in the various papers here vary from \$10,000,000 to \$35,000,000. It is not likely, however, the damage will be over \$15,000,000.

LIST OF THE DEAD AND INJURED BY TOWNS.

The full extent of the havoc wrought by storms which swept over portions of Illinois and Missouri Wednesday night cannot be known for several days. In many places telegraph wires are down, and communication with these points may not be resumed before next week. The reports so far as received show the storm to have been widespread and fatal to a degree never before known in the history of the country. Appended is a careful estimate of the killed and injured, based on the most reliable information, obtained by the *Tribune*:—

	Killed.	Injured.
St. Louis	250	300
East St. Louis	150	300
Breckinridge, Illinois	2	...
Carlyle, Illinois	10	20
Carlisle, Pennsylvania	...	2
Near Centralia, Illinois	43	35
Fairfield, Illinois	1	...
Near Jefferson City, Illinois	4	...
Lancaster, Pennsylvania	1	...
Near Mount Vernon, Illinois	5	20
Near Mexico, Missouri	5	13
Newark, Ohio	...	26
Rushville, Illinois	4	...
Near Vandalia, Illinois	13	15

	Killed.	Injured.
Mascoutah, Illinois	1	...
New Madrid, Illinois	7	30
New Baden, Illinois	36	...

WASTED MORAL FORCE.

In a recent article contained in the *Atlantic Monthly*, I came on this sentence: "Possibly there is nowhere else in American social life so great a waste in men and money as is found in the present working of the system, if we may call it such, of religious activity." This charge, made in a calm magazine discussion, apart from heated polemics, and by a man noted for his careful conservatism of statement, led me to reread the passage again and again. For it is best worth our while to digest one vital truth rather than discourse largely over what is of secondary importance. Is it a fact that the moral force of the great Church is wasted to the extent that our author suggests? I remember that many years ago that conviction came upon me, in my orthodox days. Was it right? When one of our famous lecturers, of the days when the platform was a power, went West, he said to me, "Now tell me what is the one chief lesson you have learned by your work out in these boundless regions of newness?" "This," I said: "that we cannot grow pear trees nor save men out here as they can in New York." The fact had forced itself on me that there was no routine method of religious work possible that would adapt itself to diverse places and times. We must take men, like things, entirely as we find them, and adjust our labors to conditions. My pear trees I had planted exactly as I would have done in the Eastern States; but they did not thrive.

PLACES OF MEETING.

Grand Rapids, Michigan, No. 692 South Division Street Services on Sunday 2:30 and 7:45 p. m. 7:45 Wednesday evening.
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ADDRESSES.

E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.
Mark H. Forscutt, Lamoni, Iowa.
M. H. Bond, No. 2,512 Slattery Street, St. Louis, Missouri.
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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, June 3, 1896.

No. 23.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 3, 1896.

QUESTIONS AND ANSWERS.

QUES.—1. If an individual has been legally expelled from the church, and then say, fifteen years afterward, is received back by vote of a district conference is he in fact a member of the church?

Q.—2. Should such person afterward be ordained to the office of priest would his official work as priest be valid?

Ans.—The church several years ago adopted in conference a resolution which provided, that in cases where a person was cut off, or expelled from the church for cause, such person could not be received again into fellowship; except he made application to the branch from which he was cut off, or expelled, making such reparation as the branch may justly require and be baptized by consent of the branch, thus showing due repentance and willingness to value connection with body of Christ, the church, as it should be held by true disciple. An effort was made three years ago to get this rule modified in some degree, but this failed, and the rule was left as originally made.

We are inclined, however, to answer the question asked above, that if the district conference that restored the person referred to, with a full knowledge of the case, the person so restored is legally a member of the church. The second question we answer, that, as in case such person had been duly rebaptized, as it is called, it would have been necessary that he should be reordained if he held, or desired to hold an office, so in the case stated; if reordained, or ordained, the church would have to recognize his acts in his calling legal.

SOMETHING GOOD.

THE Saints are known as a missionary people. Having found the truth themselves, their next step is to acquaint relatives, friends, neighbors—everybody else with it; hence the

need of proper literature, that they may be supplied with the spiritual weapons of evangelistic warfare.

Another step has been taken toward making more thorough provision for the missionary needs of the people in this respect. The first volume of the "sermon supplements," heretofore published in the HERALD, have been bound in pamphlet form and are now issued in neat binding at the low price of 30 and 75 cents, according to style of binding; 30 cents for paper, 75 cents for cloth—duck—binding.

These sermons reflect the thought of some of the leading ministers of the church of gospel topics. "Man inspirational," by Bro. W. W. Blair; "Service and its reward," by President Joseph Smith; "Fear of God," by Bro. J. R. Lambert; "Revelation continuous," by Bro. Joseph Luff; "Fruits and baptism of the Holy Spirit," by Bishop E. L. Kelley; are among the list of twenty-six sermons included in the volume, and give a fair idea of its contents, which include sermons by other representative men of the church on the principles of the gospel.

This will prove an excellent missionary volume for general circulation and will often be found more acceptable to the average reader than the ordinary regular tract, especially to those who *begin* an investigation of the work. It has been said that persons like to have things *told* to them. The preached sermon supplies such want to some extent because it possesses the natural style peculiar to direct address.

Address orders for "Sermons" to the Business Manager; prices, paper covers 30 cents, cloth 75 cents, post-paid.

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and is sold at the low price of 30 cents per volume; \$3.00 per dozen. It contains the Hymnal complete—words and music combined.

Branches and tent workers will be interested in this edition, and should purchase in dozen lots to obtain them at lowest prices.

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MAILING RULES FOR GOSPEL QUARTERLIES.

THE following rules have been agreed upon to govern the filling of all orders for *Gospel Quarterlies*. Subscribers will please take notice and conform to them hereafter that business transactions with the Herald Office may be facilitated:—

1. Yearly subscriptions are the lowest in price and are the only ones placed on the regular mailing list.

2. Single orders, for each issue of the *Quarterly*, are placed on the order book. They must be renewed every three months, regularly, for each issue. Single orders cannot be filled at yearly rates. (See prices on *Quarterlies*.)

3. Schools ordering by the year should be particular to avoid duplicating orders, when new officers (who order for them) are elected. Old addresses should be *changed*, or subscriptions renewed, as may be necessary.

4. Yearly subscriptions are dropped when one year overdue, unless arrangements are made with the Superintendent of the General Association to continue longer, and his indorsement received.

5. Schools unable to purchase *Quarterlies* may be supplied free by order of the Superintendent. Schools are expected to purchase their supplies, however, when at all possible.

6. Sample copies free; back numbers at regular rates if on hand.

7. Orders should be in thirty days before date of issue, to insure promptness, and that the required number be published.

8. Order through branch book agents when possible, to facilitate business at the Herald Office.

AN IMPORTANT DOCUMENT CHANGED.

BELOW we publish an epistle written by Joseph the Seer and his fellow prisoners while in Liberty Jail, Missouri, as it is found in *Times and Seasons*, Vol. 1 pp. 99-104, and as it is found in *Millennial Star*, Vol. 17 pp. 52-56. We publish these in parallel columns that the reader may more readily see the differences and mark the liberty that has been taken by some parties in changing and corrupting the words of Joseph Smith since his death. You will notice the kind and Christlike spirit of the one in contrast with the boasting, railing spirit of the other. Especial attention is called to the fact that a plurality of gods is taught in the one where no mention of such a thing is found in the other. But the differences are so glaring and important that it is useless to point them out further. That found in *Times and Seasons* was published in May, 1840, when E. Robinson and Don C. Smith were editors, and in the lifetime of Joseph Smith and the other signers of the document; and hence open to their inspection, and doubtless received their indorsement. That in the *Millennial Star* was published in January, 1855, when F. D. Richards was editor, and purports to be a portion of the history of Joseph Smith written by himself. This was published over ten years after the death of Joseph and Hyrum Smith, and when others of the signers were not in fellowship with the publisher.

Now will Mr. F. D. Richards please arise and explain by what authority these changes were made, and produce the evidence to sustain his explanation? We think it due to Mr. Richards to give him an opportunity to explain; and if there exists sufficient authority for these changes it would be a satisfaction to us to know it; for we dislike to think that any man, especially one professing the high and holy calling which Mr. Franklin D. Richards does, would willfully and maliciously put into the mouth of our martyred dead words which were never used by them.

Should he now fail to explain, and furnish proof, can the church in Utah sustain him as "Church Historian," and expect us to accept his work as such? If you are innocent of duplicity and deceit in this matter, please step forward and let us hear from you:—

TIMES AND SEASONS.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS,
WHILE IN PRISON.

Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the region round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kinds of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefatagable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widdows

MILLENNIAL STAR.

Liberty Jail, Clay County, Missouri,
March 20, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular—

Your humble servant, Joseph Smith, junior, prisoner for the Lord Jesus Christ's sake, and for the Saints taken and held by the power of mobocracy, under the exterminating reign of His Excellency, the Governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting: May the grace of God the Father, and of our Lord and Saviour Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything, nor unfruitful.

Forasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practised upon us; whereas we have been taken prisoners, charged falsely with every kind of evil, and thrown into prison, inclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil is in tempting; and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our Spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love.

We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned), and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blashemy, and drunkenness, and hypocrisy, and debaucheries of every description.

have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controlleth and subjecteth the devil and the dark and benighted dominions of Shaole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of HIM who said, "let there be light, and their was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tangleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob.

From the information we received, the public mind has been for some turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying, that this or that is a matter of public opinion, for public opinion is not willing

And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri. But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea, a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave, and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practise these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offences come, but wo unto them by whom they come.

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them is, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us; let thine anger be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs; remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the rolling in of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said, "Let there be light," and there was light; hath spoken this word. And again, Thou moon, thou dimmer light; thou luminary of night, shalt turn to blood.

We see that everything is fulfilling; and the time shall soon come, when the Son of Man shall descend in the clouds of heaven.

Our hearts do not shrink, neither are our spirits altogether broken, at the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that he will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tangleized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have a come back on them, for they are co-workers with the mob.

As nigh as we can learn, the public mind has been for a long time turning in our favour, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to

to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of habeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight incautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the country a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob—the murderers at Hawn's mill—the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotten or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression their hope shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they

brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that Truth, Honour, Virtue, and Innocence will eventually come out triumphant.

We should have taken a habeas corpus before the High Judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had every thing in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over anxiety on the part of our friend.

The sheriff and jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the Supreme Judge does not grant us our liberty, he has got to act without cause, contrary to honour, evidence, law or justice, sheerly to please the devil, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters, they were to our souls as the gentle air is refreshing; but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the flood-gates of our hearts were hoisted, and our eyes were a fountain of tears, but those who have not been inclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it retrogrades from one thing to another until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of Hope; and when the heart is sufficiently contrite; then the voice of inspiration steals along, and whispers, My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set to His hand and seal, to change the times and seasons, and to blind their minds, that they may not understand His marvelous workings, that He may prove them also, and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: Cursed are all those that shall lift up the heel against mine anointed, saith the

may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endure. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life.

Now concerning the places for the location of the saints, we would say that we cannot counsel you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reprov'd. A fanciful, flowery and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity.

Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it; because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think, if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to bear them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balances with them: but now, after having suffered so great sacrifice, and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we would if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper, that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general Conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded, from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God.

If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forwards, to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the church.

We would say, be aware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds, let him be scanned. Flattery also is a deadly poison. A frank and an open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of a corrupt heart, and lying and the poison of asps shall be under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination be aware of; because, the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find

How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despicable ones of the earth.

We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth: and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ.

If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away.

What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress?

As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenched, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds,

them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternity's expanse; he must commune with God.

How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and on which many of them are to be poured down from heaven upon the heads of babes; yea, the weak, obscure, and despicable ones of the earth.

Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candour, and solemnity, and virtue, and pureness, and meekness, and simplicity, crown our heads in every place; and in fine, become as little children, without malice, guile, or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge; but time weathers tide; and notwithstanding we are rolled in for the time being by the mire of the flood, the next surge peradventure, as time rolls on, may bring us to the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood, and rubbish is left and purged out by the way.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roils the crystal stream, although afterwards renders it more pure than before; or that fire is not fire, because it is of a quenched nature, by pouring on the flood; as to say that our cause is down because renegadoes, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strong holds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand.

Truth is Mormonism, and God is its author, by HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn, that prison walls, iron doors, screeching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell.

But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rigdon, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear.

Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, Water, Fire, Truth, and God are all the same. Truth is "Mormonism." God is the author of it. He is our Shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fulness of times. It was by Him we received the Book of Mormon; and it was by him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end. But, brethren, we shall continue to offer further reflections in our next Epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half scared to death guards and jailors, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon, if he has not forgotten us; it has not been signified to us by his scrawl. Bro. George W. Robinson also, and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John, and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear.

But we feel to excuse every body and every thing, yea the more readily when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcase.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, Junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McRAE.

—*Millennial Star* 17: 52-56.

THE readiness of many as in the past to be duped by "blind credulity" and superstition manifests the need of discrimination based upon a proper education in both spiritual and temporal matters. The true and the false exist side by side, but the masses, as in the past, are easily misled. It is to be hoped that the results of such work as reported below, together with that of all others who deceive and are self-deceived, will be such as to reveal the necessity of a strict adherence to the truth in spiritual things and also to the sensible and sound in earthly affairs. A spiritual man ought to be peculiarly free from wild notions and all forms of hallucination. He who has the Spirit of truth within the heart should show forth the spirit of a sound mind and the results of a proper judgment as a consequence, in all his work. But many "don't think," but run with the crowd after the sensational;—

GALESBURG, Ill., May 27.—Schrader, the divine healer, suddenly left this city last night, and when last seen was pounding ties along the Santa Fé track east of the city. Schrader came here last Saturday, and established himself in a boarding house. He advertised that he would cure people free of charge, and had inserted in the papers an engraving that showed his resemblance to Christ.

At his first meal here he sat barefooted at the table, and when remonstrance was made asserted: "Christ went shoeless at meal times."

Great crowds of people streamed into the house to get cured, and found that before they could get treatment they must purchase Schrader's photograph and a cotton handkerchief, on which Schrader's name was printed, and which he blessed. The two cost fifty cents. The handkerchief was to be applied to the diseased part. A local paper exposed the scheme vigorously yesterday afternoon, denounced Schrader as a swindler, and called on the authorities to investigate.

The healer did not stop for the investigation, but packed up his robe, dressed in citizen's clothes, and left town with four hundred dollars of Galesburg cash in his pocket.

LANSING, Mich., May 26.—Modern day

seers and fortune-tellers will do well to steer clear of Michigan, the Supreme Court having, in an opinion filed to-day, laid down a rule which lays them subject to fine and imprisonment. Last year Arthur Elmer appeared at Ionia and advertised extensively his power to foretell the future. He was patronized liberally, but after advising a woman to leave her husband, saying that while in a trance he had seen the latter in the act of killing her, he was arrested as a disorderly person and convicted. This judgment was affirmed.

THIS from the telegraphic report of proceedings of the Presbyterian General Assembly, dated May 22, is reprinted for the benefit of all whom it may concern or interest. It will be noticed that the item refers to the Presbyterian "Standards" and to the admission of heathen polygamous converts of India:—

Stated Clerk Roberts of Philadelphia, Pennsylvania, on behalf of the committee on constitution, reported that in compliance with the instructions of the assembly of 1894 the new edition has been issued. The substance

of the report is that all the books of God are given by inspiration, and that all standards are founded upon and in accordance with Holy Scriptures.

The Rev. Dr. E. R. Craven, of Philadelphia, as chairman, reported in behalf of the special committee on the memorial of the Synod of India on the propriety of admitting polygamous converts from heathenism to baptism. The committee recommended that the memorial be not granted. The report was received, but action on its adoption was deferred on request of the Rev. Dr. Wisner until the committee on bills and overtures reported on a similar matter from Utah.

THE Nevada, Missouri, *Director* of April 17, contains the following notice headed, "Caught by Cupid":—

Married, on Sunday last: Willis W. Kearney, foreman of the Nevada *Director* printing office, and Miss Ermina A. Perkins. Our best wishes for the happy pair, and may they "live long and prosper."

Bro. Kearney was for some years engaged in the composing and book-binding departments of the Herald Office. Sr. "Mina" has written for *Autumn Leaves* and the *Hope*. We extend congratulations and best wishes to Bro. and Sr. Kearney.

IN addition to what appears on the HERALD cover we give the following extract from a recent issue of the *Chicago Tribune*. Many of our readers preserve such statistics, hence we publish quite a full account of items gathered from the public press:—

May, 1896, will be remembered as a month of disaster. On the 3d inst. 12 persons were killed by an explosion in Cincinnati; on the 15th, 120 by a cyclone in Texas; on the 17th, 33 by cyclones in Kentucky and Kansas; on the 18th, 44 by a cyclone in Nebraska; on the 21st, 10 by a cyclone in Oklahoma; on the 22d, 5 by a cyclone in Missouri; on the 24th, 40 by a cyclone in Iowa; on the 25th, 86 by cyclones in Michigan and Oklahoma and 40 by a cloudburst at McGregor, Iowa; and on the 26th, 12 by a storm at Cairo and between 75 and 100 by the fall of a bridge at Victoria, B. C. It will be observed that of this total much the largest number were victims of disasters beyond the power of man to prevent.

A DISCUSSION between Bro. Thomas W. Williams and Rev. Clark Braken, is to begin Wednesday, June 3, at Fontanelle, Adair County, Iowa. The Rev. Clark Braden, true to his instincts, did not choose to meet Bro. Williams "on the square," but proceeded to Fontanelle, and gave some lectures in an "Expose of Mormonism," before the debate was to begin.

Of it in a card dated Council Bluffs, May 29, Bro. Williams said:—

Clark Braden wrote me he could not possibly be in Fontanelle before June 3, and now a card from Bro. Butler reads: "Braden will expose Mormonism here Saturday night" (May 30)! Well, unless unforeseen intervention occurs "when the general roll is called, I'll be there" to hear his "expose." I go trusting in God, with not a doubt as to his power, nor a question as to the truthfulness of his work—the Spirit evidencing.

"That soul that on Jesus still leans for repose,
I will not, I cannot desert to his foes
That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Don't forget us, brethren, in your prayers to the good Father that we may have strength to reflect his character and assimilate his purity.

THE following from Bro. M. H. Bond in regard to the terrible tornado at St. Louis, will be interesting:—

2512 Slattery Street,

ST. LOUIS, Mo., May 28.

Brother Joseph Smith, Dear brother:—St. Louis' worst disaster came last evening about five o'clock, in the shape of a tornado. I send you early morning papers; later news report a worse condition; 500 to 1,000 lives lost, incalculable loss of property is reported. Just came from the levee, and some of the wrecked district, and the scene is simply appalling in the lesson of man's helplessness in the clutch of a force which God is using in an appeal to the animal sense. Would God that Saints were willing to live above the need of these lessons and warnings. The scene of "flame and devouring tempest" across the Mississippi River, in East St. Louis last night, was simply terrible in its grandeur, and the appearance of the sky was awful as the storm came on.

M. H. BOND.

EDITORIAL ITEMS.

By letter from Bro. John H. Lake, Shaffer Town, Ontario, May 22, we learn that he had held meetings at Tilbury Centre, and three at Shaffer Town, the first preaching ever done by us there; prospects in his mission were fair.

Bro. Fred A. Smith went to Omaha, Nebraska, his field of labor, on Tuesday, the 26th inst.

Elders Walker and Fackrel, missionaries of the Utah Church, and who have been in the vicinity of Lamoni for some time, have left this city of Saints, accompanied by Elder Johnson, missionary in charge. We are not informed concerning their future movements.

Bro. G. H. Hulmes and family visited at Lamoni during the past week, enroute home from Independence,

where they have also visited relatives and friends. Bro. Hulmes is president of the branch at Pittsburg, Pennsylvania, in which he has rendered years of faithful service. He reports the work progressing in the Iron City. He thinks, however, that the appointment of laborers to devote their entire time to pastoral and missionary work is essential to the welfare and progress of all large branches of the church.

Bro. J. B. Roush, appointed to labor in Colorado, made a brief call at Lamoni enroute to his field. He left for the West on Saturday, the 23d.

Local elders, missionaries, and Sunday school workers are active in the regions adjacent to Lamoni, and many points are being reached in the regions round about. As at other points, there yet remain many places to be visited reminding those who desire to reap that opportunities are not lacking.

The Methodist General Conference at Cleveland, Ohio, finally took action admitting lay delegates to the General Assembly, but left it optional with them to sit with or separate from the clergy.

The General Assembly of the Presbyterian Church, in session at Saratoga, New York, adopted a memorial asking that the State and National governments appropriate no money for sectarian purposes.

Press dispatches are not always strictly correct in statement. Last week's cablegrams announced that official representatives of Judaism would not be permitted to take part in the receptions of the Czar, while this week's dispatches state that Jewish Rabbis wore white silk robes to mark the first reception of the Czar to representatives of the Jewish Church. It is probable, however, that the heathen orientals were more freely and openly received. It is to be hoped that Nicholas will relax the past harsh measures adopted by the Russian government against the Hebrews.

Between 1,500 and 2,500 people, including many personages of high rank, were trampled to death at Moscow, Russia, May 30. The catastrophe occurred at a public feast, which had been spread in the Hodynsky Plain, in front of the

Petrovsky Palace, in honor of the coronation of the Czar. It is difficult to give the exact number of the victims, but 1,138 bodies have been taken out of the wreck, and 470 injured people have been removed to hospitals. The death list may run up to 3,000. Recent cloudbursts and tornadoes with attendant loss of life are reported from several points since the St. Louis disaster occurred. Twenty-seven persons were killed by a cloudburst at Seneca, Missouri, May 30.

EXTRACTS FROM LETTERS.

ELDER THOMAS DALEY, Windsor, California, late date:—

I have been preaching here ten nights to a good congregation. Have baptized one and expect to trouble the water again to-morrow. I have baptized fourteen since my report to conference. Have many calls from the people to preach for them. I have none to help me in my mission as yet, as Bro. Newton has not returned from the East. I shall do all in my power with God's help to spread the glad tidings in my mission.

Bro. J. D. Erwin, Harp, Alabama, May 18:—

I have been busy ever since I returned from General Conference preaching in Butler, Conecuh, and Monroe Counties. Have baptized some. Will commence here next Saturday.

Bro. L. H. Ezzell, writing from Brownington, Missouri, May 25:—

Am home from Webb City, where I preached twelve discourses. . . . I am on the volunteer list in the ministry again this year. . . . I feel good in the work in hope.

Bro. J. C. Foss, Little Deer Isle, Maine, May 24:—

This morning I baptized four more at this place. Others are near the kingdom.

Bro. Michael Rasmussen, Sykeston, North Dakota, recent date:—

If any Latter Day Saints live near here I would like to hear from them; or if any think of moving here I will answer correspondence.

Mothers' Home Column.

EDITED BY FRANCES.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy let us strive to make them free
While truth goes marching on."

LEARN OF ME.

"My yoke is easy, and my burden is light."—Jesus.
Since I learned of the Lord his sweet riddle,
That his love the burden makes light,
And his yoke the badge of his favor,
I wear it with joy and delight.
But once, when he first bade me wear it,

With tears I shrank from its touch,
Till he said: "Who beareth it cheerful
Shall find that God loveth him much."

Obeying, I lifted the burden,
And humbly bent to its weight,
Yet doubting why, if he loved me,
He had set me a task so great.

For I thought if he loved me truly,
He would wish me to happy be;
I did not think of the happiness
To be found in his love for me.

And it seemed such a cruel lesson,—
For my eyes were blinded with tears,—
And I saw not the love and patience
That guided and guarded my years.

How kindly his presence walked with me,
Directing my steps to the right!
How often he carried my burden,
Or aid from his hand made it light!

Till slowly I woke to the knowledge:
The burden I shrank so to bear,
Contained only treasure and jewels,
Rich, and precious, and rare.

All mine: His gift for my portion,
The wealth of his boundless love;
And new tokens each day he addeth
From his treasure of bliss above.

And now I can never grow weary,
The burden of love lightens care,
And I know that my burden containeth
The crown that, if faithful, I'll wear.
ELEANOR.

TRUE REST.

BY AGNES MOORE.

"O, some seek bread—no more—life's mere subsistence,
And some seek wealth and ease—the common quest;
And some seek fame, that hovers in the distance,
But all are seeking rest."

THE flippant remark that such and such a one was "born tired" has often been heard, and it might be said, with a degree of truth, of us all, for we scarcely more than reach the years that bring a realization of what life really is, with its manifold duties, its sacred burdens, its joys, laden with responsibilities, and its inevitable sorrows and cares, before our weak mortal natures are wearied, and we begin to long for rest. Not the rest that means cessation from labor, but an inward peace and calm that the fleeting pleasures, or honors, or wealth of this world can never bestow. This spiritual rest comes only from a knowledge of, and trust in, the Almighty, and a right conception of his merciful dealings with us and of our duty to him, and, alas! how few there are who find it. The old-time prophet tells us the wicked are like the troubled sea which cannot rest, and the comparison is a true one. Restless, eager, tossed hither and thither, no quiet, no calm, no rest; thus do thousands of weary, storm-tossed souls struggle through a dark and hopeless existence.

A little child lay dying; fever had led the mind into the cruel fancy that he was far away from his loving mother's care, and so, hour after hour, he moaned these sad words: "Take me to Mamma, O, please take me home to Mamma." In vain did his sorrowing mother clasp her loved boy in her arms and

assure him of her presence and love; the painful vagaries still possessed his mind, until, without regaining consciousness, his spirit passed away, while his heart-broken mother would have given her own life to have been able to reassure and comfort his weary, longing little soul before he was taken from her.

In accepting the Savior's tender and loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," every blinded and sin-sick soul can find peace and rest, peace which passeth all understanding, and a rest that remains for the people of God. It remains with us and for us, if we look confidently beyond our weak and sinful selves to him, as the only sure foundation upon which we can rest. O, it seems so easy and natural, through Divine grace, to lay hold of the precious promises of guidance, and peace, and rest, if only we believe and strive to obey.

JERSEY CITY HEIGHTS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. POLLY E. MORRIS, of Lebanon, Oregon, requests the faith and prayers of the Union in her behalf, that God may restore her to health if consistent with his will.

LAMONT, Iowa.

Editor Home Column:—While reading the excellent article in the Home Column on the subject of tight lacing, I was much impressed with the idea that it is a move in the right direction. I wish the subject could be presented in such a plain, practical, and convincing way that every girl and woman in the church who has not done so already would discard corsets and tight clothes. I need not say that I wish they would discard them never to resume them again, for there is not one who, having once effected a reform, would ever have the least inclination to return to her former condition of slavery.

The corset is injurious and it is ignorance and folly to claim that it is not. The woman, young or old, is a cripple while she feels a real necessity for anything to keep her erect, other than nature has given her. Nature demands no superficial skeleton of bones, cords, and muscles, but only the proper use of those already possessed by every human being.

Disuse of a muscle causes it to become weak. The muscles that are bound by tight clothes can never develop as they should. Women who wear tight clothes fill only the upper part of the lungs in breathing. Free respiration is impossible. The internal organs are pressed from their natural position, and considering all these things there is little wonder at the innumerable ailments of woman.

It is an insult to our Maker to endeavor to improve by means of the corset the form he has given us. Thoughtful, educated people no longer admire the corseted woman with the wasp waist and tight dress. There is no necessity for the close gown—they are not graceful, nor can those who wear them appear nor feel at ease. Let us as true, progressive Saints, lay aside false pride and dress as nature and therefore as God intended us to dress. We need not dress inartistically, but we can dress sensibly.

In my physical culture work I have many times been asked the question, and it is the all-important one, "What shall I substitute for the corset?" My answer is invariably, Substitute strong muscles! Do not substitute the boned or corded waists—they are little better than the corset. Wear additional undergarments for warmth if necessary, for there is little warmth in whalebones. Reform the underclothes by suspending from the shoulders those garments that otherwise obstruct free muscular activity, chest expansion, and circulation; then will breathing, walking, and all healthful exercise become a pleasure. Control the muscles! Sit, stand, walk properly with the chest raised, abdomen in proper position, hips and shoulders even, and head erect. Stand and walk with the weight of the body on the balls of the feet rather than on the heels, in order to keep the abdomen, hips, chest, and shoulders in correct position—and all these things are more easily accomplished without the corset than with it. In other words, strengthen the muscles by proper use continually, and we can be just as erect and much more graceful, comfortable, and healthful without corsets.

Many prominent educators, as well as the schools and professions of vocal culture, elocution, and physical culture, are taking a decided stand for right in this matter, and doing much to eradicate the evil from society. The time is not far distant when there will be a radical reform in woman's dress—it has already begun, and all thinking people will soon be falling in line with the movement. Let us as Saints remember the injunction to "come up higher," and not be backward in accepting all that may prove beneficial in developing us, physically, morally, and therefore spiritually.

In gospel bonds,

RUTH L. COBB.

[We cannot refrain from expressing our pleasure in and most cordial approval of the foregoing article from the pen of our young and talented sister. To one who has labored, longed, and waited in faith for the young in the church to come to the rescue of God's truth, such communications are like the blossoms of spring, bearing promise of the fruitful boughs in summer and autumn time. If only the young knew their power! knew how great the influence is which they exert upon the young, never would those who love the Lord let the season of youth pass without sowing broadcast the seeds to bloom and ripen into precious fruit as life grows on apace.

How pleased we are, too, to place before our readers the article from the pen of our young friend, Miss Agnes Moore. She is not of our own peculiar faith, but that she truly loves the Lord Jesus Christ we think none can doubt, and we are thankful—always thankful—to hear from her.

It seems needless to say that after so long a time of silence the readers of our Column will greet with pleasure the contribution from Eleanor. She has been very ill but is some better, and we hope not only that she may be perfectly restored to health but that our readers may often be instructed and cheered by her pen.—ED.]

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor.

Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

"CHILDREN'S DAY."

HELEN PEARSON BARNARD, IN *Superintendent and Teacher.*

LITTLE LIGHTS.

THE following exercise, with slight variations, appeared some time since in "Over Sea and Land," Philadelphia.

It has proved so very effective that we recommend it for Children's Sunday.

The first group of children wear on their breasts shields of white cardboard, bearing in red letters the name Faith, Love, Joy, or whatever they represent. The second group may wear the costume of the country they personate, or, if preferred, crowns made of cardboard and lettered with the name of the country. Dennison's gummed letters make the arrangement of these crowns and shields a very simple matter.

OPENING RECITATION.

The world is still in need of light,
Dark places need the radiance bright
Of faith and love, with heavenly glory;
And all who know should haste to tell
The tidings glad they know so well,
The old, old, loving, tender story.
The Little Lights, the children, too,
Before they have great things to do,
Must do their little share of duty.
No hand too small to bear a light
To make earth's darkened places bright
With beams of love and truth and beauty.
A hundred tapers lifted high
Will give more light, both far and nigh,
Than one large lamp in shining.
So light the tapers, let them burn,
And every child take one in turn,
Their beauteous rays combining.

(First group of children march in and take their places at the right of the speaker, each child bearing a wax taper. Faith alone, leading, has her taper lighted. As each one recites she lights her taper from the one that precedes her.)

FIRST GROUP. NO. 1 FAITH.

I carry the light of Faith;
Christ, who gives it, can keep it bright,
Faith will shine in the darkest night;
I carry the light of Faith.

NO. 2. LOVE.

I carry the light of Love;
I light my taper from Faith's bright ray,
And all through life it will light the way;
I carry the light of Love.

NO. 3. HOPE.

I carry the light of Hope;
I light my candle at Love's bright flame,
And day and night it will shine the same;
I carry the light of Hope.

NO. 4. JOY.

I carry the light of joy;
Hope will kindle my taper small,
I hold it high that it may not fall;
I carry the light of Joy.

NO. 5. PEACE.

I carry the light of Peace;
Joy burns first and its blaze I touch,
And kindle peace that is loved so much;
I carry the light of Peace.

NO. 6. PATIENCE.

Patience is what I bear;
I light my candle from gentle Peace,
The flame burns on, it must not cease;
Patience is what I bear.

NO. 7. PITY.

Pity is what I bear;
Patience first must constantly shine,
And then sweet Pity, with light divine;
Pity is what I bear.

NO. 8. COURAGE.

Courage is what I bear;
Pity will tenderly light the way,
Courage will follow with brave display;
Courage is what I bear.

NO. 9. COMFORT.

Comfort is what I bear;
I take from Courage its radiant light,
And Comfort shines through the darkest night;
Comfort is what I bear.

NO. 10. GOOD CHEER.

I carry the light of Good Cheer;
Comfort shines with a steady flame,
And kindles Good Cheer, till its light is the same.
I carry the light of Good Cheer.

(Group sing "Jesus bids us shine," after which all recite in concert:—)

Here in our own little corner
Brightly our tapers must shine.
And all through the borders of Home-land—
Far out to the uttermost line—
We must shed all the beautiful brightness
That God will allow us to give;
Then send out the light to all nations,
For only by giving we live.

(Second group march, in taking places opposite the Little Lights, each country careful to face the light that is to respond to its appeal. As each light responds, she crosses the platform and lights the unlighted taper carried by the representative of the heathen land.)

NO. 1. INDIA.

India begs for light, more light,
Hasten with your tapers bright,

FAITH RESPONDS.

Faith will light a glowing spark
When all else is sad and dark.
I bring you my little light.

NO. 2. CHINA.

China needs the cheering ray,
Light, more light, we beg to-day.

LOVE RESPONDS.

Love will cheer the darkest way,
God is love. Believe and pray,
And take my little light.

NO. 3. JAPAN.

In Japan the need is great,
Bring more light, oh! do not wait.

HOPE RESPONDS.

Hope will make the darkness bright,
Hope in God, for God is light.
Hope brings you her little light.

NO. 4. ARMENIA.

Armenia spreads forth bleeding hands,
Send more light, unloose our bands.

JOY RESPONDS.

Joy, great joy shall be to thee.
Jesus died to set thee free,
Rose in triumph from the grave
Stricken ones like thee to save.
I bring you my little light.

NO. 5. SIAM.

In Siam the shadows lie,
Light! more light! O, hear the cry!

PEACE RESPONDS.

Peace will shine though storm-clouds rise,

Turn to God, the only wise,
And use my little light.

NO. 6. AFRICA.

Africa in darkest night,
Pleads and pleads for light, more light.

PATIENCE RESPONDS.

Though the night be dark and long,
Patient wait. Let hope be strong.
I bring you my little light.

NO. 7. SOUTH AMERICA.

South America still pleads
Light, more light, for sorest needs.

PITY RESPONDS.

Superstition makes the night,
Christ in pity send thee light,
May he use my little light.

NO. 8. PERSIA.

Persia begs for cheering beams,
Send more light in radiant gleams.

COURAGE RESPONDS.

Courage, courage, still be strong,
Light will come. 'twill not be long;
I bring you my little light.

NO. 9. SYRIA.

Lo! the land of Bethlehem's Star
Needs the light that shines from far,
Darkness now on every hand;
Give the light to Syria's land.

COMFORT RESPONDS.

Comfort ye the sad and lone,
Christ will come to claim his own.
Accept my taper's light.

NO. 10. MEXICO.

Mexico repeats the plea:
"Send the Light of Life to me."

GOOD CHEER RESPONDS.

Though all be dark, and sad, and drear,
I bring you tidings of Good Cheer;
Christ Jesus came to set you free,
He died, he lives, for you and me.
I bring you my little light.

(The first group recites:—)

The true light comes from God above,
But, in his wisdom, in his love,
He kindles little lights below
And bids us shine to serve him so.
By deeds of love, by gifts and prayer,
We set lights burning everywhere.
Come, come and join this happy band,
There's need of every little hand
To set the lights in every land.

(Second group responds:—)

We are coming, we are coming,
To join your happy band.

FIRST SPEAKER RECITES.

At last, at last will come a day
When all shall stand before the throne,
What will the King, our Savior, say,
And how will he reward his own?

(All sing to air of "Jesus Loves Me":—)

1. Come, ye blessed of the Lord,
Come, receive your great reward.
All your work of love I see,
Ye have done it unto me.

CHORUS: Oh! come ye blessed,
Oh! come ye blessed,
Welcome, ye blessed,
Ye blessed of the Lord.

2. Every nation, every tribe,
Endless praise to Christ ascribe,
Ye who showed one soul the way
Hear your loving Master say:—

CHORUS:—

SUGGESTIONS AS TO CHILDREN'S DAY.

BRIGHT, cheerful songs about birds, flowers,
and children are appropriate. Such may be

found in "Little Pilgrim Songs," pages 1, 28,
72, 80.

Scripture readings by children are effective
—such as, "Song of Solomon," 2: 11-13;
Matthews 6: 28-30; 18: 1-7.

SUPERINTENDENT'S ADDRESS.

To My Fellow Sunday School Workers; Greeting:—Having been placed in charge of the work of the General Sunday School Association, by the late convention at Kirtland, we send you this greeting and ask your hearty coöperation in trying to advance this great work, especially in the department in which our part thereof is assigned. We are here to labor together in the interests of the work intrusted to our care for the coming year. And that we may best do this, let us freely confer with one another that our actions may be wise and effective; let us keep ourselves in full touch with the progress and needs of the work, and seize our every opportunity to place it a step in advance.

In most respects the outlook for the coming year is, to me, very encouraging. The visible obstacles in our way are few; in fact, there is nothing for the faithful and persistent laborer to fear. But to the contrary, opportunities for work and development, opportunities one after another, are presenting themselves to us. There are many settlements and branches without schools yet needing and desiring them. There are other schools that desire to be organized into district associations; and still more schools now running that can be encouraged, improved, and enlarged. There is practically no end to the opportunities for work.

There will, during the ensuing summer, be a number of Saints' reunions. These, we have found to be splendid places for Sunday school work. There are always a number of children to while away the time for eight or ten days. Many of these are too small to understand the preaching. Would it not be wise to have a few sessions of Sunday school that they may have some teaching too? There should and can be some Sunday school work at every reunion. Will the local or district workers look after these opportunities? If you are so situated that you cannot attend to it, please correspond with us and we may be able to help you out.

Some have asked us to visit their districts and conventions. To this we reply that we will gladly do so whenever practicable and necessary. The item of expense frequently renders it impracticable. However, if the necessity is sufficient to justify, let us hear from you and we will do the best we can for you.

Our late convention gave expression to a growing demand for more original Sunday school literature. This means that we want more from our own workers. And this means that more of our own workers must write and write oftener. We have the *Hope* for the children, the departments in the *Herald* and *Autumn Leaves* for the youth and the more elderly. But they have not always been well supported with contributions, thus obliging the editors to write or to select the subject matter. This evinces a neglect upon

our part. Let us realize that the work is ours; that upon us falls responsibility whether we are faithful to the trust or not. Will you not try? Sit down and write a short child-story—brief and simple, or childlike—for the *Hope*; a short, pithy article or paragraph for the *Herald* or *Autumn Leaves*. Make it short. Paragraphs are more often read and appreciated than long, heavy articles. Do not delay it. Next week will come and find you no nearer ready than now. Begin now. "Where there's a will there's a way."

We hope ere the year is ended to be able to recount our advanced steps in many directions; to learn of new schools and new district associations being formed, and of much advancement being made in the work of the older ones; and to number with the already large army of resolute and determined workers others of the ministry and laity who have not heretofore felt the necessity of helping in this department of church work.

We feel very keenly the responsibility of the position we occupy, and assure you that any suggestion, information, or advice you may be able to offer will be thankfully received and appreciated. Let us hear from you.

In writing, send all matter pertaining to reports, or minutes of organization, or other matter of a clerical nature to the General Secretary, Bro. W. N. Robinson, Independence, Missouri. All other matter sent to me will receive immediate attention or be properly referred.

I would like if each district superintendent and secretary would send me name and post office address and state of what district; also superintendents of schools not in a district association. I have a matter of interest I wish to write you about. Please let me hear from you soon.

Hopefully, I am your brother and colaborer,
T. A. HOUGAS,

Superintendent of General Association.
HENDERSON, Mills County, Iowa, May 17, 1896.

Bro. C. W. Sutherland of Webb City, Mo., writes:—

Our enrollment is 96 with an average attendance of 73. We have 10 classes with first-class teachers, as they are always at their post, and if any scholars are absent they are soon looked after. We use two banners which have proven to be of great benefit, in the way of regular attendance and liberal collections. On one we have the following: "We are rewarded according to our works." This we change from class to class once a month; the class having the least number of absentees and tardy ones gets it for the next month. The other banner we change from week to week. It is a reward to the class giving the largest collection. We have on this, "The Lord loves a cheerful giver."

The banners are of Gobelin blue silk, the letters are painted on each with gold leaf and bronze, the banner being trimmed with metal fringe and gold cord and fastened to an eight-foot standard. We have two scholars write essays each Sunday and read at the beginning of the school, using such subjects, "What we must do to be good;" "What it takes to make a good Sunday school." It is surprising to

hear the ideas advanced. We are not like a great many schools,—need the attendance of the parents, which is almost a necessity,—but with few exceptions young and old—all—attend, therefore we try to make it interesting for all. Our school is growing. Later I will mail you an essay or two written by some of the scholars."

We are glad to receive such interesting reports as this, and we will gladly read the forthcoming essays. We want to hear what you are doing to get out of the common everyday rut of "come-if-you-please, if not, no questions asked." These short articles are read and relished by all, when they are so full of good practical thought as Bro. Sutherland's.—ED.

Letter Department.

GRAND RAPIDS, Mich., May 18.

Editors Herald:—The gospel work is moving to the front in this place. It seems the time has come for the people of the great furniture city to hear the truth. Bro. M. H. Bond favored us with several able discourses while here, which made many friends for himself and the cause. W. J. Smith, of Detroit, has been assisting us for the last two weeks, and by his clean-cut arguments convinced and convicted six more, and yesterday they were buried with Christ in baptism—Bro. Smith officiating. Five more have given their names for baptism and will be baptized next Sunday by the writer. Many others are on their way to the kingdom.

A Methodist lady asked her pastor for a letter. He said, "Oh no; not to join the Mormons." But she is coming to be baptized next Sunday, so she said, letter or no letter.

Nature's fan got to running last Sunday and its breeze uprooted trees, leveled fences, demolished old buildings, tore down telephone and telegraph poles, and raised havoc in general, and the sun shone all the time. The foliage of the trees looks as if it had been bitten by a hard frost. I never experienced such a gale in clear weather before. It was certainly the tail end of a Kansas twister.

This is the most prosperous season for fruit and crops that Michigan has ever seen. We are full of faith as to the future.

In bonds,

R. E. GRANT.

MARLIN, Texas, May 25.

Editors Herald:—I came here about ten months ago and there were none of the Saints here and I went to work to convert some of the people. I talked with Bro. McCallister and wife until they were strong in the faith, and then we talked with others, and they believed. Then Bro. Nunley came up and preached for us and baptized eight. We could not get a hall here to preach in, so we went out about four miles east and got the use of a schoolhouse. There are several more that believe in the latter-day work and are now ready for baptism.

It seems to be my lot to live with the world. I am a bachelor and have no home,

though I feel that I am doing something for the truth. The people in Marlin are, I believe, mostly Baptists and Methodists, and are very creedish. Bro. Nunley promised to come and preach for us about the 1st of July. I think there will be several baptized. Those that were baptized are strong in the faith and speak out boldly for the word. It looks as though the hastening time has about commenced. I desire the prayers of the Saints.

Yours in the faith,

J. A. ROBINSON.

FANNING, Kan., May 15.

Editor's Herald:—My humble testimony to the divinity of the latter-day wonder is yet unwavering. This is a consoling thought, and is a source of satisfaction to the writer, feeling desirous to be ever mindful of the injunction to "prove all things; hold fast that which is good."

Judging from observation and experience the church militant is onward.

"God is marshalling his army
For the rescue of his truth."

For one I want to ever appreciate the goodness of God in sending us the gospel to lighten our minds, and the pathway of life with its rays. How differently we now view things to what we used to! and what a charm life with all its surroundings has to those who hunger and thirst after righteousness! It is written, "The peace of God which passeth all understanding." This we know cannot be felt, neither can it always be realized, by the natural man. It is found within the soul who amidst adversity as well as in prosperity leans upon Jesus the Christ; and after all there is a blessed reality in the religion of the meek and lowly One, that, to say the least, is equal to the life that now is. It was Christ who once made the promise, "Lo, I am with you alway, even unto the end of the world." And we thank God for it, for we know that those precious words of the Master are in force to-day, and are as applicable now as when they were uttered eighteen long centuries ago. Paul wrote, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15: 4. Therefore, in order that we might learn concerning the true gospel, we will do well to observe the record of the testimony given which says: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 21.

How harmoniously do the words "the Lord working with them" agree with the Psalmist wherein he says: "Except the Lord build the house, they labour in vain that build it."—Ps. 127: 1. As the gospel of saving souls originated with God, so we may reasonably expect the divine presence with his authorized ministry in superintending the affairs of his church on the earth, as being "the author and finisher of our faith."

I am still striving in my weakness to magnify the name of a Saint, with the help and grace of God, and feel a deep and earnest sympathy for all the people of God. Each day is precious to those who have a sincere

longing to "purify themselves," "even as he is pure."

We have but little preaching in our branch at present, and as some of our members are widely scattered, few have the privilege of hearing. Our Sabbath school and social meetings are well attended, however, and the Saints are blessed in so assembling.

"O, how good it is to be blessed
And dwell where love in Jesus is."

Ever hopeful in the ultimate triumph of Zion's blest cause, I conclude.

FRANK J. PIERCE.

TEMPLE, Ohio, May 27.

Editors Herald:—Bro. W. A. Smith, of Persia, Iowa, left here on the morning of the 15th inst. for Philadelphia—his new field of labor. He is full of life and Western vim and evidently means success. We were very favorably impressed with him, on this first acquaintance, and feel assured that he is not looking for a place to ground arms. May fortune favor him in his new department.

On Monday the 13th, in answer to telegram I went to Glenwood, Ohio, to see Bro. Butler McMillen, who got badly burnt the day previous, from an explosion of gas in a coal mine. On arriving there I soon learned that the burning proved fatal, and that he died about eight o'clock that morning. I remained over and accompanied those in charge of the remains to New Philadelphia next day, and on Wednesday, at two p.m., conducted the funeral services from the Saints' church at that place. Some of the officials of the mining company were present, together with a goodly number of relatives, friends, and sympathizers, all of whom manifest much sympathy for the bereaved wife and daughter. Bro. McMillen was a member of the church, though something of a wanderer; yet he possessed many excellent qualities, and was kind and hospitable to the ministry, and generous. At one time he threw himself in the breach and saved Bro. L. R. Devore from mob violence, because it did not care to grapple with one capable of making so stubborn a resistance. In the prime of manhood he has gone to his reward.

On the way home, Thursday, I attended at Cleveland awhile the great Methodist Quadrennial Conference, to note how they do things. It proved to be a lively body. The question of electing a colored bishop was before the assembly and the colored brethren were in possession of the platform, and loud oratory was flowing profusely and interestingly, the conference applauding. The advantage that would come to them to have a bishop of African descent was set forth in strong terms. Some reasons assigned were, they had a proper man; there was a necessity; they had a large constituency: it would help them in the South by reason of the prestige, and color should count for nothing.

When the speakers were done it was apparent that there was a strong sentiment, if not largely prevailing, in their favor. But the shrewed managers soon rushed in and counteracted it. It was apparent at once that there was to be no colored bishop. It had been proposed to elect three new bishops, so a move was made to reduce the num-

ber to two, which carried, and this insured the defeat of the proposed colored bishop. Thus the colored brethren were left in the dark. It was amusing to see how skillfully it was managed in order to make the colored men believe that the conference was sincere and made no distinction between race and color, and that if it was necessary it was willing to grant them a bishop, and still at the same time keep them from getting one just because they were colored. Nothing like knowing how to do it!

The discipline will be revised, but sprinkling infants is to be retained at all costs, just because "Methodists have done so much to support it and cannot afford to abandon it now." Have not seen any Bible reference for it.

Meetings were well attended here yesterday and were interesting. Bro. W. H. Garrett held forth in the morning and the writer at evening. Bro. and Sr. Puggsley and Sr. Temberley, from London, Canada, were among the auditors in the morning. Over on a visit to Kirtland.

The Saints in East are so well equipped for service that the missionary in charge has not thought it necessary to send out a special address as yet. He hopes to meet the most of them, at least ere long.

Have just received word that our neighbor and friend, Mr. Makepeace, is sick at Columbus, Ohio, and not expected to live. He requests, in case of his death, that I attend the obsequies, in charge. So may be detained here a few days, or may not.

There is a hopeful side to things in the main, so far as known.

TEMPLE, Ohio, May 26.—I mailed a letter to *Herald* at Cleveland yesterday, and it says the ordination of a colored bishop was defeated, etc. All true enough, but towards the close of conference the colored sentiment gained, and so a colored bishop has been appointed. Say by note in said letter, that the conference changed in opinion near its close and made selections of a colored bishop—Dr. J. C. Hartzell.

I leave to-night for various points east. Windy and dry here.

Fraternally,
WILLIAM H. KELLEY.

SANTA CRUZ, Cal., May 18.

Editors Herald:—We have been greatly blessed of late by additions to our numbers; not so much by new converts, but by the Saints moving in and settling here. The beginning of the work here was three years ago when Brn. Haws and Pickering came with the gospel tent. Prior to that time I believe the only Saints residing here were the family of Bro. N. S. Moses and Sr. Ella Root. Since that time the work has been kept alive, and has increased, until now we have a branch of about fifty members. We have also a Sunday school in good working order, and a young people's prayer meeting, which is productive of much good. Surely the Lord will bless us abundantly if we are faithful to the covenant we have made.

Bro. J. C. Clapp spent a few days with his family and the Saints here on his return from

General Conference. On arriving here he found that Bro. Julian had been arranging for a discussion for him with a Rev. H. W. Bowman of the "First-day Adventist" Church. Bro. Clapp was not long in completing arrangements, and the battle commenced the following Monday. It lasted five evenings of two hours each. The question discussed was, Resolved that man in death is unconscious and is incapable of thought without a physical organism; H. W. Bowman affirms, J. C. Clapp denies.

This was the order until the third evening, when the question was reversed and Bro. Clapp took the affirmative. Rev. Bowman is highly educated, and is regarded as a man of exceptional ability. This is his favorite subject, he having made it a life study, and yet he was unable to prove his position, or to disprove the one taken by Bro. Clapp. His assertions went for naught when confronted by the plain evidence of God's word.

Throughout the debate the greatest interest was manifested, the church being filled. Much good will result from the discussion, as it has caused many to think, and a great deal of prejudice has been removed. On the last evening when the discussion had closed, Rev. Bowman gave permission for questions to be asked on the subject that had been debated, saying that he would answer them. As the meetings had been held in the Adventist church, Bro. Clapp was allowed no privilege in answering questions, which was regarded by many as a breach of courtesy at least, on the part of Rev. Bowman. The questions came more rapidly than he anticipated, and were of such a character that he could not answer them to the satisfaction of his questioners. He soon discovered that it was time to dismiss, and so the discussion ended in another glorious victory for truth.

The Saints here are more than ever grounded in the faith, and determined to press on to the mark of the high calling as it is in Christ Jesus. Bro. Clapp preached two excellent sermons in the Saints hall on Sunday following the discussion and left this morning for his field of labor in Oregon, where he is to hold a ten days' discussion with a Seventh-day Adventist, on the Sabbath question, and mortal-soulism. He is an able defender of the word, and the cause of Christ will not suffer in his hands.

Your brother,
JOHN A. LAWN.

HIGBEE, Mo., May 25.

Editors Herald:—We preached the memorial sermon here on yesterday, in the Christian church, which had been kindly proffered for the occasion. All the other churches adjourned their respective sermons and met with us, this being the first memorial service ever held here. It caused no little excitement. The house was packed and many on the outside were looking in at the windows.

Bro. Richards, our "Welsh" chorister, furnished the music, and with a few voices selected from the several choirs; the singing was simply grand. Everything passed off nicely and the Post was well satisfied.

T. W. CHATBURN.

EUCLID, Ark., May 19.

Editors Herald:—This leaves me at home, after three weeks of labor in Polk and Scott Counties. I met with good success; baptized three honest-hearted people; one of them was a member of the Utah Mormon Church. She joined the Brighamites in North Carolina and moved to Colorado, and there she and her husband became disgusted with their evil practice and came to Arkansas. The other two I baptized were members of a new sect styled "Cecilites," one a minister of that faith, and now a priest in the Reorganized Church of Jesus Christ. There have been three called to the priesthood and ordained of late; so the good work moves on in this State—ten baptized in the last few months; prospects good for more soon.

I met with Bro. John W. Kent at Blancett. He did a good work at that place. He baptized three. He is laboring with me for a season. We met with Bro. Graham and family and Sr. Nancy Davis. She said to tell all Saints and friends she was still strong in the faith. All Saints mourned the loss of Bro. Blair and pray some one to be called mighty and strong to take his place.

All Saints desiring my labors this year, please write me at Euclid, Arkansas.

Saints who want homes, why not come to Arkansas? Land is cheap; plenty of public land in this part—average land.

In gospel bonds,
J. W. JACKSON.

KNOX, Ind., May 25.

Editors Herald:—Have been holding services here nightly for past week. The light beams brightly; good interest, large attendance. This morning we repaired to the river, and after a sweet service we buried two persons in the waters of baptism, making ten people baptized this month. Could we do this twelve months out of the year, we could close it with Pentecost—one hundred and twenty souls. Those baptized this morning were middle aged. Ever busy,

S. W. L. SCOTT.

DELOIT, Iowa, May 27.

Editors Herald:—Closed a series of meetings at Arion and Dow City this week. Two baptized at the latter place the 25th.

C. J. HUNT.

RUTLAND, Wis., May 21.

Editors Herald:—Myself and wife and Elder C. H. Burr set up our gospel tent and commenced preaching at this place on Sunday the 17th inst. We have held five meetings. The attendance has been fair for so busy a time. The interest is not as encouraging as we had hoped it would be or as we were led to expect. Still there seems to be some who are seeking after more light and truth, and the number in attendance is increasing.

The young folks are taking hold and helping us in our music and singing, which is a great help to us, and also adds interest to the cause. We are hopeful and desire to do all we can for the spread of the gospel of Christ.

ELI M. WILDERMUTH.

Original Articles.

"CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED?"—AMOS 3: 3.

I FEEL like jotting down some of my thoughts, thinking that perhaps they may benefit my brothers and sisters in the like precious faith. I realize that I have been benefited by reading the experiences of others, and the thoughts and deductions consequent upon such experiences have been, as it were, a mirror before me by which I have discovered some of my own discrepancies, and been enabled by the grace of God to remedy them.

I have been reading some of the experiences of Nephi in the fore part of the Book of Mormon, in the which, through his great faithfulness and diligence in keeping the commandments of the Lord, he was singularly and greatly blessed, in being permitted to behold in heavenly vision many things relating to the purposes of God that should come to pass in the future. He was permitted to behold, first of all, the tree which his father was permitted to see, which represented the love of God, the iron rod—which is the word of God—which by holding, and following the narrow path that ran side by side with it, one would be brought to partake of the fruit of the tree, even the love of God. He was permitted to behold the virgin Mary, the birth of Christ, his baptism by John, his ministry, the multitudes of people who were sick and afflicted with all manner of diseases and with devils and unclean spirits, and who were healed by the power of the Lamb of God, and devils and unclean spirits cast out. He was permitted to see the Son of God extended upon the cross, and slain for the sins of the world; and at the same time,

saw a mist of darkness on the face of the land of promise; and saw lightnings, and heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities, that they were sunk; and I saw many that were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.

These and many other wonderful things were shown him in prophetic vision, some of which have been ful-

filled, some are now fulfilling, and some remain to be fulfilled; even down to the end of time, which were reserved for the Apostle John to write about. After reading the great condescension of the Lord in making known unto Nephi these his purposes, that should transpire in the future, my thoughts ran in this wise, Man does not make a confidant of his fellow man, unless he has proved him to be a worthy repository of his secrets; they must be agreed, and being agreed, according to our text, they can walk together. The word discloses the fact, that the two—the Lord and Nephi—did walk together, for Nephi did faithfully and diligently keep the commandments of the Lord, and by so doing did walk in the paths of righteousness, and the word says:—

He that doeth righteousness is righteous, as he [God] is righteous.—1 John 3: 7.

It does not follow that the Lord would have to come down to Nephi's plane in order to agree with him, in order that they might walk together; but the Lord, being the Author of righteousness, and fallen man being unrighteous, must ascend to the plane upon which God dwells by virtue of the plan that the Author of righteousness has established.

The thought occurred to me that if Nephi could thus walk with his God in the paths of righteousness, and be so greatly blessed, why could not others of the human family so walk and so be blessed? The word of God gives us to understand that,

God is no respecter of persons: but in every nation [how universal!] he that feareth him, and worketh righteousness, is accepted with him.

This was Peter's language, and he came to that conclusion by the revelation of God to him, through the vision he received while upon the house top, and the subsequent action of the Spirit of God upon the Gentile household of Cornelius. Nephi corroborates this statement of Peter's as will be seen in the first Book of Nephi 3: 8, where he says:—

And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision; and also the things which he spake by the power of the Holy Ghost; which power he received by faith on the Son of God; and the Son of God was the Messiah, who should come. I, Nephi, was desirous also, that I might see, and hear, and know of these things, by the

power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men: for he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him; for he that diligently seeketh, shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old; and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

The thoughts contained in these statements of Nephi are, that all who diligently sought the Lord should find him, and they who did so were entitled to the gift of the Holy Ghost; no matter whether they lived in the beginning, middle, or latter part of the world, or any other part; for God is the same yesterday, to-day, and forever, and those who repent of their sins, and come unto the Lord, after receiving the Holy Ghost, and by diligently seeking to the Lord for them, shall have, by the power of the Holy Ghost, the mysteries of God revealed unto them. We here see that both Peter and Nephi agree as to the Lord being no respecter of persons. One says that they that work righteousness are accepted with him; the other says if they repent and come unto God they are accepted with him. If an individual repents and comes unto God, he certainly will work righteousness, and

he that doeth righteousness is righteous, even as he [God] is righteous, and hence they are agreed, and walk together. They are—allowing me the expression—bosom friends, and hence God makes a confidant of him, and reveals his mysteries by the power of the Holy Ghost, in the gift of vision, prophecy, angelic ministration, or in the many ways through the gifts of the Spirit, as enumerated by the Apostle Paul in the twelveth chapter of first Corinthians.

The history of the Bible, all through, from Genesis to Revelation, corroborates the above deductions. If the text is true and applicable to an individual outside of the pale of the church, that if he does not repent of his sins, and work righteousness, he and his God cannot be agreed; therefore cannot walk together, and therefore cannot be on friendly terms. The same is true with an individual

inside of the pale of the church, if he has committed sins unrepented of, he is not working righteousness, is consequently not agreed with God, and he and his God cannot walk together, and hence the comforting influence of the Spirit is withheld, and condemnation ensues.

The same is also true of a branch. If a branch, as a general thing, has allowed itself to indulge in backbiting, evil speaking, slandering, contention, division, etc., there cannot be any agreement between such as do these things and God. They cannot be walking together; hence the Holy Spirit cannot dwell there, (we are not speaking of individual exceptions), and spiritual gifts and blessings cease, and darkness obtains; and if those works of evil are not abolished and the works of righteousness established in the place thereof, spiritual death is the ultimate. Now what is true of an individual is also true of a collection of individuals whether in branch capacity or in the church as a whole. God has said to his people:—

Except ye are one, ye are none of mine.

The reason of this, to the writer's mind, is very apparent, because if God's people are not one, they are divided, and if divided they are not agreed among themselves, and do not walk together; neither are they agreed with God—because walking contrary to his commands—and therefore cannot walk with God while in that divided state, and if division is persisted in, it breeds dissensions, and contentions, and bitterness, and darkness, because God's Spirit cannot dwell where such exist, and spiritual death ensues; for as Jesus has said:—

A house . . . divided against itself, . . . cannot stand.—Mark 3: 25.

I do not mean to be understood, for a moment, that if differences of opinion obtain between the people of God, either in branch business meetings, or in General Conference capacity, in regard to the regulating of the affairs of the church, or its polity, in any particular, they fall under the above condemnation; especially if those differences of opinion are held in amity, in good will, in brotherly love, with a due regard for each others' opinions.

Then if such be the case there is a chance for the Spirit of God to en-

lighten those who are in error, one side, or the other, and possibly both, for it is possible for both to be in error, and then unity of feeling and of action is brought about. But to the writer's mind the great danger of division, with its all concomitant evils, lies, on account of the holding of these differences of opinion, in the indulging of unfriendly feelings one toward another, and allowing these feelings to go unchecked until a feeling of bitterness is engendered, opposition becomes intensified, crimination and recrimination ensues, the breach widens, which if not checked, becomes a gulf which cannot be bridged over and reconciliation is a thing of the past. That such a condition with the church is possible, past history has proven, but I do not believe that it is probable, because God has not revealed the secret to any of his prophets, ancient or modern, that an apostasy of the whole church would take place, after the one which has taken place in this the nineteenth century. Were such a thing to take place, a reestablishment, or reorganization of the church would have to take place, or the prediction of the Savior and others of the prophets would fail, who have declared that a people shall be prepared for the second coming of Christ when he comes to reign on the earth. And in the event of such reorganization, God would have to be the Author, and to fulfill the saying of the Prophet Amos 3: 7:—

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets,

he would have to reveal the event of a reorganization of the church which thing he has not done, and consequently the present church will continue until the Savior comes, although as the Savior has declared to that time:—

The kingdom of heaven will be likened unto ten virgins, five were wise and five were foolish.

May our heavenly Father help and strengthen you and me, reader, and all who desire to serve him faithfully, to do his will in all things, loving the Lord our God with all our heart, might, mind, and strength; and loving our neighbor as ourselves, that we may be agreed with our God and our Savior, and so walk with them and

be permitted to dwell with them eternally, is the prayer of your brother.

E. STAFFORD.

LAMONT, Sept., 23, 1893.

Conference Minutes.

WESTERN WALES.

Convened at Llanely, Saturday, April 4, 1896, at seven p. m.; E. R. Dewsnap president, Lot Bishop secretary pro tem. Reports were read from the following: Elders D. Thomas, D. Lewis, J. Edwards, J. R. Gibbs, E. R. Dewsnap; Priests L. Bishop, E. Williams, J. Morris; Teachers A. Edwards, T. Phillips. Communication from Apostle Caffall read, and also a general report from district president. Branch reports: Llanely 3f, Morryston 20, Pontycaetes 8. Statistical report of Llanely referred back. Report of district treasurer: On hand 11s. 3d. J. R. Gibbs, Bishop's agent, reported: On hand 18s. 9d. Llanely chapel building fund committee reported on hand £1. 13s. 9½d. Audited and found correct. Priesthood association reported. Lot Bishop appointed district secretary. E. R. Dewsnap, J. R. Gibbs, Lot Bishop appointed as committee for the drafting of district rules. E. R. Dewsnap appointed delegate to British Isles mission conference, August, 1896. Decision of elders' court regarding the Pontycaetes case received and adopted. Benjamin Davies, of Morryston branch, suspended from the eldership. General and local church authorities sustained. Two indoor and one outdoor preaching services, two fellowship meetings, and one meeting of the district priesthood association were held. Speakers, D. Thomas, J. H. Edwards, Lot Bishop, J. R. Gibbs, E. R. Dewsnap. An enjoyable time was spent, the Spirit of God being present in all the sessions, and on Monday noon there concluded one of the most spiritual and peaceful conferences held in the Western district for some time. Adjourned to meet at Island Place chapel, Llanely, Saturday, September 5, 1896, for a two days' session.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Decatur district will be held at Hiteman, Iowa, June 18 and 19. Program: Thursday, 7: 30 p. m.: Opening exercises. Address of welcome, James Archibald. Response. Song. Address. Friday, nine a. m., prayer meeting. Ten a. m., business session. At 2: 30 p. m., opening exercises. Primary class drill, Lizzie Williams (twenty minutes). Discussion. Song. Address, subject, Sunday school workers—need and needs, A. M. Chase (ten minutes). Intermediate class work (twenty minutes), F. E. Cochran, followed by discussion. Music. Ten minute address, The Sunday school as a factor in church work, Morgan Lewis. Song. Bible class work (twenty minutes), James Archibald. Discussion. Lesson summary. Song and benediction.

Exercise in the evening will consist of an entertainment given by the Banner of Liberty Sunday school.

All schools in district are expected to send delegates. All will be welcomed.

A. M. CHASE, Pres. of Com.

Miscellaneous Department.

VOICE OF WARNING REVISION.

The committee on revising the Voice of Warning would be pleased to receive suggestions from the brethren who have given the matter consideration, as to the particular parts needing revision, and also to have their attention called to any archæological matter which the brethren may consider suitable for insertion. Any and all suggestions will receive careful consideration, and we earnestly solicit your assistance in this matter. Address either of us at Lamoni, Iowa.

J. R. LAMBERT.

HEMAN C. SMITH.

REUNION NOTICES.

To the Saints and Friends in Minnesota and the Dakotas; Dear Brethren and Sisters:—It is but a few weeks until we are to meet for the reunion, and as we need more money to finish paying for our new tent, will all those who have not sent in their mites do so at once that we may succeed in making a success in getting a truth before the people.

The citizens of Fergus Falls have given us the grounds free of charge and say they are willing to aid us further if we will only give them the truth. Our new tent will only cost us one hundred dollars and freight. This includes everything complete ready to set up and go to work.

Now, dear Saints, don't fail to assist us in securing that which is necessary to accomplish the work that our heavenly Father has committed to our charge. The old tent will be put up for cooking and eating purposes.

All those coming to this reunion should bring their bed ticks and blankets. Straw will be on the ground free of charge. Those wishing to board and sleep at hotels can get board from \$2.00 to \$2.50 per week. There are two railroads coming to this place. Those coming by that kind of conveyance will be met at the depots by some of the committee whom you will recognize by a blue ribbon fastened on the lapel of their coats.

Come one and all and let us have a good time. We have a great work before us, so let us do it cheerfully, and the blessings promised are sure to come to us. I am,

Yours for the truth,

I. N. ROBERTS,

Secretary of Committee.

P. S.—Send all moneys to W. W. Gould, Battle Lake, Minnesota. I. N. R.

CONFERENCE NOTICES.

Conference of the Northern Minnesota district for the summer of 1896 will be held at Fergus Falls, Minnesota, commencing on Saturday, June 20. The conference will be followed by a reunion, lasting over two Sundays.

President Joseph Smith, Bishop E. L. Kelley, and other interesting speakers from abroad are expected to be present. All persons who are interested in the cause of Christ and the preaching of his gospel are cordially invited to attend.

G. L. JONES, Sec.

The Far West conference will convene on June 20 and 21, 1896, with the Pleasant Grove branch. Our church is small, but it is expected to hold the conference in the district tent, near the chapel. We would be pleased to see a good representation from all the branches.

WILLIAM LEWIS, Pres.

CHARLES P. FAUL, Sec.

Conference of the Clinton, Missouri, district will convene at Lowry City, Missouri, June 20, at ten a. m. As the tent season is here, we request that all the "local" members of the district will be on hand and let us know when, where, and how long they can go and help with it, as we want it kept in the field until cold weather. Would also be pleased to see the missionary in charge (Bro. J. R. Lambert) present.

J. B. GOULDSMITH, Pres.

NOTICE.—PROOF OF WILL.

STATE OF IOWA, } ss.
Decatur County, }

District Court, in vacation.

To All Whom It May Concern:—Notice is hereby given, that an instrument in writing purporting to be the last will and testament of William W. Blair, deceased, was this day produced, opened, and read by the undersigned, and that I have fixed Monday, the 31st day of August, 1896, as the day for hearing proof in relation thereto.

Witness my official signature, with the seal of said court hereto affixed, this 12th day of May, 1896.

J. N. GATES,

Clerk District Court.

20may3t

BORN.

WILSON.—Near Lamoni, Iowa, December 17, 1895, to Bro. Christian and Sr. Caroline Wilson, a daughter, named Ella Margaret, and blessed May 24, 1896, by Elders Robert M. Elvin and Thomas France.

TANNER.—To Mr. Benjamin and Mrs. Lena Tanner, April 19, 1896, a girl, named Maggie. Blessed May 24, 1896, by Elders J. A. Tanner and J. T. Williams. May peace attend its way.

BARTLETT.—Fredrick Herbert, son of Herbert D. and Ella C. Bartlett; born May 18, 1896, at Denver, Colorado; blessed by Elders A. H. Smith and J. W. Gillen, May 23, 1896.

LOVELL.—To Bro. John and Sr. Mary Lovell, near Davis City, Iowa, April 16, 1896, a son, and named Charles Edward. Blessed May 17, 1896, at Greenville, by Elders H. N. Snively and Joseph Boswell.

DUNN.—To Bro. John and Sr. Henrietta Dunn, a son, February 12, 1896, and under the name of Heman Louis, was blessed at the church in St. Joseph, Missouri, May 17, 1896, by Elders J. M. Terry and William Lawrensen. May he like the "Heman" before him, become a staunch and wise defender of the truth.

DIED.

CHUTE.—At Kimball, Ontario, March 6, 1896, Bro. Oliver Chute. He was born in Nova Scotia, April 26, 1819. He leaves his companion, three daughters, and two sons to mourn. Three sons and two daughters had gone on before. Sermon by Elder Samuel Brown to a large congregation.

STUART.—At Santa Cruz, California, April 16, 1896, Sr. Margarette A. Stuart, sister of Elder Joseph C. Clapp. She was born at Nauvoo, Illinois, May 28, 1845; baptized into the Reorganized Church by Elder A. H. Smith in January, 1865. Sister Stuart had been for some years burdened with great surplus of flesh until she became bedfast with a disease the doctors said was incurable; said she could never be well nor stand upon her feet. But by the blessing of God she was raised up in a miraculous manner, and in a few months her flesh was reduced fully 150 pounds, and she was really well of the disease that had brought her to the gates of death. She was up and about the house and had done considerable household work the day she was taken home. At the time she was taken with the smothering spell that proved fatal she was reading the Book of Mormon on the subject of the resurrection. She leaves a most faithful husband, who had patiently and faithfully cared for the dear one for months and years, also a large family of children, to mourn. Sister Stuart always bore a strong and faithful testimony to the work of the Lord, and we feel that while we shall "weep to miss her," still her rest is glorious, and we expect, if we are faithful, to meet her when he comes to make up his jewels.

FLETCHER.—Sr. Mary, wife of Bro. Adam Fletcher, was born at Merthyr Tydvil, South Wales, February 4, 1847, and with her parents, Bro. and Sr. Rees, came to America in 1858. United in wedlock with A. Fletcher, January 28, 1865. During their marriage period of thirty-one years she became the mother of nine children and one adopted child. Two of the number having preceded her in death, husband, seven children, the adopted one, an aged mother, and two sisters mourn. She united with the church at Kewanee, Illinois, February 11, 1865; baptized by her uncle, John D. Jones. Died at Ladd, Illinois, May 8, 1896. She suffered much. Was not a frequent church attendant, but always firm in the faith she had espoused, liberal in her life favors to those around her who were not as well blessed with such. Her remains were conveyed from Ladd by rail to Kewanee to her daughter's, Mrs. Bentham, Monday, the 11th, and on the 12th conducted to the Saints' church at two p. m., where Elder John Chisnall delivered the farewell address, then to the Pleasant View cemetery.

In paradise a welcomed guest,
With those that know and love the best,
While here we lay, in tears, away
In mother earth in peace to rest
Thy mortal clay, until that day,
Ending of the gospel story,
When Christ the mighty, good, and wise,
Will it, like his, immortalize,
Exempt from every saddening pain,
For thy own occupance again!
With him a thousand years to reign
In his celestial glory.

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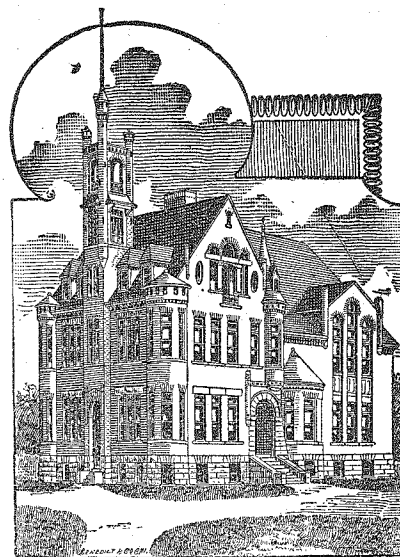
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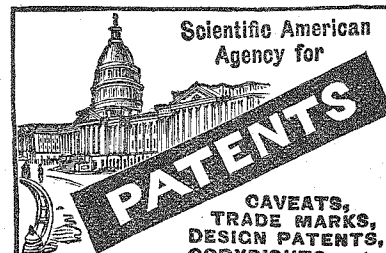
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 43.

Lamoni, Iowa, June 10, 1896.

No. 24.

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STRIKING DECLARATIONS ON THE PAPAL CLAIMS.

THE opening of the Church Congress at Norwich yesterday was signalled by two important declarations by the Archbishop of York and the Bishop of Norwich on the question of Papal reunion. Before either pronouncement was made there were two or three interesting prefatory incidents. There was, for instance, the official welcome from the Mayor, Sir Peter Eade; and then there was a cordial greeting from the Nonconformists. This latter greeting—which, by the way, was acknowledged by the Archbishop of York—contained more than one interesting statement. While acknowledging all that had been done by the church, they did not desire (they said) to minimize the great and serious differences which separated them. Unity could never be secured at the expense of truth, and they were well aware that there was a large and powerful section of churchmen who held, both conscientiously and tenaciously, the doctrine of apostolic succession, which made it impossible for them to recognize the validity of ministerial orders which had not been conferred by episcopal ordination. While not desiring in a spurious and unwise charity to deny these differences, they had no

wish to magnify them. They believed all the great articles of the Christian faith, and could rehearse with church men the ancient Apostles' Creed. They used many of the same hymns; they appreciated to the full the overtures at the Lambeth Conference; and, whether or not reunion could come, they had much in common. The character of the archbishop's sermon can be indicated in one or two sentences. Churchmen deplored, he said, as much as the Pope the divided state of Christendom, but it was hopeless for the Papacy to ask for absolute submission of the people of England as a condition of reunion. The Bishop of Norwich was in his presidential address to the congress equally definite. Here is one of the most crucial passages from the address:—

"There is no reason, I apprehend, to believe that Romanism is making, or is likely to make, any appreciable progress among our fellow countrymen. We have our principles, and from them we have not the least intention of deviating. There is no question at present of union, or, indeed, of any practical approximation towards union. It may also be said that it is eminently unreal of the Pope to speak of unity while his emissaries, the Anglo-Roman party in England, are with unexampled eagerness endeavoring to entice away our people from our fold and speak of our church in tones of arrogance and bitterness which grieve and repel us, tones in which, truth to tell, we fail to recognize the Spirit of the divine Master. The fact remains that the Pope of Rome, the head of the most numerous section of Christians in the world, has invited us in a letter, to all of whose statements indeed we cannot assent, but of a truly Christian tone, to appreciate the blessings of unity, and to unite with him in prayer that in his own good time God would give us all that blessed oneness in the faith which all Christians must desire. To us on every ground such a request is and must be congenial. There is no need for us to compose a prayer to meet the request of the Roman Pontiff. We

pray, and always have prayed daily in our Liturgy, that 'the Catholic Church may be so guided and governed by God's good Spirit that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life,' and I suppose that most of us in our private devotions pray daily for the unity of all Christians in the truth. Moreover, we have excommunicated neither the East nor the West. But, as I say, this invitation (which no one could imagine being sent by a Pope of the Hildebrandine period to those who have deliberately rejected his authority) is a Christian one, which every Christian community must be glad to receive. It is, moreover, a touching one, proceeding from an aged prelate whose course is almost run. Coming from one occupying so great, so unique a position in the Christian world, a man of a kindly, gentle spirit and saintly life, we are disposed to give his message a sympathetic and kindly welcome. This we do, unmoved by the inadmissible, nay, preposterous, claims that have been put forward on his behalf, claims which the history of the past rejects, and, in the future, are assuredly doomed to disappointment. Looking to the tendency of men's minds throughout the world, the drift of human thought, the rising intellectual and moral forces which influence the world of men, and appear likely to influence them increasingly in time to come, the growth and prevalence of principles inconsistent with the Papal system, the fact that the great rising nations of the world have not only rejected the Papal rule, but appear to owe their preëminence to the fact that they are under the influence of a spirit incompatible with its spirit, the notion that the Christian world will ever pass under the domination of the Roman Pontiff seems to us inconceivable—nothing but the baseless dream of the religious partisan."—*London Leader*.

Never forget that if you are faithful in a few things you may be ruler over many.

SPREAD OF RUSSIA'S POWER.

THE spectacular and almost stupendous display that is impressing on the minds of the Russians the absolute sovereignty of their Czar is serving also to emphasize more clearly to the rest of the world the unique position Russia holds among the nations. The domain of this mighty monarch is in fact one of the grand divisions of the world, not to be measured by standards that are applied to any of the others. It includes more than one-seventh of the land surface of the earth, and in geographical conformation should properly be embraced in a separate continent, distinct from Europe and Asia. It has a unity apart from either, and can be best comprehended by such a partition.

In addition to this Russian territory the Czar has a mortgage on China to the great wall. He opened a letter of credit for the Chinese after the war with Japan, and it is only a question of time when, through the pressure of these financial obligations, he will be able to absorb all the territory north of the great wall and dictate the policy south of it. The trans-Siberian railroad will provide for the trade of this vast region as fast as it may develop. The methods employed for absorbing Turkey form a part of recent history. He appears to have an absolute protectorate over the land of the Sultan, and that unspeakable creature has shown he acts as the Czar dictates. The inevitable consequence of this alliance will be that the Czar will go down also into Persia, and will not be satisfied until he has actually absorbed Persia and Turkey. This would bring him close to the mountains separating Persia and India, presenting to him the most difficult problem of conquest of all. Whether he attacks India will depend upon future revelations of resources and interests, but no one doubts his desire to subjugate that land of promise. His most notable achievement has been to hypnotize France, making an alliance with this most radical of republics. When he has fairly established his influence in France, gripped Turkey and Persia, annexed China north of the wall, controlled the policy south, and paralyzed Japan he will rise to the stature of Alexander. He has managed, where Napoleon failed, to force Russia into an alliance with France, and he has a

firmer clutch on France than France sought to get on Russia. It is not impossible that he may yet smash Germany and Austria unless they get an English alliance and when his resources in men and money are considered no one could hope to define limits to his schemes of future conquest.

Much of this diplomatic progress has been made possible by the era of peace within the confines of the empire. The spirit of revolution and anarchy has not asserted itself since Nicholas ascended the throne, and the ruler and his advisers have had opportunity to devote themselves to the external interests of the empire. Now that the integrity of the widely differing elements that comprise the 120 millions of subjects is being further cemented by this coronation splendor, renewed activities looking to the martial glory of Russia are not improbable.

A BUSINESS CALCULATION.

There are young men whose life is going out inch by inch from cigarettes. Now, do you not think it would be well to listen to the testimony of a merchant of New York, who said this: "In early life I smoked six cigars a day at six and a-half cents each. They averaged that. I thought to myself one day, I'll just put aside all I would consume in cigars and all I would consume if I keep on in the habit, and I'll see what it will come to by compound interest." And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money came into requisition, and I found it amounted to a sufficient sum to purchase the place, and it is mine." Now, boys, you take your choice. Smoking without a home, or a home without smoking, this is common sense as well as religion.

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

Book of Mormon, page 116.

Vol. 43.

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No. 24.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 10, 1896.

COLLEGE.

At the risk of being guilty of repetition, we again call attention to the college. The work on the building is progressing well, and, if nothing occurs to prevent, the building will be ready to occupy for the fall term of school.

Inquiry for lots is being made by several, and there is still room for others. It must be understood that there is no speculation in either the college, or in the sale of lots; none was intended, neither is there any opportunity for it had there been intention. The church saw fit to declare that the times and the conditions of the church demanded, and were favorable to such an enterprise. The committee set about the work in good faith, devised what appeared to them the best means to accomplish the work intrusted to them; the citizens of Lamoni, irrespective of church relationship, subscribed liberally, in consideration of the shortness of crops and consequent poor business resulting, and it is now incumbent on all who can to put to their might and help to complete the work.

We do not plead for this college because we deem it essential to educate men for the Lord's ministry. The very principle of our faith that the Lord himself calls the laborers whom he may select and command, precludes the idea of educating men for the ministry. God may or may not choose an educated man, for a specific work. Paul said that "not many wise, not many noble" ones were chosen; but the term "not many" suggests that there were some "wise" and some "noble"; though they may have been few. One thing is certain, that is, that though God may have chosen the "weak things, yea the foolish things," to bring to naught the wisdom of the

wise; the wisdom and the foolishness written of were the wisdom and the foolishness of this world, not the wisdom, or the seeming foolishness of God.

One of the leading gifts, if not the leading one, is wisdom; second, knowledge; third, faith. Luke, the historian, was an educated man; so was Paul. The most intelligent of the Gospels, for its historical accuracy is that of Luke. The most comprehensive dissertations on the gospel found in the New Testament, are those of Paul. There is no evidence that John, the beloved, was what would now be called an illiterate, or unlearned man; he was of a poetic temperament, mild and pleasant in disposition.

Joseph Smith was an unlearned, uneducated man, at the beginning of his work; but the Lord sent to his aid men of letters and learning, upon whom the literary work of the church was placed.

From all this we draw the conclusion that while there is no intention to attempt to educate a ministry, for the reason that we cannot by so doing indicate to the Lord whom he should choose; it is becoming in us to "seek learning and instruction," "by the spirit of wisdom and revelation;" from "all good books;" a knowledge of countries, their people, language, history, the things in the air, water, earth, that the man of God may be thoroughly furnished unto every good work.

Let us build, as if for time and eternity, characters of men and women of usefulness to their race, if none of them are ever called to act as his ministers or not. Help the college.

QUESTIONS AND ANSWERS.

THE TEN VIRGINS.

In the *Herald* of February 5, 1896, is an article on the subject of "the second coming of Christ," by Bro. W. W. Blair, in which he treats on the foolish and wise virgins. I became much interested and think it very good and the correct interpretation. There is one question in reference to it which I wish you would please answer

through the columns of the *Herald*. In the fifth verse of the twenty-fifth chapter of Matthew are these words: "While the bridegroom tarried, they all slumbered and slept," meaning both the wise and the foolish.

Ques.—How can they be accounted as wise if they are asleep as well as the foolish when the last cry is given?

Ans.—According to the reading of the occurrence, the wisdom, or foolishness of the party is not shown by their sleeping, as sleep is as natural to the wise as to the foolish and as necessary. The wisdom of those called the wise was found in the fact that they had made their lamps ready, for they were trimmed and burning, and there was oil in the vessels to replenish the lamps when needful. But the foolishness of those called foolish was shown to be for the reason that before sleeping they had not only not trimmed their lamps, nor provided oil in their vessels. There was no great impropriety in the fact of the virgins sleeping, but when the cry was made the wise were ready, the foolish were not. Sleep is a necessity to both wise and foolish; and the narrative points to the idea that there was an uncertainty as to the time of the coming of the bridegroom, the delay, or tarrying not being accounted for. During this uncertainty the usual hour of sleep taking came and the whole band fell asleep. When the cry, The Bridegroom cometh, startled the sleeping virgins to wakefulness, the lamps of the wise were furnished, the lamps of the foolish were not.

Q.—What does this sleeping mean?

A.—It means the having the attention of those looking for the coming of the Lord, so engrossed with those affairs of the life of the flesh that they are in a sense careless as to the time of that coming. The wise make such needful preparation as is practicable for them to do, and go right along waiting in their dulled condition, ready to rouse when the cry comes; "Go ye out meet him."

The foolish are also waiting, believing in his coming, but make no preparations to be ready.

The injunction, "Watch therefore;

for you know neither the day nor the hour wherein the Son of man cometh," points to time preceding his coming; and the whole parable is a direct warning to all to make all the preparation that can be made consistently with the conditions surrounding each, to be ready for that coming.

It seems to us so plain that such was the intention of the Savior, that we wonder how anyone can stop to think it possible that there is any hidden or mysterious meaning to be sought for, in order to understand the parable. The methods employed by the wise virgins to trim their lamps, filled with oil and burning, with a supply of oil in the vessels to replenish the lamps when the lights burned dim, or the oil in the lamps burned low, it seems to us to indicate that all the things which watchful disciples can do, in the proper use of the things of this world, their time and talents, should be done; so that when the time comes, that the cry is made, "Lo the Bridegroom cometh," the whole body of believers, wise and foolish, being roused by the cry the wise will at once rise with a welcoming cry, for they are ready and will proceed with him into the city, or to the feast. The foolish will of course not be ready, and while busily trying to refurnish their gone out lights the guests will enter in and the door be closed. Wonderful lesson; let us profit by it.

MELCHISEDIC PRIESTHOOD.

We are asked how many times has the Melchisedic priesthood been on the earth? How many the Aaronic?

To this, all the answer we can make at the present is that we have not the data at command to determine.

It is evident, however, that the Melchisedic priesthood, or the priesthood of the order of the Son of God, has been upon the earth as often as there has been a work being done on the earth for the benefit of man, requiring the ministration of angels, revelation, and the administration of spiritual ordinances.

If from Adam to Moses, from Moses to Christ, and from Christ to the angel's message in these last times, we have three times at least. The second, of course, includes the period from the call of John the Baptist to the final departure into the wilderness

of the church on the eastern continent, and the work of Christ on the western. The work done evidently required the priesthood to which belonged the receiving of revelations, the ministrations of the Spirit, and the giving the knowledge that Jesus was the Christ.

We are inclined to believe that the right to the priesthood continued with man all through the ages, but that the privilege to act in the name of Christ being dependent on a call from the Master was not granted through long periods of time, for reasons known to God and Christ. During these periods the priesthood was "hid with Christ in God."

It would seem that the Aaronic priesthood had continued in much the same sense and it is possible in a much more connected way; inasmuch as the language of the revelation on priesthood conveys the idea that there may be literal descendants of Aaron found, entitled for that reason to act in the office of the Bishopric. The passing of the church into the wilderness may have lost this priesthood as well as the other, and its restoration in the last times by the ministration of John the Baptist, restores the line of right to act. The ordination being under the direction of Peter, James, and John, would indicate that the intention was to restore both at the same time, the one presiding and directing the other.

There has been a work more or less enlightening in regard to the things of the kingdom, or the church, going on from age to age. What degree of authority to act the men through whom these enlightening processes were carried on held, is a matter for conjecture, from inferential evidences. That there was much of the leading of the Spirit of truth with many of them, no one need fear to admit. It was necessary to the oncoming of the work, the "strange" work of the last days; and it is fitting to believe that the Lord, in some way more or less direct, attended the work done. That he shaped the political affairs of the world in such way as to facilitate the great spiritual work and make it possible, is equally sure. Hence, whether the two priesthoods were at all times coexistent and coordinate on the earth, or the one existed without the other at different times; and

which was continuous and which recurrent, if either; and how many times either has been committed and retaken from the earth, is a matter of knowledge, possibly worth seeking after, but quite likely to be kept to be revealed to the people of God when it should be needful for them to know it for purposes in keeping with the design of God in the coming forth of the work of the last days.

BRO. JOHN SCOTT'S so long connection with the Herald office, in charge of the type-setting and printing departments, closed June 1. Bro. Scott came to the office in Plano, when there was but a small plant, and in the course of twenty-seven years of service has done all sorts of work that the exigencies called for; he being by nature and acquired ability an accomplished printer, qualified for the place he held. During the entire time of his service the present editor has been in the editorial charge, part of the time with others, most of the time alone, and for that entire period has had the closest of business relations with Bro. Scott, and there has always been the warmest personal regard and most satisfactory business relations between the editor and the superintendent. Not a break in those relations ever occurred, and it is with keen regret that we see our long-trying and faithful co-worker depart from the office.

We can and do most cheerfully and cordially commend our departing foreman, as capable and worthy, and qualified for the duties of the printer's profession.

Bro. Scott was also Church Librarian, and as such had charge of the Library located at the Herald Office, where he has filled the office of librarian satisfactorily. Upon leaving the office, he deemed it best to resign the office of librarian, thinking that some one who could be more at the office than he had better be in charge. His resignation was lodged with President Joseph Smith, for conference action. In the meantime the duties of librarian will be provided for by the Presidency. Donations of books, pamphlets, papers, etc., may be sent to Frederick M. Smith, Lamoni, acting church historian, who will receipt for and notice them.

DEATH OF NOTED PERSONS.

THE Chicago *Tribune* for Sunday, May 31, contains the notice of the death of Miss Kate Field, for many years now, one of the most noted of American women. Miss Field died at Honolulu, May 19, of pneumonia. Of her the *Tribune* says:—

With the death of Miss Field ends the career of perhaps the most unique woman the present century has produced. She was born in St. Louis of well-to-do parents fifty odd years ago, but left home at an early age to fit herself for her life work.

When a child Miss Field became a protégé of Walter Savage Landor, who gave her lessons in Latin and at his death left her a valuable portfolio of drawings which Miss Field had in her possession up to a year ago. As she gave promise of a great future Miss Field was at an early age sent to Boston to complete her education. From there she went to Florence, Italy, where she perfected herself in music and modern languages and became an intimate friend of George Eliot. She studied music under Garcia and under William Shakespeare, the noted English tenor, and at one time decided upon a stage career.

In fact, she was on the stage for a time, appearing as an actress at Booth's Theater in New York, where she won praise. After a short season on the stage she forsook it for the editorial chair and the lecture platform.

In Miss Field art had one of its most able champions. She was the leading spirit of the National Art Association.

Kate Field's Washington was a paper characteristic of its owner, and when it suspended publication in 1895, it marked the failing health in the woman who dared to brave Congress and direct that body's attention to matters which had until then been kept in the dark.

Miss Field was well known by all writers of prominence, and one of them, in writing of her some years ago, said:—

"When one speaks of unique women one thinks instinctively of Kate Field, who is without doubt one of the most picturesque characters of the day. There is scarcely anything this lady has not turned her hand to—the stage, the shop, the lecture platform the writing desk, and now the editor's chair. She understands politics much better than most men; she proved more of a power against Mormonism than all the laws enacted against this hideous stain upon our government. She was a splendid drummer for the California wine companies, and I am sure she could conduct a post-mortem or preach from any text quite as well as the average doctor of medicine or divinity."

Among her published works which have attracted the most attention are "Planchette's Diary," "Adalaide Ristori," "Mad on Purpose," "Pen Photographs from Charles Dickens' Readings," "Hap-Hazard," "Ten Days in Spain," and "History of Bell's Telephone."

Miss Field a few years ago, made a special study of the religious phenome-

non known as "Mormonism," in the journalistic world, and wrote voluminously on the subject. While engaged in gathering materials for her work in Missouri, the editor in company with Brn. W. W. Blair, A. H. Smith, M. H. Forscutt, Stephen Maloney, and J. W. Brackenbury met her at Independence, Missouri, and had quite an interview with her on her then forthcoming articles. In that interview she promised to do the Reorganized Church justice on several points; but this promise was either forgotten, or a pressure brought to bear upon her to cause her to neglect to keep it. At all events she failed to keep it in the spirit of it. However she may have seen the affair in different light afterwards.

The other noted person was M. M. Pomeroy, commonly called "Brick" Pomeroy. He was a noted politician, and newspaper man, gaining his first great notoriety as the publisher of the *La Crosse Democrat*. He died in Brooklyn, New York, May 30, aged sixty-three.

One of the only two public political speeches the editor ever made was made in Dixon's Hall, Plano, Illinois, in review of a lecture by Mr. Pomeroy on the money question, then as now agitating the public mind. So pass the players on life's stage.

QUEEN VICTORIA, reigning sovereign of the British Empire, was born May 24, 1819, and is now in the seventy-ninth year of her age. She ascended the throne in 1838, in her eighteenth year; and in her long and prosperous reign has compassed one of the most remarkable periods of the world's history. Our exchange says:—

SINCE A. D. 1819.

Born in 1819, her majesty has, of course, passed the period allowed by the psalmist as the average for earthly enjoyments and sorrows. The world into which she was born was troublous; memories of Waterloo were still fresh; Napoleon Bonaparte was still alive, and a prisoner; capital punishment was awarded for almost any offense; the wager of battle was still unrepealed; riots prevailed all over the country; Lord Edward Fitzgerald was under attainder; Sir Charles Wolseley was indicted in Chester; John Cam Hobhouse was committed to Newgate by speaker's warrant for a pamphlet disparaging the house of commons; the Earl of Fitzwilliam was dismissed from the lord lieutenancy of the West Riding; booksellers were imprisoned for selling Paine's "Age of Reason;" the country

was ringing with the news of the Peterloo massacre, when the yeomanry fired upon the mob, and Henry Hunt, the chairman of the meeting, coming up to London for his trial, received an ovation.

Such was the stormy political world into which the royal infant came. It is edifying, though purposeless, to compare it with that of to-day. The task of so doing can be accomplished by anybody, and shall not, at least, be attempted by me.—*Gentleman's Magazine*.

During her first years as a monarch her government was much disturbed by troublesome questions, among them a rebellion in Canada, the anti-corn law league, the chartist agitation, the Jamaica question, disturbed condition in Irish national affairs, and a war with China. Lord Melbourne was Prime Minister when she was crowned. She has survived the ministry of Lord Melbourne who resigned in 1841; Sir Robert Peel, who remained in office till 1846; Lord John Russell, 1846-52; Lord Derby through 1852; Lord Aberdeen; succeeded by Lord Palmerston; Lord Derby again, in 1859, when Palmerston was reinstated; Palmerston died in 1865; and Lord Derby was again Prime Minister; Lord Derby resigned in 1858; and Disraeli, the Jew, succeeded him till 1868, when Mr. W. E. Gladstone, the Grand Old Man; then Disraeli again; and again Gladstone, and now Lord Salisbury. During the different terms of the office of these men, the Queen has been steadily the reigning officer of the great nation that claims her as sovereign; what an eventful life! It is the longest reign of the sovereigns of empire, lasting fifty-eight years.

TWO ITEMS.

THE two items that follow are from special correspondence to the *New York Journal* and are presented to the *Herald* readers for what they may be worth and as significant indications; the first, if true, of liberal tendencies in the present Czar that apparently give promise of a more liberal Russian policy toward the Jews in the great empire of the North.

The second item indicates the sullen hostility of the Hungarians toward the present Austrian imperial rule, and furnishes one of the reasons why the rule of the present sovereign is unpopular. The existence of antipathy against a foreign ruler tends to strengthen the growth of democratic tendencies

that give promise of ultimate success in establishing popular representative systems of government throughout the world. It is not difficult to forecast the political future in this respect and to discern the growing strength of a sentiment that at no distant day will, without doubt, become so generally popular throughout the world as to render a continuation of monarchical systems of government simply impossible.

LONDON, June 5.—Much interest has been created in Jewish circles here by the honors and decorations bestowed by the Czar on Rabbis in connection with the coronation, and especially the unusual consideration shown to Jewish susceptibilities. For instance, in cases where a gold cross is worn as a sign of an order, and that order has been conferred on Jews, a special gold medal has been made for the Rabbis. It is believed that these various marks of consideration indicate an era of greater tolerance of liberty to the Jews in Russia.

BERLIN, June 5.—The royal regalia was exhibited in Buda Pest streets to-day as a feature of the Hungarian millennial celebration with great pomp and circumstance, but little enthusiasm was displayed by the crowds. The populace cheered the Magyar nobles and the burgomasters, who headed the procession, but was suddenly silent when the Emperor drove by later on.

"WORK OF TORNADOES IN THE PAST."

We have endeavored heretofore to furnish the brethren such statistical items as would prove helpful to them in discussing the signs of the times and other subjects of interest and profit to the general work. If some of our readers have already read the items presented they will perhaps consider that many do not have access to the daily papers, and are therefore not so well equipped with information in some lines as others. The article given below omits mention of many destructive storms that have not been recorded in the annals of the *Tribune*. It will be noticed that the list only claims to be a partial one.

Wednesday's tornado [the one that struck St. Louis and other points] was probably the most destructive that has ever swept through the territory of the United States since the settlement of the country. Some of the past storms of this character have, however, been very destructive both to life and property. In the long list on record the following of recent occurrence deserve recalling:—

1873, May 22. A tornado passed over several towns in Iowa and Illinois, doing great damage to property, though comparatively few lives were lost. In the storm a school-

house weighing 30,000 pounds and occupied by the teachers and pupils was lifted from its foundation and carried a distance of thirty feet, but was not overturned.

1877, June. Nearly a score of lives were lost and \$100,000 damage done by a tornado which struck Mount Carmel, Illinois.

1878, June. A tornado struck Richmond, Mo., and 100 persons were killed and injured.

1878, Aug. 9. A tornado which swept away a portion of the town of Wallingford, Connecticut, was very destructive. According to the reports of United States signal officers thirty persons lost their lives and seventy others were more or less injured, fifty-five houses and barns were completely or partially demolished, and the money loss was estimated at \$250,000.

1880, April 18. Destructive tornadoes visited Missouri, Illinois, and Wisconsin, doing great damage. At Marshfield, Missouri, about 100 lives were lost, property worth \$400,000 destroyed, and 150 families left homeless and penniless.

1881, July 15. New Ulm, Minnesota, was swept by a tornado with terrible effect. There were four great spouts pointing towards the earth, and moving along in a swiftly revolving course in a path a mile and a half wide. The town, which contained 3,000 inhabitants, was wrecked.

1885, August 4. A tornado swept up the Delaware between three and four o'clock in the afternoon, passing through "The Neck" of Philadelphia, crossing the Delaware, and sweeping through Camden, and then recrossing to the upper portion of New York City. The destruction of property was considerable, especially in Camden, and seven lives were lost.

1888, February 19. A tornado struck Mount Vernon, Illinois, destroying 300 buildings, burying many persons under falling walls, and involving a loss of thirty-seven lives, while twice that number were seriously injured.

1889, January 9. A tornado struck Reading, Pennsylvania, demolishing and damaging buildings. By the fall of a silk mill twenty-four persons were killed and ninety-eight injured.

1890. Louisville, Kentucky, was visited by a tornado which plowed a pathway through solid blocks of buildings. Over 100 lives were lost. The property damage footed up into millions.—*Chicago Tribune, May 29.*

MAILING RULES FOR GOSPEL QUARTERLIES.

THE following rules have been agreed upon to govern the filling of all orders for *Gospel Quarterlies*. Subscribers will please take notice and conform to them hereafter that business transactions with the Herald Office may be facilitated:—

1. Yearly subscriptions are the lowest in price and are the only ones placed on the regular mailing list.

2. Single orders, for each issue of the *Quarterly*, are placed on the order

book. They must be renewed every three months, regularly, for each issue. Single orders cannot be filled at yearly rates. (See prices on *Quarterlies*.)

3. Schools ordering by the year should be particular to avoid duplicating orders, when new officers (who order for them) are elected. Old addresses should be *changed*, or subscriptions renewed, as may be necessary.

4. Yearly subscriptions are dropped when one year overdue, unless arrangements are made with the Superintendent of the General Association to continue longer, and his indorsement received.

5. Schools unable to purchase *Quarterlies* may be supplied free by order of the Superintendent. Schools are expected to purchase their supplies, however, when at all possible.

6. Sample copies free; back numbers at regular rates if on hand.

7. Orders should be in thirty days before date of issue, to insure promptness, and that the required number be published.

8. Order through branch book agents when possible, to facilitate business at the Herald Office.

EXTRACTS FROM LETTERS.

A RECENT letter to the Corresponding Editor from Dr. W. H. Cain, of Salt Lake City, relates that about four months ago he was baptized and ordained at San Diego, California, by elders from Utah. He says:—

I was impressed to come to Zion (so-called) feeling I could then enter into the fullness of light and knowledge most rapidly and truly. I have been here since the 27th of March. I have found a great lack of that spiritual instruction and influence expected and went over to the Wednesday evening meeting week before last to see the Josephites. Had a good enjoyment and felt the Spirit of God was there. With this acquaintance I commenced to study of the claims and differences, and a file of the *Saints' Advocate* has been my main reading ever since. I shall doubtless apply for admission to your fellowship in the Lord. I will see your brother when he comes, and I would with joy make all things worldly secondary to proclaiming the gospel of the kingdom.

Dr. Cain is a graduate of college, and of Princeton Theological Seminary. He has formerly been a prominent minister and Sunday school worker in the Presbyterian Church. We gladly welcome Bro. Cain and

sincerely hope and pray that in our fellowship he may find that spiritual comfort and grace which will result pleasantly and profitably both to himself and the body. We are especially rejoiced to hear that the little band of worshipers at Mission Chapel are so enjoying the Divine Spirit that the weary stranger coming into their midst may find spiritual rest and comfort, and may feel that God is there. May the good work go on.

Of the work in Chicago and vicinity Bro. William Strange wrote from that city under date of June 2, as follows:—

Prospects here are good; we are hopeful of increase in membership. We do not believe our prayers for the onward progress of the Master's cause all stayed below the ceiling, but on the contrary, have been assured by divine manifestation that they have gone above it. Since Bro. Pitt and I organized the branch at West Pullman four have been baptized, whom I was called upon to confirm a week ago, and at the same service blessed three children. One of the confirmed ones will, if faithful, be a shepherd in Israel, if our convictions are not faulty. A small place (Hegewisch by name) about six miles from Pullman is calling for the gospel; and so our hope intensifies.

Bro. I. N. White wrote from Kingston, Missouri, June 2, of his late discussion, also of another that is to follow. We are pleased to learn of the success of the ministry in the field of conflict:—

I am at Kingston this morning. Just closed my debate with the Rev. J. H. Carter, last night. Seemingly our victory for the truth was all that we could ask for. Were it not for the prejudice of the people, it looks like we would sweep the world. But O, how few that care for their souls' salvation! It takes lots of nerve and patience to hold debates. This man was scurrulous and clung closely to the old tales that have been told against Joseph Smith, the Book of Mormon, and our work in general. Even when Campbellism was on examination Joseph Smith and the Book of Mormon came in for a tirade of abuse. But God be thanked, I was here to take care of our side of the question. They are puzzled to know how readily we are able to meet them and so completely defeat them at every corner and angle. I will leave for home to-day and attend our quarterly conference at Independence, the 6th and 7th, and then arrange my mission affairs so as to be at Benton, Illinois, to commence a debate with the Rev. M. Boles (Christian) on the 22d. I learn that Mr. Boles left the bar for the evangelistic field, and that I will have Illinois' best to meet. The debate will be renewed at Parrish and till towards the middle of July.

Bro. J. J. Cornish, Whittemore, Michigan, June 2:—

Seven have been baptized and added to the branch at this place, and interest is fair. Bro. David Smith and I are laboring together for a few days.

Bro. H. O. Smith, writing to Bro. Heman C., from Lincoln, Nebraska, June 2, says:—

As you see by the heading of this I am on my way West. I will, if I have good luck, reach Salt Lake City Thursday at noon. I baptized eleven more since leaving home; three at Inman and eight at Clearwater, making twenty-three all told in that mission this spring; and many more could be brought in by judicious labor. I see by Bro. Gillen's letter to Bro. Rudd that the ninety-ninth parallel is the dividing line between his field and Bro. A. H. Smith's; so all the work done by me would be in the latter's field, as the line runs about twenty-five or thirty miles west of Inman, the farthest point west reached by me. I will make formal report of my labors there to Bro. Smith, unless directed otherwise, the 1st of July. My name has gone up and down the Elkhorn River as rather a dangerous man among the Methodist flocks; the M. E. pastor at Inman having written to the various pastors in the valley that I had taken some of the finest of his flock; so I learned in Norfolk yesterday.

All the news we have from the Williams-Braden discussion is contained in the following brief word from Bro. H. N. Hansen, dated Fontanelle, Iowa, June 6:—

First proposition closed last night. Bro. Williams fully maintained our claim as being identical with the Bible. Braden only answered with ridicule and insults, as is his manner.

EDITORIAL ITEMS.

By letter from Bro. George W. Hull, Fayette City, Pennsylvania, we learn that Bro. G. T. Griffiths had been in the neighborhood and had baptized a number formerly of those who were organized under the lead of William Bickerton, and had organized a branch; Bro. Hull thought it likely that others of those old-time Saints would accept the faith. Bro. D. L. Shinn was to follow up the effort made by Bro. Griffiths; it will meet success.

President Joseph Smith went to Auburn, Iowa, Friday, June 5, to dedicate a new chapel built by the Saints at that point.

Iowa, Minnesota, Indiana, Kansas, and Missouri points report heavy damages from cloudbursts and windstorms on the 5th inst. Thousands of acres of growing crops were inundated in some sections.

Our neighboring town of Bethany, Missouri, now has a mineral springs

health resort, a hotel, and a sanitarium. It is called the Heilbron Springs. It is thirty miles by rail from Lamoni, about the same by wagon road. D. J. Heaston is president; G. W. Wanamaker, secretary of the company. We wish them success.

Bro. J. B. Tinker, Marietta, Iowa, requests prayers of the Prayer Union that he may be healed of affliction. The church publications furnish the only preaching he has heard for years, as he is isolated as a Saint in that region.

Bro. H. E. Moler wrote from Philadelphia, Pennsylvania, June 6, that tent work was then in progress in that city.

Bro. James Farley, of Bisby, Arizona, requests your prayers that he may be healed. He has been afflicted for some time.

Mothers' Home Column.

EDITED BY FRANCES.

"In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind or mend."

THIRTY-TWO years ago to-day a wee morsel of humanity was born into this world, this school of experiences, to form a character therefrom. So sensitive was this soul! And why should it not be? The mother so sensitive, willful, proud; even back farther, the dear old grandma the same. A love of the beautiful, grand, and brave from the soldier father. Thus this soul set out on life's journey. O the temptations on the way! But a love of the good, and the kind Father's hand always drawing it back before reaching the precipice. A longing for truth and nothing but truth—uniting with a body of Christians with a man made creed—ever reaching out, hungering and thirsting for righteousness through many trials and disappointments—at last believing truth could not be found in the churches, becoming skeptical, but spirituality predominating, turning toward the spiritualists for light. But before uniting with them a light bursts in view; the latter-day light illumines the pathway. This soul is baptized within its folds. O the illumination of the spirit! The joy! The peace. Truth found at last! But is the pathway any easier? O no; rougher; clouds, temptations, worse than ever, the adversary trying hard to draw it away from the light; doubt, persecutions, slander, friends turn away; yea, for a time the dear parents and brother and sister. But the Spirit striving, still the sensitive soul under the rough waves of scorn and coldness, not having yet learned of the Spirit the full lesson of charity, long suffering, kind, thinking no evil charity, draws back; takes an appar-

ently independent stand, grows apparently cold, harbors a spirit of resentment which is felt by neighbors, which makes it harder and harder for the poor soul. Still the Spirit is the chief occupant, and still strives and argues and instructs, until our soul begins to feel the mote in its own eye! Ah! she must do her part anyway, visit the sick, be neighborly, make others happy. "Forgive us our trespasses as we forgive those who trespass against us" is rung in her ears day after day. Ah, that is hard! No, not with the Spirit's aid. A new milestone reached; advance is the word written thereon. The Spirit of Christ begins to beam from the eye, and so this soul desires to *keep* advancing, with charity, sweet charity written on her banner. E. S. T.

May 29, 1896.

TROY, Kansas, May 25.

Dear Sisters:—I have derived much benefit from the many instructions for the mothers of Zion in the Home Column, and gained knowledge in regard to raising up children in the way they should go. The mother has a great responsibility to always have patience to govern herself aright toward her children. I often feel my weakness and incompetency, but I pray the Lord to help me, and he does bless me when I am humble before him. I have had many trials to pass through this past winter, but I try to think it is all for the best, for I know the Lord says he will have a tried people. We should try and purify our hearts from all evil speaking and thinking and become as little children. My prayer to God is that we may all meet where parting is no more. Your sister,

SARAH MCGALLIARD.

WOMAN IN PROSE.

WOMAN is the masterpiece.—Confucius.

Heaven is at the feet of mothers.—Roe-buck.

Her pleasures are in the happiness of her family.—Rousseau.

A handsome woman is a jewel; a good woman is a treasure.—Saadi.

There is a woman at the beginning of all great things.—Lamartine.

Man forms and educates the world; but woman educates man.—Julie Burow.

But one on earth is better than the wife; that is the mother.—Leopold Schefer.

Mother is the name of God in the lives and hearts of little children.—Thackeray.

O, pearl of all things, woman! Adored be the artist who created thee!—Schiller.

A mother's love, in a degree, sanctifies the most worthless offspring.—Hosea Ballou.

A happy union with wife and child is like the music of lutes and harps.—Confucius.

She is not made to be the admiration of everybody, but the happiness of one.—Burke.

No language can express the power and beauty and heroism of a mother's love.—Chapin.

France needs nothing so much to promote her regeneration as good mothers.—Napoleon I.

Purity of heart is the noblest inheritance, and love the fairest ornament of woman.—Mathias Claudius.

Men who flatter women, do not know them; men who abuse them, know them still less.—Mme. de Salm.

Thy wife is a constitution of virtues: she's the moon, and thou art the man in the moon.—Congreve.

Youth fades; love droops; the leaves of friendship fall: a mother's secret hope outlives them all.—O. W. Holmes.

An intelligent wife can make her home, in spite of exigencies, pretty much what she pleases.—Thackeray.

Her gentle spirit commits itself to yours, to be directed, as from her lord, her governor, her king.—Shakespeare.

If you would know the political and moral condition of a people, ask as to the position of its women.—Aimi-Martin.

Woman is the superlative; the best leader in life, the best guide in happy days, the best consoler in sorrow.—Senne.

A woman's faults, be they ever so small, cast a shadow which all her virtues cannot dispel.—Achilles Poincelot.

To be man's tender mate, woman was born, and in obeying nature she best serves the purpose of Heaven.—Schiller.

A woman possessing nothing but outward advantages is like a flower without fragrance, a tree without fruit.—Regnier.

All women are, in some degree, poets in imagination, angels in heart, and diplomats in mind.—Emmanuel Gonzales.

Endurance is the prerogative of woman, enabling the gentlest to suffer what would cause terror to manhood.—Wieland.

There is on earth no greater treasure or more desirable possession for man than a woman who truly loves him.—Sainte-Foi.

Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it.—Dr. Johnson.

Men are what their mothers made them.—Emerson.

The future destiny of the child is always the work of the mother.—Napoleon I.

One lamp, thy mother's love, amid the stars shall lift its pure flame changeless, and before the throne of God burn through eternity.—N. P. Willis.

No mother who stands upon low ground herself can hope to place her children upon a loftier plane. They may reach it, but it will not be through her.—Julia C. R. Dorr.

A woman's whole life is a history of the affections. The heart is her world: it is there her ambition strives for empire; it is there her ambition seeks for hidden treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and if shipwrecked, her case is hopeless, for it is bankruptcy of the heart.—Washington Irving.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

COLDWATER, Michigan.

Dear Sisters:—Please permit us to present to you Bro. Samuel Stroh for your special prayers and faith. His illness dates back to November, when he struggled through an ordeal of typhoid fever. While the typhoid symptoms disappeared, his strength returns

slowly, his nerves badly disarranged. Blue times, despondent feelings, weakness, etc., seem to be his condition. Bro. Stroh wants health and strength to do service for the Master as Bishop's agent, also as an officer of spiritual things. Will you kindly remember him in fervent prayer that the Lord will rebuke the powers of darkness and give our brother complete health and strength for his day and duty, and the glory will be the Lord's now and forever.

Your brother and sister,

S. W. L. SCOTT.
ALTA STROH.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

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

Memory Verse.—Doc. and Cov. 68: 4.

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

Memory Verses.—Galatians 6: 9, 10.

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

Memory Verses.—Doc. and Cov. 65.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HINTS FOR THE PRIMARY TEACHER.

CENTRAL TRUTH. Love shown by obedience.

Introduction to Lesson.—Here is a boy (turning to the board and making a straight colored mark to represent the boy will attract the attention) that I know. I wonder if you have ever met him, or if you know anyone else who is like him. Hear what he says:—

"I love you, mother," said little John.

Then, forgetting his work, his cap went on.

And he was off to the garden swing.

And left her the wood and water to bring."

(Change position of the mark.) Do you think that he loved her very much? Did your mother ever hear her boy say, "I love you, mother," and then that same boy forget to try to please her?

Here is a girl (a different colored mark). Shall I tell you about her?

"I love you, mother," said little Nell;

"I love you better than tongue can tell."

Then she fretted and pouted full half the day,

Till mother was glad when she went to play."

(Change position of mark.) I hope that this little girl does not live at your house.

I think these children's love is somewhat like this cane; it promises to be of help, but—Fred, you can try leaning on it. (It breaks.) What is the trouble? It isn't worth anything. It cannot bear any weight. Nei-

ther can mother lean on Johnnie's or Nellie's love. The children say well, but don't do well.

Here is Fan (another colored mark):—

"I love you, mother," said little Fan;
"To-day I will help you all I can.
How glad I am that school doesn't keep!"
Then she rocked the baby till it went to sleep.
Then she hurried and brought the broom,
And swept the floor, and tidied the room.
Busy and happy all day was she,
Busy and happy as child could be.

"I love you, mother," again they said,
Three little children [three white marks] going to bed.
Now how do you think that mother guessed
Which of them really loved her best?"

Is Fannie's love like this worthless cane? No; hers is like this one. (Show a perfect cane, and let one of the largest children try leaning upon it) You see, her mother can lean upon—depend upon—her— It may sometimes be hard for Fannie to give up her own way, as it is hard for this cane to be leaned upon, but she chooses, above all other things, to please her mother, and she will bear it. She proves her love by her cheerful obedience.

Jesus wants us to be to him what this little girl is to her mother. He says that which means "It is of no use to say that you love me unless you try to please me—unless you obey me." We will learn the exact words from the Bible: "Why call ye me," etc. (Drill.) Which will you be, a "say well" or a "do well"?

We shall fail even when we mean to do our best, unless we seek God's help. Let us bow our heads and ask him now to help us. (Repeat prayer after teacher.)

HISTORICAL SETTING.

Review briefly last week's interesting lesson. To-day, instead of finding Jesus in the crowded city of Capernium, we see him spending the night alone in prayer on a mountain. (Draw a mountain, with a mark to represent Jesus.) In the morning his scholars, or disciples, came to him (additional marks), and from them he chose—(show the number on your fingers, it will help to hold attention), to be with him all the time. These men he calls apostles.

If there is time, stop to drill on their names, but do not do this at the expense of the spiritual teaching. If you have the picture roll of the last quarter of 1894, containing the picture of Christ and his disciples on the mount, it will serve a good purpose here. If not, the simple drawing already on the board will answer every purpose.

Sitting here among his disciples, what did Jesus say? "Why call ye me," etc. He then told his hearers that he would show them to whom the man is like who listens to hear God's voice, add then obeys it. "He is like a man which built a house," etc.

This illustration and its companion picture may be vividly presented by the picture-roll, or by building with blocks two houses, one on secure, and the other on insecure, foundations.

We are building in one of these two ways every day. Shall we obey God's voice and so be like the wise man, or shall we be careless and so like the foolish one? Let us seek

God's help that we may build wisely.

Mrs. Kennedy's song, "Little Builders," found in "Special Songs and Services," will be of great help in fixing this lesson in the hearts of the children.—S. S. Times.

[THE Hints for the Primary Teacher clipped from the *Sunday School Times* show how a lesson in obedience may be made very impressive even to very little children. The little poem is one that we have often used and always with excellent results. By a skillful teacher, many plans may be figured out from one such lesson. Let us gather good wherever we can and turn all we gather into the Master's storehouse.—ED.]

Letter Department.

PITTSBURG, Pa., May 28.

Editors Herald:—Since conference, I have spent three Sundays with the Saints in Cleveland; also attended one of their branch business meetings, in which some changes were made in the working force. Our worthy young brother, E. H. Garrett, was ordained to the office of Priest. He will be quite a help to the work there, as he is a very willing helper and an energetic young man. Parents that are blessed with such sons, who are willing to devote time and talent in the interest of the work of God, in these days when so much wickedness abounds, and so many allurements to entice the young, have great reasons to rejoice. The writer felt impressed during his ordination that the young brother, if faithful to his calling, would become a polished shaft in the work of God. So may it be.

Sr. Case, of St. Clairsville, Ohio, was baptized soon after conference, in Kirtland, by me. The young son of Bro. Barstow, and Sr. Nellie Allen have been recently baptized by Bro. W. H. Kelley.

On the 7th inst. I took my departure for Wheeling, where I held a few meetings. Was greeted with good-sized audiences. I baptized three, one of whom was Bro. Tary's father, who if permitted to see the 30th inst. will have reached his seventieth mile post. And thus he was born again, at the age of three-score and ten years. What a glorious thought, to be transferred while standing on the verge of the grave, from the kingdom of darkness, into the kingdom of light! May his remaining days be those of peace and comfort. The present outlook for the work in Wheeling and vicinity is very encouraging, as there are many investigating our claims.

On the 16th our young brother, A. H. Mills, and I, arrived at Bannings, Pennsylvania, which place is located on the Youghieghen River. While there we had the use of Mr. Wright's hall, gratis. We delivered ten sermons and held other meetings. During our sojourn eight persons were baptized. I blessed twelve children and organized a branch to be known as the Fayette branch. Bro. Joseph Maxon was elected president, F. E. Federer priest, G. W. Hileman teacher, Sr. Ella Maxon clerk, Bro. Milford Maxon treasurer. We have now fourteen members up in that valley, with the prospects

of many more being added soon. I ordained Brn. J. M. Kennedy and Robert Perrie to the eldership. Both of these men live on the Monongahela River at the headquarters of the three factions; viz., Bickertonites, Cadmanites, and Hixenbaughtites; the second a faction from Bickerton, the third a faction from Cadman. The leaders of these respective factions claim to be the legal successors of Joseph Smith the Martyr, but strange to say, these aspirants, who make the plea that Joseph Smith, Jr., was a prophet of God, have discarded the revelations that came through him to the church for its guidance and protection, in their entirety, keeping up a continual cry, "Beware of the Josephites!" How preposterous the idea of men accepting a man as a prophet and rejecting his revelations. "O, consistency, thou art a jewel!" However, there are a number of good, honest, upright souls connected with these factions besides many others, who have become disgusted with the inconsistent claims of these organizations and are investigating the claims of the Reorganization. I have arranged to have Bro. D. L. Shinn, who at one time was a prominent member among them, and editor of their church paper, to labor for about two months along the Monongahela River. And I have strong reasons for believing that much good will accrue to the church, through his efforts. A few days after we began operations at Bannings, Bro. Mills became ill and returned to Allegheny and is now confined to his bed, with typhoid fever. He is being kindly cared for by Bro. R. G. Smith and Sr. M. E. Hulmes and others of the Saints. He is better at present writing. We expect soon to see him on his feet again. We trust the Saints will remember him in their prayers.

Good reports coming in from the brethren in the field.

With love to all, I remain,

Yours in gospel bonds,

GOMER T. GRIFFITHS.

FARGO, Mich., May 26.

Editors Herald:—Bro. F. M. Cooper and I are at the above-named place, with the gospel tent reared, and have started the campaign in the district for the conference year. We came here on the 15th, reared the tent on Saturday, the 16th, intending to occupy twice on Sunday but the unusual heavy wind rendered it impossible, as we had to lower the tent flat to save it. Monday evening found us at our post, with everything in order. The cool evenings have been somewhat against tent work, nevertheless we have continued each consecutive evening with an increasing audience.

Thus far we have had the best of order and attention, and we have felt blessed in presenting the truth. Bro. Cooper with his terse and logical reasoning is fast removing the prejudice that has obtained in the minds of the religious element here. We have done more or less preaching in this vicinity for the last three years, and have met much opposition from the Christians or Disciples, and the Methodist people; and to crown the climax of persecution they sent for the apostate, Joseph Musser, who delivered several

lectures against us. But, thank God, the few Saints have stood the storm well and are more and more confirmed in the truth.

Quite a number of the Methodist people are attending our meetings. We have met the pastor several times. He told us he was not bigoted, but wanted to be fair. We have many friends here, and some are very much interested. Our prayer is that God will add to his church daily such as should be saved.

I left General Conference more fully confirmed in the work than ever before, with a greater desire in my heart to help move it on to victory. I spent a month or more in Detroit after conference, and am pleased to say I found the Saints there a kind and zealous people, whose desires are to push the Master's cause forth in that city. Bro. Briggs suggested to them the propriety of a tent to do missionary work in that city. It met their approval, and accordingly they appointed a committee to see what each member would contribute towards the enterprise, and two of the sisters volunteered to visit some of the business men and give them a chance to help us. When the writer left there they had nearly a sufficient amount to pay for the tent; besides, they had bought material for twenty-four benches, which cost twenty dollars. Bro. Allen and the writer made the benches, donating the labor.

Prospects look bright for a marked advancement of the work in this district. Crops of all kinds look fine. I hope the Saints will not forget the financial department of the work.

Saints of Eastern Michigan district, remember that our conference convenes at Cash, Michigan, June 13. Come, bringing with you the Spirit of the Master, as also a good large lunch basket well filled. We expect Bro. Briggs will be with us, also the missionary force of the district.

J. A. GRANT.

BELL GROVE, W. Va., June 4.

Editors Herald:—I desire to call the attention of the Saints of the West Virginia district to the appeal of the Bishop and his counselors to the general church, in the *Herald* of May 13, 1896, in regard to tithing law. I hope you will respond nobly to the call of the Bishop and do your part in helping to support the missionary force placed in the field by the last General Conference. The conference placed the missionary force in the field relying upon the confidence they had in the church of supporting them, and if we fail to do our duty in this regard it will bring reproach upon the church and be detrimental to the cause of Zion.

And I want to say to the Saints of the West Virginia district that we have not been doing our part in this respect as we should have done. The Saints of other States have been making a sacrifice of their means for fifteen years to send the gospel to us, and to-day two hundred and fifty precious souls in the West Virginia District are in the kingdom of God because of the sacrifices made by others. And now, dear brethren and sisters, inasmuch as we have been grafted into the vine the Lord means for us to bring forth

fruit and the sentence is if we do not we will be cut off.

And I know of no better way than to take of our means and send the gospel to other fields and thus gather the honest in heart into the kingdom of God.

Some may say that times are so hard that they cannot spare anything. Will we let the cause of Zion go down because times are hard? Remember, the Lord's people are those who have made a covenant with him by sacrifice, and if we give only when we can easily do without the amount given, there is no sacrifice in it. Now I can speak for myself. I feel ashamed that we of this district have done so little in this regard, and I think if the brethren and sisters would give this matter proper thought they would all feel ashamed.

Now, dear brethren and sisters, let us covenant with God and each other that we will give to the cause of Zion during this conference year from one to five dollars for every member in the district, and if we will do this it will make the district self-sustaining, and we will feel better, and the Lord will prosper us in our temporal affairs.

As I have been placed in charge of the district during the year it is expected of me to declare the whole counsel of God, and tithings and offerings are a part of his counsel. And we learn that the Pharisees rejected the counsel of God against themselves not being baptized with John's baptism; and it seems to me that if we neglect his counsel in regard to tithing and offerings we would come under the same condemnation.

In conclusion, I will say for the encouragement of the Saints that since General Conference I have preached through the counties of Jackson, Roane, and Calhoun; baptized two in Jackson, three in Calhoun, and one in Roane. I never had better attention and better liberty; and there are more calls for preaching than I can possibly fill.

Your brother in the one faith,

G. H. GODBEY.

DES MOINES, Iowa, June 4.

Editors Herald:—The conference of the Des Moines district which convened at Boone, May 30, was a pleasant gathering, all the business being transacted without a jar. The preaching and social service was spiritual throughout. The former officers of the district were sustained, notwithstanding Bro. Nirk's desire to be released from the presidency. It was decided in conference that the writer should be placed in charge of the district tent for the season.

Angus, Boone, Nevada, Milo, and Oskaloosa have desired the use of the tent this summer.

Should there be any other places where the Saints in this district desire us to labor with the tent and will so notify me, we will try and reach them so far as time and circumstances permit.

We are now laboring in the tent, corner Twenty-first and Forest Avenue, West Des Moines. The weather has been somewhat against tent work, but we are still hopeful. Bro. W. H. Kephart is with me at present. My permanent address is Box 308, Centerville,

Iowa; my field address, Room 221 Youngerman Block, Des Moines. Should you write to either place, letters will reach me.

In hope of eternal life,

WILLIAM THOMPSON.

HEARNE, Texas, May 24.

Editors Herald:—I feel thankful to God for the pleasure of reading your columns, including the many cheering letters from the different brethren and sisters; also the Home Column. It fills my heart with joy unspeakable; and still if I could I would love for the world to know that this latter-day work is of the Lord; and as I am five miles from the church and my husband sick I do not see the Saints often and cannot go to church for want of health to my husband.

I hope that the Saints will remember him in the Prayer Union, that his health may be restored. He is so old an feeble; he is seventy-six years old and he can't expect to live a great while longer, but we want him to be remembered in the Prayer Union that if it is God's will he may get well again, for he has been healed by the prayer of faith so often that we know nothing else. With love to all the Saints, I am,

Your sister,

M. L. SQUIRES.

KENSETT, Ark., May 29.

Editors Herald:—I entered my field of labor the 1st of May, and preached a short series of sermons at Coats. The Saints and friends seemed to enjoy my visit very much. I then visited Martin's Creek country. An appointment was given out for me at the Ward schoolhouse, but lo and behold! Mr. Ward had the key and said I did not belong to the United States, and that the directors had forbidden my preaching in the house, so I laid my Bible on a large stump that stood in the yard and set a lantern by it and preached to quite a crowd who sat on stumps and logs and some on the ground.

Next day Sunday, at eleven o'clock it was estimated that the house would not have held one third of the crowd, even though the house had been opened; so we preached out in the woods and that afternoon we baptized one and blessed two children. After this we moved to another schoolhouse, having been invited by a member of the Christian Church, and had a house full of overflowing all the way through, except one night, while we preached a series of six sermons. The people seemed to be interested and several invited me to return. Elder D. R. Baldwin, of Raven-den Springs was with me a part of the time in this meeting. He says he will do all he can for the work as his circumstances permit.

The next point was Bald Knob, where I preached four times and had a very good hearing, notwithstanding the busy season of the year and some sickness and one death in the neighborhood. Bro. Sands is the only officer they have in that branch and he is striving to keep the little flock in the faith, and they are getting along reasonably well. I organized a Sunday school for them and promised to return sometime in August.

I came here yesterday to visit Mr. J. H.

Lair, who lately moved here from Iowa. Mr. Lair is not a member of any church, but is a gentleman and his wife is a Saint. Bro. O. B. Thomas will doubtless remember them. Sr. Lair is the only Saint in the town and the people here are unacquainted with our doctrine. Late yesterday afternoon one of the prominent ladies of the town, a member of the M. E. Church, came over and invited me to occupy their pulpit, as their minister had failed to come as per appointment; so I introduced our work here last night and will continue over Sunday.

I have made three charts that I use in preaching and debating. Chart No. 1 is copied largely from Bro. I. N. White's dispensation chart, but charts Numbers 2 and 3 are my work, and as some of our ministry have already got copies of chart Number 2 and some others have asked for copies of it I thought I would give a description of it through your columns, that all may have the benefit of it if they wish.

It is made on a sheet four yards long with loops at the top to hang it up, and is laid off in four columns; and four inches from the top is a black line the entire length of the sheet and above it the following words: "The Church of Jesus Christ." The lines that divide it into columns intersect the line at the top and under the horizontal line at the top and in the first column is the word Organization, and then the column is filled out in the following manner; to wit: Apostles, Mark 3: 14; Seventy, Luke 10: 1-3; Prophets, Acts 13: 2; Evangelists, Acts 6: 6; 21: 8; Bishops, 1 Timothy 3: 1; Elders, Acts 14: 23; Priests, Hebrews 8: 4; Teachers, Ephesians 4: 11; Deacons, 1 Timothy 3: 13.

And in the next column is the word Doctrine.—Faith, Hebrews 11: 6; Repentance, Acts, 2: 38; Baptism, Mark 16: 15; Laying on of hands, Hebrews 6: 2; Resurrection, John 5: 28; Judgment, 20: 12; Sacrament, 1 Corinthians 11; Tithing, Matthew 23: 23; Distributing to the poor, Acts 6. The third column first word is Practice.—Preaching the gospel, Mark 16: 15; Baptizing, Matthew 28: 19; Laying on of hands for the gifts, Acts 19: 6; Laying on of hands for blessing children, Mark 10: 13-16; Laying on of hands for healing sick, Mark 16: 18; Laying on of hands for ordination, Acts 13: 3; Anointing the sick with oil, James 5: 14; Partaking of bread and wine, 1 Corinthians 11: 23-30; Distributing to the poor, Acts 6: 1-4.

And at the top of the last column are the words, "Spiritual Gifts." Wisdom, 1 Corinthians 12: 7; Knowledge, 1 Corinthians 12; Faith, 1 Corinthians 12; Gift of healing, 1 Corinthians 12; Miracles, 1 Corinthians 12; Prophecy, 1 Corinthians 14: 1; Discerning of Spirits, 1 Corinthians 12; Tongues, 1 Corinthians 12; Interpretation, 1 Corinthians 12: 10.

You notice that I have thirty-six points on this chart and it is all proved by the Bible references. Then I have these words written under the column in two-inch type: "A glorious church, without spot or wrinkle."—Eph. 5: 27. I used one and one half inch stencil type to print the body of the work and two inch type for the headings. I do

not want anyone to think I claim perfection for this work, but I believe it is the first chart of the kind giving an outline of what we believe and teach, and I find it a great help in new places or in debate.

Chart No. 3 is a description of the so-called Christian Church, commonly called Campbellites. It is laid off the same as the one described in this article; but instead of filling out the columns as in the above I have only put in such points as they teach, and then I cite to the page in Alexander Campbell's work to show where they get their doctrine; and as they teach that certain things have ceased, such as apostles, prophets, and spiritual gifts, I have that all in as their doctrine, and cite to the page in the "Christian System" where Alexander Campbell taught it. But I never use this chart only in debate; then I hang it up by the side of our church chart when they are in the affirmative, and if my opponent teaches their doctrine he affirms that false doctrine, and the people can see the difference.

I reserve no rights in this chart business, but all are welcome to copy and use it.

In bonds,

JOSEPH WARD.

KINGSTON, Mo., June 4.

Editors Herald:—The debate between I. N. White and J. H. Carter is ended. To say it was a onesided affair hardly expresses the situation. It is reported that the Christian Church tried to get Clark Braden to meet I. N. but he wanted his fifty dollars in sight before coming, which was too much for the feeble church to raise. Popplewell was written to, but he was too busily (?) engaged and could not come, and knowing that Carter was no match for Bro. White, they manifested an indifference towards the debate, only two or three of their members attending; also published in both papers at Kingston that they would not indorse Bro. J. H. Carter, thus acknowledging their utter defeat.

It is acknowledged universally that it was a complete walk-over, for the truth. I. N. understands the Campbellite situation thoroughly and anyone in need of such services, will do well to obtain the services of the "Cyclone" debater.

We troubled the waters after the discussion, baptizing Bro. Jesse Seeley, and thus men are pressing into the kingdom.

Yours,

T. W. CHATBURN.

SPRINGFIELD, Mo., June 1.

Editors Herald:—This morning finds me at the pleasant home of Bro. and Sr. Pickering. We have again set up the tent on Dale Street between Pierce and Kellet Avenue, and although the weather has been anything but favorable since we came, yet the people have turned out well considering that Springfield was supposed to be in the path of the coming cyclone; especially when it was to be here Saturday night between seven and nine o'clock, and you may imagine how the people that came to the tent looked and began to leave the tent in a hurry when a slight puff of wind

came about 8:50 p. m. I found it necessary to dismiss without singing the doxology.

But I am happy to say that our last year's effort at the point was not lost. I see many of the old faces and they appear more kindly towards us, for I have received invitations from some to call and see them, which we did not have last year; and those who were interested we found to be still interested and the prospects look better.

Bro. and Sr. Pickering have done all they can to make the meetings a success, having had a thousand bills struck and scattered from house to house, and have also sent for tracts and gospel songs to help the meeting.

We do truly feel thankful to our heavenly Father for raising up such noble men and women. Their souls are in this work. We are in hopes of raising up enough new Saints to organize a branch, for we feel that there are many honest-hearted people here who will eventually come into the work.

I am trying to run the tent all alone this season, because of the scarcity of ministers in this large field. I am often asked, "Where is that fat fellow," meaning Bro. Keck, and also Bro. Cather. They are remembered by many here. There are other Saints at this place who are doing all they can to advance the work by loaning tracts and *Ensigns* to the people, and many are believing the work.

In bonds,

HENRY SPARLING.

HENDERSON, Iowa, June 4.

Editors Herald:—I was with Bro. O. B. Thomas, assisting him in running the tent at Prescott, but was called here to officiate in the funeral of Sr. Beeby; and now our conference comes off at this place, which I have to attend.

At Prescott our attendance was not large but very attentive, the same ones in attendance all the time. I was sorry to leave, as some were to be baptized the next day by Bro. O. B. This would leave him alone in the confirmation, unless Bro. Johnson, of Burlington, came to his help. I wrote him to this effect. Bro. and Sr. Messenger's kindness to us and their zeal and love and earnest desire for the salvation of souls will never be forgotten. May God ever bless them is our earnest prayer. Yours still for the right,

HENRY KEMP.

RUTLAND, Wis., June 4.

Editors Herald:—On May 15, we came to this place with our tent at the request of the people this being one of the places where tent work was done last year by Elders Wildermuth and Peterson.

Since coming here we have held services nightly, with one exception, and two and three services on Sunday, with fair attendance and a seeming interest on the part of some. One has signified his readiness for baptism. Last Sunday, May 31, the Saints of Wilder turned out enmasse and came to the tent, and after refreshing the inner man they, together with the Oregon Saints, assembled in the tent at one o'clock p. m., for prayer and testimony meeting. Forty-

two Saints were present, besides a number of outsiders, and for an hour and a half we enjoyed one of those seasons of refreshing which only come from the presence of the Lord. Even the outsiders caught some of the inspiration of the hour, for on the following day the merchant of the village said to me: "I have been in a great many prayer meetings, love feasts, etc.; but I was never in such a meeting as that. Why," said he, "those people were not afraid to talk and could stand up and tell what they *knew*." Well, thank the Lord, God does not leave himself without witness even among the unbelievers.

We expect to remain here over one more Sunday and then move into Oregon, a small town four miles distant, where tent work was done last year. How long we will remain or where we will go from there time and circumstances will determine. Looking for speedy triumph, I am,

Your brother,

CHAS. H. BURR.

Original Articles.

"THE CHRISTIAN SYSTEM."

I WAS requested by some brethren, at the late General Conference, as I told them I had Alexander Campbell's book, "The Christian System," to publish a certain item which some of our people have been quoting, and which not being able to find in the editions now in use, they suppose must have been in the first edition.

I find I have not the first but the second edition. But I find I have extracted, for a work which I have been preparing, "Thoughts on Campbellism," words of the same import, which I will copy here, with various other items from "The Christian System," which may be of interest to some of our brethren.

1. In his address "to Friendly Aliens," on pages 342, 3, Mr. Campbell, persuading them to be immersed, says:—

Enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins.

Then you may say, as Jesus said to the Samaritan woman, although the Samaritans have a temple on Mount Gerizim, a priesthood, and five books of Moses, "Salvation is of the Jews." Although the sects have the oracles of God, human creeds, many altars, priests, and religious usages, the enjoyment of salvation is among them who simply believe what the apostles wrote concerning Jesus, and who from the heart obey that mould of doctrine which the apostles de-

livered to us. *In so doing you will, moreover, most wisely consult your own safety and security from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation*—(the sects).

The italics are mine.

Again:—

If you (Friendly Aliens) are the people of God as you profess, and as we would fain imagine, then you are commanded by a voice from heaven, "Come out of her my people that you partake not of the sins of Mystic Babylon, and that you receive not a portion of her plagues."—Rev. 18: 8, 9.

Thus you see the people of God are called out of "the sects;" for notwithstanding they have the Bible, "Many altars, priests, and religious usages," *salvation is of us* who have been immersed, etc. *The sects are the "distracted, divided, alienated and adulterous generation."*

2. In section 5, of chapter 27 of "The Christian System," on *expediency*, Mr. Campbell says:—

So negligent, too, has the kingdom of Christ been on some of these points, *that she has not, at this hour, a received copy of the living oracles* (the Bible). We, American and English people have a *received version* by authority of a king, but we have not a *received original* by the authority of any king, or government, civil or ecclesiastic. A startling fact, truly! but who dare deny it?—Pp. 91, 92.

So you see, brethren, that notwithstanding they have not a reliable version of the "living oracles," what they have is all-sufficient. We do not need new revelation or a refreshing of spiritual "endowment from on high." They build on "the Bible and the Bible alone;" and yet they confess that they have not a *received copy* of the same. They have no Bible—word of God—by any authority "civil or ecclesiastic." "Startling fact, truly!"

Then what is the real foundation of their boasted reformation? Is it not based wholly upon the opinions of Messrs. Campbell, Scott, et al.?

CAMPBELL ON THE GODHEAD.

3. On page 20 of the Christian System Mr. Campbell says:—

We have, in fact, but one God, one Lord, one Holy Spirit, yet these are equally possessed of one and the same divine nature.

This is a complete sentence and speaks for itself. On page 110 we have a contradiction of this:—

That *God exists*, is a truth, but *not a fact*.

In *fact*, then, we have no God at all! This is also a startling fact, truly!

I know he is splitting a hair to show the difference between the words *truth* and *fact*, and in doing so he shows the difference between an imaginary and a real God. The former has an existence, but the latter has not!

ON REGENERATION.

4. Pages 201 and 207 Mr. Campbell says:—

A child is alive before it is born, and the act of being born only changes its state, *not its life*.

Summing up conclusions on page 207, he says:—

First. Begetting and quickening, necessarily precede being born.

Second. Being born imparts no new life, but is simply a change of state, and introduces into a new mode of living.

Third. Regeneration or immersion; the former referring to the import of the act [of being born] and the latter [immersion] to the act itself, denote only the act of being born.

Thus you see that regeneration or immersion, denotes only the act of being born. That is to say, that the *new birth*—of which Jesus spoke in John 3: 5,—only means immersion in water!

The word *regeneration* refers only to the import, or meaning of the act "and *immersion* the act itself." This language is too clear to be misunderstood. Let no one dare deny Campbell's water regeneration.

But let us "bring to view," as our Advent friends would say, some of Campbell's sophistry. In the first place he declares that: "Being born imparts no new life, but is simply a change of state." *Immersion* therefore cannot possibly mean regeneration, because in the natural birth (used by him to illustrate the spiritual) generation takes place, life is received, and nothing remains yet to be done only "a change of state." Until generation takes place there is nothing to be born. Even so there must be first a regeneration before there can be a new birth. According to the gospel, we are begotten—regenerated, by the word (*begetting* and *generating* are synonyms); then born of water and of the Spirit.

Again Campbell is wrong. A child does not receive its life before it is born. It only lives its mother's life then. But after its birth it receives its own power to live. As Adam was created—born—before he received "the breath of life," so every child re-

ceives the breath of life, and its intellectual power after it is born, and never otherwise. On this subject, the great leader and reformer, Campbell, knew less than many a midwife, although they may not be able to reason quite so logically. Such is Campbellite sophistry which has deceived many thousands of honest people.

If regeneration is the import of the act of being born, then generation may be the import of the act in a natural birth, which is an absurdity; for there can be nothing born until it is first generated or begotten. The birth may be a result, or a consequence of the generation; but *generation* and birth are entirely separate and distinct acts.

A good rule for determining the import of language is to substitute the definition for the word under consideration. That word here is *regeneration* or *generate*. Webster defines this "to beget," "begetting," etc., and he defines this by the word "generate," "generating," etc. Now let us try Campbell's logic by this rule:—

Regeneration or immersion—the former referring to the import of the act, and the latter to the act itself, denote only the act of being born.

Now substitute the word "begetting" for "regeneration," thus:—

Begetting, or immersion—the former referring to the import of the act, and the latter to the act itself, denote *only* the act of being born.

That is as much as to say that to be begotten means to be born!

In Campbell's creed, you see, generation, or begetting, and immersion, all mean one and the same act. A man is born before he is generated or begotten!

D. L. SHINN.

Jox, West Virginia, May 11, 1896.

WHAT WILL WE DO WITH THE NEGRO RACE?

THIS is a question that confronts all Latter Day Saints. Shall we preach the gospel to them or because of race prejudice be above preaching to them? We build ships and send missionaries to preach for people on the islands, while thousands and thousands of the African race live here in the United States and are advanced far ahead of the islanders. It is true many of them are very illiterate and ignorant, but nearly all of them can understand you readily when the gos-

pel is preached and made plain to them. We do not have to learn a different language before we can get them to understand us.

I was called on a few days ago to go and preach for a small branch of the negroes and some of our people objected to my going; but understanding the race prejudice in the South and being invited by Perry Booker, president of the St. Joseph branch in Monroe County, Alabama, I went down on last Saturday. They had meeting appointed for me and I went to the home of a white member—a member of the Latter Day Saints' Church, and put up there while I preached to the negroes. She received me and cared for me kindly. I preached three times for them and confirmed two members. We have about thirty members at the place. Perry Booker, priest, preaches once a month for them. On Sunday morning I was blessed with great power and while standing preaching the gospel by the power of God's Holy Spirit, I saw some melted to tears. The language of Peter came to my mind that truly God is "no respecter of persons," but in every nation he that feareth him and worketh righteousness is accepted with him.

Christ died for all; he tasted death for every man. Did he not die for the negro race as well as for any other people? If not, then the term "every man" is used in a generic sense, and not in a numeric. This is the position S. F. Cayce has taken to establish the Calvinistic doctrine—that Christ died only for his people—the elect. He took that position in debate with me last fall in Arkansas.

But evidently Christ died for all in a numeric sense.

God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Now if this be true, why not preach the gospel to the negro race? We should be wise servants and harmless as doves.

It would be unwise to put up with them or equalize ourselves with them. This would destroy our influence with the white race. But we can put up with white people while we are preaching to the negroes and not injure our influence with our people. Some of our preachers say, "O,

it will not do to preach for the negroes; we will kill our influence with the white race," even one of our leading ministers expressed himself thus a few years ago. Now Sam Jones and other popular evangelists preach to them and nobody says anything bad of them for it. Have we got a higher estimate of ourselves than Sam Jones and noted men have of themselves?

I see but one great evil among the negro race; that is, gross immorality, but we send missionaries out every year to preach against such evils, wherever found. The negro race is humble and willing to hear the gospel. Why not preach for them when opportunities afford? I think I shall do so when I can. In bonds,

J. D. ERWIN.

HARR, Monroe County, Alabama, May 18, 1896.

ETERNAL PUNISHMENT.

IN reading Brother Bear's articles on everlasting happiness and punishment I thought his No. 1 was sound, logical, and scriptural; but in reading his No. 2, I think he is on the extreme in one point, which is in regard to the misery of those who shall fail to gain salvation in any of the kingdoms of glory—their misery, suffering, or punishment never to cease.

I beg to differ from the brother on this point and wish to state my reasons for believing otherwise. In the vision of Enoch as found in Doctrine and Covenants and the Inspired Translation, God told Enoch that it is his glory and work to bring to pass the immortality and eternal life of man. In Doctrine and Covenants 18:1 it is explained that it was written eternal, everlasting, and endless, to work on the hearts of the disobedient, and that it is so written because it is God's punishment and his name is eternal, everlasting, and endless as well as God, Jehovah, etc.

It seems to me that if the torment of them who suffer themselves to be overcome and lose the higher grades of salvation was designed by the Almighty to be unceasing through all eternity, that he, being good and just above all who may have attained to a degree of purity, would have so plainly stated; but there is no scripture that says so. But in several places is stated the end of such pun-

ishment; and if there is to be no end of it, what sense would there be in the end being alluded to? The Lord, according to the testimony of Matthew 24: 32, (I. T.,) speaks of the end of the world or destruction of the wicked. If there was not to be an end of the present condition of the world, what sense would there be in saying the end, if anything had no end, like a circle or eternity or space? What sense would there be to say there was an end of it or to it? The same about the kingdoms of glory or heavens,—if there is a third heaven, which Paul bears record there is, then there must be a first and second heaven; else no sense in a third. And if any will to be disobedient they will be except they had knowledge that the disobedient who continue so till death should never cease to suffer torment.

I believe that Lucifer had more knowledge of God's purposes than any of us can attain to in mortality; and it does not seem quite consistent that if he understood, saw reasons to believe, or actually knew that they who should rebel against the laws of heaven would have to suffer misery always, he would not, nor could not, do as he did, rebel and draw the third part of heaven with him.

In the vision of Joseph the Seer and Sidney Rigdon it explains that none but the sons of perdition come under the condemnation of Satan and the hosts that fell with him, who deny after receiving a foretaste, etc. I believe the Devil and all the worst that ever have been or will be will finally be saved; that Satan knew this before he rebelled, but such will never be saved in a kingdom of glory as the brother showed, but have to abide (stay there *always* in a kingdom that is not one of the glories. I think Paul so understood when he said "every knee shall bow and every tongue shall confess;" and that after all have been punished for their evil deeds they will then through the goodness and mercy and justice of God enjoy eternal life, of happiness and peace.

I could not believe in God being good if I believed otherwise, for how could he be perfectly good and have all power if he kept any in misery always? I think that to teach never-ending misery and woe to be to them

who fail to live right is discouraging and does more harm than good—like some pills the doctors make.

A LAMONIAN.

ST. LOUIS' AWFUL DISASTER.

THE most terrible atmospheric storm in the world's history, so far as destruction of property and loss of life is concerned, laid its clutch upon the city of St. Louis last Wednesday afternoon, May 27, about five o'clock. Nothing that can be said or written would convey to the *Herald* readers the awful reality of the calamity that has befallen this city, and the scenes we have witnessed within the last forty-eight hours beggar all attempt at description, as, in order to describe anything properly, comparisons through observation and experience must be had; and nobody on earth has ever seen the likeness or extent of this calamity.

Standing on the corner of Park and Jefferson Avenues last night, as far as the eye could reach anyway almost, nothing but a scene of ruin and destruction met the eye. Magnificent churches, residences, with roofs blown away; walls thrown to the ground, iron fences twisted and broken; the streets full of timber, glass, and rubbish; lace curtains hanging on dangling telegraph wires; trolley wires and broken poles scattered everywhere. Beautiful Lafayette Park is utterly ruined, its trees nearly all gone; fences, statuary, buildings, everything swept away. Magnificent furniture, pianos, pictures strewn everywhere, broken and destroyed.

South and southwest from here the storm tore its way for three miles, leaving scarcely a building uninjured and thousands destroyed. South Broadway from the courthouse south to Lyon Park is one scene of ruin.

This morning I visited in some respects the saddest scene yet witnessed—the morgue. Bodies torn and mutilated beyond recognition,—friends searching and finding their missing dead, are scenes that I cannot dwell upon.

I haven't been able to visit East St. Louis, but the work of destruction and death went on there as it did here, and is seen from the west end of the Ead's Bridge, where serious damage commenced at that point, which is

near the center of the city north and south, but east from the line of the worst trouble, although many of the great stores were stripped of windows, goods flooded, etc. The solid arches of masonry that formed the upper part of the east end of the great bridge were lifted by the terrible force, like a toy, and dropped to ruins. A train was on the approaches at the time, but by a miracle seemingly few were killed; the train was blown over and a large number injured. Just below the scene of disaster and loss of life was appalling. Nearly all the fine steamers, and tugboats, and ferry boats, with but one exception, were either sunk or wrecked partially or totally—blown on the other side; and down the Mississippi River, wrecked buildings for miles along the levee; and the scene across the river of ruined warehouses, wharfboats, elevators, etc., makes the heart sick and faint.

Most of the Saints lived in the northern portion of the city and the chapel on Elliott Street will still stand as a place of exposition and warning to the people of this great and wicked city. So far as known no loss of life or limb has come to any of our people; but the returns are not all in, and we cannot tell; but the disastrous part of the storm went south of the residence of most all of our people. Bro. Noah Cooke on Rutger Street, suffers loss, the south end of his home being completely blown out, his neighbor's chimney falling through his roof. The rain flooded his house, damaging furniture, bedding, etc., and the scene from his place indeed defies description. I saw a piano forte nearly battered to pieces taken out of a house corner Seventh and Rutger, where twenty-three people were killed. Bro. Evans' people, near Bro. Cooke's, had their home nearly torn to pieces. This is the only serious damage that I have yet heard of sustained by the Saints. East St. Louis may tell a different story when we get all the news from there.

The roof of the Merchant's Exchange building, occupied by R. G. Dunn's Commercial Reporting Agency, where my daughter Bessie was employed, was torn off and hangs on the telephone and telegraph wires in front of the building. A falling

wall struck the car which she was coming up home in during the storm. Some were injured, but she was not; but the line was stopped as well as every other in the city, and she had to grope her way through darkness and tempest home as best she could. The lights were out in the city and the night was one of terror and sleeplessness.

A few of the car lines are running, but the destruction of power houses and lines cripples travel and business still.

The lower part or railway bed of the Ead's bridge was unhurt and trains commenced running across the river yesterday.

It is probable that about five hundred lives were lost, but the number will never be known, as many were drowned, and collection of facts is hard to get at in anything like an exact manner, the path of the storm being so widespread. The death list already found is near four hundred, and the ruins are upon many yet.

The appearance of the sky just before the storm was prophetic of the disaster—terrible in its very appearance and action before the onslaught; and I not only saw but *felt* disaster in my spirit, and so told the family; but with it came the assurance of preservation, which we believe we can reasonably attribute to divine interference.

The Saints have reason for gratitude and thankfulness that their lives are preserved. Will they heed the tempest's warning voice, if indeed the moral and intellectual reasons for righteous living fail?

The great wonder is, looking upon the extent of the track of the storm, the awful destruction and waste of property, that not hundreds but thousands of lives were not sacrificed. The accounts of escapes are miraculous and wonderful. This is hastily written in reply to note of anxious inquiry received yesterday from Bro. Asa Cochran.

The impression that this old earth is getting to be an unsafe place of abode is growing among the people. It is true that "men's hearts are failing them for fear of those things that are coming upon the earth;" but the exalted position and difference between the prophetic mission and seer-

ship of Joseph Smith and his relation to the Almighty God, who sends, controls, or withholds the lesson and judgment of the "devouring tempests," the great mass of people will never discern; as against that army of self-called and self-ordained "prophets," enthusiasts, and cranks, who get hold of or copy enough of truth to mix with their mistakes to confuse, terrify, or disgust and ultimately harden the great mass of the people.

"As it was in the days of Noah." Who so low or slack in faith as desire that Jesus Christ should turn out to be a false prophet?

"But when ye see these things come to pass, lift up your heads and rejoice," not at the destruction of the wicked, but because "the hour of your redemption draweth nigh."

I feel greatly satisfied and at peace because of that mercy and grace that hath showed me the exalted truth of God in these last days.

M. H. BOND.

St. Louis, Missouri, June 1, 1896.

EXPLANATION.

LAST fall a gentleman claiming to be a "free-thinker" submitted to me quotations from the four Gospels, which he supposed contradicted each other. Herewith I submit my reply to him, as it may assist others in meeting the same or like questions:—

Dear Sir:—As per your request and my promise, I offer the following explanation upon the texts of scripture you gave me. Should this not prove to be satisfactory, please let me know wherein it is not clear to you; for I am mutually desirous of understanding the truth.

Matthew 28:7. This is the first scripture you cite. This was an event of A. D. 33, and written by Matthew either five or thirty-one years later. Matthew wrote two accounts; one in Hebrew, the other in Greek, and Bible scholars are not agreed as to which one furnished the copy of our common version of the Bible. The language purports to be that of the "angel" as he addressed the "women." And it was to them, the angel said, "he goeth before you into Galilee." The time of the conversation of the "angel" with the "women" was "as it began to dawn." Quite early in the morning, you perceive.

John 20:19. John wrote his testimony A. D. 97. This verse is historical and states that it was "the same day at evening." It was the morning of the resurrection that the "angel" said to the "women," "He goeth before you into Galilee," and in the evening of "the same day" "came Jesus and stood in the midst." There was ample time from morning until evening to make the journey from Jerusalem to Galilee and return, waiving all

consideration or thought of the unknown powers possessed by the resurrected Christ.

Luke 24:13-33. As I understand Luke was the historian of the church at that early period, and he wrote his book A. D. 63. He is more full and complete in detail of statement, but it will be observed that he is in exact accord and full agreement with Matthew 28:7 and John 20:19. Let us note the points of agreement:—

1. "Two of them went that same day;" that is, the day of Christ's resurrection.

2. From Jerusalem to Emmaus was their journey. This is in harmony with the statement in Matthew 28:7. Then follows the conversation between the "two" and Christ.

3. The "two" had learned of the resurrection from "certain women;" the said "certain women" obtained their information from "a vision of angels."

4. It was "towards evening" when Christ and the "two" arrived at Emmaus.

A word of explanation as to the Jewish use of the word "evening." The Jews count the day from noon or midday. Thus the Jewish evening begins with noon, and as it was "towards evening" that the "two" and Christ arrived at Emmaus, the statement, "He took bread, and blessed it and brake, and gave to them," was without doubt the meal that we call dinner. As the twelve hours from midday till midnight are covered by the word "evening," there is ample time for the return to Jerusalem.

After the meal Jesus "vanished out of their sight." That is he took his leave of those with whom he was eating. The "two" "rose the same hour and returned to Jerusalem, and found the eleven gathered together." This agrees with John 20:19. The "two" inform the eleven of what had transpired, and gave their evidence as to the resurrection of Christ. Now read Luke 24:36, and you have Christ present at that Jerusalem meeting, just as reported in John 20:19.

Mark 16:12. This is your last citation. Mark wrote his book A. D. 65. The verse you gave is taken out of the middle of the narrative concerning the resurrection and appearing of Christ to witnesses. The reference is his going to Emmaus in company of the "two."

I have carefully examined the Scriptures you gave me, with others upon the same topic, and can assure you there is no material contradiction of fact.

If the following simple rule was observed by those who read the Scriptures, as well as those who write or speak in regard to their contents, there would not be so many mistakes made: 1. Be sure who is speaking, 2. Be sure who is spoken to. 3. Be sure of the subject matter spoken of.

Would be pleased to hear from you further upon this subject, or any other; and if I can aid you to an understanding of the Scriptures, I will cheerfully contribute.

Respectfully,

ROBERT M. ELVIN.

More than six months have elapsed since I wrote the above letter, and as it has not been acknowledged, I have

concluded that the explanation was not satisfactory, or that no additional opinion from me is desired. Perhaps it may prove helpful to some one in meeting a freethinker's objection, and I am of the opinion that we should ever be willing to assist one another in the gospel work for establishing truth.

In bonds,
R. M. ELVIN.

OUR WILD INDIANS.

EDITORS HERALD:—Below are a few extracts taken from a book entitled "Our Wild Indians," written by Col. R. I. Dodge, who has had thirty-three years' personal experience among the Red Men of the West.

I send them for you to publish if you think they would interest or benefit the readers of the *Herald*. On pages 42 and 43, he says:—

The Indian is, to my mind, an evidence of the unity of races. Wherever we find them, savages have something in common each with the other. Supposing the western continent to have been originally uninhabited by man, there is no physical or geographical reason why it should not have been peopled from Asia or elsewhere. Even before the days of David, people "went down to the sea in ships;" the winds blew then as now, and a succession of adverse storms might have peopled America, from any one of the earlier maritime nations of the eastern world. Whether the very many customs which the Indians have in common with the ancient Jews are evidence that the "lost tribes" have been found, or whether the fair complexion, blue eyes, similarity of language and "coracle" of the Mandans, prove that the Welsh expedition under Madoc really settled on the banks of the Ohio, it is not my purpose to inquire.

In speaking of the different languages, on pages 45, 46, he says:—

At this moment, there are no less than sixty-six bands of Utes, separated widely in localities, and speaking languages undoubtedly referable to one root, but so various as to dialect, that any but the closest observer might with reason insist that they are different languages. . . .

It will thus be seen that his own warlike temperament and disposition to roam have been to the Indian the cause—fruitful as Babel—of the confusion of tongues.

We read on pages 109, 110, this statement:—

Voudouism and Fetichism, being simply forms of belief in magic or idolatry, are discarded as forms of religion; and accepting polytheism as the starting point of religious belief, the Indians for so utterly savage a race, have made very remarkable progress in their religious tenets.

There is a curious point of resemblance be-

tween the beliefs of the wild Indians and the Christian. Both believe in two great beings.

On page 115:—

It is a curious fact, difficult to account for, that no tribe of North American Indians is addicted to Fetichism in any of its forms.

On page 128, after giving an account of a "sacred conclave," witnessed by a friend he says:—

The points of resemblance between this and some ceremonies of the Jews, Greeks, Romans, indeed, of almost all comparatively primitive nations, are worthy of note.

He writes on page 131:—

It is asserted by squaw men, and others in position to know, that almost every tribe of Indians has its secret societies, which have passwords, grips, and signs as the Masons, Odd Fellows, etc. I have never been able positively to ascertain the truth or falsity of this statement. Most of the Indians deny it, but from the grim silence that falls upon an occasional old head-man, when asked about it, I suspect it may be true.

Several of the wild tribes have a mysterious material something, which they regard as the Jews did the "Ark of the Covenant."

The Plains Indians are in no sense idol worshippers, and this "something," is not worshipped but loved, venerated, and held in sacred awe.

Page 358:—

The Indians are not polytheists, nor students of history; yet many of their religious dances and ceremonies might have been adopted bodily from Grecian ideas of three thousand years ago.

Page 512:—

The origin of the Indian custom of taking the scalps of their slain enemies seems to be lost in obscurity. The books of the Maccabees, in speaking of atrocities and cruelties practiced on the Jews by the Syrian monarch Antiochus the Great, state that "the skin was torn from the head." Scalping would seem therefore to have been a Syrian, and probably a Jewish custom, and may be another evidence of the identity of the Indians with the lost tribes of Israel.

I have not commented upon the above extracts, thinking it needless; every Book of Mormon student will note a relation of them with the account given of the Lamanite.

Yours for truth,
RALPH W. FARRELL.

WEST SULLIVAN, Maine, May 13, 1896.

Conference Minutes.

NORTHWESTERN KANSAS.

Conference convened with the Solomon River branch, May 23, 1896, ten a. m.; President A. Kent in chair, C. D. Carson secretary, Cora Wilkerson assistant. Opening remarks by Brn. A. Kent and W. S. Pender. Ministry reporting: Elders W. S. Pender, A. Kent, A. Smith, T. E. Thompson, W. Landers, V. F. Rogers, J. S. Goble; Priests L. F. Johnson; Teachers D. S. Marple, C. D. Car-

son. Branch reports: Goshen 77, no change. Solomon River 16, no change. Blue Rapids 74, gain 1. Scanda 18, gain 1. Homestead 24, no change. Adjourned to meet with the Goshen branch, August 22, 1896, ten a. m.

POTTAWATTAMIE.

Conference convened at Underwood, Iowa, May 30, 1896; J. P. Carlile presiding, J. Chas. Jensen secretary. Reports was received from all the branches, also reports from the following of the ministry. J. P. Carlile, H. N. Hansen, T. W. Williams, S. V. Pratt, J. Carlile, S. Butler, J. S. Strain, H. Petersen, D. Parrish, H. Hansen, S. Underwood, F. Hansen, I. Carlile, C. C. Larson, T. Scott, J. Latham, G. Needham, J. C. Yochem. J. P. Carlile, Bishop's agent, reported: On hand last report \$128.89; collected since \$117.35; paid to ministry \$238; paid to poor \$15; balance due agent \$6.76. Account audited and found correct. Committee appointed to build church at Carson reported cost of building outside of lot and labor donated \$534.96; subscribed \$510.50; paid up \$371.25; unpaid \$139.25; required to finish and seat \$125. Conference passed resolution asking the presidents of branches in district to take up collections for the completion of the church and forward funds to Samuel Wood, Carson, Iowa. On motion conference requested officers of the North Star branch to visit Saints north of Underwood and secure their enrollment on the records of that branch. License as priests were ordered issued to Paul M. Hansen and C. L. Carstensen. After sustaining the present officers for the next quarter, the conference adjourned to meet at Carson, Iowa, September 5, 1896, at 10:30 a. m.

Sunday School Associations.

DES MOINES.

Association convened with Boonesboro school, May 29, at 10:30 a. m.; Etta Springer superintendent, Sheldon Armstrong secretary. Reports were received from the following schools: Boonesboro, Des Moines, Valley, Pekay, Angus, Head Grove, Perry Hope, Eden, and Oskaloosa.

Number of schools in district 10; schools reporting 9; delegates present 7. Total membership of district 256. On hand last report \$8.82; received since \$5.68; total disbursements \$9; Balance in treasury \$5.50. Number of *Hopes* taken in district 118; *Senior Quarterlies* 81; *Intermediate Quarterlies* 66; *Primary Quarterlies* 48. A question was presented for discussion: "What is a Sunday school teacher's responsibility and how far does it extend?" A number of the brethren spoke on the question and many important points were brought out.

CONVENTION NOTICES.

Convention of the Far West, Missouri, district convenes at Pleasant Grove, in the gospel tent, June 19, at nine a. m. Program: Song 158; invocation; song 88; two-minute speeches; 9:30, primary class lesson, Sr. M. J. Head; criticisms; 10:15, intermediate class

lesson, Sr. M. Peterson; criticisms; eleven, superintendent's review, C. P. Faul; criticisms; 11:30, The best methods of improving and developing teachers, eight-minute papers by H. D. Eanis and Wm. Worden. Two p. m., song 115; invocation; song 84; business; 3:30, eight-minute papers, How to gain the love and trust of a child for the Master, Srs. Samuel Simmons and Ella York; The surest ways and means by which to develop the spiritual nature of scholars, Srs. Ida Pearson and Mary Hinderks. Short talks on the following subjects: Children's day, led by Srs. M. F. Beebe and Annie Ahlers; Importance of teachers' meetings, led by D. J. Krah and T. T. Hinderks. Question box; five p. m., benediction. Evening entertainment 7:30, by union schools.

MRS. D. H. BLAIR, Sec.

The Sunday School association of the Northeastern Kansas district will convene at Atchison, Kansas, at half past ten a. m., June 19. We would like to see every school in the district represented.

SARAH A. PARKER, Supt.
MARY HUDGENS, Sec.

The Southern Nebraska district Sunday school association will meet at Fairfield, Nebraska, Saturday, June 20. We would like each school to be represented and a report from each.

J. L. DIEFENDORF, Sec.

Miscellaneous Department.

A DAY AT FALL RIVER, MASSACHUSETTS.

On Sunday, May 31, 1896, the Saints assembled from various parts of the district to pay their respects to our departed friend and brother, President W. W. Blair. The church was appropriately decorated in black, relieved by white here and there. The flowers were pretty; a very handsome bouquet was sent by Mrs. Witson, member of the Baptist Church. A portrait of Bro. Blair was tastily draped and hung over the pulpit.

The services began by an organ voluntary, rendered very effectively by Sr. Livina Ashton. Hymn 243 in the Hymnal was sung, and Bro. Samuel Ashton offered prayer. "One sweetly solemn thought" was sung as a duet by Srs. Linney and Ashton. As the melody of the human voices, accompanied by the organ, filled the church with sweet harmony, it seemed to bring us nearer the divine and feelings of a tender and sad character, but not without hope, filled the heart. Bro. F. M. Sheehy, the speaker for the occasion, took no text, but said his sermon would be more on the line of personal reminiscences. The preacher spoke very feelingly and related many incidents and characteristics that were prominent in the life and work of Bro. Blair. Among other things he said that religiously Bro. Blair was a product of this church, and his life and work could not be separated from the church. He came to the church unbiased and was for that reason better prepared for the work. He was a man of whom it could be said or was said that "every-

body loved him." He was always cheerful and looked on the bright side of things. "I well remember when I first saw him in California and heard him pray in the house where I was then living. After praying for the church and its officers, he remembered the young man that was staying there. And as a boy I thought how wonderful it was that this man of God should remember me."

Bro. Sheehy spoke with pathos and very many, no doubt, in the audience felt like trying to live as near to God as it was evident that our departed brother did. A solo was rendered by Sr. Linney. Dr. Gilbert then called upon to make a few remarks, which he did, speaking of the time when the work first began in the Eastern States, the first branch being organized at Fall River. Other incidents were related by Bro. Gilbert which brought a wave of sympathy over the audience that left few dry eyes.

Bro. John Smith also spoke a few words in closing, appropriate to the hour. Altogether it was a profitable time and one long to be remembered. The prayer and testimony meeting was spiritual and all seemed to enjoy the meeting. An illustrated lecture on the Book of Mormon, by Bro. Sheehy, closed the day.

GEORGE W. ROBLEY.

June 1, 1896.

PASTORAL.

To the Saints of the Northwestern Kansas District:—The importance of using the tent to introduce the gospel in cities and towns in this district, where buildings to preach in are difficult to obtain and costly when secured, cannot be overestimated. Arrangements have been made to begin work with the tent at once. We expect to use it at Concordia, Kansas, during the month of June and possibly longer. Through the kindness of Col. N. B. Brown, we have secured the use of his beautiful grove, in a central part of the city, free. Bro. C. D. Carson has volunteered ministerial aid with the tent, during the forepart of the summer, at least. As I do not know Bro. J. W. Gilbert's present address, he will please accept this as an invitation to assist us in this district this summer, and especially with the tent.

To transport the tent from place to place, to purchase gasoline for lighting and cooking, to rent chairs or lumber for seating, etc., etc., require some money. All these necessary expenses, incidental to starting the tent work, have been temporarily provided for by a brother interested in the progress of the work, thus enabling us to make a beginning. That the tent work may be continued with vigor and success during the summer I take this opportunity of inviting the branches in the district and the Saints not in branches to contribute to a tent fund. Presidents of branches will confer a favor and materially aid the work by calling attention to this. As times are hard and crops have been light for several years in these parts, a small donation will be a sacrifice to many, but just as acceptable to our heavenly Father. A very little from each one would enable us to keep the tent in use.

Send all donations to Bro. William Landers, Concordia, Kansas. He will make a

full report to the next district conference of the amount received from each branch or individual; also a detailed report of expenses will be made.

During month of June, my address will be Concordia, Kansas.

W. S. PENDER,
Submissionary in Charge.

To the Saints in California, Oregon, Washington, Nevada, and Arizona; Greeting:—By the action of the late General Conference I have been placed in charge of the above mission. Ill health has thus far prevented me from issuing a pastoral letter or even giving any thought to the field. Nor am I now able to more than announce the appointments of submissionaries. Bro. J. F. Burton has been assigned to the South Sea Islands mission, and it has been agreed that Bro. J. B. Price shall take his place in California. I therefore appoint Bro. Price in charge of California. Bro. J. C. Clapp will have charge of Oregon and Washington; and Bro. J. Arthur Davis will be in charge of Nevada.

I am anxious to get into the field and labor, and as soon as my health will justify will start. I hope to be able to heartily cooperate with all the missionaries and local workers. We are being admonished by unmistakable signs that the time for activity is shortening. Let us be found diligently employed in our several places of assignment and let our hope, prayer, and labor combine to produce a harvest such as the Lord of the vineyard will find pleasure in. Let the year be filled with good works.

Asking your prayers that God, if it be his pleasure, will quickly restore me, that I may come into your midst and thrust in the sickle with the rest, I remain,

Your coworker for Zion's weal,
JOSEPH LUFF.

SPECIAL NOTICE.

I wish to inform the church that Dr. Le Plungeon's new book entitled "Queen Moo and the Egyptian Sphinx" is now on the market. It contains 277 pages with 73 illustrations, price \$6.00, published by the Doctor; sold by subscription.

The Doctor and wife left for Europe last week; will return during the fall.

I am authorized as an agent to sell the book; so any of the Saints desiring a copy can buy through me and get the benefit of my commission.

I have not given the book a thorough reading, so am not prepared to comment further than the fact of Dr. L. being the most eminent explorer of the ruins of parts of Yucatan now known to the public, he and his wife having spent twelve years there on the work.

Respectfully,
F. M. SHEEHY.

No. 5 Codman Hill Street, Boston, Mass., June 3, 1896.

REUNION NOTICES.

The Southern Missouri district reunion will commence July 17, at Mountain Grove, to last ten days. The following speakers have promised to be with us: Apostle J. R. Lambert,

Bishop E. L. Kelley, and I. N. White; besides our own force of Elders. There will be provision made for camping, and pasture can be had at five cents per day. Those who wish to board, if they will write us we will try and make special arrangements. The singing and music will be conducted by Mr. Ray Schofield and Miss Mattie Sterns, who have kindly offered their services for the occasion.

We look for a good time for the Saints, trusting as many as can will come and bring the Spirit of our Master with you.

Come prepared to take care of yourself and another, and remember it takes money to pay the expenses of these speakers; so come prepared to help.

It will largely depend upon how the Saints turn out to this one whether we shall have another next year or not.

Those that have tents, bring them; those that have not, buy yourself a little muslin and make one. Don't wait until the time, but commence to prepare now.

W. R. PICKERING, }
W. H. SCHOFIELD, } Com.
HENRY SPARLING, }

SPRINGFIELD, Mo., June 5.

TWO DAYS' MEETINGS.

There will be a two days' meeting held in the gospel tent at Oregon, Wisconsin, on Saturday and Sunday, June 20 and 21, 1896. All are cordially invited, and as many as can, bring your blankets with you, so you can be prepared to lodge in the tent.

HENRY SOUTHWICK, Pres.

CONFERENCE NOTICES.

The Northeastern Kansas district conference will convene on the 20th and 21st of June, at 10:30 a. m., at Atchison, Kansas, where we hope to see the district well represented by all that can make the sacrifice to come, that a profitable time may be experienced by all. The ministry that cannot come, send in a full report of labor done since last conference, that all may be done in order and for the furtherance of this great latter-day work.

JAMES BAILLIE, Sec.

The Southern Missouri district conference will convene Saturday, July 25, at Mountain Grove, Missouri. Conference to be held in the tent. Each branch is hereby notified to hold business meeting at least two weeks before conference and at once send report to district clerk, W. A. Brooner, West Plains, Missouri. Please let us have a report from each of the ministry, whether you have been working or not, and send report before conference convenes. Saints, let us have a full attendance, and come with prayerful hearts, and with the feeling that you have business at the conference. The work is gaining in magnitude in our district, hence requires that each member magnify his calling, and help push the work. Let us do all we can to make the conference and also the reunion a grand success.

W. C. CATHER, Pres.

DIED.

LEWIS.—Mary Lewis was born February 22, 1819; died April 27, 1896, in Boomer,

Iowa. She embraced the latter-day work in an early day, in which she remained faithful until death. Her earthly remains were laid to rest by the side of her companion, who had preceded her over twenty years, in the Boomer cemetery. Funeral sermon by Elder H. N. Hansen.

LARKEY.—Bro. Peter Larkey, at his residence, No. 536 West Lake Street, Chicago, Illinois, May 13, 1896, aged 49 years, 1 month, and 26 days. He leaves a wife and five children, with many other relatives and friends, to mourn. The deceased brother died in the faith with a hope of a glorious resurrection. Services at the house and grave by Elder S. C. Good. Burial at Forest Home cemetery.

LEWIS.—At Malad, Idaho, May 12, 1296, Sr. Elizabeth Lewis. Deceased was born in Carmarthenshire, South Wales, January 19, 1822. With her husband, John Lewis, she emigrated to Utah in 1856, because they had accepted the angel's message and the restored gospel. In 1867 she was baptized into the Reorganized Church by J. W. Gillen, and lived a devoted member till the end. She was known far and wide, and respected as being one of the pioneers of Malad. The funeral services were conducted at her residence by R. J. Anthony. Although the weather was unfavorable and cold, the turnout was large. She left one son and daughter and twelve grandchildren to mourn because she was taken away. Both she and Bro. Lewis are and will be greatly missed. May her rest and new life be glorious.

JOHNSON.—At his home in Merced, California, April 17, 1896, Augustus Johnson, aged 76 years. A native of Sweden, husband of Mrs. Sarah Johnson. Deceased had lived in Merced for many years and was loved and respected by the whole community. Mrs. Johnson was formerly Mrs. Thorley, of Stockport, England. Mr. Thorley was president of Stockport and Stalia Bridge branches of Latter Day Saints. Joined in 1842, and his wife two years later. Mr. and Mrs. Johnson have taken the *Herald* for many years, and while Mr. Johnson did not belong to the church, he was a believer and devoted reader of the *Herald*.

MCMILLEN.—Bro. Butler McMillen, at Glenwood, Ohio, May 11, 1896, from being burned by a gas explosion in a coal mine where he was working. The explosion occurred at three p.m. on the 10th, and he died the following morning, being 36 years, 10 months, and 17 days old. He leaves a wife and daughter, and other near relatives. He was taken to New Philadelphia for burial, and the funeral services were held in the Saints' church at Blake Mills on the 13th inst. Quite a large number of relatives and friends from a distance was present at the services. The discourse was by Elder William H. Kelley, of Kirtland, Ohio. So passes each in turn to final accounts.

OXENDALE.—Sr. Jane Oxendale was born in 1858, at Norton, Yorkshire, England; died March 21, 1896, at her home near Netawaka, Kansas. Sr. Oxendale was the wife of Bro. William Oxendale, who now mourns the loss of a faithful wife. Three sons and two daughters also are bereaved of a loving and kind mother. Saints and friends were nu-

merous at the funeral and the sermon was by Elder J. T. Davis. Another sister has gone to a more enduring and glorious home.

THOMASON.—At Argentine, Kansas, April 30, 1896, Myrtle Juliet, daughter of Bro. and Sr. Franklin Thomason, in the bloom of childhood, being 7 years, 7 months, and 11 days old. She was loved by all who knew her. Funeral services were held at the house, conducted by Elder Arthur Allen, assisted by Elder George Hicklin. A large concourse of sympathizing friends was present. Her remains were taken to Independence, Missouri, for interment.

PHILLIPS.—Sr. Caroline Philips was born in Bath, Somersetshire, England, July 9, 1821; died at Henefer, Utah, May 16, 1896. A large number of the traveling ministry will remember the hospitality of Sister Philips.

HAWLEY.—Harry J. Hawley, of Audubon, Minnesota, accidentally shot himself May 24, 1896. Was aged 18 years, 10 months, 17 days. Harry was baptized into the church June 9, 1894, at Pelican Rapids, Minnesota. Was a faithful member of the church until the fatal hour. The pride of the family, loved by all. The funeral was held in the Baptist church in Detroit, Minnesota, in charge of Elder T. J. Martin; the sermon by Elder I. N. Roberts, to a full house of sympathizing friends. May God comfort the heartbroken family. The sadness of this affair was deeply felt by all. The accident occurred at the residence of Bro. William Nunns, where Bro. Harry was visiting, and attending meeting and baptism as conducted by the writer.

I. N. ROBERTS.

PREMO.—At Magnolia, Minnesota, May 31, 1896, Bro. Charles Premo. He was a faithful member of the church for nearly twenty years or more, and at his death, as near as could be ascertained, was 79 years and 5 months old. Served in the Union Army for several years. The funeral was in charge of Captain Philander Phinney, in whose company the brother served, the sermon being delivered by Elder I. N. Roberts in the M. E. church to a large audience of friends. The old soldiers did honor to the brother, as they were the pallbearers. Peace be to his ashes. God comfort the mourners.

I. N. R.

BEEBE.—At her home near Henderson, Iowa, May 28, 1896, Sr. Lucy A. Beebe. She was born in Shelby County, Ohio, July 31, 1823; united with the church in an early day; came West with the church in 1846, from Nauvoo, and passed through all the trials and tribulations and sufferings as endured by God's people for the love of the truth. Settled in Mills County, where she listened to the testimony of truth and life as brought to them by Elders Blair and E. C. Briggs. Her mind was opened to conviction, her heart swelled within her with gratitude to God. She believed, obeyed, received anew the evidence of the truth according to promise, and has from that time borne a strong, faithful testimony to the goodness and mercy of her heavenly Father, as manifested to her. She honored her profession, was highly respected, and beloved by all that knew her, both far and near. We all felt to say, "O that our last end in this life might be like hers."

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Bro. Ordway wishes us to say that for a time he will send one box for 75 cts. or three boxes for \$1 50 with guarantee, postpaid to any place where he has no agent to anyone who if cured will agree to act as agent or try and get an agent.

Bro. H. C. Tharp, of Flora Vista, New Mexico, writes April 23, 1896:—

"Dear Sir:—In February last I purchase three boxes of your Tobacco Antidote. I took one and one half boxes and it made a complete cure. I do not care for tobacco. It makes me sick to smell of it. I let my brother-in-law have the other box and a half and it has cured him. I think it is a great remedy. I believe three boxes will cure any tobacco user in the world if he wants to be cured. . . . I will recommend and do all I can to help the sale of your antidote."

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The Saints' Herald.

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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

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

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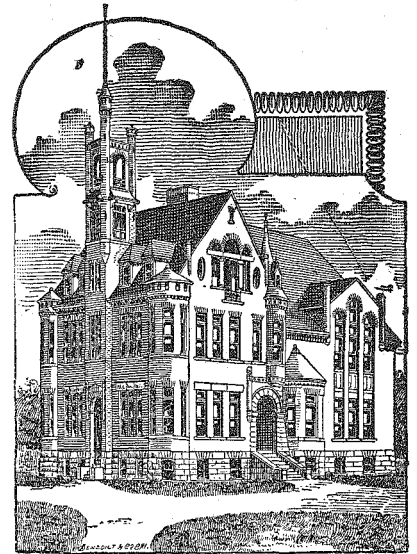
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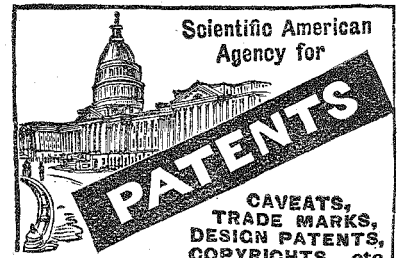
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Vol. 43.

Lamoni, Iowa, June 17, 1896.

No. 25.

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NICHOLAS II. IS CROWNED.

NICHOLAS II. has been formally crowned Czar of Russia, the religious complement to the actual beginning of his reign more than a year ago. The ceremony in Moscow yesterday was the conspicuous and central feature of the coronation celebration, which is stretching its barbaric splendors through a period of weeks. It was a scene that could not be duplicated in any other land, as unique among practices of men as Russia is unique among nations.

This unrestricted autocrat who expends millions to impress an idea on his subjects probably does not know how vast is the horde of people in his domain. It is believed that 120,000,000 is well within the facts, comprising probably 90,000,000 Russians and 30,000,000 others of every variety of race, from Laplanders and Finns to Cossacks and Circassians. How this absolute rule can be applied to this heterogeneous mass of human beings has been the standing marvel of the world, and probably the explanation of Leroy-Beaulieu comes nearest to the truth. He says:—

“Czarism, this anachronism in the midst of modern Europe, is in reality nothing but a patriarchal theocracy, disguised through the compelling needs of the times and neighborly influences as military and bureaucratic government.”

This close student of Russia believes theocracy is really the basis on which the autocracy rests, and that to the Russian no division is conceivable be-

tween the Church and the State. This theory coincides with the religious enthusiasm that is observable everywhere among Russians, even imparting to their revolutions a fervor of devotion and heroic sacrifice that have been likened to the spirit of the martyrs. It is this sentiment that is at the root of the ceremony which was celebrated yesterday at Moscow—a sentiment that inspires a confidence that Russia is ruled by God and the divine law and that the Czar is infused with the gifts of the Holy Spirit when he is anointed with the sacred oil. In spite of this strong underlying feeling, which the government seeks to intensify, and seemingly inconsistent with it, the Russian has a deep appreciation of the fact that the machinery of this autocratic government runs to robbery and oppression. The young Czar has been singularly free thus far in his reign from any violent outbreak in the ranks of the reform element, which is constantly brooding over its oppressions. This must not be attributed to any deserving deeds of the Czar, but to a disposition on the part of the revolutionary party to give him a chance. “The people are waiting,” said Stepniak, and the same authority, who was the authorized spokesman for the more conservative reformers, who do not believe in bombs, declared just before his death that they were waiting in vain. He summed up the new Czar thus:—

“Nicholas II. was the first to confess publicly that the country, through its accredited representatives (the Zemstos) was asking him for constitutional reform, and he, the Czar, was refusing to accede to its demands and meant to refuse as long as he could. Nicholas II., although in all the ardor of youth, is satisfied with following the beaten track of officialism. Under Alexander III. bureaucratic despotism was hidden in the shade of autocracy; now we shall have the frank supremacy of bureaucracy keeping in its shade a Czar as a figurehead.”

Stepniak's revelations of the woes of the Russians confirmed all the harrowing facts set forth by Kennan,

coupled with a belief shared by most observers of the Czar's tendencies that no permanent reform was to be inaugurated. Death remained and still remains the portion of any man who shall advocate the principles of the Declaration of Independence within the Muscovite domain. It is of little comparative consequence if the “impetuous nobility” be “relieved” by reductions in the interests on their loans, which they cannot pay anyway; or if Russian prisoners in Siberia receive partial amnesty; or if “warnings” against newspapers be recalled; or if the rest of the proposed program of imperial philanthropy be carried out. The cause of all will remain. “No outward whiteness can ever make Russian autocracy anything but a whitened sepulcher within.” The wheels of the bureaucracy will not be stopped an instant, and the despotic grind will soon catch up again to the point where it may drop a few threads now in deference to the obligations of a new monarch's coronation. Not a suggestion has been made anywhere of any substantial relief to the Russians, and until a Czar is crowned who has the courage to extend civil rights and relax the severity of the laws against honest political agitation Russia must remain a gigantic relic of semibarbarism, still dead to the impulses of the generation.—*Ex.*

THE FEAR OF THUNDER.

SAFEST PLACE DURING A STORM IS IN THE HOUSE WHERE THERE IS NO DRAUGHT.

“ELECTRIC storms are far less dangerous than the majority of people imagine,” writes Edward W. Bok in *June Ladies' Home Journal*. “That a severe lightning storm is terrifying admits of no question, and will sometimes bring uneasiness to the heart of the strongest man. But the real danger is slight. The chance of lightning striking a house, for example, is not one in a million. Particularly is this true in cities, strung as most of them are with electric wires. The greater danger from electric storms is in the country, and even there the

danger may be lessened if the simplest and most common-sense of precautions are exercised. The surest electric conductor is a draught, and if, when a thunderstorm approaches, it is seen that all the windows and doors liable to occasion a draught are kept closed, the danger is at once reduced to a minimum. If a woman is 'caught' out in a thunderstorm the safest shelter is a house; the most dangerous a tree, particularly an oak tree. It is a peculiar, but nevertheless a proven, fact, that the oak is the most susceptible of all trees to a current of electricity. Over fifty per cent of trees struck by lightning storms during one summer, the Government statistician tells us, were oaks, while the beech tree was the least harmed. Therefore, the worst possible place of shelter in an electric storm is under an oak tree, while by all odds, the safest place is in a house and out of a draught. . . . The actual danger (from an electric storm) is, in truth, not from the lightning nor the thunder, but from the nervous condition into which women allow themselves to fall. And this is a danger which they can avoid. A little calm thought and a few grains of common-sense will do it."

THE PEOPLE'S FOOD.

SO MUCH for the development of the food investigations. But what are the results already gained, and what is to be expected in the future? One thing which is brought out by these and other investigations is that we make a fourfold mistake in our food economy.

1. We purchase needlessly expensive kinds of food. We use the costlier kinds of meat, fish, vegetables, and the like, when the less expensive ones are just as nutritious, and, when rightly cooked, are just as palatable. Many do this under the impression that there is some peculiar virtue in the dear food materials, and that economy in their diet is somehow detrimental to their dignity or their welfare. And, unfortunately, those who are most extravagant in this respect are often the ones who can least afford it.

2. Our diet is apt to be one-sided. It often does not contain the different nutritive ingredients in the proper proportions. We consume relatively too much of the fuel ingredients of food—those which are burned in the

body and yield heat and muscular power. Such are the fats of meat and butter, the starch which makes up the larger part of the nutritive material of flour, potatoes, and sugar of which such enormous quantities are eaten in the United States. Conversely, we have relatively too little of the protein or flesh-forming substances, like the lean of meat and fish and the gluten of wheat, which make muscle and sinew, and which are the basis of blood, bone, and brain.

3. We use excessive quantities of food. This is true not only of the well-to-do, but of many people in moderate circumstances also. Part of the excess which is bought is thrown away in the wastes of the kitchen and the table, so that the injury to health from overeating, great as it may be, is doubtless much less than if all of the food we buy were actually eaten. Probably the worst sufferers from this evil are the well-to-do people of sedentary occupations—brain workers as distinguished from hand workers. Not everybody eats too much; indeed, there are some who do not eat enough for healthful nourishment. But there are those, and their name is legion, with whom the eating habit is as vicious in its effect on health as the drinking habit, which is universally deplored.

4. And finally, we are guilty of serious errors in our cooking. We waste a great deal of fuel in the preparation of our food, and even then a great deal of the food is very badly cooked. A reform in the methods of cooking is one of the economic demands of our time.—From "The People's Food—A Great National Inquiry," in June *Review of Reviews*.

FOR THE MEETING

OF THE

NOBLES OF THE MYSTIC SHRINE AT CLEVELAND JUNE 23 AND 24.

THE NICKEL PLATE ROAD will sell tickets available on all trains June 21st and 22d from Chicago to Cleveland and return at \$8.50 for the round trip, good returning until June 25th. This is a saving of \$1.50 on the round trip as compared with other lines and our passenger service includes fast trains, drawing room sleeping cars and an unexcelled dining service. For further particulars, address,

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, June 17, 1896.

No. 25.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 17, 1896.

CHURCH AND STATE IN UTAH.

THE following will give our readers an idea of the feeling of many on the question of the Mormon Church interfering in politics. The manifesto referred to is the one recently issued by church authorities, which provides that no leading church officer shall accept of civil office until he has first consulted and obtained consent of presiding authorities in the church. The leading officers of the church all indorsed and signed it except Moses Thatcher of the Quorum of the Twelve, who respectfully declined to do so. The two following clippings are from the Salt Lake *Semi-Weekly Tribune* for June 2:—

THATCHER AGAIN LEFT OUT.

HIS NAME NOT PRESENTED TO THE CONFERENCE YESTERDAY.

Hon. Moses Thatcher is still reaping the fruits of his refusal to subscribe to the so-called "new manifesto" of the Mormon Church, and was subjected to further humiliation at the general conference of the Young Men's and Young Ladies' Mutual Improvement associations at the tabernacle yesterday.

For several years past Mr. Thatcher has been one of the counselors to Wilford Woodruff, General Superintendent of the Young Men's Mutual Improvement Association, but when the names of the officers were presented for confirmation yesterday afternoon, Mr. Thatcher's name was not read.

It is also understood that Mr. Thatcher's name has been dropped from the list of officers at all of the stake meetings of the associations which have been held since the date upon which he refused to sign the new manifesto.

CACHE COUNTY DEMOCRATS.

MOSES THATCHER EULOGIZED AND SUSTAINED.

Union of Church and State Denounced—Will Wait and See How the Manifesto is Enforced.

[TRIBUNE SPECIAL.]

LOGAN, June 1.—The Democrats of Cache County met in convention to-day. . . .

On church and State this is said: "We are opposed to any union and to any attempt at union, real, apparent, possible, or potential, of the church and the State. We declare the State to be the supreme authority

in all matters that concern the political rights and duties of its citizens. We believe it prejudicial to the interests of the State if any organization existing under its laws should visit penalties, disabilities, or disadvantages upon any citizen of this State because of his free participation in the ordinary duties of citizenship. The State has the right to demand that whatever rules of discipline may be adopted by any society for the regulation of the political action of the society's own members, those rules must be consistent with the laws of the land and the genius of free institutions, and should be uniform in operation, applying with strictness and impartiality to each member of the class for whom they are intended, and showing favors to none. We reassert with all possible candor and plainness that any interference with the free exercise of the elective franchise will not be tolerated or condoned in our midst, so long as the Democratic party shall be able to maintain inviolate these sacred rights of our citizens. We reaffirm the correctness of the doctrines of personal liberty which were announced by the reconvened convention, as principles which are dear to the heart of every true citizen of this republic, and we indorse the course of our own esteemed fellow citizen, Moses Thatcher, in maintaining his stand upon those principles of truth and justice, amid the combined misfortunes of sickness, hostile criticism and the honest misconception of perhaps both friend and foe. We herewith nominate him as a delegate to the Chicago convention, with the right of naming his alternate, pledging him in the future, as in the past, our cordial support and sympathy and assuring the electors of the State that as Democrats we have no thought of deserting in his present extremity this upright and courageous, though disabled citizen.

"In relation to the recent manifesto issued by the Mormon Church, we do not feel called upon to interpret or to anticipate in advance the practical workings of the rules of discipline which it promulgates."

The resolution caused much discussion, principally by Samuel Oldham, Joseph Kimball, and William Murray of Wellsville. But all opposition and proposed changes were overruled and the resolution passed.

The Provo *Enquirer* of June 2, after quoting resolutions passed by the Democrat Convention at Provo, adds:—

The resolutions as reported had a hot reference to the manifesto. This M. M. Warner moved to strike out. He then argued that the convention was to deal with national politics, and local politics need not be considered now.

"The fears that are in the breast of some of a union of church and State are groundless." He said: "The people are too wide-awake to be robbed of their liberties."

A. D. Gash agreed with Mr. Warner's position and asked that manifesto matters be stricken out.

The two leading non-Mormons having thus led out A. O. Smoot agreed with their positions, and Mr. Warner's motion carried.

The *Enquirer* of same date says editorially:—

The Democrats in Utah County in their convention, very wisely decided that the late manifesto needed no attention in their platform; at the same time, they reaffirmed their endorsement of that new "Declaration of Independence," penned by O. W. Powers, and adopted by the reconvened Ogden convention. B. H. Roberts had to recant his position on that platform, and others may yet feel disposed to follow. We are sorry to see others hold out and reaffirming a former wrong.

The following from the *Enquirer* of May 29, indicates that not only is the Utah Church disturbed over this question, but even the Sunday school is likely to feel the wave of agitation. Where will it end? We hope in good to priest-ridden Utah.

SPRINGVILLE'S SPITFIRE.

News from Springville is to the effect that charges have been preferred against the Sunday school superintendent for reading a notice in Sunday school of a celebration on Memorial day, under the auspices of the Ladies' Republican Club. There is nothing offensive to the notice. . . .

It happened to be a Republican who read the notice, by request, and he evidently thought it was a matter of general interest that would give no offense. No sooner had it been read, however, than certain Democratic officers of the school, among them James Caffery and J. E. Hall, who both voted against the late manifesto, were up in arms because of another attempt to mix church and state.

It really seems to us that our Democratic friends are oversensitive on this score. It is hardly probable, in the first place, that the good Republican ladies of Springville would desecrate Decoration Day by propagating political principles over the graves of dead veterans and heroes; and, in the second place, we do not believe the superintendency saw any partisanship in the notice, much less had a desire to be partisan by reading it in the Sunday school. In fact, it was explained to the disgruntled Democrats that no thought of partisanship was intended, but the explanation was not believed. Those disturbed by the reading of the notice were determined to carry the case on, and it will be interesting now to see where they will land.

It is only necessary to say that this cannot be an exaggerated report by enemies of the Mormon Church, as

both the Editor and manager are zealous Mormons as we know from personal acquaintance.

QUESTIONS AND ANSWERS.

Q.—Is an elder who uses tobacco, and who is not enrolled in any of the quorums of the church, eligible to be chosen to preside over a branch or district?

Q.—If a branch or district should see fit to choose such a person to preside, would it be in harmony with the position the church occupies?

Ans.—The church has made no rule by which the eligibility of a man to the office of president of branch or district because of the use of tobacco, is affected. An attempt was made at last session of conference to adopt a rule declaring that no one should be chosen to any office in the church who was addicted to the use of tobacco; but the resolution was denied. From this we should conclude that if a branch or district choose to select such a person to preside he would be eligible.

The Twelve resolved some few years ago that they would not recommend, or support anyone for mission work under their appointment, who used tobacco, or was addicted to drink. This rule remains unchanged by them, but governs their action only. Some of the districts and branches have adopted a rule that no person addicted to the habits of using tobacco, or liquor drinking should be chosen for branch, or district officers. We believe Lamoni branch has such a rule. The general church has left it as a matter to be disposed of by branch, or district, at their discretion. For these reasons, that there is no rule of the general church, it might be said, that it would not be out of harmony should such choice be made.

Q.—When a priest of the branch has been elected presiding priest of the branch, has he the authority to select or appoint others to assist him in the duties of his office; or must the branch as a matter of common consent appoint them?

A.—He has not such authority, unless the branch should so authorize or direct. The branch should by vote either grant such privilege, or direct the priest so to choose.

Q.—Is it the duty of the one who feels that he has been wronged to go to the brother that he feels has offended him and try to be reconciled? Jesus says if thou hast aught against thy brother go to him, etc. A dif-

ference of opinion on this matter is causing some trouble.

A.—If a brother wrongs another, and the knowledge that he has so wronged another is known to him, he should at once make an effort to have the matter set right. A proper application of the same principle would dictate, that if a man becomes suspicious, or feels that he has been wronged by another, it is his duty to go to the brother who he thinks has wronged him and ascertain the fact whether he has been wronged or not. However, if a man has no evidence that he has been wronged by another, simply to feel that he has without proof is an unjustifiable suspicion and should be put away from the mind. Many things are done by people, hastily and without thought of injuring, or wronging others, which by being brooded over by those inclined by nature to be suspicious, or oversensitive, become wrongs for which they will accept neither explanation, nor apology. This condition should be carefully guarded against; as it is one of those situations in which it is better to suffer wrong than to do it.

Q.—If an elder is called to administer to the sick would the following excuses be valid? "I am tired," "I have to get up so early to go to work," "I can't leave my business"? It seems to me that when a poor brother has sickness in the family and sends for an elder nothing but sickness should excuse him.

A.—We are not prepared to state whether such excuses would be valid; as it would depend on the circumstances of each case. We believe it to be a fact, however, that elders are sometimes put into such conditions of body and mind by labor, mental and bodily exertion, attendant on their ministry, that they are unfit to administer to good effect; in such a case, an excuse might be justifiable. However, it is in the order and harmony of the faith and the practice of the church, for any and every elder to respond to the calls for the elders to visit the sick and afflicted, when it is at all practicable.

PAPAL ENCYCLICAL ON CHURCH UNITY.

LONDON, June 11.—The *Courier de Bruxelles* announces that a papal encyclical on the unity of the church and the supremacy of the See at Rome will shortly be issued in Latin. The document is now complete and the translation into the various languages is awaited

so that they may appear simultaneously with the original.

It is a doctrinal work in which the Pope's intention is to prove the supremacy of the Papal See by numerous quotations drawn from the Greek fathers and ancient Oriental liturgy.

Copies of the encyclical will be forwarded to all the reigning sovereigns and also to the heads of dissenting churches, because the leading aim of the document is to bring about the union of the various churches with the Church of Rome and show why the union is necessary.

The Pope starts from a fundamental principle that the church must be one. He sets forth the essential features of unity of doctrine and faith and makes an appeal to all well-wishers of humanity to work for this end.

Those who watch the religious and political developments of the modern world will be interested in the foregoing item, a cablegram to the *New York Journal*. It is held by some that prophetic declarations predict the ultimate union of the Eastern and Western Catholic churches. It may be that the Pope hopes to gain in spiritual supremacy by contributing to the extension of the political supremacy of the Czar. The latter, however, is the head of the Greek Catholic or Oriental Church. How the problem may be solved is a matter for conjecture; an interesting and important one however.

AUGUST SCHRADER, the "divine healer," uniquely costumed, began operations at DeKalb, Illinois, June 8, but fled from the place when confronted by one who recognized him as one who formerly had represented himself as an agent for the Nebraska drought sufferers. We refer to such matters that we may keep track of the modern soothsayers, and necromancers, and other sacred characters, so called. It seems apparent that the protection of the people and exposure of the false is guaranteed only by an acquaintance with the true, the genuine, in spiritual things; that such protection consists in an intelligent conception and application of the truth; a knowledge of the written word and an acquaintance with the Spirit of truth. It should not be difficult for men and women of sound minds to remain uninfluenced by such characters as Schrader; however, there are and have always been errors so cunningly devised and so plausibly clothed in a garb of apparent good

that no mind unaided by the divine Spirit could discern or detect their real character. It remains yet true, as of old, that protection is only guaranteed to those who know God, and who out of that knowledge obey and imitate him.

EXTRACTS FROM LETTERS.

BRO. M. H. BOND, writing from Sorrento, Illinois, June 9, says:—

Two baptized at Alma on Sunday, more to follow; some will be baptized here I expect. New place; none of our people here and no preaching heretofore. Good interest in St. Louis; cyclone stirred things up; lots of strangers out I hear last Sunday. I ought to be several places at once.

BRO. R. M. MALONEY, Wichita, Kansas, June 8:—

Wife and I are here for a few days visiting relatives. Have been in Spring River district for several weeks and have been busy in gospel work; preached forty-two times in seven weeks. We are on our way to Oklahoma. Prospects are good there for the work this year. I am hopeful of many friends being made to the work and several joining the fold. There are many more places to preach than I can respond to. Hope to be worthy of the Divine Spirit to guide me in my ministry.

BRO. RICHARD ELLIS, Sydney, New South Wales, May 11:—

We are still increasing in numbers in this branch; very fair attendance, and interest taken in the work. Bro. Wells has left for other fields, and Brn. Kaler and Butterworth are in Victoria five hundred miles from Sydney; so the local talent is left to do the best they can in Sydney.

BRO. J. C. FOSS, Rockland, Maine, June 2:—

I have just arrived home from Little Deer Isle, where I preached twelve sermons in two weeks and baptized seventeen. Last Sunday it rained very heavily until three o'clock. We then went down to the ocean shore, into a little cove, away from the dashing waves of the sea, and baptized seven. Others are near the kingdom.

BRO. JOSEPH COOPER, Pond Creek, Oklahoma, June 4:—

This is the third year in the Cherokee Strip, and this is the second crop of small grain that proved a total failure, raising only a little corn; and I am afraid that if I wait until I can make an elder comfortable it may be a long time before I see one. I think a good work can be done here. A Cambellite by the name of Hopwood preached last Sunday and baptized five. I think an elder can do as well. There are two waiting to be baptized. I will do all I can. I am willing to meet one at Round Pond if I know when he is coming. I hope to hear from this mission soon.

What news we have from the Williams-Braden debate is contained in the following from Bro. Williams

dated Fontanelle, Iowa, the 12th:—

The third proposition closes to-night; everything progressing nicely. We are making friends; B— is making enemies. Two to one in our favor. The work is losing nothing in this encounter; and how could it when we have truth and God's Spirit on our side?

Debate postponed. Bro. I. N. White, Independence, Missouri, June 12:—

Please say through the *Herald*, that the debates I was to hold with Rev. M. Boles, at Benton and Parrish, Illinois, commencing the 22d inst., have been postponed till August, by mutual consent.

EDITORIAL ITEMS.

THE spirit and condition of the times is quite well indicated in the following happenings reported in a leading newspaper for June 9—a statement of but one day's report:—At Barcelona, Spain, June 8, a dynamite bomb was thrown into the midst of a religious assembly, and exploded, killing fourteen and wounding fifty persons. The city was placed under martial law. A reign of terror was created in the city and extended to other European centers. It is thought to be part of a widespread Anarchistic plot.

Athens advices of the 8th, report that the rebels on the island of Crete have defeated the Turkish troops, inflicting severe punishment and capturing many arms.

The Egyptians defeated the dervishes in the Soudan campaign, killing many, including their leader.

The stores of Chicago merchants have been so boldly attacked and robbed, and during business hours, that clerks, cashiers, and other employees are being armed or otherwise prepared to prevent recurrence of numerous and recent robberies.

Springfield, Carlyle, Belvidere, Benton, and Arcola, Illinois; Mexico and Webb City, Missouri; also Hyde Park and Chicago, Illinois; report tornadoes and rainstorms which did destructive work to city and farm property on the 8th inst.

In addition to the foregoing: New York advices of the 10th report a destructive wind and rainstorm at Newark, New Jersey, on the night of the 9th, doing damage amounting to \$150,000.

June 9; a cyclone swept through Wyeth City, Alabama, killing a few and injuring over one hundred people,

besides doing much damage to residence and farm property.

Bro. M. H. Forscutt will be present at the conference of the Southern Nebraska district, at Fairfield, Nebraska, next Saturday and Sunday, June 20 and 21.

The Rev. Mr. Carpenter, Methodist pastor at Kellerton, Iowa, stopped over in Lamoni between trains one day last week, making this office a pleasant call and looking through the establishment.

Mothers' Home Column.

EDITED BY FRANCES.

Man through all ages of revolving time,
Unchanging man, in every varying clime,
Deems his own land of every land the pride,
Beloved of heaven o'er all the world beside:
His home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest.
—Montgomery.

SELECT READING FOR JULY MEETING OF DAUGHTERS OF ZION.

UNITY OF THE FAMILY.

IN the home great care should be taken that the silver cords of family affection be closely twined around each heart.

(a) 'Parents' love for their children is instinctive; it is of that kind of which it is written, 'Many waters cannot quench love.' Not so of children's love to their parents or to their brothers and sisters. This is much more a matter of cultivation than of instinct. A child neglected by its parents but cherished by its nurse will soon love that nurse better than father or mother, and we all know many friends beside the great Friend, of each of whom it can be truly said, 'He sticketh closer than a brother.' It is not safe to trust to instinctive love as all-sufficient in family relations. Family love and unity should be cultivated and thus raised into a higher, more enduring plane than mere instinct ever reaches.

(b) 'As the mother is the center of home life, so is the father the band binding the family in one. This fact, so often overlooked, is yet such a fundamental one that it enters into our language, which is but the crystallization of the ideas of those who form it, husband, being Anglo-Saxon for house-band and so expressing this truth. Upon father and mother depends the unity of the family, and they must be a unit, working together for the good of all, if this unity is to be preserved. A divided head makes a divided household. If either parent throws the responsibility or care and governing upon the other, if one tries to shield when the other would punish, if, in short, they be not agreed, harmonious family life is impossible.

(c) 'Perfect respect for and trust in their parents, unquestioning obedience to them, and affection for them on the part of the children, are the foundations on which unity of the family must rest. These foundations are

never so sure as when they rest upon the Rock Christ Jesus. Nothing binds the family more strongly together than gathering daily around the family altar, reading together from God's word, and uniting in prayer to him.

"In childhood we saw the influence of the bedtime hour in forming the character of little ones. The after-supper hour is no less potential in unifying the family. It should be kept sacred to the home circle.

(d.) "Through the day we must be separated; in the evening let us all come together, father, mother, older brothers and sisters, and the wee toddlers, for genuine home fun and talk. This is the hour of sweet confidences when parents and children learn to know each other, to sympathize with each other; in short to love each other intelligently, instead of with the mere instinctive love which we share with the brutes. It may take some of the father's time from his farm and from his merchandise, and the mother's from her household cares, but it is time well spent; no parent can afford to forego this family hour; it should be held sacred to the children at whatever expense of business or pleasure.

"It is hard to keep boys off the streets if fathers spend their evenings gossiping at street corners or in stores, or even immersed in legitimate business. 'While thy servant was busy here and there he was gone,' is too often the bitter cry of a father whose son *has gone*—gone to destruction. It is hard for the daughter to feel that her mother is made for anything but a drudge, or a butterfly, if a constant round of work, or of gait, will not allow her to give this one hour to her children.

(e.) "Closely allied to this in its influence is the mother's hour of secret prayer for her children. Never did I know a mother who kept this hour who was not greatly blessed in her children. Memory brings the picture of one such mother before me as I write. Her home was a humble one and so full of children that she could find in it no quiet place for secret prayer. 'I used to go out in the woods each day,' she told me only a few weeks ago, 'and, kneeling there under a tree, pray God to bless my children and make them useful in his service. I knew those children as men and women, and I never knew a family of more active Christians or more united in their love for each other. Washington's mother had the same habit, and he seems to have learned to follow her example. When the burden of the nation struggling for birth came on him, he was accustomed to leave his officers and men, retire to the woods, and there agonize in prayer to God for the nation, which took the place of children in his heart. A British spy seeing him thus kneeling in prayer, reported to his superior, 'We can never conquer that man; he takes too strong a hold on God.'

(f.) "Sympathy of parents with children and of children with parents is another essential of family unity. Like filial affection it must be cultivated, not left to chance growth. It must be genuine; no counterfeit will here pass current. To really sympathize with the

children's hopes, fears, joys, and sorrows, we must enter into their ideas, their fancies, even their caprices. And we old folks must take the initiative in this sympathetic cultivation. If we have not forgotten our own childhood—God pity us and our children if we have—we can understand child-life, because we have once lived it; children cannot enter into our life, because it is still an undiscovered country to them.

"'But this takes more time than we can spare,' says the over-burdened mother, or the harassed, hurried father. It is not so much a question of time as of manner. The mother is busy, we will say, at the washtub; her little daughter runs to her, showing with delight a doll's apron she has made 'all by herself,' her first feat in the dressmaking line. It takes no more of the mother's time to look up pleasantly and say, 'What a pretty apron; put it on Dolly, and play she is going to wear it to school,' than to frown and say harshly, 'Don't bother me with your doll things. It's all I can do to attend to your own things.' In the one case you have entered into your child's life, and strengthened the bond binding her to yourself; in the other case your lack of sympathy drives her from you; you allow the washtub to come between your heart and your child.

"A father returning home from his office meets his son coming from school at the home gate. Through his preoccupied mind floats a dim impression that he ought to say 'something improving' to his boy, but he is so little acquainted with his boy's real life that he can think of nothing better to say than, 'I hope you have been a good boy at school today.' This is a good hope to cherish and may be expressed in such a way as to make the boy feel that it is genuine, but his preoccupied father does not so express it. Charlie instinctively recognizes its 'from a sense of duty' character, and through its commonplaceness feels his father's lack of personal interest in his doings. Any man might have made the same remark to any boy. Nothing is more depressing to the average boy-heart than to be considered as 'so much boy' cut at random 'off the piece.' It wounds his sense of individuality at no age more intense than now.

"Let the father, as he sees his son turn the corner, take but a moment from his thoughts of business to remember that last night he saw Charlie was working hard over his arithmetic lesson, or that he saw the boys in the schoolyard building a snow fort, and say cheerily, 'Well, my boy, how did you come out in your tussle with cube root to-day,' or, 'Did you finish your fort?' It is going to be a capital night for it; it will freeze the water I saw you pouring on the walls, solid as rock; by morning your fort will be a Gibraltar.' At once he enters the domain of his boy's thoughts and establishes a bond of union through the personal interest he shows in his work and play. And Charlie responds eagerly both with heart and tongue. He is at no loss what to say as he was after the 'good boy' salutation. That closed his mouth, or led him to mumble some unintelligible answer. If he really had been a good

boy, modesty might forbid his saying so; he does not feel quite certain about the matter, thinking his father's standard of goodness may differ from his own. Again, he might be very certain about the matter, yet lack the courage and honesty which a little three-year-old friend of mine showed, in expressing his convictions. His grandmother was trying to cure him of being afraid of the dark. 'Why should you be afraid?' she said; 'God can take care of you in the dark as well as in the light. Nothing will hurt you if you are good.' 'Yes, but I ain't,' said the little fellow, and Grandmother was nonplussed and dropped the conversation. Here, as in Charlie's case, ill-timed reference to goodness stopped conversation; and that is one of the bad consequences following the first greeting of Charlie's father. It did not lead to a free and easy talk between father and son, as it should have done. How can they enter into each other's lives and establish unity of feeling if they do not thus talk over their affairs together? Nothing is more subversive of family unity, nothing more dangerous than to have children live in a thought world of their own apart from their parents, and nothing is a better safeguard against this danger than free, familiar conversation between parents and children. The art of talking aright in the family is a fine art; alas! in many families it is fast becoming a lost art. Parents and children are busy thinking of their own work, their play, or their individual interests, which they do not talk over together, so that each knows little about what interests the others. Each gradually builds around himself fences of reserve, and dwells in his own little pen, living his own life in selfish disregard of others."

POINTS TO BE DISCUSSED.

(a.) Discuss the difference in the love of parents for their children; of children for their parents, and what is absolutely necessary if parents would retain the love and confidence of their children.

(b.) What relation does the father sustain in home life?

(c.) What are the foundations on which unity of the family must rest, and on what foundation must these rest?

(d.) Discuss the evening or family hour, and have you such an hour in your home?

(e.) What other hour is closely allied to this? Have any here an experience connected with this hour?

(f.) What is another essential of family unity? Discuss this point freely and at length.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

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

Memory Verses.—Galatians 6: 9, 10.

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

Memory Verses.—Doc. and Cov. 65.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARY STEADMAN, of Nashville, Tennessee, earnestly requests the faith and prayers of the Union and the Saints that if it be God's will she may be restored to health.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor.

Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE TEACHER'S PREPARATION.

"Go speak to Jesus first;
Then to the child. Go, let Him
Speak to thee, who taught in
Judah's warring days,
On the mountain slopes,
Along the pebble beach
And on the joyous billow of the sea.
Yes, in the closet, hear his voice who
spoke
As never man did speak.
Ask for his mind
Whose patience bore the burden of a
world,
Ask trustingly; the promise is to thee;
Thou shalt receive; then meet the child
As one for whom the Savior died,
That ransomed soul God knows,—
It may be given thee to lift the little
Fledgeling to an angel's seat.
O, touch not heedlessly the chords
That thrill to gladness or to woe;
Lay gentle hands on things that tell the
tale in other worlds!
Go, speak to Jesus, wait his answering
word,
Then tell the trusting child like one
Who comes transfigured from the mount
of prayer."

—Selected by Hattie Griffiths.

STUDY.

A THOUGHT suggested by a quotation of Dr. Arnold's, as quoted by Sr. Ruth Sheehy, in her paper, read before the General Association, in Kirtland. When asked why he spent so much time preparing a lesson he had so many times taught, he said, "I wish my boys to drink from a running stream, and not from a stagnant pool." This thought has staid with me so tenaciously that I will try to present it to some of my fellow teachers.

Do we spend enough time in preparing our lessons? or do we depend upon the knowledge of the subject we have gained in past years? Do we realize how much better we can teach a lesson if we have very recently studied it out in all its details? It signifies not how old the subject matter be to us, by a prayerful, careful, interested study new thoughts will present themselves to our minds and with these new points fresh in our memories, and as the old points brighten up, how can we do otherwise than make the lesson interesting to our class?

I love teaching, but I have no interest in trying to teach except I am thoroughly conversant with my subject. If we feel that we

are "pretty well posted" in the Bible (to use a common phrase), we cannot take a special topic or lesson and draw out perhaps the best thoughts, except by previous consideration. What we need to make our Sunday schools more interesting to teachers and pupils is study.

Try to gain some facts about your lesson which you think will interest scholars of your grade, which perhaps they have not had opportunities to have gathered by themselves. At all times we should strive to keep in advance of our classes. We must not forget that we have an avenue opened up to us whereby we may do much good. And we will all be held accountable for our stewardship. Let us remember Paul's admonition to Timothy as found in 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

HATTIE R. GRIFFITHS.

A TWISTED CHRISTIAN.

A GENTLEMAN in New York recently said to another, "Is Mr. L— a Christian?" He replied, "Well, yes; Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description? They do not carry out their Christian principles so as to be void of offense. Their life is not lived up to their faith. In small things they dishonor God. In some of their common-life dealings they do not carry out their principles among their fellow men. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright among our fellow men on our way to heaven.—*The Quiver*.

Original Poetry.

A GOLDEN CROWN.

A golden crown in the midst of a light
Unto me was shown as I lay at night,
Silently asking of the Lord to send
To all in need and afflicted a friend;
I had never thought such a sight to see,
As this one of a crown reached out to me.

Though from heart and mind all fear was
gone,

Yet weakened in body I felt o'ercome;
The crown lay balanced on a large, strong
hand,

On the wrist of which was a golden band;
Again I lifted my heart to pray,
But feeling unworthy could only say,

"What! a golden crown intended for me?
Dear Lord, have I proved so faithful to thee?
How happy I am, instead of a frown
To have promise of a golden crown!

Dear Lord, give strength to thy servant to
prove

That deep in his heart there'll be found thy
love.

"That Christ may acknowledge before thy
throne,

That I've loved him here and am called his
own.

Help me and strengthen just witness to bear,
And to keep myself pure, thy glory to share;
In this hope I renew my promise now,
To thy loving voice and thy will to bow"

J. H. V. M.

May 21, 1896.

Letter Department.

NEW CASTLE, N. S. W., May 10.

Editors Herald:—I believe you will be satisfied if I inform you that I am still striving to prosecute my mission; and that the press of work prevents a longer communication (which we might give, to some profit).

We feel sorely the need of more laborers. Am now in the midst of a ten-days' series (it is not often we can get in a series) in the new chapel here. Attendance is fair, interest good, and the Spirit's help all we could wish. One is to be baptized and others almost persuaded. Must leave this excellent interest and go to Nambucca River in two days from now. Special liberty and light has been my portion the last twelve months; and conditions for labor seem to have opened before us more favorably than in the past. Some hitherto very discouraging features are less so; the leaven seems more lively and potent; and God's people have a greater desire to advance in the several departments of spiritual culture and labor.

The optical lantern is a new feature, which I have lately added to my work.

In bonds, hastily,
GOMER WELLS.

SALT LAKE CITY, Utah, June 8.

Editors Herald:—I left home May 13 for my western mission. My first stop was at Clearwater, Nebraska, where I preached five times and left with a promise to return in two weeks. I then went to Inman, my former field in March, spoken of in a previous letter. Found the work, as represented in the Sabbath school, in a flourishing condition. Continued there over one Sunday, baptizing three and holding ten meetings with splendid interest and liberty. On Saturday, May 30, I went to Clearwater again; participated in the decoration exercises. On Sunday I spoke twice in the Saints' church and baptized seven.

Monday, June 1, found me on my westward journey again, going via Norfolk, Fremont, Lincoln, and Denver. I reached Salt Lake City the 4th. Something seems to be in the breeze here. A new Manifesto has been sent out by the First Presidency of the Mormon Church. I have not been able to find out definitely what it is, but the scenes in Nauvoo are being reënacted. The Manifesto it seems is "running against a snag" in nearly all of the quorums, so they are dropping out the recalcitrant ones and putting in more obedient ones. I will try and find out more definitely and report. In the meanwhile I hope for the prayers of the Saints everywhere, and to my friends in this mission and elsewhere, my address is Box 1182, Salt Lake City, Utah. May Zion prosper. Yours,

H. O. SMITH.

KALKASKA, Mich., May 17.

Editors Herald:—I have been a member of South Boardman branch for about nine months, and have no regrets to offer, except that I have not lived more fully in harmony with the will of God. Notwithstanding my shortcomings, God has blessed me very bountifully in that time.

I can say of a truth that this is the fullness of the gospel. I have received many proofs of it and I am thankful to God that he has made me able to do some good already since I obeyed it. I sent for the *Herald* some months before I was baptized and it did me much good. How eagerly I devoured its contents! Now I hope that this letter will do some one as much good as the letters of the Saints did me.

There have been sixteen of my friends all living in one neighborhood near Kalkaska baptized since I came into this work. Some have already enjoyed great blessings; all are doing well. Surely this gospel is a marvelous work and a wonder, for it makes such delightful changes in home circles, transforming homes that were only places of abode into homes of peace and quiet, where love reigns supreme, giving a new impetus and fresh luster to life, making it worth the living. Surely we have nothing good to leave and we gain more than we could think or ask when we accept of this gospel and live according to its teachings. Now I wish to know if there are any Saints at Battle Creek, Michigan. If so, I wish some of them would call on a friend of mine, Mrs. Charles Butler, No. 10 Carlisle Street, and if some of the Saints there will write me I will be much pleased.

Your brother in Christ,

CHAS L. SESSIONS.

BEVIER, MO., June 5.

Editors Herald:—I feel that I should add my testimony with the many others given that the *Herald* is truly a periodical to be highly appreciated, and should be in the house of every Latter Day Saint, because of its real worth and the stability and interest it creates in those who make a study of its pages.

The work in this part of the vineyard is fair, but extending many opportunities for improvement. There are many Saints here who are trying to let their light shine as a city set on a hill, and doing all they can under the circumstances governing to forward the work and its interests; but we are sorry to say that there are some, although good and honest people, who have fallen asleep spiritually, and are seemingly blind to their condition and the necessity of trying to keep pace with the work. The cause of much of this condition can safely be credited to neglect of duty by those who have been called and placed in presiding offices. We find also that while many of the Saints are obeying the command to bring their children and have them baptized into the kingdom, that after they have been initiated they are neglected and go for years without an officer visiting, and instructing, and teaching them their duty, which is that they should pray vocally in public, and in secret, and should

not lie, backbite, steal, nor speak evil one of another. How quickly children can grow up in some of these things is wonderful; and we often wonder how officers can feel they are living compatibly with their office and calling while neglecting so important a duty. May the kind Master enable them to be up and doing and seeking to build up the kingdom of God.

The local work within a radius of fifteen miles in this locality is being pushed, some of the brethren helping nobly. Two have been baptized in the past month, and others are interested and investigating; so may the Lord bless the honest in heart seeking truth, and enable them to comprehend it when found; and may he bless his servants also, whether local or conference appointees, to do his will and labor to the best of their ability to build up the cause and bring glory and honor to his name, is my prayer.

J. A. TANNER.

Editors Herald:—The Pottwattamie district conference convened on Saturday, May 30, with the branch at Underwood, Bro. John Carlile in the chair, Bro. J. Charles Jensen clerk. A committee on credentials was appointed and the following branches reported: North Star, Wheeler's Grove, Crescent, Council Bluffs, and Hazel Dell. Conference then adjourned until 1:30 p. m., and some of the delegates reported who were not present at the morning session. The district officers were all sustained. The president and clerk were reelected for the ensuing year. The conference closed up all its business at the afternoon session; everything was done in a spirit of love, and harmony prevailed throughout.

At night the writer preached from 1 Timothy 4:16: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The Lord helped us greatly, for which we praise him.

On account of rain there was no social service Sunday morning, but Bro. H. N. Hansen preached at 10:30 with his old-time vigor, and our hearts were made glad in God. Many brought their lunch baskets and staid in the church until night. In the afternoon the elders each gave a short talk, and the Spirit was present to bless. At 7:30 the writer again spoke, using Colossians 3:16, 17, to a full house, and the blessed Spirit greatly helped us in our hour of need.

The singing was an especial feature of the evening service. Bro. Thomas Scott's daughter, now Mrs. Ellington, presided at the organ, supported by her sister and a goodly number of young people, and the music was inspiring.

While at conference we lodged with Bro. Isaac Carlile and his estimable wife, and shall never forget their kindness. We returned home on Monday feeling greatly encouraged and strengthened.

Yours in bonds,

J. S. STRAIN.

FONTANELLE, Iowa, June 14.

Editors Herald:—The debate on the third proposition, in which Bro. Williams affirmed

the divinity of the Book of Mormon, closed last night, five sessions having been devoted to the question. It was a complete victory. The Lord stood by his servant and enabled him to present the truth in plainness and with power. Braden's negation consisted of ridicule, misrepresentation, and the most bitter sarcasm, making many bold assertions that he did not attempt to prove. He quoted largely from the Book of Mormon, finding fault with its grammatical construction, reading into the book in different places what is not to be found, but his trickery was fully exposed by Bro. Williams.

One night Mr. Braden brayed like a donkey and afterwards told us that he was then speaking in tongues; wanting to know if Bro. Williams did not have the interpretation. Such, of course, pleased the rabble, but it disgusted decent people. He has called Bro. Williams and myself everything that is mean; but we feel that God is with us, and his sarcastic abuse does not hurt. I am glad to say that Bro. Williams has not stooped to the low plain of Clark Braden, but has so far maintained his dignity as a minister for Christ, and I feel proud to be associated with such a brother.

In the next proposition Braden is to affirm that the canon of scripture closed with the apostles and those upon whom the apostles laid their hands, after which Bro. Williams affirms the prophetic mission of Joseph Smith, each proposition to occupy three sessions. Rev. Hall of the M. E. Church has agreed to affirm that his church is identical with the Bible when Braden is through.

The course pursued by Braden, both in his lectures before and during the debate, has made many friends to us; yet I think as a rule the ministry of the church can well afford to pass him by as a character too contemptibly mean to stoop to discuss with. I, of course, knew the man by reputation before I met him here, but no description of him that I have seen does him justice. He must be seen and heard to be fully appreciated (?).

Bro. Williams' health was poor before and during the first of the debate, but he is feeling better now. It was through the blessings of God he was made strong enough for the arduous task. The meetings are well attended, though the weather has been disagreeable part of the time, the audiences ranging from about three hundred to one thousand people, and the best of order has been had. The few Saints here feel strengthened and encouraged, as the cause has been maintained and truth victorious in each proposition discussed. With confidence in God and in hope of the final victory,

Yours in bonds,

HANS H. HANSEN.

Editors Herald:—It is generally known that in Western Nebraska there has been almost a total failure of crops for the last three years, because of which the people have a very hard time to get even the necessary food and clothing. This condition has caused many of the Saints to discontinue their church papers. Now what I want is, to hear from Saints that have the *Herald* and will be willing to remain

it regularly, after they have read it, to some of these worthy poor. The Saints are willing to help this way, I know, for a brother told me that he would get nearly a flour sack full of mail every few days that was sent by Saints in answer to a request made for church papers. To avoid the useless piling up of papers at one brother's door and having others go without, I ask you to drop me a card stating how long you would be willing to furnish the paper remailed (either *Herald* or *Ensign*), and I will then send you the address of the brother or sister you are to send to.

Let me hear from you at once as some are now hungering for the church paper they so long for but are not able to take at present.

Prospects at present are for a fair crop this year. In love of God's truth and people,

Your brother,

D. M. RUDD.

Submissionary in charge of Western Nebraska.

Permanent address, Dow City, Iowa.

AUTER VILLAGE, Ind., June 4.

Editors Herald:—I am at the above-named place, holding forth in a union churchhouse. This is a new opening; there are no Saints near here. For two years or more I have preached considerably in the regions round about and have written several articles for the county paper relative to our faith and claims, which work has awakened quite an interest among people who never heard our representatives. My work, seemingly, has been like the pebble dropped in the waters—the waves extend far and wide; calls are far more than I can fill. It seems as if the old boy (Satan) is always ready to do something to hinder the progress of the work. However, through faith, prayer, and fasting the influence of His Satanic Majesty can be overthrown.

An M. E. divine named Cloud made his appearance among the inhabitants of the village, "warning" them to be on the lookout, telling the usual string of falsehoods that are prevalent among sectarian divines, advising the door to be closed: but our friends were too many, so we are occupying with splendid attention and excellent interest. Truly have I realized the fulfillment of the promise made to the ministry relative to opening up of the work in new places. I baptized three of late, and others have expressed a willingness to unite with us soon. So the good work goes on.

I thought I would have been on my way to the Eastern Michigan district, previous to this time, via Knox, South Scott, Clear Lake, Coldwater, Detroit, etc.; but I must abide the advice of those in charge.

I am informed by Bro. Briggs that the brethren appointed to this field will not be in the district before fall and for me to remain here until then; so this will explain to Bro. S. W. L. Scott and others my failure to do as they requested.

To the Saints in Southern Indiana who have written for help: I will take this means of answering that I will labor as fast as I can and do what I can to fill all the calls possible. I am well pleased to see the effort made by

Saints to spread the gospel to new hearers. I am encouraged to see the outside element making an intelligent investigation, in consequence of which their minds are in good condition to receive the truth. The goodly degree of God's Spirit that prevails gives liberty to the preacher and leads the hearers to want to learn more about the glad message.

I ask an interest in all God's people's prayers, that my health, which seems to be failing, may increase so I may be instrumental in doing much good.

In the faith,

M. R. SCOTT, JR.

MOORHEAD, Iowa, June 9.

Editors Herald:—Lest some material might be lacking to fill up your valuable space I have concluded to annoy your readers with a scratch from my pen, or rather from a borrowed one.

This finds me well and hopeful. I started to the Kirtland Conference with inflated hopes and high aspirations, but soon after the convening thereof felt depressed, but for what, could not tell. When told that Bro. Blair was sick I felt impressed that he would not recover; but while visiting him he seemed so hopeful, I concluded that my impressions might be wrong, but after results proved that my impressions were right.

From Kirtland I visited my birthplace—Jackson County, Indiana. I preached in the town of Seymour to the colored Methodists by invitation. They crowded around the preacher at the close of the service giving the hearty handshake, with a God bless you accompanied therewith, which reminded the preacher of an old-fashioned Latter Day Saint congregation (all except the color) back in the sixties and seventies. I preached in two other places with similar results. Whether an entire stranger could do any preaching in that country or not, I could not say, as I stopped with relation and old acquaintances; in fact, they seem inclined to accept so much of our faith as will not disturb them in present religious connections. But when it comes to informing them, as the Angel told Joseph, "Their creeds are an abomination in the sight of the Lord," they are ready to kick—and some kick desperately. Preached in St. Louis, Cheltenham, New Canton and vicinity, Rock Creek, Montrose, and Burlington. In all of which places the Saints seemed hopeful. I witnessed the baptism of a formerly good Methodist sister in Montrose, and likewise another sister in Burlington; don't know what her former church connections were.

I find in my experience that whether members join the church, previously having been members of other churches, or formerly members of no church; that if faithful in their present church relationship the Lord blesses them, and that abundantly; so that they no longer need to say, "I believe," or I think that I am right; but that they can say, and that truthfully, "I know that the work in which we are engaged is the work of the Lord." And how consoling is the thought, as the Master truly said, "We speak that we do know, and testify that we have seen."

Our conference held at this place on Saturday and Sunday last was a success. The brethren present all seemed hopeful for the future. We are highly favored in this district with what is known as the "local ministry." The younger ministry growing into usefulness in the church seem to be possessed with the same old fire, manifested in the past, among the ministry, in the early days of the church. And it seems that Sabbath school work is a good school to manufacture such ministry in. I learn that the Sunday school convention held here previous to conference session was a success. I did not get to attend on account of rain.

Bro. Chambers and I have resolved to carry out the instruction in the late revelation, to open up "new fields," that the work may widen; and unless we run against a circumstance larger than is looked for at present we intend to at least *view the country*, in the northern part of our district; and should we fail to see the line and get over into Galland's Grove district, or into Minnesota or Dakota, woe be unto the inhabitants thereof.

Well, there is nothing like a prospect ahead; and a head to carry it out. I like to travel with Bro. Chambers, for when it becomes necessary he is willing to sit up and watch the rats while I sleep.

If we keep up (as the ministry for the church) with our part of the work, so as to keep in pace with Him that brings to pass that class of testimony, as it is said, "After your testimony cometh wrath, and indignation upon the people," we will have need to be up and doing. And that we may not be a whit behind, is my earnest desire.

J. C. CRABB.

LEAVENWORTH, Ind., June 8.

Editors Herald:—Bro. H. C. Bronson and the writer came to the Baker schoolhouse on the 30th of May and began services. Two were baptized on Sunday, May 31.

We are here now, and on yesterday, in the waters of Blue River we had the privilege of leading two more precious souls into baptism. This makes twenty members for this place. The work in this part is gaining prestige, notwithstanding we have some opposition to contend with. Yesterday when we got to the house of worship we found that the enemy of truth and of justice had left a notice for us to leave. As this enemy is not our captain, we thought best not to take his advice but remain here over next Sunday and hold a basket meeting here then and baptize more. I send you the notice that was left, please publish the same in *Herald*.

G. JENKINS.

LEAVENWORTH, Ind.

We the under Signed have started out to Stop you mormons from trying to miss represent the gospel of Jesus Christ and we are going to have it Stopped if it takes blud you are nothing more than rascals in the Country and if the peopl of that Vacinity have not the courage to stop we have this 6th day of June 1896 the Law abiding citizens of Indiana

[Here follows a rude drawing of a gun with ink drops to represent bullets.—ED.]

BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

For the year ending March 15, 1896.

SUMMARY.		REPORT OF ELDERS.	
RECEIPTS BY BISHOP.		RECEIPTS.	
To tithes and offerings.....	\$12,580 45	Offerings and Donations.....	\$ 7,682 07
Tithes and offerings, Herald Office.....	1,504 96	From Bishop and Agents.....	3,527 14
Bishop's agents.....	4,815 75	Total.....	\$11,209 21
Temple Lot expense returned.....	1,400 00	EXPENDED.	
Bills payable.....	8,562 46	For Traveling Expenses and Clothing.....	\$11,209 21
Accounts payable.....	3,500 00	GENERAL STATEMENT OF ACCOUNT.	
Live stock.....	52 90	RECEIPTS.	
Kirtland Temple.....	36 15	Receipts by Bishop for year.....	\$32,629 00
Rent.....	56 25	“ Agents.....	36,322 43
Interest.....	49 75	“ Elders.....	11,209 21
Tax returned.....	24	“ G. H. Hilliard.....	1,191 85
Abstracts and Decisions Temple Lot Case Herald Office.....	49 59	“ Real Estate and Chattels by Bishop..	4,410 35
Afterglow Sales, Boat Fund, Herald Office.....	20 50	Cash in hand Agents, 1895.....	4,884 27
Bills receivable.....	\$ 764 00	Total.....	\$90,647 11
Real estate.....	3,315 35	EXPENDITURES.	
Live stock and farm implements.....	321 00	Paid by Bishop.....	\$32,044 99
Produce.....	10 00	“ Agents.....	37,283 56
Total.....	\$4,410 35	“ Elders.....	11,209 21
EXPENDITURES.		G. H. Hilliard account.....	1,191 85
By balance due Bishop last report.....	\$ 2,217 46	By Real and Personal Property.....	4,410 35
Bills payable.....	3,417 25	By Cash on hand.....	4,507 15
Poor.....	1,112 80	Total.....	\$90,647 11
Agents, to supply elders and families.....	4,970 46	ASSETS: TITHE AND OFFERING FUND.	
Exchange.....	7 40	Cash balance.....	\$ 584 01
Expense.....	215 96	Cash in hands of Agents.....	3,923 14
Interest.....	188 30	Bills Receivable.....	9,712 82
First Presidency Office.....	95 25	Certificate of Stock.....	200 00
Temple Lot Case.....	210 00	Abstracts of Evidence.....	330 00
Pasture for stock.....	8 55	Transcripts Temple Lot Case.....	18 00
College Library.....	68	Due from Boat Fund.....	1,038 98
Elders' families.....	12,658 76	Books per former Inventory.....	13 00
Elders, for clothing and expense.....	3,216 10	Sixteen hundred bushels of Corn.....	256 00
Real Estate:—		Fifty bushels of Oats.....	5 50
Mrs. King property.....	\$216 10	Live Stock.....	190 00
Thomas County, Kansas, property.....	54 70	Hay.....	10 00
Recording deeds.....	9 35	Three horses.....	90 00
Taxes.....	128 44	Farming Utensils.....	145 00
Loans and improvements.....	627 50	Available Real Estate last report.....	34,735 22
	1,031 09	Contributed: Anderson, A. K.....	250 00
Church building, Indiana.....	46 00	“ Calhoun, John.....	300 00
Church building, Alabama.....	15 00	“ Chase, Amos.....	100 00
Rent.....	6 50	“ Church, Charles F.....	100 00
Stenographers and Bookkeepers.....	590 00	“ Coiner, John.....	400 00
Church Recorder and Secretary.....	350 00	“ Hopkins, W. A., and L. J.....	950 00
List of items, Herald Office Account.....	1,687 43	“ Nicholson, D. F., and Minnie.....	500 00
Balance on hand.....	584 01	“ Smith, Clara C.....	150 00
Total.....	\$32,629 00	“ Paid Cash.....	715 35
ACCOUNTS WITH AGENTS.		Total.....	\$54,717 02
RECEIPTS.		LIABILITIES.	
On hand last report.....	\$ 4,884 27	Due Bishop's agents.....	\$ 60 25
Received from Bishop.....	4,970 46	Accounts payable (church fund).....	3,500 00
“ tithes and offerings.....	31,291 72	Bills Payable.....	13,226 76
“ from agents and due them.....	60 25	Net assets.....	37,930 01
Total.....	\$41,206 70	Total.....	\$54,717 02
EXPENDED BY AGENTS.		INDEPENDENCE CHURCH FUND.	
Paid amount due agents last report.....	\$ 192 20	On hand last report.....	\$ 38 06
Remitted to Bishop.....	4,815 75	Receipts.....	1,116 00
Paid elders, elders' families, and poor.....	32,275 61	Total.....	\$ 1,154 06
Balance due church.....	3,923 14	EXPENDED.	
Total.....	\$41,206 70	Paid interest.....	\$ 400 00
REPORT OF G. H. HILLIARD, COUNSELOR.		Balance.....	754 06
RECEIPTS.		Total.....	\$ 1,154 06
Receipts per itemized report.....	\$ 1,191 85	RESERVE AND SAINTS' HOME FUND.	
EXPENDITURES.		Balance last report.....	\$ 8,314 32
Paid balance due last report.....	\$ 175 92	Receipts for year.....	1,274 40
“ Bishop.....	130 00	Total.....	\$ 9,588 72
“ traveling expenses and clothing.....	176 08		
“ elders' families per report.....	709 85		
Total.....	\$ 1,191 85		

Table listing names and amounts under the heading 'EXPENDITURES'. Includes entries like 'Smith, C. D. Mo. t. 5 80', 'Sparks, Sr. C. E., Cal., t. 2 00', 'Staples, George A., R. I., t. 4 00', etc.

EXPENDITURES.

Table listing names and amounts under the heading 'EXPENDITURES'. Includes entries like 'Abbott, W. N., Io, bal-ance loan. \$ 11 00', 'Agan, Sr. Harriet A., Mich., a. 15 00', 'Anthony, R. J., ex. 20 00', etc.

Table listing names and amounts under the heading 'EXPENDITURES'. Includes entries like 'Goodrich, Sr. J. L., O., f. 60 00', 'Gowell, M. F., Mo., ex. 15 00', 'Godby, G. H., W. Va., ex. 10 00', etc.

Table listing names and amounts under the heading 'EXPENDITURES'. Includes entries like 'Smith, Alex. H., Io., 33 38', 'Smith, Thomas J., f., 140 00', 'Smith, H. O., Io., ex., 65 00', etc.

HERALD OFFICE ACCOUNT.

Receipts.

Table listing names and amounts under the heading 'Receipts'. Includes entries like 'S. T. Jones, Ark., o. \$ 14 00', 'Emeline Stephens, Wyo. 2 00', 'R. W. Smith, Ill., o. 2 25', etc.

Table of financial transactions including Stationery, Presidency, Books to Geo. Jenkins, Cash per L. Stover, Ministry reports, Books repaired, Evans, Cabinet letter-file, Presidency, Books for John Shipley, Presidency and Priesthood for library, Rebinding Church Record, Heralds and Hopes to England, Ink and muggage, Road tax, Block 4, D. and C. to M. F. Gowell, Binding Heralds and Sermons, Bishop's Office, Conference Minutes, Bishop's Report, Blanks for Society Islands Mission, Exchange, J. I. Young's account, Books to R. M. Maloney, Receipt books, Independence District, Book to J. B. Gouldsmith, Twenty-six receipt books to Bishop, One hundred Decisions, Temple Lot Suit, Cash to Bishop, J. Farmer, Harp, Canada money, Cash to Bishop, Postal Cards, Presidency, Ink to Presidency, One thousand letter-heads, Presidency, Two hundred deeds to Bishop, Fifty warranty deeds to Bishop, Three hundred agents' statements, Balance on roofing, Money order, Tablets, Bishop's Office, Heralds and Hopes to England, Index, Bishop's Office, Cutting wood, Cash book, Bishop's Office, Envelopes, Bishop's Office, One hundred circular letters, Eight hundred and seventy-five envelopes, Bishop's Office, Two hundred and twenty-five Ministry Reports, Books for library, Money order from N. N. Cooke, Seer, Presidency, Pencils, Presidency, One Book of Mormon, Presidency, F. G. Pitt, Holy Scriptures, J. Calhoun, Book of Mormon, Seven hundred envelopes, Bishop's Office, 3,500 letter and noteheads, Bishop's Office, 2,600 envelopes, E. L. Kelley, Bishop, Tract Fund.

REPORT OF GEO. H. HILLIARD, Bishop's Counselor, From February 23, 1895, to March 1, 1896.

Table of Receipts including Bishop E. L. Kelley, S. D. Goostree, A. M. Tousley, Emma B. Tousley, Miriam Vredenburg, Henry Ayers, Lee Summit branch, Frank Beckstead, John Gard and wife, James McIntosh, James Comstock, W. W. Gaylord, J. B. Clime, F. G. Dungee, S. S. Wilcox, Sr. Etta Ray, Sr. J. V. Roberts, M. A. Newton, Lucy A. Beebe, Bro. S. S. Wilcox, J. F. Redfield, W. D. Ledingham, Frank Goode, George Kemp, Henry Green, Mary Kemp, Fred Gavlor, Martha Dike, S. Dike, L. D. Frederickson, Alice Greenwood, A. W. Steele, M. E. Benedict, Charles Fry, D. Hougas, Laura Frederickson, P. W. Frederickson, William Stewart, James M. Case, Sarah Chase, Sarah E. Miller, Ann Johnson, G. M. Scott, Sr. Dewalt, George Bartholomew, Sarah Thompson, Sarah Huffman, Emma Ballentyne, Myrtle Ballentyne, Fannie Ballentyne, Dorman Lewis, D. R. Chambers, Josephine Chambers, B. F. Benson, Elsie Fyrand, A. M. Fyrand, Alfred Jackson, Sr. J. R. Gauger, Wm. Pett, John Pett, Fannie Pett, Melissa Jordan, L. Butterworth, Frank Sheffer, Carl Baker, C. E. Butterworth, George Rhein, B. F. Wicks and wife, Deloit branch, S. A. Hiatt, Thomas Oneal and son, Williard Atwell, Daniel Parmer, William Pickering, W. H. Schofield, Cold Water branch, S. D. Allen, Q. W. Hall, L. F. West, Simon McDowell, Charlotte Young, Bluff Creek branch, J. J. Hawkins, R. B. Booker, G. G. Booker, Thomas Connor, Joseph Tousley, Ruth L. Cobb, F. K. Chaney, Burlington branch, S. Wright, Charles Swanson, Mrs. J. A. Dewein, Wm. J. Smith, Wm. Gersbacher, Wm. W. Stone, Joseph Rimpley, Ches Woodroe, Mary Gersbacher, Lum Lowry, M. G. Powell, James W. Slover, James R. Woodriddle, L. Babbs, Wayne Stonecipher, Arthur Burroughs, Martin Burroughs, J. D. Hart and wife, Charles Lane, John T. Curtis, A. R. Boyd, Wm. M. Randolph, Rachel Curtis, John G. Smith, agent, St. Louis, M. H. Bond, L. B. Curtis, F. M. Slover, Jesse C. Henson, G. H. Hilliard and wife, Kewanee branch, Viola Short, Eliza Vernon, Joseph W. Bean, Wentworth Holmes, L. L. Rogers, W. Vickery, E. S. Allen, Dekalb branch.

Table of Expenditures including Bro. and Sr. Fred Bower, Bro. and Sr. C. D. Carter, Received of E. L. Kelley, Bishop, Total \$1,191 85, Expenditures, Balance due G. H. Hilliard, March 1, 1895, \$175 92.

RECEIPTS AND EXPENDITURES Of the Reorganized Church of Jesus Christ of Latter Day Saints, FURNISHED BY THE BISHOP'S AGENTS, For the Year Ending February 29, 1896.

Table for ALABAMA, ALABAMA DISTRICT, George O. Sellers, Agent, Receipts, Balance due church, March 1, 1895, \$4 75, G. R. Scogin, J. R. Harper, Elizabeth Vickrey, J. G. Vickrey, M. K. Harp, J. E. Wiggins, T. W. Vickrey, R. B. Booker, G. O. Sellers, S. A. Barrow, W. A. Odom, B. J. Wiggins, W. A. Wiggins, J. D. Sellers, Total \$142 85, Expenditures, By M. M. Turpen, G. T. Chute, J. D. Erwin, Total \$125 00.

Table for ALABAMA, MOBILE DISTRICT, F. P. Scarcliff, Agent, from March 1, 1895, to December 1, 1895, Receipts, To balance due church, March 1, 1895, \$17 85, Total \$175 85, Expenditures, Total \$125 00.

Table for ALABAMA, MOBILE DISTRICT, F. P. Scarcliff, Agent, from March 1, 1895, to December 1, 1895, Receipts, To balance due church, March 1, 1895, \$3 50, Powhaiton Miller, John Mizell, F. P. and M. E. Scarcliff, M. L. Caster, M. and H. B. and F. D. and W. F. Scarcliff, M. and H. B. and F. D. and W. F., and V. I. Scarcliff, Hiram Howard, F. P. and M. E. Scarcliff, David Goff, Frederick J. Ehlers, Sr. S. A. Banister, G. O. Powell, Mary Powell, F. P. and M. E. Scarcliff, M. and H. B. and F. D., and W. F., and V. I. Scarcliff, Total \$45 80.

Table for AUSTRALIA, FORSTER DISTRICT, John Wright, Receipts, Tuncurry Branch, Robert McLaughlin, John Wright, Sr. J. Rankin, Sr. C. Avery, Bro. C. Avery, John Kaler, J. Magennis, A. Colvin, J. R. Taylor, William Taylor, Sr., C. S. McLaren, Total \$170 47, Expenditures, John Kaler, Sr. Kaler, Mission expense, Total \$89 38.

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AUSTRALIA.

VICTORIA DISTRICT.

David Craig, Acting Bishop's Agent.

Receipts.

Table of receipts for Victoria District, including items like 'To balance due church December 1, 1894' and 'Sr. Butterworth, t.' with amounts.

Total \$125 39

Expenditures.

Table of expenditures for Victoria District, including items like 'Sr. Butterworth, f.' and 'Bro. Butterworth, ex.' with amounts.

Total \$120 58

Balance due church December 1, 1895 \$ 4 86

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

Table of receipts for California Central District, including items like 'Balance due church March 1, 1895' and 'John Swenson, t.' with amounts.

Total \$341 05

Expenditures.

Table of expenditures for California Central District, including items like 'Joseph F. Burton, ex.' and 'E. L. Kelley, Bishop' with amounts.

Total \$305 00

Balance due church March 1, 1896 \$136 05

CALIFORNIA.

NORTHERN DISTRICT.

Charles A. Parkin, Agent.

Receipts.

Table of receipts for California Northern District, including items like 'To balance due church' and 'Annie E. Millgate' with amounts.

Total \$1,684 24

Expenditures.

Table of expenditures for California Northern District, including items like 'Balance due church March 1, 1896' and 'Sr. E. Lowrie' with amounts.

Total \$324 63

Table of receipts for Victoria District, including items like 'Sr. El'a Lytle', 'J. R. Cook of Sacramento', 'John Driver and wife', etc.

Total \$2,008 87

Expenditures.

Table of expenditures for Victoria District, including items like 'Expense, fares, stationery, stamps, etc.', 'Sr. A. Haws, f.', etc.

Total \$1,273 66

Balance due church March 1, 1896 \$ 55 16

COLORADO.

COLORADO DISTRICT.

James Kemp, Agent.

Receipts.

Table of receipts for Colorado District, including items like 'Frank Schmutz, o.', 'L. A. Schmutz, t.', etc.

Total \$258 05

Expenditures.

Table of expenditures for Victoria District, including items like 'Balance due agent, March 1, 1895', 'F. J. Chaburn, f.', etc.

Total \$327 64

March 1, 1896; expenditures \$279 64

Receipts \$258 05

Balance due agt. \$ 21 59

DAKOTA.

NORTHERN DISTRICT.

Thomas Leitch, Agent.

Receipts.

Table of receipts for Dakota Northern District, including items like 'Bro. and Sr. J. H. Newman, t.', 'Bro. W. D. Thompson, o.', etc.

Total \$ 80 00

Expenditures.

Table of expenditures for Dakota Northern District, including items like 'Bishop E. L. Kelley', 'Total \$ 80 00'.

Total \$ 80 00

ENGLISH MISSION.

Thomas Taylor, Agent.

Receipts.

Table of receipts for English Mission, including items like 'Balance due church February 28, 1895', 'Edward Meredith, Birmingham', etc.

Total \$1,328 82

Expenditures.

Table of expenditures for English Mission, including items like 'Sr. Jephtha Scott, f.', 'Eliza Gibson, f.', etc.

Total \$1,273 66

Balance due church March 1, 1896 \$ 55 16

Table for Edward Tucker's children, including 'Edward Tucker's children' and 'Total \$328 32'.

Expenditures.

Table of expenditures for Edward Tucker's children, including 'Bro Griffiths, expense to Iceland', etc.

Total \$305 64

Balance due church February 28, 1896 \$ 22 68

ENGLISH MISSION.

HERALD AND HOPE ACCOUNT.

Thomas Taylor, Agent.

Receipts.

Table of receipts for Herald and Hope Account, including items like 'Balance due church March 1, 1895', '50 Heralds for the year', etc.

Total \$185 92

Expenditures.

Table of expenditures for Herald and Hope Account, including items like 'Conference expenses for 1895', 'Bro. Caffall, ex.', etc.

Total \$133 56

Balance due church January 1, 1896 \$ 52 35

FLORIDA.

FLORIDA DISTRICT.

S. D. Allen, Agent.

Receipts.

Table of receipts for Florida District, including items like 'John D. McArthur, t.', 'S. D. Allen, t.', etc.

Total \$ 52 95

Expenditures.

Table of expenditures for Florida District, including items like 'Henry C. Smith, f.', 'J. M. Baggerly, ex.', etc.

Total \$ 50 94

Balance due church March 1, 1896 \$ 2 01

IDAHO.

IDAHO DISTRICT.

H. R. Evans, Agent.

Receipts.

Table of receipts for Idaho District, including items like 'Jam's Thomas, t.', 'Total \$ 10 00'.

Total \$ 10 00

Balance due church March 1, 1896 \$ 10 00

ILLINOIS.

KEWANEE DISTRICT.

D. C. Smith, Agent.

Receipts.

Table of receipts for Kewanee District, including items like 'Balance due church March 1, 1895', 'Eliza Thorp', etc.

Total \$ 72 00

Table with 2 columns: Name and Amount. Includes Rebecca Bivins, Elizabeth Miller, J. F. Adams, etc.

Table with 2 columns: Name and Amount. Includes Sr. E. E. Wheeler, Sr. M. T. Short, Bishop E. L. Kelley, etc.

Table with 2 columns: Name and Amount. Includes Balance on hand March 1, 1896.

ILLINOIS.

NORTHERN DISTRICT.

Large table listing receipts and expenditures for the Northern District of Illinois, including names like Alice Heavener, Melvina Heavener, etc.

Table with 2 columns: Name and Amount. Includes Johanna Dalton, Mr. A. D. Putland, DeKalb Branch, etc.

Table with 2 columns: Name and Amount. Includes Balance due agent March 1, 1895, Sr. C. H. Burr, etc.

Table with 2 columns: Name and Amount. Includes Balance due church March 1, 1896.

ILLINOIS.

SOUTHERN DISTRICT.

Large table listing receipts and expenditures for the Southern District of Illinois, including names like Calvin Summers, John T. Curtis, etc.

Table with 2 columns: Name and Amount. Includes Charles Sappenfield, Jacob Ford, John Burton, etc.

Table with 2 columns: Name and Amount. Includes Sr. V. D. Baggerly, Sr. James M. Scott, etc.

Table with 2 columns: Name and Amount. Includes Balance due church March 1, 1896.

IOWA AND ILLINOIS.

NAUVOO DISTRICT.

Large table listing receipts and expenditures for the Nauvoo District, including names like I. P. Baggerly, R. M. Elvin, etc.

Table with 2 columns: Name and Amount. Includes Frank P. Hitchcock, Addie Sanders, May Mather, etc.

Table with 2 columns: Name and Amount. Includes Students' Society, Lewis Fowler, etc.

Table with 2 columns: Name and Amount. Includes Balance due church March 1, 1896.

IOWA.

DES MOINES DISTRICT.

Large table listing receipts and expenditures for the Des Moines District, including names like W. C. Nirk, James Reams, etc.

Table with 2 columns: Name and Amount. Includes John Barnes, Excelsior, Sherita Miller, etc.

Table with 2 columns: Name and Amount. Includes Richard Lewis, Eagle Grove, etc.

Table with 2 columns: Name and Amount. Includes Balance due agent March 1, 1896.

IOWA.

EASTERN DISTRICT.

Large table listing receipts and expenditures for the Eastern District, including names like John Heide, James Bradley, etc.

Table listing names and amounts for the first section, including Roy Shippy, Lillie V. Goreham, Francis Breeden, etc.

Total\$496 73

Table listing names and amounts for the second section, including E. L. Kelley, Bishop, W. H. Kephart, etc.

Total\$342 35

Balance due church March 1, 1896.....\$154 38

IOWA. FREMONT DISTRICT.

Wm. Leeka, Agent.

Receipts.

Table listing names and amounts for the Iowa Fremont District receipts, including E. S. Wilcox, E. Franklin Wilcox, etc.

Total\$620 00

Expenditures.

Table listing names and amounts for the Iowa Fremont District expenditures, including Sarah Kemp, Sr. O. B. Thomas, etc.

Total\$620 00

IOWA. GALLAND'S GROVE DISTRICT.

John Pett, Agent.

Receipts.

Table listing names and amounts for the Iowa Galland's Grove District receipts, including Kate Hayes, Joseph Carlson, etc.

Total\$37 11

Table listing names and amounts for the third section, including Samuel Dixon, George and Ruth Gunsolley, etc.

Total\$909 54

Table listing names and amounts for the fourth section, including J. F. McDowell, C. E. Butterworth, etc.

Total\$840 60

Balance due church March 1, 1896.....\$ 68 94

IOWA. LITTLE SIOUX DISTRICT.

David Chambers, Agent.

Receipts.

Table listing names and amounts for the Iowa Little Sioux District receipts, including John Martole, Sarah Thompson, etc.

Total\$225 26

Expenditures.

Table listing names and amounts for the Iowa Little Sioux District expenditures, including Bro. and Sr. Charles Larson, Bro. and Sr. Nels Peterson, etc.

Total\$1,111 60

Balance due agent, March 1, 1896.....\$ 7 89

Table listing names and amounts for the fifth section, including Jane B. Pantyne, Andrew B. Pantyne and wife, etc.

Total\$1,103 71

Table listing names and amounts for the sixth section, including Sr. J. F. Mintun, Sr. J. F. McDowell, etc.

Total\$350 00

IOWA. POTTAWATTAMIE DISTRICT.

J. P. Carlile, Agent.

Receipts.

Table listing names and amounts for the Iowa Pottawattamie District receipts, including Bro. and Sr. Charles Larson, Bro. and Sr. Nels Peterson, etc.

Total\$1,146 17

Expenditures.

Table listing names and amounts for the Iowa Pottawattamie District expenditures, including Sr. May Williams, Sr. Jacobine Anderson, etc.

Total\$1,313 88

Balance due church March 1, 1896.....\$146 29

Table listing names and amounts for the seventh section, including Bro. Lola M. Stewart, Ellen Tidwell, etc.

Total\$72 05

Table listing names and amounts for the eighth section, including E. L. Kelley, Bishop, Joseph A. Yochem, etc.

Total\$73 60

Balance due agent March 1, 1896.....\$ 1 55

KANSAS. NORTHWESTERN DISTRICT.

Arthur Smith, Agent.

Receipts.

Table listing names and amounts for the Kansas Northwestern District receipts, including Carl Wood, Roy Wood, etc.

Total\$185 62

Expenditures.

Table listing names and amounts for the Kansas Northwestern District expenditures, including Eva Weast, F. M. Dennis, etc.

Total\$137 95

Balance due agent March 1, 1896.....\$ 1 33

KANSAS. SPRING RIVER DISTRICT.

Jasper M. Richards, Agent.

Receipts.

Table listing names and amounts for the Kansas Spring River District receipts, including Balance due church March 1, 1895, etc.

Table listing names and amounts for the ninth section, including Alexander Cherry, Lillie Munns, etc.

Total\$72 05

Table listing names and amounts for the tenth section, including E. L. Kelley, Bishop, Joseph A. Yochem, etc.

Total\$73 60

Balance due agent March 1, 1896.....\$ 1 55

KANSAS. NORTHWESTERN DISTRICT.

Arthur Smith, Agent.

Receipts.

Table listing names and amounts for the Kansas Northwestern District receipts, including Carl Wood, Roy Wood, etc.

Total\$185 62

Expenditures.

Table listing names and amounts for the Kansas Northwestern District expenditures, including Eva Weast, F. M. Dennis, etc.

Total\$137 95

Balance due agent March 1, 1896.....\$ 1 33

KANSAS. SPRING RIVER DISTRICT.

Jasper M. Richards, Agent.

Receipts.

Table listing names and amounts for the Kansas Spring River District receipts, including Balance due church March 1, 1895, etc.

Table with 2 columns: Name and Amount. Includes B. D. Andes, Ellen Oleson, Alice Davis, etc.

Table with 2 columns: Name and Amount. Includes Richard W. Davis, John Alfred Davis, Evan A. Davis, etc.

Table with 2 columns: Name and Amount. Includes Balance due agent, March 1, 1896.

MASSACHUSETTS. MASSACHUSETTS DISTRICT.

Richard Bullard, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1895, John and Mary Smith, etc.

Table with 2 columns: Name and Amount. Includes N. R. Nickerson and family, M. P. Hanson, P. H. White, etc.

Table with 2 columns: Name and Amount. Includes Sarah A. Waterman, Ransom J. Searle, Wallace E. Wetmore, etc.

Table with 2 columns: Name and Amount. Includes John Marchington and wife, Ruth Burlingame, Mary F. Young, etc.

Table with 2 columns: Name and Amount. Includes Maria Field, Alice White, Mary E. Rogers, etc.

Table with 2 columns: Name and Amount. Includes Hannah and George Reumert, Alfred W. Bowers and wife, Susie Blanchard, etc.

Table with 2 columns: Name and Amount. Includes Clara D. Gerrish, Sarah Mortimer, E. H. Fisher, etc.

Table with 2 columns: Name and Amount. Includes Clara McPhee, Charlotte Purcell, Eliza Purcell, etc.

Table with 2 columns: Name and Amount. Includes Rose V. Delano, Boston Mite Society, Celia Lippett, etc.

Table with 2 columns: Name and Amount. Includes Eliza Swartz, Mary Suttill, Phila Nichols, etc.

Table with 2 columns: Name and Amount. Includes U. W. Green, E. L. Kelley, W. H. Kelley, etc.

MAINE. EASTERN DISTRICT. J. S. Walker, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1895, Ada Norton, etc.

Table with 2 columns: Name and Amount. Includes Susan M. Norton, Elbert D. Simpson, Eliza G. Dobbin, etc.

Table with 2 columns: Name and Amount. Includes James B. Carr, Elizabeth S. Harris, Lois W. Mansfield, etc.

Table with 2 columns: Name and Amount. Includes Elder U. W. Greene, M. S. O. Foss, Expenses of agent.

MAINE. WESTERN DISTRICT. William G. Pert, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1895, Bishop E. L. Kelley, etc.

Table with 2 columns: Name and Amount. Includes U. W. Green, E. L. Kelley, W. H. Kelley, etc.

Table with 2 columns: Name and Amount. Includes Mary A. Harvey, Joel Powers, Joseph H. Robbins, etc.

Total. \$694 71

Expenditures.

Table with 2 columns: Name and Amount. Includes H. J. Davison, Abbie E. Greene, E. S. Blanchard, etc.

Total. \$679 80

Balance due church, March 1, 1896. \$14 91

MINNESOTA. MINNESOTA DISTRICT. W. W. McLeod, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1895, J. H. and Ellen Hilton, etc.

Table with 2 columns: Name and Amount. Includes Herman Tabbutt, Letitia Ingalls, Alonzo Whiting, etc.

Total. \$933 35

Expenditures.

Table with 2 columns: Name and Amount. Includes E. L. Kelley, L. N. Roberts, E. A. Stedman.

Total. \$933 35

MICHIGAN. EASTERN DISTRICT. Andrew Barr, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1895, Amelia P. Hinds, etc.

Table with 2 columns: Name and Amount. Includes John Cornish, Frederick Volz, Catharine A. Wiemer, etc.

Table with 2 columns: Name and Amount. Includes Elizabeth Maxwell, Minnie Maxwell, David Maxwell, etc.

Total. \$679 80

Expenditures.

Table with 2 columns: Name and Amount. Includes William Coddington, Rachel Coddington, etc.

Total. \$679 80

Balance due church, March 1, 1896. \$14 91

Huron Center Branch.

Table with 2 columns: Name and Amount. Includes William Hartnell, John Hartnell, etc.

Buel Branch.

Table with 2 columns: Name and Amount. Includes Isaac Levitt, Susanna Levitt, Elizabeth Levitt, etc.

Maple Valley Branch.

Table with 2 columns: Name and Amount. Includes Annie McKernan, Nancy McGeachy, Anna McGeachy, etc.

Forester Branch.

Table with 2 columns: Name and Amount. Includes Minnie Sherman, Melissa Rushton, Sarah J. Rushton, etc.

Total. \$679 80

Table of names and amounts for various branches including Evergreen, Bay Port, Pigeon River, and Five Lakes.

Table of names and amounts for various branches including St. Thomas, The German, Lebanon, and St. Gideon.

Table of names and amounts for various branches including MICHIGAN and NORTHERN DISTRICT.

Table of names and amounts for various branches including George Teal, Helen E. Palmer, and others.

Table of names and amounts for various branches including James McArthur, F. H. Brooks, and others.

Table listing names and amounts for the first section, including Cora White, Emma Burch, David Burch, etc.

Table listing names and amounts for the second section, including J. J. Cornish, F. M. Cooper, David Smith, etc.

Table listing names and amounts for the third section, including Balance due church, October 1, 1895, etc.

MICHIGAN.

NORTHERN DISTRICT.

Table listing names and amounts for the Michigan Northern District section, including J. J. Cornish, Fr m J. H. Peters, etc.

Table listing names and amounts for the Michigan Northern District section, including Mary Ann Elmes, Alpena Saints, etc.

Table listing names and amounts for the Michigan Northern District section, including Sidney Wr nkle, Sidney Wrinkle, etc.

Table listing names and amounts for the Michigan Northern District section, including John Morran, Charlotte Campbell, etc.

Table listing names and amounts for the Michigan Northern District section, including George Jenkinson, Lott e Jenkinson, etc.

Table listing names and amounts for the Michigan Northern District section, including Israel Titus, Frankie Titus, etc.

Table listing names and amounts for the Michigan Northern District section, including Mrs. Youngs, Mrs. Parks, etc.

Table listing names and amounts for the Michigan Northern District section, including James McArthur, Mrs. Leston, etc.

Table listing names and amounts for the Michigan Northern District section, including Richard Hartnell, Boyne City, etc.

Table listing names and amounts for the Michigan Northern District section, including William McClain, William McClain, etc.

Table listing names and amounts for the Michigan Northern District section, including Catharine Crawford, Catharine Crawford, etc.

Table listing names and amounts for the Michigan Northern District section, including John Goodman, John Goodman, etc.

Table listing names and amounts for the Michigan Northern District section, including Cora Goodman, Mary King, etc.

Table listing names and amounts for the Michigan Northern District section, including Sr. E. O. McWaine, Almira McWain, etc.

Table listing names and amounts for the Michigan Northern District section, including Charles Lu-k, Charles Lusk, etc.

Table listing names and amounts for the Michigan Northern District section, including Mrs. C. Lusk, Carrie White, etc.

Table listing names and amounts for the Michigan Northern District section, including Mary Malery, Mary Like, etc.

Table listing names and amounts for the Michigan Northern District section, including M. T. Campbell, Anna Neill, etc.

Table listing names and amounts for the Michigan Northern District section, including John Shyrock, John Shyrock, etc.

Table listing names and amounts for the Michigan Northern District section, including Nancy Shyrock, F. C. Smith, etc.

Table listing names and amounts for the Michigan Northern District section, including Etti Smith, Calkinsville Saints, etc.

Table listing names and amounts for the Michigan Northern District section, including Mary Mogg, Central Lake Saints, etc.

Table listing names and amounts for the Michigan Northern District section, including George Washburn, Chase Saints, etc.

Table listing names and amounts for the Michigan Northern District section, including Samuel Reynolds, Elizabeth Reynolds, etc.

Table listing names and amounts for the Michigan Northern District section, including Julia Reynolds, Charles Reynolds, etc.

Table listing names and amounts for the second section, including Sr. Mattie Jamison, Sr. Girtie Peck, etc.

Table listing names and amounts for the second section, including West Bay City, Abe Tate, etc.

Table listing names and amounts for the second section, including George Koyle, Lucinda Koyle, etc.

Table listing names and amounts for the second section, including Clary Koyle, W. A. Wiltzie, etc.

Table listing names and amounts for the second section, including David Wismer, David Wismer, etc.

Table listing names and amounts for the second section, including David Wismer, David Wismer, etc.

Table listing names and amounts for the second section, including Sr. Smith, Wm. Naab, etc.

Table listing names and amounts for the second section, including Sc. Pinder, C. M. Goodwin, etc.

Table listing names and amounts for the second section, including Bishop E. L. Kelley, Total, etc.

MICHIGAN AND INDIANA.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Table listing names and amounts for the Michigan and Indiana section, including William L ckerly, etc.

Table listing names and amounts for the Michigan and Indiana section, including Receipts, March 1, 1895, etc.

Table listing names and amounts for the Michigan and Indiana section, including Lydia Blakeslee, Winnie B. Smith, etc.

Table listing names and amounts for the Michigan and Indiana section, including Blakeslee Smith, Lydia Clark, etc.

Table listing names and amounts for the Michigan and Indiana section, including Robert Alcott, Sarah Green, etc.

Table listing names and amounts for the Michigan and Indiana section, including Adeline Jackson, Permelia Harmer, etc.

Table listing names and amounts for the Michigan and Indiana section, including Cyrus Thurston, Reuben Wheaton, etc.

Table listing names and amounts for the Michigan and Indiana section, including Emma Wheaton, Sarah Fry, etc.

Table listing names and amounts for the Michigan and Indiana section, including Dora Glover, Daisy Jackson, etc.

Table listing names and amounts for the Michigan and Indiana section, including Catharine Alcott, Mary Hooper, etc.

Table listing names and amounts for the Michigan and Indiana section, including Clear Lake Branch, O. H. Story, etc.

Table listing names and amounts for the Michigan and Indiana section, including D. B. Teeters, D. B. Teeters, etc.

Table listing names and amounts for the Michigan and Indiana section, including Johnathan Emerick, Mary Emerick, etc.

Table listing names and amounts for the Michigan and Indiana section, including Mary Emerick, Susannah Teeters, etc.

Table listing names and amounts for the Michigan and Indiana section, including Peter Smith, Peter Smith, etc.

Table listing names and amounts for the Michigan and Indiana section, including W. W. Housman, Enoch Davis, etc.

Table listing names and amounts for the third section, including Ola Green, Permelia Harmer, etc.

Table listing names and amounts for the third section, including Clear Lake Branch, D. B. Teeters, etc.

Table listing names and amounts for the third section, including Susannah Teeters, Lyvina Teeters, etc.

Table listing names and amounts for the third section, including Mary Emerick, W. W. Housman, etc.

Table listing names and amounts for the third section, including Ella Housman, Annette Housman, etc.

Table listing names and amounts for the third section, including Enoch Davis, Jane Bailey, etc.

Table listing names and amounts for the third section, including Florence Bailey, Amanda Bailey, etc.

Table listing names and amounts for the third section, including Amanda Bailey, Priscilla Smith, etc.

Table listing names and amounts for the third section, including Rhoda Smith, G. A. Smith, etc.

Table listing names and amounts for the third section, including Iona Smith, Harrison Smith, etc.

Table listing names and amounts for the third section, including Anna Landers, Alta Landers, etc.

Table listing names and amounts for the third section, including Elise Lockerby, Maggie Lockerby, etc.

Table listing names and amounts for the third section, including Carrie Lockerby, Hugh Stroh, etc.

Table listing names and amounts for the third section, including Lou Sinclair, Sarah Shumaker, etc.

Table listing names and amounts for the third section, including Vina Willard, Grace Willard, etc.

Table listing names and amounts for the third section, including Belle Willard, Buchanan Branch, etc.

Table listing names and amounts for the third section, including John Shook, Joseph Shook, etc.

Table listing names and amounts for the third section, including Martha Shook, Carrie Shook, etc.

Table with columns for names and amounts. Includes entries like Lucy Trumble, Earl Trumble, Lena Trumble, Maud Trumble, Jennie Turnour, etc.

Table with columns for names and amounts. Includes entries like Hall Rent, Indiana, S. W. L. Scott, E. C. Briggs, etc.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1896, \$152 58.

MONTANA.

MONTANA DISTRICT.

J. E. Reese, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like James M. Emmonds, Vermilia Emmonds, Will am Evans and wife, etc.

Table with columns for names and amounts. Includes entries like Sr. Jane Wells, \$175 00.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1896, \$95 65.

MISSOURI.

CLINTON DISTRICT.

A. White, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1895, \$14 62; G. W. Beebe, t. 2 75; John W. Andes, t. 10 00; etc.

Table with columns for names and amounts. Includes entries like Albert S. Leeper, t. 12 00; Joseph Sterling, t. 10 00; Lucy Wright, t. 1 00; etc.

Table with columns for names and amounts. Includes entries like F. C. Keck, f. \$275 00; C. R. Duncan, f. 180 00; E. Curtis, f. 260 00; etc.

Table with columns for names and amounts. Includes entries like Balance due agent, March 1, 1896, \$ 4 82.

MISSOURI.

FAR WEST DISTRICT.

Wm. Lewis, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1895, \$390 40; H. B. Lewis, 70 00; H. B. Johnson, 2 25; D. J. Powell, 5 00; etc.

Table with columns for names and amounts. Includes entries like B. Dice, 73 00.

Table with columns for names and amounts. Includes entries like Total, \$1,576 69.

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. E. B. Cowden, a. \$38 75; Sr. Ann Summerfield, f. 125 00; C. P. Faul, rent for Bro. Revel, A. d. 50 00; etc.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1896, \$ 39 55.

MISSOURI.

NORTHEASTERN DISTRICT.

J. T. Williams, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1895, \$ 9 96; David W. Thomas, 3 00; Margaret Kelso, 45; William J. Richards, 8 50; etc.

Table with columns for names and amounts. Includes entries like Expenditures, Bishop E. L. Kelley, \$194 50; Mary Evans, a. 6 00; Jane A. Evans, a. 20 55; etc.

Table with columns for names and amounts. Includes entries like Total, \$250 10.

MISSOURI.

INDEPENDENCE DISTRICT.

R. May, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1895, \$313 90; Armstrong branch oblations, 46 43; Walter Bartilla, t. 2 00; etc.

Table with columns for names and amounts. Includes entries like Sr. W. T. Bozarth, f. \$160 00; Sr. Joseph Luff, f. 300 00; Sr. J. H. Thomas, f. 141 00; etc.

Table with columns for names and amounts. Includes entries like Total, \$3,167 95.

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. W. T. Bozarth, f. \$160 00; Sr. Joseph Luff, f. 300 00; Sr. J. H. Thomas, f. 141 00; etc.

Table with columns for names and amounts. Includes entries like Fred Koehler, t. 1 00; Ida Layton, t. 1 00; John F. Leach, t. 10 00; etc.

MISSOURI.

NODAWAY DISTRICT.

R. K. Ross, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Balance due church, March 1, 1895, \$ 36 95; Lizzie Kelley, t. 48 00; Mary Ross, t. 50 00.

Table listing names and amounts for Missouri Southern District, including Elizabeth Black, Sr. Keen, A. Jensen, E. Nelson, R. F. Hill and wife, Lettie Nelson, S. C. Nelson, A. Leaverton and wife, M. L. Winters, Lehman Kasner, Ole Madison, M. P. Madi on, N. N. Byergo, C. C. Nelson, E. S. Fannon, J. F. Ford, Elsie Nelson, Mary E. Gursolley, Sr. A. Jensen, John Nelson, W. B. Torance, R. Lorensen, Stena Hansen, Wm. Hill, A. E. Madison, Hans Floyd, Jacob Hanson, Wm. Floyd, Mattie Pederson, Sr. Wolfender, R. P. Anderson, Martena Nelson, R. K. Ross, Jr.

Table listing expenditures for Missouri Southern District, including E. L. Kelley, Bishop, Poor, E. B. Morgan, ex.

Table listing Missouri Southern District receipts for March 1, 1896, amounting to \$14.50.

MISSOURI. ST. LOUIS DISTRICT.

J. H. G. Smith, Agent.

Receipts.

Table listing Missouri St. Louis District receipts for March 1, 1895, including North N. Cooke, Bertram Dawson, Esther Radford, Isabella Crocker, Elizabeth Molyneux, John T. Jones, John G. Smith, Ivor Davies, Sarah Cooke, George C. Markwick, John F. Wilson, Mary May, Emma Geeson, Eveline Burgess, Charles K. Hellman, Josephine Cooke, Mary Ann Kendall, Martha Baracough, Peter Sanders, Sarah Jane Gray, Joseph G. Cole, N. Die M. Bond, Charles J. Remington, Catharine Johnson, Effie M. James, E. L. Moorman, Emma Lehman, A. J. Crudis, Robert J. Crawford, Bishop E. L. Kelley, Jacob F. Gall, Niels J. C. Olsen, Emma Smith, Thomas Williams, Martha Taylor, Jessie Taylor, William H. Jemmett, Mrs. C. E. Skinner, Jacob Lehman, Mary Whiting, Alice Robeyn, Mary Peat, Edna Peat, A. Sister, William O. Thomas, Mary M. Owens, Anne Crawford, John C. Hitchcock, Claude Anderson, Sophie Morton, John S. Parrish, Isabelle Scott, Richard B. Trowbridge, on note, Fred Molyneux, Richard Hughes, John J. Billinsky, Elizabeth Smith.

Table listing Missouri St. Louis District expenditures for March 1, 1896, including Bishop E. L. Kelley.

MISSOURI. CENTRAL DISTRICT.

Levi Gamet, Agent.

Receipts.

Table listing Missouri Central District receipts for March 1, 1895, including Bishop E. L. Kelley, Charles Paul, Charles A. Smith, Anna M. Turner, Abbie Logerman, Charles A. Smith, Louis Downey, J. P. Larsen, W. R. Mengel, D. W. Shirk, Charles A. Smith, E. Downey, J. H. Jackson.

Table listing Missouri Central District expenditures for March 1, 1895, including Anna Coon, William Weston, George Curbertson, Libbie Hankins, Otto Gamet, Sr. E. A. Payne.

Table listing Missouri Southern District expenditures for September 28, 1895, including Jane Ward, Nancy Acker, C. H. Jones, Sr. Jones, M. H. Bond, Sr. Bond, G. H. Hilliard, Counselor, Agent, Bishop, postage stamps, Exchange, Expressage or exchange.

Table listing Missouri Southern District receipts for March 1, 1896, including W. R. Pickering, W. A. Brooner, Lucinda Johnson, Henry Sparling, Abbie Rounds, Oliver Rounds, Addie Ramey, James Benson, John H. Tucker, W. H. Schofield, Quincy Anderson, Henry Brooner, Mollie Atkins, Eliza Hill, Philemon Frisbie, Hattie Savage, C. M. Bootman, Cynthia Savage, Enoch Coose, Frank Savage, Hugh Sands, Geo. T. Barnes, Albert Gillmore, Mattie Hasbrouck, Joseph Ward, Sister Miencke, James Rudd, George Bootman, C. J. Spurlock, Effie Rounds, Nancy E. Sires, T. J. Simpton, S. G. Peigo, A. M. D. McGuire, Bert Warren, Shelby Carron, E. L. Kelley, Bishop.

MISSOURI. SOUTHERN DISTRICT.

Henry Sparling, Agent.

Receipts.

Table listing Missouri Southern District receipts for March 1, 1895, including W. R. Pickering, W. A. Brooner, Lucinda Johnson, Henry Sparling, Abbie Rounds, Oliver Rounds, Addie Ramey, James Benson, John H. Tucker, W. H. Schofield, Quincy Anderson, Henry Brooner, Mollie Atkins, Eliza Hill, Philemon Frisbie, Hattie Savage, C. M. Bootman, Cynthia Savage, Enoch Coose, Frank Savage, Hugh Sands, Geo. T. Barnes, Albert Gillmore, Mattie Hasbrouck, Joseph Ward, Sister Miencke, James Rudd, George Bootman, C. J. Spurlock, Effie Rounds, Nancy E. Sires, T. J. Simpton, S. G. Peigo, A. M. D. McGuire, Bert Warren, Shelby Carron, E. L. Kelley, Bishop.

Table listing Missouri Southern District expenditures for March 1, 1896, including Sr. Sparling, Sr. Ward, Henry Sparling, ex, F. C. Keck, ex, W. C. Cather, ex, Bishop E. L. Kelley.

NEBRASKA. SOUTHERN DISTRICT.

J. W. Waldsmith Agent.

Receipts.

Table listing Nebraska Southern District receipts for March 1, 1895, including Bishop E. L. Kelley, Charles Paul, Charles A. Smith, Anna M. Turner, Abbie Logerman, Charles A. Smith, Louis Downey, J. P. Larsen, W. R. Mengel, D. W. Shirk, Charles A. Smith, E. Downey, J. H. Jackson.

Table listing Nebraska Southern District expenditures for March 1, 1895, including Anna Coon, William Weston, George Curbertson, Libbie Hankins, Otto Gamet, Sr. E. A. Payne.

Table listing Money Orders and postage, including Jane Ward, Nancy Acker, C. H. Jones, Sr. Jones, M. H. Bond, Sr. Bond, G. H. Hilliard, Counselor, Agent, Bishop, postage stamps, Exchange, Expressage or exchange.

NEBRASKA. NORTHERN DISTRICT.

G. M. L. Whitman, Agent.

Receipts.

Table listing Nebraska Northern District receipts for March 1, 1895, including Bro. J. J. Suttles, S. Ahlstrand, t, Montraville Owens, t, Wm McKee and wife, A. L. Lightfoot, o, A. L. Lightfoot, t, August Halen, t, John Avonditt, t, E. Rennie and wife, t, N. Rumel, Sen., o, Lee Pette, o, Will t C. Madson, o, L. S. Branton, o, James M. Mills, t, Levi Lightfoot, o, Levi Lightfoot, t, Wm. T. Owens, t, James P. Ogard, t, Richard Brown, t, John G. Aegenstien, t, John N. Forbes, t, Enoch D. Brown and wife, t, Wm. Branton, t, G. A. Whitman, t, Ida Evans, t, Alice M. Samson, t, Lottie E. Lightfoot, o, Lottie E. Lightfoot, t, Flora Abbott, t, Emma Gardner, t, Eliza A. Armstrong, t, Louisa J. Bagley, t, Mamie A. Suttles, t, Esther E. Brydon, t, Abbie A. Brown, t, Addie O. Doherty, t, Minnie S. Preston, t, Rachael A. Satterfield, t, Ann Starkey, o, Jennie Jones, t, Mariah Ogard, t, Susannah Aegenstien, t, Omaha Branch, o, Bishop E. L. Kelley, House rent.

Table listing Nebraska Northern District expenditures for March 1, 1896, including Sr. G. A. Whitman, Sr. A. Balenger, Sr. A. Black, G. M. L. Whitman, ex, Real estate, repairs on house, Stamps and paper.

NEBRASKA. CENTRAL DISTRICT.

J. W. Dimock, Agent.

Receipts.

Table listing Nebraska Central District receipts for March 1, 1895, including Bishop E. L. Kelley, Charles Paul, Charles A. Smith, Anna M. Turner, Abbie Logerman, Charles A. Smith, Louis Downey, J. P. Larsen, W. R. Mengel, D. W. Shirk, Charles A. Smith, E. Downey, J. H. Jackson.

Table listing Nebraska Central District expenditures for March 1, 1896, including Sr. G. A. Whitman, Sr. A. Balenger, Sr. A. Black, G. M. L. Whitman, ex, Real estate, repairs on house, Stamps and paper.

Table listing Nebraska Northern District receipts for March 1, 1896, including Bro. J. J. Suttles, S. Ahlstrand, t, Montraville Owens, t, Wm McKee and wife, A. L. Lightfoot, o, A. L. Lightfoot, t, August Halen, t, John Avonditt, t, E. Rennie and wife, t, N. Rumel, Sen., o, Lee Pette, o, Will t C. Madson, o, L. S. Branton, o, James M. Mills, t, Levi Lightfoot, o, Levi Lightfoot, t, Wm. T. Owens, t, James P. Ogard, t, Richard Brown, t, John G. Aegenstien, t, John N. Forbes, t, Enoch D. Brown and wife, t, Wm. Branton, t, G. A. Whitman, t, Ida Evans, t, Alice M. Samson, t, Lottie E. Lightfoot, o, Lottie E. Lightfoot, t, Flora Abbott, t, Emma Gardner, t, Eliza A. Armstrong, t, Louisa J. Bagley, t, Mamie A. Suttles, t, Esther E. Brydon, t, Abbie A. Brown, t, Addie O. Doherty, t, Minnie S. Preston, t, Rachael A. Satterfield, t, Ann Starkey, o, Jennie Jones, t, Mariah Ogard, t, Susannah Aegenstien, t, Omaha Branch, o, Bishop E. L. Kelley, House rent.

NEBRASKA. SOUTHERN DISTRICT.

J. W. Waldsmith Agent.

Receipts.

Table listing Nebraska Southern District receipts for March 1, 1895, including Bishop E. L. Kelley, Charles Paul, Charles A. Smith, Anna M. Turner, Abbie Logerman, Charles A. Smith, Louis Downey, J. P. Larsen, W. R. Mengel, D. W. Shirk, Charles A. Smith, E. Downey, J. H. Jackson.

Table listing Nebraska Southern District expenditures for March 1, 1896, including Sr. Sparling, Sr. Ward, Henry Sparling, ex, F. C. Keck, ex, W. C. Cather, ex, Bishop E. L. Kelley.

NEVADA. NEVADA DISTRICT.

D. R. Jones, Agent.

Receipts.

Table listing Nevada District receipts for March 1, 1896, including Brother Z. Manso, Sr. A. Walmsley, H. I. Waller, John E. Johns, John Walker, Mary Sillman, John Smith, George Vallam, Robert Vallam, Raymond Vallam, R. Trimmer, D. R. Jones, Bro. W. J. Waller, Washington Young, William Kidlar, N. Parkins.

Table listing Nevada District expenditures for March 1, 1896, including W. W. Blair, ex, Bishop E. L. Kelley.

NOVA SCOTIA. NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

Receipts.

Table listing Nova Scotia District receipts for March 1, 1895, including Mrs. Solomon Lawrence, Michael Lade, Bishop E. L. Kelley, Mrs. Jane Mason, James L. Mason, Ada Sanford, J. W. Dimock, Flossie Sanford, Lois Graham, Mrs. Freeman Quigley, Solomon Lawrence, H. J. Davison.

Table listing Nova Scotia District expenditures for March 1, 1895, including H. J. Davison, H. J. Davison, ex, Exchange, postage, paper, etc.

Table listing Nova Scotia District receipts for March 1, 1896, including Abram W. Kriebel, Alvira Vernon, Maggie Gibson, John W. Nevils, Levi Smallwood, Lizzie Foss, Lizzie Davis, Acaetie Barton, Rachel Mathers, Sarah Allen, Emma C. Barber, Vinton Branch off ring, Sarah White, Milien Bennington, Lydia Bennington, Vincent M. Goodrich, Abbie Border, Louvise Martin, Thomas Ward, Carrie Ward, Charles Cooper, William Cooper, Enos H. Cooper, May Cooper, Donald J. Hannah, Mary Hannah, Flora Hannah, Addie Barstow, Levi Barstow, Mollie Barstow, Carrie Barstow, Anna Hilton, Annie Bahler, Effie St. John, Sarah Blanchard, Jane Abbot, John J. Davis, John Petty, Catharine Duffy, Thomas Matthews, Aaron B. Kendrickall, John M. Davis, Jane M. Davis, Mary E. Davis, William Gibson, Mary Elliot, Lena Wrucklin, Annie E. Spaul, Amanda J. Bierly, Flora Ervin, Annie Ervin, Robert H. Ervin, offerings, Isaac A. Vernon, Josiah Matthews, Annie Matthews, Celestine Haggerty, James Moler, Catharine Barton, Minnie Rhoades, Allie Rhoades, William H. Rhoades, Naomi Davidson, Mary J. Davidson, Mary E. Skeen, William W. Henry, Esther Long, Elmer Long, Elizabeth S. Jeffers, Samuel J. Jeffers, H. E. Moler, from musical instruction, F. C. Evlin, Lewis Buhler, Thomas Graffier, John Robson, Mary Robson, John Gabriel, Lafayette Barstow, Sophronia Barstow, Orpha Angle, Sarah Blackford, Bishop E. L. Kelley.

NEVADA. NEVADA DISTRICT.

D. R. Jones, Agent.

Receipts.

Table listing Nevada District receipts for March 1, 1896, including Brother Z. Manso, Sr. A. Walmsley, H. I. Waller, John E. Johns, John Walker, Mary Sillman, John Smith, George Vallam, Robert Vallam, Raymond Vallam, R. Trimmer, D. R. Jones, Bro. W. J. Waller, Washington Young, William Kidlar, N. Parkins.

Table listing Nevada District expenditures for March 1, 1896, including W. W. Blair, ex, Bishop E. L. Kelley.

NOVA SCOTIA. NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

Receipts.

Table listing Nova Scotia District receipts for March 1, 1895, including Mrs. Solomon Lawrence, Michael Lade, Bishop E. L. Kelley, Mrs. Jane Mason, James L. Mason, Ada Sanford, J. W. Dimock, Flossie Sanford, Lois Graham, Mrs. Freeman Quigley, Solomon Lawrence, H. J. Davison.

Table listing Nova Scotia District expenditures for March 1, 1895, including H. J. Davison, H. J. Davison, ex, Exchange, postage, paper, etc.

Table listing Ontario Chatham District receipts for March 1, 1895, including Charles Dent, t, John Dent, Jr., t.

ONTARIO. CHATHAM DISTRICT.

J. H. Tyrrell, Agent.

Receipts.

Table listing Ontario Chatham District receipts for March 1, 1895, including Charles Dent, t, John Dent, Jr., t.

Table listing Ontario Chatham District expenditures for March 1, 1896, including Bishop E. L. Kelley.

Table of names and amounts for the first column, including entries like Watson Guy, Emily Walton, Daniel Newcomb, etc.

Table of names and amounts for the second column, including entries like W. L. Ross, Frederick Smart, Ida Smerr, etc.

Table of names and amounts for the third column, including entries like St. Thomas branch offerings, Forlie Clark, Alice Pew, etc.

Table of names and amounts for the fourth column, including entries like Mr. John F. and Mrs. Fannie Morris, Lina Hale, Hannah Tracy, etc.

Table of names and amounts for the fifth column, including entries like George Henderson, Ralph G. Smith, Sr. J. B. Rogers, etc.

ONTARIO. LONDON DISTRICT. J. R. Shepherd, Agent.

Table of names and amounts for the Ontario London District, including entries like John H. Lake, Samuel Brown, Benjamin St. John, etc.

OREGON. OREGON DISTRICT. Alma Morris, Agent.

Table of names and amounts for the Oregon Oregon District, including entries like Balance due church, March 1, 1895, etc.

PENNSYLVANIA AND OHIO. PITTSBURG AND KIRTLAND DISTRICT. Frank Criley, Agent, from March 1, 1895, to September 30, 1895.

Table of names and amounts for the Pennsylvania and Ohio Pittsburgh and Kirtland District, including entries like Balance due church, March 1, 1895, etc.

George Barrett, via R. G. Smith for Pittsburg... Received without names... Volney S. McKinzie, t... Elizabeth Carlyle, t... Maggie McAllen, t... Nettie McMillen, t... Alexander Gordon, t... Mariah Robson, t... Mary Jane McKinzie, t... Maggie Scribner, t... Bishop E. L. Kelley...

Expenditures. Hattie R. Griffiths, f... Nellie M. Bond, f... Mrs. John S. Parrish, f... Stamps... John S. Parrish, ex... Gomer T. Griffiths, ex... R. Etzenhouser, ex... M. H. Bond, ex... Mrs. W. H. Garrett... P. M. Sheehy, ex... Mrs. W. H. Kelley, f... Arthur Mills, ex... Wm. H. Garrett, ex...

PENNSYLVANIA AND OHIO.

PITTSBURG AND KIRTLAND DISTRICT.

L. W. Powell, Agent. Kirtland, Ohio, Branch. L. P. and Edith Caldwell... R. C. Steffe... Frank Steffe... Martha Lake... E. Curry... N. Curry... George Kelley... Belle Kelley... Ella Kelley... A. Caroline Smith... Emma Hulmes... Mary Allen... Hattie R. Griffiths... Lulu Griffiths... Jane Abbott... Thomas Abbott... John Abbott... Emma Garrett... W. H. Garrett... Maggie Miller... Eben Miller... Mary Gillespie... John Gillespie... M. A. Richner... Eva Richner... Mary C. George... Isaac Richardson... Mary Lewis... Jessie Stewart...

Pittsburg, Pennsylvania, Branch. Pittsburg branch, per George Barrett... Adam Bemus... Mr. and Mrs. W. I. McDowell... Mrs. Shannon... Annie and Maggie Shannon... Orris Shannon... Martha Scott... Abe and Mary Morgan... Susan Creese... E. E. Omohundro... Betty Hallam... W. H. Rogers... C. Ed. Miller... Sarah Bortle... Special Collection... Charles Bortle... Guy Bortle... M. E. Hulmes... Collection District Conference... Jacob Reese... E. Evans... Robert Campbell... Amelia Forsyth... Jennie Russell... J. F. and Amy Oliver... Mrs. Sedden... Victor Cress... Laura Curry... Lemuel Curry... Nettie Morgan... Thomas S. Hadfield... Mrs. C. Daw... Maggie Warnock... H. S. and Maggie Warnock... Katie Thomas... G. H. Hulmes... G. H. and A. J. Hulmes...

Mary Gillespie... Annie Shaffer... Robert Perry... Ralph G. Smith... Raymond McDowell... Ruby McDowell... Hattie McDowell... Bertha Murdoch... George and Lucy Barrett... Special Collection... Harry Thomas... Sarah C. Thomas... M. J. Therit... George McCabe... N. Unaffer... Wheeling City Branch, W. Va. Louis Serig... A. M. Thomas... Maggie Ebeling... Joseph Ebeling... William Lis on... Branch Collections... O. J. Tary... Alva Logsdon... G. H. Givens... William Yocum... Eva Duffy... C. B. Givens... Bell Givens... J. F. A. Smith... Elizabeth Winlan... Rachel S. Hughes... Anna E. Smith... James Underwood... Earl Duffy... Eva Givens... Rebecca Underwood...

Fair View, W. Va., Branch. Amos Dobbs... W. H. Dobbs... Anna M. Dobbs... Amos C. Dobbs... James B. Dobbs... Jare J. Dobbs... Charles D. Dobbs... Joseph B. Wa t... Jasper B. Wayt... Florence E. Wayt... Caroline Wayt... Joseph Way... Annabell Redicor... Anna B. Clark... Emily Logsdon... Levi Logsdon... Flora V. Blake... A Friend... Mary E. Birch... Mary Harris... Blake Mills, Ohio, Branch. James Carlisle... Elizabeth Carlisle... J. O. Evans... W. B. Thomas... John Salathiel... O. J. Williams... D. Edmunds... John D. Jenkins... A Friend... Edward Johnson... John Jenkins... Mary J. Jenkins... H. Jenkins... Lillie Bishop... Bessie Bishop... Meroni Bishop... Thomas Bishop...

Sharon Branch, Pa. Richard Baldwin... John Baldwin... Hannah Jones... Margaret Thompson... Cleveland, Ohio, Branch. John Bargett... William Kushlon... M. Hilliard... E. Smith... C. Hannah... A. Hannah... J. B. Gillespie... Youngston Branch, by D. M. Strachan... Isaac True, Canton, O... Mary I. Brewster, Wheeling, W. Va... Susie True, Canton, O... Kate etts, Canton, O... J. F. and Amy Oliver, Wheeling, W. Va... Jane Abbott, Kirtland... Anna Smith, Kirtland... F. J. Updike, Greenwood, N. Y...

Sr. L. M. Mickle, Conneaut, Pa... Fred C. Groff, Blake Mills, O... Henry Winship, Crenshaw, Pa... Samuel Winship, Crenshaw, Pa... Robert Winship, Crenshaw, Pa... Ann Wallwork, Crenshaw, Pa... Samuel Wallwork, Crenshaw, Pa... John Shotton, Crenshaw, Pa... William Shotton... Bishop E. L. Kelley...

Expenditures. W. H. Garrett, f... G. T. Griffiths, f... G. T. Griffiths, ex... William H. Kelley, f... W. H. Garrett, ex... W. W. Blair, ex... R. Etzenhouser, ex... A. H. Mills, ex... I. M. Smith, ex... Poor, Pittsburg branch... Poor, Kirtland branch... Books, Stationery, and postage... Total...

SOUTH WALES. EASTERN DISTRICT.

Thomas Gould, Agent. Receipts. Balance due church March 1, 1896... Expenditures. Sr. Kolae... Sr. Kuahani... Bro. Kaneiki... Bro. G. Poepeo... Bishop E. L. Kelley, draft and exchange... Doctrine and Covenants, loan for printing in Hawaiian... Total... Balance due church March 1, 1896...

SOUTH WALES. WESTERN DISTRICT.

John R. Gibbs, Agent. Receipts. Bro. Lot Bishop... Janetie Edwards... Mary J. Morris... Alice Edwards... A. N. Bishop... Pontreates branch... Lianelly branch... Bro. Gibbs and family... Expenditures. Balance due Agent March 1, 1895... G. T. Griffiths, ex... Total... Balance due church March 1, 1896...

SANDWICH ISLANDS MISSION.

G. J. Waller, Agent. Receipts. Balance due church March 1, 1895... Ed Ingham, t... Mary Wanuiealii... Annie Hobron, o... Wahuiealii, t... G. W. Kualaku, t... R. Hobron, t... Kalushine, o... G. Mahuka, t... Zakariah, t... Hoapili, t... Sr. W. H. Tell, t... H. P. Baker, o... Rebekah Kamihua, o... Kauukus Children... J. M. Poepeo, t... Cicilia Poepeo... W. H. Tell, t... Kahuhae, o... Kaluaaha, o... Julia, o... G. J. Waller, t... Book of Doctrine and Covenants, loan... Total... Expenditures. Sr. Kolae... Sr. Kuahani... Bro. Kaneiki... Bro. G. Poepeo... Bishop E. L. Kelley, draft and exchange... Doctrine and Covenants, loan for printing in Hawaiian... Total... Balance due church March 1, 1896...

SOUTH SEA ISLANDS MISSION.

FAKARAVA DIVISION. April 9, 1895, to January 21, 1896. Hotu, Agent. Receipts. Balance due church March 1, 1895... Received by donation... Tetepo, t... Pushi, t... Sisters' Prayer Union... Papupe, t... Ivane, t... Teua, t... Tamariki, t... Hinani, t... Tamariki, o... Pontea, t... Tutia, t... Maretaue, t... Gaki, t... Marutake, t... Rua, t... Mutuora, t... Mitihoro, t... Hoiti, t... Tarava, t... Pou, Bro... Teua, o... Total... Expenditures. Painting the Evanelia... Aid to the destitute... Rope for the Evanelia, 44 kilo at 90 c... Three bottles ink for ship... Six pens... Four yards cloth for Pohemiti at \$5.00... Foolscap paper... Woolen shirt for sailor, Tehoapu... Paper for ship... Woolen shirt for sailor, Joe... One shirt for Viriamu... Captain Tapu... William... Viriamu of Manihi... Pohemiti... Heiman Jansson, missionary... Paid sailor, Joe... Tehoapu... H. Jansson, 4 yards cloth... Paid debt on Takaroa...

TENNESSEE AND KENTUCKY. TENNESSEE AND KENTUCKY DISTRICT.

David W. Cook, Agent. Receipts. Balance due church March 1, 1895... James M. Heathcoat... Jacob Gross... Charles L. Snow... Albert S. Snow... Turner Adair... Nancy Griffin... David W. Cook... Mary E. Cook... Bulah M. Cook... Willie C. Cook... Ada Roberts... Jasper Jones... James H. Adair... William Cate... Albert Smith... Messer W. Johnson... William Rossion... P. A. Rosson... Eliza A. Snow... George H. Brush... Irven A. Ware and wife... R. L. Goodno... Total... Expenditures. Charles L. Snow, f... Thomas C. Kelley, ex... William R. Smith, f... Daniel E. Tucker, ex... Postage... Total... Balance due church March 1, 1896...

TEXAS. CENTRAL DISTRICT.

E. Bates, Agent. Receipts. Balance due church March 1, 1895... Bro. C. A. Schuster... Bro. W. Herron... Sr. L. T. Carroll... Bro. E. Bates... Bro. W. M. Sherrill... Sr. S. F. Sherrill... Bro. Carl Sherrill... E. L. Kelley, Bishop... Bro. E. Bates... Bro. R. I. Goodson... Annie L. Stephens... Total... Expenditures. Expenses... Sr. B. A. Nanley... Bishop E. L. Kelley... Total... Balance due church March 1, 1896...

TEXAS. SOUTHWESTERN DISTRICT.

O. D. Johnson, Agent. Receipts. Balance due church March 1, 1895... O. D. Johnson... Sr. Sophia Ferguson... Sr. Maggie Ferguson... Bro. French Ferguson... Sr. M. M. Johnson... Bro. W. H. Davenport... Sr. Julia V. Neal... Total... Expenditures. Sr. Alex. Hay, a... Bro. L. F. Wright, f... Bro. A. B. Moore, ex... Sr. Polly E. Leger, a... Total... Balance due church March 1, 1896...

Names.	Receipts from		Totals		Balances due	
	Individuals.	Bp.&Agt.	Rec.	Ex.	Church.	Elders.
Smith, W. R.,	14 29		14 29	45 00		30 71
[Snively, J. S.,	25 60	59 42	85 02	50 52	34 50	
Sparling, Henry,	71 50	39 82	111 32	111 37		05
Spurlock, C. J.,	50 00		50 00	50 00		
Stedman, E. A.,	37 30	45 39	82 69	77 69	5 00	
St. John, B.,	36 71	1 00	37 71	41 76		4 05
Sutton, J. R.,	52 60	30 00	82 60	77 80	4 80	
Terry, John M.,	121 00		121 00	120 55	45	
Thomas, John H.,	2 75		2 75	2 75		
Thomas, O. B.,	71 67	17 21	88 88	62 89	26 49	
Thompson, Wm.,	52 19	20 00	72 19	72 19		
Tomlinson, S. W.,	26 86	7 00	33 86	38 30		4 44
Tucker, D. E.,	27 10	5 00	32 10	31 72	38	
Turpen, M. M.,	28 60	16 00	44 60	57 65		13 05
Waldsmith, J. W.,	61 59	25 00	86 59	92 19		6 60
Walters, R. T.,	3 90		3 90	37 05		33 15
Ward, Joseph,	27 56	33 61	61 17	61 17		
Ware, R. L.,	3 00	12 30	15 30	15 30		
Weld, F. M.,	41 78		41 78	41 78		
Wells, Gomer,	109 94		109 94	103 82	6 12	
White, I. N.,	122 00	50 00	172 00	130 79	41 21	
Whitman, G. M. L.,	24 25	15 15	39 40	50 69		11 29
Whittaker, H. H.,						
Wight, J. W.,	48 55	14 00	62 55	54 14	8 41	
Wight, L. L.,	19 50	40 50	60 00	60 00		
Williams, T. W.,	51 55	115 00	166 55	166 55		
Whiting, W. W.,	11 50		11 50	46 45		34 95

Names.	Receipts from		Totals		Balances due	
	Individuals.	Bp.&Agt.	Rec.	Ex.	Church.	Elders.
Whittaker, A. L.,	16 29	15 00	31 29	35 46		4 17
Totals	\$7,652 03	\$4,659 74	\$12,311 77	\$12,242 84	\$885 85	\$816 92

We certify the foregoing to be a correct report of the Elders' Reports and Records of them found in Bishop's Office in March and to date, April 4, 1896.

J. A. GUNSOLLEY,
ROBT. M. ELVIN,
MARK H. FORSCUTT, } Auditors.

The following names were received too late for insertion in the regular report:—

Closson, A. V.,	18 50	20 00	38 50	13 50	20 00	
Montague, Geo.,	50 62	62 00	112 62	56 48	56 14	
C. J. Spurlock,	50 00		50 00	50 00		

* Expended, chiefly, through sickness.
† \$45.00 of this to other missionaries.
‡ Hyrum O Smith acknowledges receipt of \$41 85 from Agent R. J. Anthony; but the said agent charges him with \$27 85 only, the amount included here in the \$106 85 charged to him.
§ J. S. Snively reports expenses \$50.52, receipts \$25.60; but Bishop Kelley had paid him \$34.50 which was not considered when he paid him \$24 92 to balance account.
¶ Bro. Montague reports loss of diary for 1895; hence account not completed.

SUPPLEMENTAL REPORT.

The following reports came to hand too late to be incorporated in the Bishop's Annual Report for the years to which they properly belong: Two of them, that of the agent, Metuaoro, in Tahiti division of the South Sea Islands Mission, and the individual report of Elder Mark H. Forscutt, ending March 15, 1894, were overlooked in publishing report of 1895, and are here inserted so that the brethren in the islands may have privilege of examination.

The individual reports of elders, inserted, came to hand too late to be incorporated in the body of the Annual Report of 1896.

I also append by request of the Saints in the Society Islands Mission, the special message of the Church in the Islands to the Church in America, bearing their words of appreciation and gratitude for the work done by the Saints in America and elsewhere in fitting out a vessel to aid them in their missionary work in the Islands.

By way of explanation to those who may not have carefully examined the Summary of the Annual Report of the Bishop for several years past, I also call attention to the fact of the excess in totals which has occurred from the methods of incorporating the balances due the Church each

year as shown by the reports of agents, with their annual receipts; also the amounts paid to agents by the Bishop as receipts, thus making the totals several thousand dollars larger than they actually are. For illustration:—

The amount represented as received by Bishop's agents includes the balances brought forward from the former year, and amounts forwarded to agents by the Bishop to assist them in district work. Example: Reports for 1894-5 from agents show their receipts to have been \$44,521.76, but as of that amount \$4,031.97 was balances from 1893, and the amounts furnished by Bishop, \$4,817.20, these two sums, \$8,849.17 deducted from \$44,521.76 show actual receipts to have been but \$35,672.59.

The other special funds attached will be interesting to the Saints and friends, and, although the publication of the Annual Report of the Church is getting to be expensive as well as laborious, we trust that the Saints may feel sufficient of interest in a critical examination to overbalance the time and expenditure so long as it shall be deemed wise by the body to publish the Bishop's statistical report.

Very respectfully submitted,

E. L. KELLEY,

Presiding Bishop.

Report of Metuaoro, Bishop's Agent Tahiti Division, Society Islands, Jan. 1, 1894, of all moneys received and expended, April 6 to Dec. 31, 1893.	Amasa Branch at Avatoru, o.....	Maio, o.....	50	Aratua, o. 33 00	Te Moni i Pau, (money expended.)
Te mau moni i aufau hia mai mai to Ono Eperera i tae noa mai i te 31 no Titema, 1893.	Tetuare e. and o Louis, o.....	Tetoo, o.....	50	Apataki, o. 4 00	
Receipts.	Jansen, o Pohemiti, o.....	Tehu hui, o.....	50	Penau, o. 23 80	Tarahu no te fare pure i Avatoru.
Moe, t.....\$ 5 00	Tautira, o Teagi o.....	Tamaru, o.....	16	Moturaa, o. 2 10	Paid for debt of Church at Avatoru.....\$112 40
Teehu, t.....3 50	Noia, o.....	Tahuri, o.....	10	Niau, o. 7 10	Missionary labor, to Ioana, Tapuri, and Kehauri (Natives).....100 00
Mahaa, t.....3 50	Tevaea, o.....	Atahi, o.....	10	Tarona, o. 11 60	Mau Mitinare no marita mai
Tamarai, t.....5 00	Tahua, o.....	Tchuga, o.....	10	Ziona, o. 3 10	Devore (Ella), Hawkins, Newton, Gilbert, and Forscutt.....116 00
Tepiki, t.....1 60	Tapu, o.....	Temataha, o.....	10	Tikahau, o. 8 00	Moni tarahu no to mittinare, Mon y paid on account of bringing missionaries... 81 00
Toofa, t.....5 00	Tumu fenua, o.....	Raivaru, o.....	10	Niau, o. 7 30	Money borrowed to take Bro. Devore and others to Tabuai..... 50 00
Hura, t.....5 00	Teru, o.....	Tamauroa, o.....	10	Aratua, o. 5 50	Total.....\$459 40
Pou, t.....2 00	Tare, o.....	Pohemiti, o.....	10	Apatal, o. 20	Receipts.....\$614 90
Rua, t.....1 00	Vaiarua, o.....	Atafai-hia Avatoru Aroha, (Total for Avatoru).....\$ 14 60	10	Tahiti Tufaa Apai-hia Tuahine Aufau.....\$367 90	Expenditures.....459 40
Davi, t.....1 00	tuturu, o.....	Te mau moni o te feia i au fau i te mau tuahine no te tuhaa i Tahiti. The money contributed by the sisters in the Tahitian Division, South Sea Island Mission.	10	O mau moni no te mau Amui raa. (As below.)	Moni tarahu no te mittinare, (On Hand).....\$155 50
Pohemiti, t.....1 20	Taia, o.....	Te mau Tuahine no Tarona [Branch] Papeete, Tahiti.	10	The Sisters of the	
Tetoofoa, t.....50	Paata, o.....	The Sisters of the	10	Aratari, o. 23 20	
Teura, t.....50	Faipau, o.....	Sharon, o 61 00	10	Tahiti, o. 2 50	
Rota, t.....1 00	Mariri, o.....	Ziona, o 5 20	10	Tarona and	
Total tithing, Afai hia ahuru raa.....\$ 35 80	Moe, o.....	Manihi, o 69 70	10	Ziona, t..... 4 20	
Free will offerings: Aeoha, horoa-noa-hia raa. Te wa o te feia i au fau mai i te moni eia taeuru i te fare pure raa i Aratoru. The names of the people who contributed towards payment of the Church building at Avatoru.	Taupai, o.....	Takapoto, o 17 20	10	Moturaa o..... 8 00	
	Teva, o.....	Takarua, o 9 90	10	Maatea, o..... 8 30	
	Haorea, o.....	Temurie, o 2 60	10	Tiputa, o..... 3 50	
	Tehau, o.....	Niau, o..... 20 10	10	Fikahau, o..... 22 60	
	Nui, o.....	Rua, o..... 20	10	Aratua, o..... 11 00	
	Hiti, o.....	Panau, o..... 9 00	10	Niau, o..... 20 10	
	Tenai, o.....	Apatal, o..... 3 00	10	Rua, o..... 20	
	Metuaoro, o.....	Moni tarahu no te mitinare, o..... 81 60	10	Panau, o..... 9 00	
		Amuihia (total receipts).....614 90	10		

Financial report of M. H. Forscutt for conference year, April 1, 1893, to March 15, 1894.

Received per Bishop Kelley, at conference. \$ 25 00
 Bishop Kelley..... 50 00
 Bishop Kelley, (per W. Newton)..... 150 00
 C. A. Parkin..... 25 00
 Saints in St. Joseph, Nebraska City, and places en route to California and there..... 44 36
 From Saints in America, inclosed in letters..... 14 00

Received in South Sea Mission.
 Cash. Value in Pesos.

From Taronasisters for furnishing of mission house..... \$6 00
 (Not for me more than for others though I charged to me)
 Aroha (offering) to missionaries from Taronas Branch, for Elders Newton, Gilbert, and me, 1/4 each, 24.10 Pesos..... 8 10
 Aroha Tiona, for Elder Newton and me, one half each of 6 40 Pesos..... 3 20
 Conference Aroha. Divided between Elders Devore, Gilbert, and Forscutt and Sr. Devore, 1/4 part to each; from Sr. Hotu and others..... 60 Pesos.

The Matea Singers..... 8 00
 The Tikahau Saints..... 12 60
 Tut and others..... 80
 Pohemiti and Niau Saints..... 3 20

Total..... 25 20 6 30
 Tehora, Tehura, and Niau Saints..... 3 00
 Aroha Makatea..... 10 50
 Total..... 37 10

Pesos then worth 60 per cents in American coin..... \$ 22 26

In provisions. Value in Pesos.

Tauna, to Elders Newton, Gilbert, and Forscutt, one third each, of 2 10 pesos..... 70
 Taronas and Tiona, to Elders Newton and Forscutt 11.44, 1/2 each..... 5 72
 Tikahau, from 45 persons, provisions to be divided between Elders Devore and wife, Forscutt and Gilbert, 1/4 each of 12.15..... 3 04
 Total..... 9 46

Value in American coin..... \$ 5 67

Provisions Received Personally. Value in Pesos.

Aroha at Makatea..... 10 40
 Presents at Papeete by ten persons..... 1 65
 Number of pesos..... 12 05
 Value in American coin at 50 per cent..... \$ 6 03

In Cash, Pesos.

From six persons..... 2 25
 Christmas Aroha, Taronas Saints..... 3 00
 New Year's Aroha, Taronas Saints..... 2 70
 Privately Aroha, presents..... 4 40
 Privately Aroha, presents..... 3 40
 Total..... 15 75

Pesos worth 50 per cent in American coin..... \$ 7 87

From Bishop's Agent, Metuaoere.
 For food and lumber for room..... 5 00
 For food and lumber for room..... 3 00
 Total..... 8 00

Pesos then worth 60 per cent..... \$ 4 80

For necessities..... 10 00
 For necessities..... 20 00
 Total..... 30 00

Pesos worth but 50 per cent..... \$15 00

Farewell Aroha.

From Saints at Hikuero, by Mapuhi..... 58 00
 From Saints at Taronas..... 9 70
 From Saints at Taira..... 3 55
 From agent, Metuaoere..... 20 00
 Total..... 91 25

Pesos worth less but allowed 50 per cent..... \$ 45 63

Total receipts, all sources..... \$415 62

Due on leaving for America..... \$ 23 15

Total..... \$438 77

Left typewriter and encyclopedia for sale to pay passage money and indebtedness.

Expenditures.

Fares and freightage expenses on mission business to St. Joseph, Kansas City, Leavenworth, and Omaha..... \$ 22 30
 Rent of mission rooms at St. Joseph from March (when I went to Lamoni and on) to May, and freight and drayage of books home..... 30 00
 (My wife paid freight of furniture and boxing.)
 Cleaning and repairing clothing for trip..... 4 25
 Outfit of wearing apparel for South Sea Islands and trip..... 30 30
 Purchased for mission use in South Sea Islands recommended as useful and unobtainable there..... 75 30
 Fare and expenses, street cars, and all traveling expenses to July 1..... 67 00
 Fare to Tahiti on "Tropic Bird"..... 80 00
 Bought for cooking and home uses utensils and articles needed and left there for my successor, value in pesos 45.50..... 22 75
 Paid extra postage for different missionaries' mail, not my own..... 3 46
 Paid expenses and so assist missionary work among native laborers..... 4 50
 Provisions which are parts of credits of receipts, \$5.67, and \$6.03..... 11 70
 Expenses (sundry) on mission work..... 22 26
 Provisions purchased on mission work..... 64 59
 Total expended from receipts..... \$438 77

Money Received to pay for Passage of Missionaries From San Francisco.

From Saints in the Takaravou Division, pesos..... 180 00

From Saints in the Tahiti Division, pesos.. 81 00
 Total..... 261 00

Had I then obtained exchange, I could have secured 60 per cent, but as I waited for better times and Chili's finances deteriorated, that the church may not suffer, I enter it up as at 60 per cent exchange; hence 261 pesos at 60 per cent.....156 60
 Less my fare back which I borrow from you, and which I secured at \$80, 135 pesos by special discount of French and exchange of Peruvian coin on 80 per cent on the Tahiti 81 pesos named above.
 Leaving a balance due you of..... 76 60
 Which I pay to Bro. C. A. Parkin on your account.
 My total expenses up to the time of leaving Tahiti for America..... 438 77
 My total receipts up to the time of leaving Tahiti for America..... 415 62
 Leaving due to me..... \$ 23 15

COMMUNICATION.

TARONA, Papeete in Tahiti, February 10, 1895.

To the beloved brethren, Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and also Mr. Kelley, Bishop of the Reorganized Church of Jesus Christ of Latter Day Saint:-

We salute you in the name of the Lord Jesus, the Messiah!

We your two beloved brethren in the Lord, viz., Metuaoere, representative of the Bishop in the Tahitian division, and D. M. Pohemiti, Secretary of the Church in the Society Isles.

In accordance with that which has been agreed upon by the body of the Reorganized Church of Jesus Christ of Latter Day Saints, which has come together this day:—who have positively requested us to clearly represent to you the greatness of their thankfulness to the whole body of the church in America; who have sent us by the hand of our beloved brother, Joseph Burtin, the token of your love and assistance, the little vessel, "The Evangelia," which will remove difficulties and facilitate the work of the mission for the future benefit of the Church in these deep waters of great peril.

As a finishing to our letter we would request an unceasing interest in your prayers, and may the love of the everlasting Father, and of the Lord Jesus the Messiah rest upon you all. Amen.

We two, your beloved brethren in the Lord by the appointment of the church which has been convened this day.

METUAORE,
 D. M. POHEMITI.

[This was translated by Mr. Henry, in Papeete, who has been a friend to us all through our sojourn here. Please so state. I am pleased and proud to acknowledge such a beautiful vote of thanks from our brethren here. No other one of our force here.]

[ELLA R. DEVORE]

TEMPLE LOT SUIT.

RECEIPTS.

D. F. Nicholson, Lamoni, Iowa, \$10 00
 Robert Winning, St. Joseph, Mo., 10 00
 W. R. Pickering, Springfield, Mo., 10 00
 James Whitehead, Lamoni, Iowa, 10 00
 Wm. Hawkins, Voris, Mo., 1 00
 Geo. W. Benson, London Mills, Ill., 1 00
 Chas. & Eliza Crowson, Alton, Ill., 10 00
 I. S. Vantrees, Marshalltown, Iowa, 5 00
 Eliza G. Page, Lamoni, Iowa, 10 00
 John Johnston, Lamoni, Iowa, 5 00
 W. W. Blair, Lamoni, Iowa, 10 00
 Chas. E. Corey, Beatrice, Neb., 5 00
 Jno. Jervis, Keb, Iowa, 10 00
 J. B. Prettyman, Knox, Ind., 10 00
 Julia Koehler, Kansas City, Mo., 10 00
 Fred Koehler, Kansas City, Mo., 5 00
 Bro. & Sr. F. O. Th. mason, Argentine Kan., 3 00
 Chas. Hayer, Seneca, Ill., 10 00
 E. A. Blakeslee, Galien, Mich., 10 00
 Sr. C. A. Clark, Galien, Mich., 5 00
 J. W. Wilsey, Aurora, Ill., 10 00
 E. Downey, Inman, Neb., 10 00
 Bro. & Sr. Wm Landers, Concordia, Kan., 10 00
 Wm. Gurwell, Fanning, Kan., 5 00
 F. G. Dungee, Shenandoah, Iowa, 5 00
 Jacob Nelson Sr., Guilford, Mo., 2 00
 C. C. Nelson, Guilford, Mo., 2 00
 Mr. Bert Teale, Lamoni, Iowa, 5 00
 W. O. Thomas, St. Louis, Mo., 20 00
 D. W. Snider, Weir City, Kan., 5 00
 Bellville Branch, Ill., per Joseph Betts, 10 00
 J. E. Nicoll, Topeka, Kan., 10 00
 Mr. & Mrs. W. I. Clark, McCune, Kan., 6 50
 Sr. Emma Woolsey, Nebraska City, Neb., 5 00
 Clinton, Io., Branch, per D. L. Palsgrove sec., 10 00
 J. T. Johnson, Kansas City, Kan., 5 00
 S. C. Good, Chicago, Ill., 10 00
 Dr. John Gilbert, Fall River, Mass., 10 00
 John Agenstein, Omaha, Neb., 10 00
 Sr. Susanr Agenstein, Omaha, Neb., 5 00

Sr. Rose Huston, Omaha, Neb., 10 00
 James M. Kelley, Macedonia, Iowa, 10 00
 Shenandoah Branch, Iowa, per James V. Roberts, 9 25
 Levi Wilson, Turin, Iowa, 10 00
 Richard Worthington, Norman, Okla., 1 00
 Richard Worthington's two boys (same address), 75
 Mr. Nowlin, Norman, Okla., 50
 E. M. Carr, Allendale, Mo., 5 00
 Per William Leeka, Thurman, Iowa.

R. B. Leeka, 10 00
 W. M. Leeka, 10 00
 C. O. Leeka, 10 00
 Rachel S. Leeka, 10 00
 Wm Leeka, 10 00
 Simon Dike, Jr., 5 00
 Alice Greenwood, 1 00
 J. C. Moore, 1 00
 L. D. Fredrickson, 25
 Nettie Moore, 15

Elm Creek Branch, Fremont County, per S. Orton.

S. Orton, 2 00
 C. Fry, 1 00
 Miss M. Dunsdon, 1 00
 T. Powls, 2 00
 I. Osborne, 1 00
 M. M. Stephens, 50
 J. W. Kemp, 50
 Miss A. Fry, 1 00
 G. Kemp, 2 00
 J. Dunsdon, 1 00
 F. Novinger, 2 00
 F. L. Goode, 1 00
 F. C. Goode, 1 00
 Mrs. E. Goode, 50
 J. Goode, 50
 Mrs. C. Goode, 15
 Mrs. M. A. Harrington, 50

Brush Creek branch, Zenith, Ill., per Arthur H. Burroughs, 9 00
 O. H. Riggs, M. D., Cincinnati, O., 15 00
 Byerbranch, O., per V. M. and J. L. Goodrich, 10 00
 Standley, I. T., per Ellis Short, 2 00
 Wm. Hays, 1 00
 Eliza Hays, 1 00
 Belle Moore, 1 00
 E. D. Bailey, 1 00
 Miss Eva Bailey, 1 00
 Mrs. Wilson, 1 00
 Henry Shriner, 50
 Joseph Bedwell, 1 00
 E. A. Elliot, 1 00
 Wm. Huffard, 1 00
 Ed Clinton, 1 00
 Ellis Short, 10 00
 Mrs. Nora Short, 10 00
 Sr. Sarah Cox, 25
 Oden Jacobs, Rad Jiffe, Iowa, 5 00
 O. L. Vansickle, Washta, Iowa, 5 00
 R. Vansickle, Kingsley, Iowa, 5 00
 J. T. Shaw, Kingsley, Iowa, 1 00
 John P. Bierlein, Kidder, S. Dak., 10 00
 Lucien B. Richmond, Wellsville, Kan., 25 00
 E. E. Petre, Pollock, Mo., 10 00
 J. W. Weaver, Carthage, Ill., 2 00
 Sr. Lottie R. Wilcox, Plainville, Mass., 5 00
 W. J. Thomas, Scranton, Pa., 5 00
 Boston, Mass., per Richard Bullard.

Arthur B. Phillips, 10 00
 Myron C. Fisher, 5 00
 Edmund H. Fisher, 5 00
 Richard Bullard, 5 00
 Sarah Mortimer, 5 00
 Owen Newcomb, 3 00
 John H. Bradt, 1 50
 Daniel Rayner, 2 00
 Thomas Boyd, 2 00
 Ada Sanford, 2 00
 Flossie Sanford, 1 00

Clara D. Gerrish, 2 00
 Susie Blanchard, 1 00
 Arthur L. Crocker, 1 00
 Mand Lawrence, 1 00
 Clara McPhea, 1 00
 Mabel McLaughlin, 1 00
 Orilla and Ruth Sheehy, 1 00
 Julia A. Glover, 50
 Mary Mortimer, 1 00
 Mattie Bowers, 1 00
 Lander Blanchard, 50
 Frederick Bertlesen, 1 00
 Caroline Jervis, 50
 J. H. Peters, Coleman, Mich., 10 00
 John Nichols, Blythedale, Mo., 10 00
 Chicago, Ill., per F. G. Pitt.

Bro. E. Allen, 1 00
 Sr. E. Allen, 1 00
 Sr. Grace Allen, 1 00
 Bro. F. M. Pitt, 1 00
 Bro. F. G. Pitt, 50
 Sr. Ada Pitt, 1 00
 Bro. Elma Johnson, 1 00
 Mr. E. Johnson, 1 00
 Bro. C. E. Shaw, 5 00
 Bro. E. Lang, 1 00
 Bro. Harry Hattey, 2 00
 Sr. Perkins, 50
 Sr. E. Ford, 1 00
 Bro. and Sr. Sloan, 1 00
 Sr. Grace Williams, 50
 Sr. I. J. Williams, 50
 Bro. D. Bath, 50
 Sr. May Horton, 50
 Bro. Geo. Wheeler, 50
 Sr. E. P. Wheeler, 50

Bro. Manchester, Sandwich, Ill., 5 00
 Robert Gerlich, St. Joseph, Mo., 5 00
 Thomas C. Turpen, Keighlev, Kan., 1 00
 Thomas Reese, Bozeman, Mont., 10 00
 Mrs. Josie Burke, Stanberry, Mo., 1 00
 A. Leaverton, Stanberry, Mo., 1 00
 David Brand, Marengo, Ill., 5 00
 Mrs. Melvina Heavener, Piper City, Ill., 1 00
 Chelsea Park branch, Kansas City, Kan.,
 per Geo. H. Wells, 10 00
 M. T. Short, Millersburg, Ill., 5 00
 Mrs. M. T. Short, Millersburg, Ill., 5 00
 Geo. W. Tounsey, Chester, Ill., 1 00
 Wm. G. McIntosh, Hearne, Texas, 4 75
 Thomas Morris, Greenleaf, Minn., 5 00
 Margaret Hunt, Deloit, Iowa, 5 00
 C. J. Hunt, Deloit, Iowa, 5 00
 Philadelphia branch, Pa., per J. Zimmerman, 30 00
 Anna Nielsen, Nebraska City, Neb., 5 00
 Joseph Chamberlain, Cadillac, Mich., 5 00
 G. D. Hayes, Chetek, Wis., 10 00
 James Graham, National Soldiers' Home, Va., 10 00
 Willard Green, Fife Lake, Mich., 1 50
 Farmington Branch, Iowa, per Hattie McKiernan.

Elder James McKiernan, 50
 Hattie and Roscoe McKiernan, 50
 Robert and Winnie Warnock, 1 00
 Wm. and Mary Warnock, 1 00
 Susan Warnock, 50
 Willie Anderson, 50
 Emily Roberts, 50
 Sarah Pendleton, 50
 James McKiernan, 1 00
 Maud McKiernan, 25
 George Cameron, 50

Platte Valley Branch, Fremont, Neb., per
 Isaac J. Stowers.

Sr. Mamie Suttles, 50
 Bro David Collingworth, 50
 Addie Doherty, 40
 Abbie Brown, 1 00
 George Brown, 25
 Fred Stamford, 25
 Ralph Brown, 1 00
 E. D. Brown and wife, 2 00
 Frances Brown, 50
 Sr. Budon, 1 00
 Sr. Brown, 50
 I. J. Stowers, 1 00
 George Brown, 25
 George H. Wilson, 50
 Wm. Peagin, 1 00
 Nelson Brown, 1 00
 A. E. Brown, 1 00
 James McDonald, 1 00

"A Brother in Ohio in the field," 10 00
 A. Himes, Allendale, Mo., 1 00
 Beaver Branch, Texas, per A. J. Moore.

C. C. Holcombe, 1 00
 William Snell, 1 00
 James Amend, 1 00
 T. J. Norwood, 1 00
 A. J. Moore, 1 00
 Sr. Tilley Giengar, 2 00
 Sr. N. A. Norwood, 1 00
 Sr. Amend, 1 00
 Sr. Julia Moore, 1 00

Thomas Hartnell, Gaylord, Mich., 5 00
 Peoria branch, Ill., per B. F. Ordway, from
 branch treasury, 10 00
 Bro. J. T. Willey, 1 00
 Bro. J. D. Stead, 1 00
 Bro. C. J. Clark, 1 00
 A. G. Young, 2 00
 B. F. Ordway, 5 00
 John Wood, Sandy, Utah, 5 00
 C. J. Lundeen, Sandy, Utah, 1 00
 Mrs. E. Sartwell, Savannah, Ill., 1 00

Henry C. Smith, Lamoni, Iowa, 5 00
 Herald Office Employees, Lamoni, Iowa.

Jno. Scott, 3 00
 B. M. Anderson, 1 00
 J. T. Silver, 1 00
 L. M. Pruden, 1 00
 C. B. Bergerson, 1 00
 F. W. White, 1 00
 J. J. Luff, 1 00
 M. B. Williams, 1 00
 A. S. Cochran, 1 00
 Frank Criley, 5 00
 R. S. Salyards, 2 00
 Duncan Campbell, 2 00
 Joseph G. Smith, 1 00
 R. C. Elvin, 1 00
 F. E. Cochran, 2 00

"A Brother," Robert Johnson, Lamoni, Io., 10 00
 W. H. Schofield, Mountain Grove, Mo., 5 00
 David J. Kralh, St. Joseph, Mo., 10 00
 Wm. Ballantyne, Bandera, Texas, 5 00
 Hugh and Mina Havey, Eldorado Springs,
 Mo., 1 00
 Fanning Branch, Kansas.

Wm. Gurwell, 5 00
 Isaac McGallar, 3 00
 A. L. Gurwell, 2 00
 L. G. Gurwell, 2 00

H. C. and O. E. Holcomb, Earling, Io., 10 00
 Head Grove Branch, Iowa, per Eli Hayer.

C. F. Hayer, 5 00
 F. M. Walters, 2 00
 Richard Lewis, 2 00
 John D. Price, 1 00
 Oliver Hayer, 1 00
 Andrew J. Heggen, 1 00
 S. B. Hartsborn, 1 00
 Oliver Elefson, 1 00
 H. A. Hartshorn, 1 00
 Eli Hayer, 1 00
 Lars Lettne, 2 00
 Wm. A. Thomason, 1 00
 H. M. Thomason, 1 00

Ralph Givens, Joy, W. Va., 50
 J. G. Dupue, Big Bend, W. Va., 1 00
 J. F. Allen, Nephi, Utah, 1 00
 Mabel Clark, Waldemar, Ont., 1 00

Detroit Saints, per W. J. Smith

Bro. Perrigo, 1 00
 Bro. and Sr. Miller, 1 00
 Sr. Eastman, 50
 Bro. and Sr. Janrow, 1 00
 G. Badder, 50
 Sr. Nye, 50
 Sr. Lizette Gill, 50
 Bro. J. Saincock, 50
 G. Claus, 50
 W. H. Forbes, 50

Thos. K. Ferrell, Big Bend, W. Va., 2 00
 R. R. Peterson, Dunlap, Iowa, 5 00
 Holden, Mo., per D. L. McCarty.

D. L. McCarty, 1 00
 F. C. Scarcliff, 1 00
 A. T. Cornelison, 50
 C. H. McCarty, 50
 John Johnson, 1 00
 John Johnson, Jr., 50
 Grandma Scarcliff, 1 00
 Sr. Davis, 50
 James Garrett, Langhin, Iowa, 2 00
 L. L. Rogers, Sandwich, Ill., 10 00

Pittsfield, Ill., per Sarah P. Carrel.

Sr. Mary A. Handen, 1 00
 Bro. Thomas Carletor, 50
 Bro. John Miller, 25
 Sr. Sarah P. Carrel, 5 00

Ann Boden, Forbush, Iowa, 5 00
 J. L. and Noah Gunsolley, Ravenwood, Mo., 3 00
 Susan M. White, East Helena, Mont., 2 50
 Mary H. Raymond, East Helena, Mont., 2 50
 Bradbury Robinson, Eureka, Cal., 10 00
 E. Bates, Durango, Texas, 1 00
 John Swensen, San Jose, Cal., 5 00
 Wm. Tillery, Turney, Mo., 1 00
 Jesse Longfield, M. D., Turney, Mo., 5 00
 Maria Waters McLane, Fairfield, Utah, 5 00
 Cainesville Branch, Mo., per J. S. Suttely, 10 00
 John J. Suttles, Omaha, Neb., 10 00

Garland, Ala., per J. G. Vickrey.

J. G. Vickrey, 1 00
 A. J. Odom, 1 00
 S. M. McPherson, 25
 John Sellars, 50
 W. A. Sellars, 50
 J. L. Sellars, 50
 W. S. McPherson, 1 00
 W. A. Odom, 1 00
 P. W. Odom, 1 00
 Dora Vickrey, 25
 Annie Vickrey, 25
 Minnie Vickrey, 20

Joseph Squires, Sr., Brooklyn, N. Y., 10 00
 Rebecca Miller, Deloit, Iowa, 2 00
 German Stewartsville Branch, Stewartsville,
 Mo., 10 00
 J. N. Ames, Jonesport, Me., 5 00
 John J. Bilinsky, Kansas City, Kans., 10 00
 John Chester, Los Angeles, Cal., 5 00
 Sr. Lydia Supry, Grand Rapids, Mich., 5 00
 John Johnson, Woodside, Mont., 10 00
 D. R. Harris, Courts, Mont., 10 00
 H. Bell, Windsor, Cal., 10 00

Luther Bell, Windsor, Cal., 2 50
 Peter Lansten, 50
 Pleasant Grove Branch, Utah, per H. B. Sterrett.

Sr. Mary Burchell, Fairfield, Utah, 1 00
 Sr. Annie Thomas, Fairfield, Utah, 50
 Mr. John F. Flack, Fairfield, Utah, 50
 Sr. Myra Clark, Lehi, Utah, 1 00
 Bro. J. C. Jensen, Pleasant Grove, Utah, 2 00
 Bro. C. E. Sterrett, 1 00
 Bro. John Hendrickson, 50
 Mr. Alex. Rasmansen, 25
 Sr. P. Sterrett, 1 00
 Sr. P. A. Sterrett, 1 00
 Bro. H. B. Sterrett, 1 25
 Uriah Coleman, Nephi, Utah, 1 00
 Mrs. Maria Larson, Nephi, Utah, 2 00
 Marten Larson, Nephi, Utah, 2 00

Edwin Lowe, Baldwin, Iowa, 5 00
 R. K. Ross, Mound City, Mo., 5 00
 Mrs. R. K. Ross, Mound City, Mo., 5 00

Santa Ana Branch, Cal., per S. Penfold.

Albert Carmichael, 10 00
 Geo. Sparks, 20 00
 Geo. Garner, 10 00
 R. M. Dungan, 10 00
 G. W. Clark, 10 00
 S. Penfold, 10 00
 Bro. Patterson, 5 00
 R. M. Phenegar, 1 00
 J. G. Walker, 1 00
 Bro. Scott, 1 00
 Hiram L. Holt, 5 00
 W. W. Hutchins, Sr., Beaver City, Utah, 5 00
 Chase Branch, Mich., per Florence M. Saun-
 ders, 3 75
 H. B. Hulse, Decatur, Mich., 10 00
 Pilot Rock, Iowa, Branch, 5 86
 James Sheldon, Pilot Rock, Iowa, Branch, 5 00
 Joseph Sheldon, Pilot Rock, Iowa, Branch, 5 00
 Neil on Sheldon, Pilot Rock, Iowa, Branch, 5 00
 Sr. Ellen Aurner, Boone, Iowa, 2 00

Blenhiem Branch, Ontario, per R. Coburn.

Mary Buck, 50
 Robert Buck, 25
 R. Coburn, 50
 Harriet Jacklin, 50
 Orlow G. H. Jacklin, 25
 M. S. E. Jacklin, 25
 Charley Buck, 50
 Sarah Jane Tyrell, 25
 Mary E. Buck, 50
 Margaret Coburn, 25
 G. Orlow Coburn, 25
 Alfred Nichol, 50
 Elisabeth Tyrell, 50
 Samuel H. Bacon, 1 00
 Ann e Bacon, 25
 Emily Brown, 25

F. J. McNutt Troy, Kan., 5 00
 Sr. M. E. Tucker, Sargent, Mo., 1 00
 Sr Lay, Willow Springs, Mo., 1 00
 M. P. Berg, Sioux City, Iowa, 11 00
 Prayer Union, Minersville, Kan., 4 00

Veve Branch, Mo., per G. M. Shearer.

G. M. Shearer, 50
 A. B. Leaper, 25
 Bro. Steward, 50
 W. Simmons, 50
 G. Collins, 25
 Sr. Voughin, 25
 Sr. Hellum, 25

Nevada, Mo., Branch, per C. F. Belkham.

M. E. Goff and wife, 5 00
 H. L. Henning, 5 00
 C. F. Belkham and wife, 1 40
 S. E. Goff and wife, 1 00
 John Bruce, 1 00
 Robert Bruce, 25
 Nancy Jordan, 35

E. T. Atwell, Kansas City, Mo., 5 00
 George Edwards, Kansas City, Mo., 1 00
 General Collection, Kansas City branch, 1 50

Cedar Rapids Saints, per J. M. Mink.

J. M. Mink, 2 00
 John Lumburg, 2 00
 Frank Wilson, 2 00
 Mrs. Mary A. Mark, 2 00
 George W. Taylor, 1 00
 Laura V. Harmon, 1 00
 C. H. Brooks, Muscat'ne, Iowa, 5 00
 C. G. Dykes, Muscatine, Iowa, 2 50

Brownville, Nebraska, Saints, per W. E. Peak.

Sr. George Z. Redfield, 1 00
 Bro. George Z. Redfield, 1 00
 Sr. P. Leny Redfield, 1 00
 Bro. Oscar Redfield, 1 00
 Bro. Jonas Drury, Sr., 1 00
 Bro. Jonas Drury, Jr., 1 00
 Sr. E. Stroble, 1 00
 Bro. Tom P. Moore, 1 00
 Sr. Tom P. Moore, 1 00
 Sr. Ann Majors, 50
 Bro. W. Nickieson, Auburn, Neb., 1 50
 Bro. S. Banks, 1 00
 Bro. George Kinghorn, 50

Delano, Missouri, Branch, per J. C. Elvert.

M. F. Beebe, 1 00
 M. M. Ballenger, 1 00
 J. S. Constance, 1 00
 H. R. Beebe, 50
 Wm. Constance, 1 00

E. Ballinger, 50	Turner Adair, Vealsburg, Ken., 10 00	Sr. Susan Green, 1 00
Sr. Constance, 50	Sr. C. Eliason, Soda Springs, Idaho, 5 00	Bro. Henry Ruhe, 50
Walter Kinney, 1 00	Spokane, Washington, Branch per list of names (lost), 22 75	Bro. J. R. Johnson, 1 00
Grace Bean, 2 00	E. Barrows, Salt Lake City, Utah, 10 00	Bro. O. E. Green, 1 00
S. Constance, 50	Mrs. J. H. Dodds, Huntington, Ore., 5 00	St. Mary's, Branch, Ontario, per W. A. Sinclair, 1 00
S. Simmons, 2 00	Powersville, Iowa, Branch, per F. H. Horn, 8 25	The Sister's Union, 1 00
J. C. Elvert, 2 00	Cormorant Branch, Minnesota, per W. W. McLeod, 50	G. C. Tomlinson, 50
James Caley, 50	Herman Tabbut and wife, 50	Sr. G. C. Tomlinson, 50
L. J. and Rebecca M. Bradshaw, New Windsor, Colo., 5 00	Ralph Gobill, 25	G. C. Tomlinson, Jr., 10
Harlan, Iowa, Branch, per J. O. Rooth, 10 00	John Ellsworth, 25	R. C. Tomlinson, 10
John Everett, Sr., Union, Neb., 10 00	John Erickson, 35	Lavoina Carleton, 10
George Everett, Union, Neb., 10 00	Marcus Erickson, 35	Maggie Carleton, 25
Sr. Celestine Rush, Heppner, Oregon, 5 00	Hubert Campbell, 1 00	Sr. Jicklin, 32
Mai Minor, Heppner, Oregon, 3 00	Leticia Ingalls, 1 00	Wm. Anderson, 25
Hope Branch, Oregon, 3 00	Andrew Tabbut and wife, 50	Jennie Morrison, 25
Mrs. Hannah Taylor, 7 50	Clarence Hawley, 25	Alice Oliver, 25
Phoebe Taylor, 2 50	Morris Tabbut, 25	Mark Oliver, 50
William Taylor, 2 50	Grace Tabbut, 25	Alex. Sinclair, 50
Oscar E. Emsley, 1 00	Sr. C. C. Uaste, 25	Sr. Alex. Sinclair, 50
Rich Hill, Mo., branch, per F. M. Sharrock, 17 15	S. McLeod, 1 00	Thomas Sinclair, 50
North Coon branch, Iowa, per B. Salisbury, 5 00	Katy McLeod, 50	Geo. Sinclair, 50
New London, Iowa, Branch, per Charles E. Willey, 50	Mrs. W. B. McLeod, 25	W. A. Sinclair, 50
Bro. S. Willey, 50	Addie McLeod, 20	Mabel Grice, 25
Bro. L. Willey, 1 50	Mary McLeod, 1 00	Luke Grice, 50
Bro. Charles Willey, 1 00	W. W. McLeod, 5 00	Sr. Luke Grice, 25
Bro. George McCoiney, 1 00	Plano, Illinois, per W. W. Vickery, 5 00	Mary Grice, 50
Bro. William Hitt, 5 00	Sr. Jane Wildermuth, 1 00	Lizzie Grice, 1 00
Sr. Elizabeth Willey, 1 00	Sr. Vodic Fassett, 1 00	W. J. Evans, 50
Sr. Jane Willey, 1 00	Sr. Grandma Wildermuth, 50	Sr. John Brown, 50
Bro. F. M. McDonald, 1 00	Bro. John Doty, 50	Weir City, Branch, Kan., per D. W. Davis, 5 00
Sr. F. Beer, 25	Bro. Wm. Crum, 1 00	Blendsville, Mo., Branch, per F. L. English, 10 35
Sr. M. Anderson, 25	Bro. Frank Crum, 1 00	Sr. Eliza A. Newberry, Montrose, Iowa, 5 00
Sr. M. Nelson, 50	Bro. W. Vickery, 10 00	A. I. Roberts, Rockville, Mo., 10 00
Sr. Ida Hocknell, Danville, Ill., 3 00	Alma Branch, Ill., per Sr. I. Scott, 6 50	Lars Polson, Rockville, Mo., 1 00
Canton Ill., Branch, per L. L. Jones, 12 00	Angola Branch, Kans., per Wm. France, 14 00	Niagara Falls, Branch, per Jason Plato, 5 75
Wm. Thompson, Sr., Beaver City, Utah, 10 00	J. S. Lawton, Brockton, Mass., 10 00	New Cannon & Broad River Saints, per Thomas Lester, New York, 8 50
Magnolia Branch, Iowa, per A. M. Fyrando, 1 00	Conneautville Branch, Penn., per L. S. Holman, 11 50	Youngstown, Ohio, Branch, per Sr. Fannie E. Richards, 10 00
J. S. McDonald, 1 00	Kewanee, Illinois, per John Chisnall, 10 00	Olive Branch, Maine, L. D. S. Sewing Circle, 10 00
R. Chatburn, 2 00	John Chisnall, 10 00	John L. Tempest, Terre Haute, Ind., 10 00
Asa Hight, 2 00	Samuel Garland, 10 00	Brush Creek, Branch, Ill., per Arthur H. Burroughs, 8 00
J. F. Mintun, 1 00	John Williams, 10 00	Davis City, Iowa, Branch, per James McDuffit, 50
James Emerson, 2 00	Thomas Wise, 10 00	Sr. McDuffit, 50
Frank Hill, 2 00	Henry Norris, 5 00	O. J. Bailey, Sen., 50
B. F. Benson, 1 00	Benjamin Sumption, Jr., 5 00	O. J. Bailey, Jr., 50
Emma Berry, 1 00	John J. Jones, 5 00	A. M. Bailey, 25
J. C. Benson, 50	Maria Grice, 5 00	Sr. V. B. Smith, 50
Jno. Benson, 1 00	John D. Jones, 5 00	Sr. C. J. Bailey, 50
W. T. Fallon, 4 00	Ed Charlton, 5 00	Wm. Taylor, 1 00
Elsie Fyrando, 1 00	Kewanee branch collection, 3 50	David Dennis, 1 00
D. Maule, 2 50	Mary L. Igginson, 3 00	Geo. Dennis, 1 00
A. M. Fyrando, 3 00	Mary A. Atkinson, 3 00	Tr. Mussen, 50
D. R. Chambers, 1 00	William Richards, 3 00	John Post, 15
Joseph Merchant, 50	William Norris, 3 00	Miss Ida Minkler, Lorain, Ohio, 50
Josie E. Chambers, 50	J. H. Norris, 2 00	Bro. and Sr. James Moler, Limerick, Ohio, 9 00
David Gamet, 5 00	James Norris, 2 00	Mattie Moler, Limerick, Ohio, 1 00
Wm. Stuart, 5 00	Eddie Thorpe, 2 00	Denver, Colorado, branch, 15 75
Carrie Stewart, 1 00	Thomas Whitehouse, 1 00	Sisters' Prayer Union, 5 00
Andrew Johnson, 1 00	John J. Watkins, 1 00	Plainville, Mass., branch, per Sr. Coombs, 5 00
W. B. Fallon, 50	William Willetts, 1 00	J. W. and Goldie Martin, Fairpoint, Ohio, 1 00
Carrie A. Emerson, 50	Rachel Mort, 1 00	Netawaka, Kan., per Daniel Munns, 1 00
Carrie S. Emerson, 50	Rachel Palmer, 1 00	Henry Green, 1 00
Trum Emerson, 25	Elizabeth Martin, 1 00	Mrs. Ann Geen, 1 00
Wm. Chambers, 50	Alma Whitehouse, 1 00	Harry Thomas, 1 00
John Rickman, 50	C. Malcon, 1 00	David Williams, 1 00
Lizzie McDowell, 50	Elizabeth R. Davis, 50	R. T. Williams, 1 00
Mary Le May, 25	Middleton, Ohio, Branch, per Sr. Edith Wren, 23 00	Daniel Munns, 1 00
Ayershire, Iowa, Saints, per C. E. Butterworth, 1 00	Wheeling, W. Va., Branch, per J. F. A. Smith, 1 00	Mrs. Sarah Munns, 1 00
D. King, 1 00	Alma Logsdon, 10 00	H. Herimon, 1 00
E. Ford, 1 00	J. E. Ebeling, 10 00	Mrs. Emma Beaman, 1 00
W. M. Hartshorn, 50	L. D. Ulom, 10 00	Joseph Green, 50
C. J. Carlson, 25	Louis Serig, 10 00	Mrs. Lora B. Green, 50
Lees Summit Branch, Mo., per C. DePuy, 6 20	J. F. A. Smith, 10 00	Mrs. Jane Green, 50
Joseph Powell, Ravenwood, Mo., 55	Charles Smalley, 2 00	David Green, 50
A. W. Whiting, Clitherall, Minn., 10 00	Elam Yocum, 20	Mescander Green, 50
Kirtland, Ohio, Saints, per L. W. Powell, 1 00	O. J. Taty, 50	Mrs. Sarah Williams, 50
Sr. Maggie Miller, 2 00	Adam Linabarger, 1 00	William Oxendale, 25
Bro. E. Curry, 2 50	William Liston, 1 00	Mrs. John Tilden, Beattie, Kansas, 1 00
John Gillespie, 1 00	Andrew G. H., 50	First Kansas City branch, per B. J. Scott, 13 85
Sr. John Gillespie, 1 00	A. M. Thomas, 1 00	Eldorado Springs, Mo., Branch, per C. M. Schroder, 13 10
Sr. Mary Gillespie, 50	Taylor Linton, 25	Charles Davis, Lyons, Wis., 10 00
Bro. and Sr. Frank Steffe, 1 00	Sarah E. Gill, 1 00	Sr. Sarah Atkins, Lyons, Wis., 2 00
Sr. Martha Lake, 1 00	Sr. R. S. Hughes, 1 00	Keb, Iowa, per R. D. Williams, 1 00
Deer Creek Branch, Neb., per J. H. Jackson, 10 00	F. J. Ebeling, 1 00	R. D. Williams, 1 00
C. A. Bishop, East Portland, Oregon, 10 00	J. J. Cornish, Reed City, Mich., 1 00	W. E. Williams, 1 00
W. L. & Julia A. Pence, Runnells, Iowa, 10 00	"The Lord Knows Who," N. J., 2 00	R. R. Williams, 1 00
G. T. Chute, Bay Minnette, Ala., 10 00	Plain City, Utah, per Robert Coy, 2 50	D. T. Williams, 1 00
Allendale Saints, Mo., per J. A. Hunt, 1 00	Robert Coy, 2 50	Sr. S. A. Davis, 15
Bro. H. Pinkerton, 50	Sarah Coy, 2 50	Lucas, Iowa, Branch, per John Watkins, 50
Bro. E. Keeler, 1 00	W. H. Coy, 1 00	Thomas Hopkins, 50
Bro. Joseph Rabidou, 1 00	Eliza J. Coy, 50	T. A. John, 50
Bro. Wm. Birk, 1 00	John Coy, 50	J. T. Evans, 50
Bro. J. A. Hunt, 1 00	Robert Coy, 50	John Watkins, 50
Sr. S. Carr, 50	Walter J. Coy, 50	T. R. Allen, 1 00
Sr. S. A. Hunt, 50	Alford Coy, 50	J. A. Evans, 2 00
Sr. Saloma Robertson, 1 00	Maria A. Coy, 50	Isaac Phillips, 5 00
E. W. Nunley, Cook's Point, Texas, Branch, 11 00	Daisy I. Coy, 50	R. S. Gray, 25
W. B. Thatcher, Effingham, Kans., 1 00	Druila Coy, 50	Sarah Ann Morgan, 50
Sr. A. W. Hanna, Cleveland, Ohio, 3 00	W. D. Kelley, Sedan, Mont., 10 00	George Watkins, 1 00
Catharine Hanna, Cleveland, Ohio, 1 00	John B. Reese, Courts, Mont., 10 00	David T. Evans, 1 00
James Green, Willow Creek, Mont., 10 00	D. W. Shirk, Belmont, Neb., 1 00	Mary A. Foster, 25
Sarah A. Lamb, Pittsburg, Kans., 1 00	Irwin Mangel, Belmont, Neb., 5 00	David Daniels, 1 00
Shackleville, Alabama, Saints, per T. C. Kelley, 1 50	John R. Diehl, Belmont, Neb., 50	Sr. Tallbot, 50
Frank Vickery, 1 50	West Concord, Minn., Saints, per Jno. F. Gibbons, 5 80	Springfield, Neb., per C. K. Preston, 50
Elizabeth Vickery, 1 00	Butternut Grove, Iowa Branch, per Sr. Ella J. Green, 4 50	George Hodge, 1 80
T. W. Vickery, 1 00	Sr. Maria Green, 4 50	William Armstrong, 5 00
F. L. Vickery, 1 00	Sr. M. M. Kelsall, 3 00	Mr. and Mrs. C. K. Preston, 50
J. K. Vickery, 50	Sr. Lizzie Haller, 1 00	Sr. David Armstrong, 50
J. R. Harper, Manti, Ala., 1 00	Sr. Louisa Myatt, 1 00	Jules Turnour, Hartford, Michigan, 10 00
John G. Morgan, Sand Beach, Mich., 5 00		J. M. Leland, Pocatonia, Ill., 2 00
Grove Hill branch, Iowa, per C. S. Shippy, 14 00		

T. C. Dobson, Odebolt, Iowa, 1 00
 William Schade, San Jacinto, Cal., 5 00
 Mrs. M. J. Ryerson, Silver City, Iowa, 3 00
 Edenville Branch, Iowa, per Wm. C. Nirk, 7 00
 James Reams, Sheridan, Iowa, 1 00
 Ross Grove Branch, Mo., per R. K. Ross.
 Jerry Rowlette, 50
 R. K. Ross, Sen., 2 00
 S. H. Knowles, 50
 W. J. Knowles, 50
 E. E. Black, 25
 L. M. Bond, 50
 B. A. Knowles, 25
 L. C. Smith, 50
 Potter Valley Saints, Cal., per Sr. J. F. Burton.
 Sr. Kate McGee, 50
 Sr. Rosa Sides, 50
 Sr. Lulu Sides, 50
 J. F. Burton, 50
 Bro. Irvin Sides, 1 00
 Sr. Emma Burton, 1 00
 Santa Rosa, California, Branch, 4 55
 Sr. Rhoda Cooper, Santa Rosa, Cal., 10 00
 Sr. J. F. Burton, 50
 Irvington, Cal., Branch, per Letitia M. Stivers.
 S. Stivers, 10 00
 Mrs. E. Davis, 1 00
 L. Driver and D. Joyce, 1 00
 J. Driver and family, 2 00
 Mrs. Culp and son, 1 00
 L. M. Stivers, 50
 Sacramento, Cal., Saints, per Sr. C. W. Blair, 21 50
 Sr. Nora Gibbs, Calistoga, Cal., 1 50
 Sr. B. Haws, Ogden, Utah, 1 00
 Wm. May, St. Louis, Mo., 3 00
 Bro. Thorp and Nettie Thorp, Flora Vista, N. M., 2 50
 E. N. Beach, Flora Vista, N. M., 2 50
 Mrs. E. B. Farrar, Ladue, Mo., 50
 Ogden Branch, Utah, per Sr. N. D. Cooper.
 Uncle John Taylor and wife, 5 00
 Bro. and Sr. Toombs, 5 00
 Bro. George Miller, 2 50
 A Sister, 1 50
 James A. Browning, 50
 Jane Chase, 1 00
 Nan D. Cooper, 1 00
 Wells Chase, 50
 A Sister, 50
 A Sister, 50
 Absalom Kuykendall, Rossville, Texas, 8 00
 Wm. McKim, Deloit, Iowa, 25
 Wm. R.unds, Deloit, Iowa, 25
 Sarah H. Dobson, Deloit, Iowa, 1 00
 Haverhill, Mass., Branch, per committee, 5 00
 Albert S. Snow, Pilot Oak, Kentucky, 2 00
 Oakland, Cal., Branch, per J. B. Price.
 J. B. Price, 10 00
 Pearl O. Price, 10 00
 F. W. Willie, 10 00
 Wm. Hart, 5 00
 Ellen Ferris, 5 00
 John Cockerton, 5 00
 Lulu Morison, 5 00
 H. P. Brown, 5 00
 Hannah Brown, 5 00
 Sr. Rowlands, 5 00
 Sr. Duncan, 1 00
 Sr. Vernon, 1 00
 Sr. Jessie Bardwell, 1 00
 Bro. Albert Haws, 1 00
 Bro. Albert Boush, 50
 New Canton, Ill., Branch, per Hattie E. Messick.
 Hattie E. Messick, 1 00
 Lucy A. Fusselman, 1 00
 Lucinda J. Mintun, 1 00
 I. R. Johnson, 1 00
 D. A. Mintun, 50
 North Star Branch, Iowa, per J. P. Carlile, 49 50
 Hazeldell Branch, per J. P. Carlile, 12 50
 Scattered members, 5 70
 Council Bluffs Branch, 39 00
 Emma Dildine, Florence, Mont., 1 00
 J. L. Myers, Friend, Neb., 1 00
 J. M. Range, Hollister, Cal., 10 00
 Persia, Iowa, per James Atkinson.
 James Atkinson, 10 00
 Thomas Thomas, 5 00
 John Chapman, Sr., 5 00
 Benjamin Chapman, 2 50
 Thomas Chapman, 1 00
 W. D. Bullard, 1 00
 Arthur Hansen, 50
 Wm. Reed, 1 00
 W. A. Smith, 75
 Martin Gatrost, 1 00
 Michael Gatrost, 1 50
 Deborah Chapman, 1 50
 David Chapman, 50
 Wm. Chambers, 50
 Edith Spauswick, 25
 Wabash Branch, Ont., per J. H. Tyrrell, 10 00
 Samuel Williams, Little Rock, Ill., 10 00
 L. G. Rand, Newport News, Va., 1 00
 S. L. Hiatt, Des Moines, Iowa, 1 00
 Farmington, Me., per W. W. Blanchard.
 Sr. W. W. Blanchard, 5 00
 Sr. C. C. Tainter, 1 00
 Bro. J. J. Towle, Jr., 1 00
 Joseph Doty, McFall, Mo., 50
 W. B. Weston, Turner, Neb., 75

Holmes & Bean, Joy, Ill., 10 00
 David Scott, New Albany, Ind., 1 00
 Los Angeles, Branch, Cal., per Chas. Baly.
 Sr. S. A. Howland, 5 00
 Charles Howland, 5 00
 Joseph Howland, 5 00
 Cora Vanfleet, 5 00
 Mabel Earl, 1 00
 C. W. Earl, 2 00
 Sr. Adams, 2 50
 Sr. Hermina Adams, 25
 Sr. Bozarth, 50
 Annie Bedford, 25
 Jennie Mathews, 25
 Sr. Crum, 50
 Sr. Mathews, 50
 Sr. Freeman, 45
 Sr. Jennie Freeman, 25
 Bro. Ann, 25
 Sr. Abbie Vanfleet, 55
 Nelson Vanfleet, 1 00
 Bro. Livingston, 1 00
 Bro. M. M. Green, 5 00
 Sr. Sarah Green, 5 00
 Sr. Schnell, 10 00
 Bro. Kaufman, 5 00
 Sr. Sophia Slotterbeck, 10 00
 Sr. Katie Slotterbeck, 2 00
 Sr. Mamie Slotterbeck, 1 00
 Bro. Henry Baker, 2 00
 Sr. M. H. Grant, 2 00
 W. Lawrenson Family, St. Joseph, Mo., 11 00
 San Francisco, Cal., per C. A. Parkin.
 C. A. Parkin, 10 00
 Sr. J. A. Anthony, 1 00
 Geo. S. Lincoln, 1 00
 Mr. and Mrs. T. O. Butterfield, 2 00
 Chas. E. Crumley, 1 50
 Sr. Pomroy, 25
 Charles Kaighin, 1 00
 Mr. Hoffman, 50
 Sr. Morgansteine, 50
 John and Mary Saxe, 2 00
 Sr. Lytle, 25
 Sr. Chas. Kaighin, 5 00
 George Knight, 25
 Sr. Walker, 1 00
 S. F. Depuy, 2 50
 Jane Knight, 50
 Boyne City, Branch, Mich., per R. W. Hugill, 8 00
 Coleman Branch, Mich., per J. W. Moxon.
 Bro. F. F. Mithner, 50
 Sr. Susie Mitchell, 25
 Sr. F. F. Mithner, 50
 Bro. R. Yaser, 1 00
 Bro. Geo. Atkinson, 50
 Sr. Alex. McIntosh, 1 00
 Sr. Chas. Tripp, 25
 J. W. Moxon, 2 00
 Bro. Alex. McIntosh, 1 00
 Kingsley, Mich., per Bro. E. Lambkin.
 W. Zeiglar, 25
 F. S. Brackenbury, 50
 A. T. Newmarch, 50
 B. Saxton, 50
 E. Tibets, 75
 J. Newmarch, 50
 C. J. Sleight, 40
 Mrs. C. J. Sleight, 10
 Mrs. H. Saxton, 10
 Mrs. M. Newmarch, 25
 Mrs. E. Millard, 20
 Ed. Mills, 25
 E. Lambkin, 50
 P. Bartz, 1 00
 Mrs. M. Bartz, 25
 Sandy, Utah, per H. O. Smith.
 James Wardle, Sandy, Utah, 10 00
 Sr. Emma Warburton, Salt Lake City, Utah, 1 00
 Bro. Henry Green, Pixley, Cal., 10 00
 Sr. Mary Green, " " " " }
 Mary Hook, " " " " }
 Bro. Henry Hook, " " " " }
 Sr. Sarah E. Bouton, Woodward, Iowa, 10 00
 L. W. Kahler, Wilmington, 5 00
 Ransford Calhoun, 10 00
 Royal Bell, 1 00
 Anna Bell, 1 00
 Bro. Allen Price, New London, Iowa, 2 00
 San Jose, Cal., branch, per John Swensen, 13 00
 Sr. G. A. Blakeslee, Galien, Mich, 10 00
 Sr. M. B. Smith, Jackson, Mich., 5 00
 Daniel Evans, Sullivan, Mo., 2 00
 Moorehead and Union Center branch, Iowa, per Sr. S. Hoffman, 50 00
 Brockton, Mass., Saints, per I. B. Ames.
 E. F. Bearse, 50
 C. W. Phillips, 1 00
 I. B. Ames, 2 00
 M. A. Ames, 1 00
 N. C. Eldredge, 1 00
 A. E. Nelson, 1 00
 C. L. Munro (not paid), 1 00
 H. J. Snow, 50
 M. T. Phillips, 50
 F. P. Raymond, 1 00
 C. A. Hoxie, 25
 J. S. Eldridge, 25
 Star of Hope branch, N. Dak., per Thomas Leitch, 10 00
 Marceline, Mo., per E. E. Williams.
 E. E. Williams, 25

Mary E. Williams, 25
 Grace Harworth, 25
 E. H. Williams, 25
 Wm. H. Williams, 25
 Mary Williams, 10
 David Williams, 10
 Lizzie Williams, 10
 Thomas Williams, 10
 Thurman, Iowa, per William Leeka.
 Union Branch, 5 15
 Sr. Sarah Mills, 2 00
 Sr. Nettie Green, 2 00
 Sr. Birdie Rhode, 50
 Charles Roberts, 50
 M. W. Green, 50
 Sr. M. E. Benedict, 25
 Joseph Roberts, 05
 A. Christofferson, Deer Lodge, Mont., 10 00
 Salem Branch, Persia, Iowa, per David Hall.
 Richard Leytham and wife, 2 00
 Nellie Hall, 1 00
 Alva Hall, 1 00
 Jonathan Bullard, 50
 Geo. Sweet and wife, 75
 James Bullard, 50
 Thomas Bell, 50
 David Hall and wife, 6 00
 Fairbury Saints, Neb., per A. J. Myers, 5 89
 Atchison, Kan., Branch, per Geo. Johnston, 11 65
 Fulton, Wis., per C. C. Hoague.
 Martha Harrington, 10 00
 Collee ion Janesville Branch, 3 75
 Millersburg Branch, Ill., per I. B. Larew, 1 40
 East Delevan Branch, Wis., per Fred M. Ball, 10 50
 Providence, R. I., Branch, per M. Gondolf.
 J. H. Moore, 50
 Abram F. Ward, 50
 Sr. Schline, 50
 Hannah Suttel, 1 00
 Mary Suttel, 1 50
 George Suttel, 1 00
 John Suttel, 1 00
 Sisters' Sewing Circle, 5 00
 Geo. H. Gates, 5 00
 Wm. Bradbury, 5 00
 M. Gondolf, 5 00
 Geo. Reumert, 3 00
 E. O. Toombs, 2 00
 Adolph Leckney, 1 00
 Sr. Lucinda Smith, Plattsburg, Mo., 1 00
 Sr. Sarah Smith, Plattsburg, Mo., 1 00
 Willis J. Bowby, Los Angeles, Cal., 5 00
 Missouri Jane Bowby, Los Angeles, Cal., 5 00
 Pittsburg, Pa., Branch, per G. H. Hulmes.
 Mrs. M. E. H. Hulmes, 10 00
 Bro. Ralph G. Smith, 10 00
 Bro. Jacob Reese, 10 00
 Bro. George H. Hulmes, 10 00
 Bro. and Sr. Geo. L. Barrett, 5 00
 Bro. Alex. Gillespie, 1 00
 Bro. Alex. Gillespie, 1 00
 Bro. Abraham Morgan, 1 00
 Bro. Peter Ramsey, 1 00
 Bro. Long, 1 00
 Bro. A. K. Booher, 1 00
 Bro. W. J. McDowell, 1 00
 Bro. John W. Shannon, 50
 Bro. Thomas S. Hadfield, 50
 Bro. Victor Kress, 50
 Bro. John Oliver, 25
 Sr. E. Daw, 25
 Bay Port, Mich., Branch, per Wm. Dowker.
 Bro. H. Dutcher, 1 00
 C. E. Grant, 1 50
 J. Brackenberry, 1 05
 Wm. Dowker, 1 00
 J. Jewell, 50
 Robert Perry, 50
 P. Dutcher, 1 00
 Ed Smith, 50
 J. A. Grant, 50
 F. Miller, 50
 F. Pettey, 1 00
 Sr. M. Utson, 20
 V. Harder, 50
 E. Brackenberry, 1 00
 D. Pettey, 25
 L. Andrews, 50
 A. Grant, 50
 E. Harder, 25
 Columbus, Neb., Branch, per W. S. Taylor, 10 00
 Joseph Flory, Hanford, Cal., 2 00
 Eldorado Springs Branch, Mo., per E. W. Lloyd.
 Bro. J. C. Budd, Schell City, Mo., 5 00
 Bro. Abner Lloyd, Eldorado Springs, Mo., 5 00
 Bro. E. W. Lloyd, 50
 Bro. A. J. Headlee, 50
 Bro. Wm. Asbill, 25
 Sr. and Widow Bozarth, 10
 Bro. J. F. Allen, 05
 Platt Branch, Mo., per M. P. Madison.
 M. P. Madison, 3 00
 Ole Madison, 5 00
 A. E. Madison, 3 00
 E. S. Fannon, 5 00
 Jacob Hanson, 2 00
 Harris Froyd, 1 00
 Wm. Froyd, 50
 A. Jensen, 1 50
 C. Anders n., 5 00
 Albert Cochran, 50

W. B. Torrance, 1 00
 H. Lindof, 50
 Mattie Peterson, 50
 R. Lorensen, 2 00
 Oge Jensen, 25
 K. P. Anderson, 1 00
 Lehman Kasner, 2 00
 A. Jacobson, 2 00
 K. C. Knudson, 50
 N. N. Byergo, 1 00
 Eliza Byergo, 25
 J. W. Byergo, 50
 C. Knudson, 75
 S. C. Nelson, 50
 William Woodhead, 1 00
 Lizzie Hill and husband, 50
 M. L. Winters, 1 00
 James Hanson, 25
 William Hill, 50
 Andrew Nelson, 25
 Jacob Nelson, Sr., 50
 W. H. Ivie, 1 00
 Lebanon, Kan., Branch, per H. L. Kinning.
 G. W. Stroder, 25
 T. F. Belkham, 25
 M. J. Crews, 50
 M. M. Leaton, 25
 W. C. Crews, 25
 J. T. Crews, 25
 S. W. Crews, 25
 T. E. Belkham, 25
 J. R. Crews, 25
 H. L. Kinning, 25
 C. T. Crews, 50
 Sr. E. E. Wheeler, Millersburg, Ill., 10 00
 Cainesville branch, Mo., per J. S. Snively, 5 00
 Indian River branch, Me., per Sr. Ada S. Kelley, 13 00
 Centerville, Iowa, Branch, per D. Archibald.
 Bro. Matthew Taylor, 50
 Bro. John Allen, 10
 Bro. Frank Izatt, 1 00
 Bro. Jacob Robertson, 25
 Bro. William Matthews, 2 00
 Bro. George Angell, 50
 Sr. Ann Thompson, 05
 Catherine Herrick, 50
 Maggie Angell, 50
 Alice Archibald, 50
 Bro. David Archibald, 50
 Bro. C. Wilson, Lamoni, Iowa, 2 00
 W. R. Steele, Park City, Utah, 5 00
 San Benito, Cal., per John A. Lawn.
 Daniel Brown, 5 00
 S. W. Twitchell, 10 00
 J. H. Lawn, 2 00
 John A. Lawn, 2 50
 Mrs. R. A. Lawn, 50
 Joseph Lawn, 25
 T. J. Lawn and wife, 2 00
 H. L. Waters, 25
 San Benito branch fund, 2 25
 J. M. Putney and family, 3 00
 R. C. Davis, 1 00
 C. W. Hawkins, 1 00
 Sr. Anna Hawkins, 35
 Sr. Pearl Young, 25
 Hollister Sunday School, 5 00
 Owen White, Woodbine, Iowa, 5 00
 R. G. Jones, Cherokee, Kan., 1 00
 Grundy, Mo., Branch, per Bro. E. Morrison, 10 00
 Zone Branch, Ontario, per N. L. Blakely, 10 00
 Sr. J. A. Hamilton, New Washington, Ohio, 10 00
 A. P. Larsen, Molen, Utah, 5 00
 Stephen A. Davis, Brownington, Mo., 10 00
 P. W. Fredrickson, Macedonia, Iowa, 10 00
 A. C. Smith, Wheeler's Grove, Iowa, 1 00
 Sr. Mary Hawkins, Genoa, Nev., 5 00
 Weir City, Kan., Branch, per Sr. Ida T. Davis, 2 50
 Robert Dorothy, Stockport, Iowa, 5 65
 Farmington, Iowa, Branch, per Emerson Brown.
 Mary Brown, 1 00
 Emerson Brown, 3 00
 Ed Murphy, 1 00
 Pilot Grove, Branch, Ill., per D. C. Salisbury, 10 00
 Sr. Betsy P. Temple, Victoria, Ill., 5 00
 B. F. Resch, Walnut, Iowa, 2 50
 Logan Branch, per J. C. Johnson, 12 00
 Hamburg, Iowa, Branch, per Chas. C. Case.
 Sr. Matilda Clayborn, 1 50
 Sr. Ella Vanderpool, 1 00
 Sr. Elizabeth Beckstead, 50
 Sr. Adie Gard, 50
 Sr. Nellie Gard, 25
 Bro. S. P. Beckstead, 1 00
 Bro. Frank Beckstead, 1 00
 Bro. Nathan Mortimer, 1 00
 Bro. C. C. Case, 1 00
 Bro. Wm. Gard, 50
 Arthur Dering, 01
 Glenwood, Iowa, Branch, per G. F. Walling, 6 25
 Coldwater, Mich., Branch, per S. W. L. Scott, 15 25
 Masonville Branch, Ontario, per B. Arnold, 16 00
 Sr. Ellen M. Boan, South Westport, Mass., 1 00
 L. Youngson, Harrison, Idaho, 5 00
 Sr. Rosa Tracy, Drain, Oregon, 50
 Selkirk, Ontario, per M. F. Derby.
 Bro. John Knisley, 1 00
 Bro. Alvin Knisley, 50
 Sr. Elizabeth Knisley, 50
 Bro. Herbert Rushton, 50

Bro. Geo. C. Derby, 2 00
 Bro. M. F. Derby, 1 00
 Sr. M. F. Derby, 1 00
 J. S. Julian, San Francisco, Cal., 5 00
 Sr. Margaret Hurst, Keokuk, Iowa, 4 00
 Geo. H. Brush, Bessie, Tenn., 25
 J. V. Carter, Bank, Maryland, 25
 Walker Hargan, Bank, Maryland, 10
 Carrie and F. W. Hastings, Bridgeport, Mich., 2 00
 N. E. Mo. Dist., per J. T. Williams, Agent, 26 75
 Alonzo Whiting, Clitherall, Minn., 1 00
 Little Sioux, Iowa, Branch, per Geo. M. Scott, 18 00
 Pittsburg, Kansas, per J. M. Richards.
 Richard Bird, 5 00
 Charles Bird, 1 00
 George Bird, 1 00
 Nebraska City, Neb., branch, per M. H. Forscutt, 15 00
 Ezra Pettit, Salt Lake City, Utah, 10 00
 Per Alfred White, (Herald Office.)
 T. B. Rice, 1 00
 Dora Matthews, 1 00
 S. N. Matthews, 1 00
 Aura M. Markland, 1 00
 Belle Harding, 1 00
 A. C. Dempsey, 1 00
 G. W. Fletcher, 1 00
 A. C. Engle, 1 00
 A. White, 2 00
 South Arm branch, Mich., per C. G. Lewis, 6 87
 Robert Lyle, Lamoni, Iowa, 2 50
 George Robinson, Wanship, Utah, 1 00
 New Bedford, Mass., branch, per John Smith, 8 00
 Richmond, Mo., per R. L. Ware.
 William Ripy, 50
 R. L. Ware, 50
 Richard Hockins, 25
 Lowry City branch, Mo., per T. R. White, 10 00
 Highmore Saints, per Charles Sheen, 9 75
 Copleston, Ont., per George Hampshire.
 Robert Clark, 1 00
 Fred J. Marr, 25
 Charles Hampshire, 25
 Abraham Miller, 1 00
 John Tomlinson, 25
 Abel Kleinstiver, 50
 Robert Beals, 25
 Wm. Miller, Sr., 25
 George T. Hampshire, 25
 Hannah E. Hampshire, 25
 Dorcas Hampshire, 1 00
 George Hampshire, 1 00
 Corinth, Ontario, per Thomas Bearss.
 Mr. and Mrs. C. Pearson, 2 00
 Mr. and Mrs. W. Jenkins, 75
 Mr. and Mrs. J. Silverthorn, 1 00
 Mr. and Mrs. A. McDonal, 50
 Mr. and Mrs. T. Pearson, 1 25
 Mr. and Mrs. J. Falkner, 75
 Mr. and Mrs. S. Pearson, 1 00
 Mr. Thomas O. Pearson, 25
 Miss Eva Falkner, 05
 Mr. and Mrs. T. Bearss, 2 45
 O. Thomason, Lebanon, Mo., 5 00
 Rockland, Me., per J. C. Foss, (List lost), 25 00
 Magnolia, Iowa, per Alma M. Fyrando.
 John P. Garner, 3 00
 Henry Garner, 1 00
 Provo Branch, Utah, per S. A. Wannberg.
 S. A. Wannberg, 2 00
 Fredrick C. Hanson, 50
 Thomas Gammon, 5 00
 Charlotte Carter, 50
 Sr. Jacobson, 25
 Theodore Oberg, 50
 Sr. Anderson, 1 00
 Bro. Anderson, 55
 Mina Peterson, 50
 Mrs. Boreson, 50
 Salt Lake City, Utah, per H. O. Smith.
 J. Wilson, Richmond, Utah, 1 00
 N. Olsen, Murray, Utah, 1 00
 C. L. Albertson, Albion, Idaho, 5 00
 Sr. Chas. Curtis, Salt Lake City, Utah, 3 00
 Sr. Pauline Higgins, 2 00
 John S. Cox, 5 00
 J. D. Wilson, 3 00
 Sisters' Aid Society, 10 00
 John Weston, 50
 Santa Ana, Cal., per S. Penfold.
 Frank Burton, 5 00
 Sr. Ruth Clapp, 2 00
 P. M. Betts, 1 00
 Mary Betts, 1 00
 P. H. Betts, 1 00
 L. P. Hansen and family, Manti, Utah, 2 00
 Plainville Branch, Ind., per D. O. Stites, 8 00
 M. J. Eukes, Courts, Mont., 10 00
 Roslyn Branch, Wash., by Thos. S. Holmes, 5 50
 Deer Lodge, Mont., per J. E. Reese.
 Mr. Wm. Evans, 5 00
 Mrs. Wm. Evans, 4 00
 Mr. Andrew Hanson, 5 00
 Mr. R. Emmons, 5 00
 Carson, Iowa, Sunday School, by M. F. Elswick, 2 50
 O. E. Coiner, Rusk, Iowa, 3 65
 Bishop's Agent, Neb., per J. W. Waldsmith.
 P. B. Anderson, Norman, Neb., 2 00

I. F. Lippencott, Shelton, Neb., 5 00
 Sr. Mary Dalton, Central City, Neb., 50
 James A. Trask, Fairfield, Neb., 1 00
 I. J. Teeter, Fairfield, Neb., 50
 J. W. Waldsmith, Nebraska City, Neb., 1 00
 R. Hicks, West Concord, Minn., 1 00
 Mountain Branch, Me., per J. E. Eaton.
 Sillmon Hendricks, 50
 J. B. Eaton, 50
 N. S. Eaton, 1 00
 Martha S. Eaton, 1 00
 George E. Bray, 25
 A. H. Harvey, 25
 J. E. Eaton, 2 00
 John S. Pickering, 25
 Wm. Robbins, 50
 P. H. Eaton (non member), 25
 Mary A. Morrow, 50
 Moses J. Bruuson, Hannah, Mich., 3 00
 Bottineau Branch, per Geo. Howery, 7 00
 Sr. Alice Jacobs, Keokuk, Iowa, 1 00
 A. Sister, Illinois, 1 00
 Sr. Lizzie E. Richardson, Wahoo, Neb., 5 00
 John Johnson, Harrison, Mont., 2 00
 James Smart, Willow Creek, Mont., 2 00
 D. C. White, Blairstown, Mo., 5 00
 Annie Pement, Blairstown, Mo., 50
 Relf, Mo., per Seth R. Godfrey.
 Seth R. Godfrey, 5 00
 G. W. Godfrey, 5 00
 John A. Godfrey, 5 00
 Harry G. Godfrey, 5 00
 Wm. F. Godfrey, 5 00
 S. E. Godfrey, 5 00
 H. W. Godfrey, 5 00
 H. B. Godfrey, 5 00
 John H. Tibbets, 5 00
 Mrs. Mary E. Godfrey, 5 00
 Mrs. Elzory Godfrey, 5 00
 Mrs. Fair Zinna Godfrey, 5 00
 Samaria Branch, Idaho, per W. L. John.
 Thomas Jenkins, 1 00
 Sr. Emma Jenkins, 1 00
 Bro. David Williams, 1 00
 Sr. Sarah Williams, 1 00
 Bro. Owen Thomas, 50
 Sr. Elizabeth Thomas, 50
 Sr. Mary A. John, 40
 Palmyra Branch, Neb., per Bro. R. O. Self, 5 30
 E. E. Holmes, Dixfield Center, Maine, 2 00
 Mary K. Richmond, Dixfield, Center, Maine, 50
 Matilda Kidder, Dixfield Center, Maine, 50
 Burlington Branch, Iowa, per G. H. Hilliard, 12 25
 Dow City, Iowa, per John Pett, Bishop's Agt.
 George Greenwood, 1 50
 Joseph H. Greenwood, 2 00
 Gideon and Mary Hawley, 10 00
 Mary Greenwood, 1 00
 Soph'a Boudy, 1 00
 Eliza Greenwood, 1 00
 Neslin Smith, 1 00
 Chauncy Holcomb, 1 50
 Thomas Jones, 10 00
 Jedediah and Martha Franklin, 2 00
 Frank and Daniel Crandall, 02
 Mary A. Shaw, 30
 Wm. and Sarah Pett, 5 00
 Henry N. Davis, 10 00
 Ralph Jenkins Sr., 1 00
 John and Fannie L. Pett, 5 00
 Nancy J. Miller, 50
 Frederic Shumate, 1 00
 Alexander Black, 50
 Romala Young, 2 00
 Oliver J. Pett, 5 00
 Samuel I. Pett, 5 00
 Chauncy Williamson, 1 00
 Lena Williamson, 1 00
 Romanan Wight, 1 00
 John Young, 5 00
 David Young, 5 00
 Dr. J. W. Mather, Lamoni, Iowa, 5 00
 Sr. J. Traxler, Lamoni, Iowa, 1 00
 Bro. C. L. Snow, Pilot Oak, Kentucky, 5 00
 England, per James Caffal, (\$4.55), 4 55
 Joseph Laycox, 4 s-9 p.
 Thomas Spargo, 9 s-9 p.
 James Caffal, 4 s-2 p.
 D. and S. H. Garner, Fowler, Cal., 5 00
 Sr. Ellen Rand, Lebanon, Oregon, 4 00
 B. F. Wicks, Deloit, Iowa, 5 00
 James Dubies, Amsterdam, Holland, 10 00
 Sharon, Penn. Branch, per Richard Baldwin, 4 00
 Emsley Curtis, Harrisonville, Mo., 10 00
 W. E. Messenger, Prescott, Iowa, 1 00
 Bro. O. Owen, Fietwood, England, 5 00
 John Smith, Milnrow, England, 1 00
 L. C. Doss, Perry, Iowa, 3 00
 Sr. M. G. Chapman, Feeepport, Neb., 1 10
 Clear Lake, Indiana, Branch, per W. F. Shaub, 2 35
 Sr. Susan Thornton, Montrose, Iowa, 10 00
 Isaac Coffman, New Hope, Va., 5 00
 O. E. Cleveland, Annex, Va., 1 00
 N. Carmichael, San Benito, Cal., 2 50
 Sr. E. Carmichael, San Benito, Cal., 2 50
 V. W. Gunsolley, Dakota City, Iowa, 1 00
 Dow City, Iowa, Branch, per J. L. Butterworth, 10 46
 Wirt, Iowa, Branch, per Cyrus B. Rush.
 Bro. George Brown, 1 00
 Bro. C. A. Anderson, 1 50
 Bro. N. J. Kent, 1 00
 Bro. C. B. Rush, 50

Bro. Joseph Anderson, 1 00
 Sr Brown, 50
 Sr. A. Anderson, 1 00
 Sr. Lizzie Anderson, 1 00
 Leroy Trotter, Cameron, Mo., 1 00
 Fulton, Iowa, per John Heide.
 Sisters' Aid Society, 5 00
 Brothers, 5 00
 Battle Lake, Minn., per W. W. Gould.
 E. B. Anderson, 1 00
 W. W. Gould, 1 00
 Eleanor Gould, 50
 Wm. Oakes, 1 00
 Minneapolis, Kansas, per H. Resch.
 B. F. Lee, 25
 Henry Resch, 50
 Bierly Branch, Ohio, per L. L. Bierly.
 V. E. Bierly, 1 00
 Sherman Bierly, 1 00
 A. J. Bierly, 1 00
 Zanie Bierly, 70
 L. L. Bierly, 45
 Phebe Erwin, 50
 Flora Erwin, 50
 Davie Williams, 10
 A. B. Erwin, 25
 Nothea-tern Missouri District Saints, per J. T. Williams, agent, 28 25
 Angus branch, Iowa, per William Johnson, 5 50
 Robert Esgar, Bozeman, Mont., 10 00
 Oak Lake Branch, Minn., per T. J. Martin.
 Sister Russel, 1 00
 Bro C. Griffin, 2 00
 J. C. Keith, 2 00
 T. Martin, 2 00
 Mr C. Foster, 1 00
 Cainesville, Mo., branch, per D. W. Wight, 1 00
 Mrs John T. Davi, Netawaka, Kansas, 10 00
 Sr. E. D. Austin, Pixley, Cal., 5 00
 Denver Colo., branch, per E. F. Shupe., 5 75
 Edward A. Turner, Courts, Mont., 1 00
 Arbaugh, Ohio, per S. J. Jeffers.
 S. J. Jeffers, 10 00
 A. W. Downard, 5 00
 Virginia Westfall, 1 00
 Josiah Matthews, 1 00
 Sand Run branch, Ohio, per Thomas W. Ward, 8 00
 J. P. Larsen, Clearwater, Nebraska, 5 00
 James Jennings, Thomas Fork, Idaho, 2 50
 Jasper Jennings, Thomas Fork, Idaho, 2 50
 Forester, Mich., per Andrew Barr.
 Andrew Barr, 5 00
 Sarah J. Rushton, 1 00
 William Hunter, 1 00
 Laura Rosor, 1 00
 Wm. Coddington, 25
 Joseph Coddington, 50
 Rachel Coddington, 25
 Elizabeth Ledsworth, 25
 Enoch Ledsworth, 50
 Greenbush, Mich., Saints, per Alice Joslyn.
 Sr. Grantham, 10
 John Stewart, 25
 Sr. Stewart, 25
 Bro. Stocks, 1 00
 Alice Joslyn, 1 40
 West Berkeley, California, Saints.
 Adelbert Bruch, 1 00
 Charles Wyatt, 1 00
 Samuel Wyatt, 1 00
 James Peaf, 1 00
 G. J. Waller, Honolulu, H. I., 10 00
 Lamoni, Iowa, branch, per President Joseph Smith, 31 60
 Avenue City, Mo., per Sr. Sarah King.
 Sr. Sarah King, 5 00
 Arthur Hailey, 5 00
 Amanda Hailey, 2 00
 Bro. F. M. Davis, Rural Hill, Ill., 5 00
 Clinton Williams, Willow Creek, Mont., 5 00
 Sr. W. W. Blair, Lamoni, Iowa, 3 00
 Levi Cheney, Ill., 10 00
 Sr. Clara A. Smith, Lamoni, Iowa, 50
 Wm. Gaulter, Lamoni, Iowa, 50
 John Hogan, Lookout, Cal., 1 00
 Lewis Eades, Lookout, Cal., 1 00
 D. P. Russell, Jamestown, Cal., 10 00
 Webb City, Mo., Branch, per Herald Office, 13 35
 A. J. Damin, Tabor, Iowa, 1 00
 Blendsville, Mo., Branch, per F. L. English, 50
 Chicago, Illinois, per F. G. Pitt.
 Sandwich Branch.
 L. D. Rogers, 5 00
 Louis Rogers, 1 00
 Wm. Hart, 50
 Sr. Rachel Rogers, 25
 Sr. Cox, 50
 Bro. C. G. Lamphear, 10
 Sr. Jennett Rathburn, 15
 Braidwood Branch.
 Sr. Russell, 1 50
 Bro. A. Tonke, 1 50
 Other members not named, 5 75
 Piper City Branch.
 Bro. and Sr. Charles Rogers, 75

Sr. Ada Rogers, 1 00
 Bro. and Sr. Ben Pearson, 1 00
 Sr. Nettie Heavener, 50
 Sr. Johanna Dalton, 50
 Bro. and Sr. S. D. Heavener, 1 00
 Chargo Branch.
 A Sister, 10 00
 Harp, Ala., per M. K. Harp.
 Bro. J. J. Hawkins, 1 00
 Bro. R. B. Booker, 1 00
 Bro. John M. Patrick, 1 00
 Sr. Elizabeth Stuckey, 1 00
 Bro. G. I. Wagoner, 1 00
 Bro. M. K. Harp and wife, 5 00
 Columbus, Neb., Branch, per Geo. W. Galley.
 H J Hudson, 1 00
 Sr. Sarah Hudson, 1 00
 Sr. Emma Wake, 1 00
 Sr. Alice Watkins, 50
 Sr. Susan Watkins, 50
 Sr. Mary Ann Miles, 25
 Sr. Mary Marmoy, 50
 Sr. Elizabeth Warner, 25
 Bro. James Warner, 25
 Bro. Geo. W. Galley, 5 00
 Wm. Ridlar, Nevada, 5 00
 John Walker, Nevada, 2 00
 John E. Johns, Nevada, 1 00
 D. R. Jones, Nevada, 2 00
 Miss Mamie A. Allen, Lamoni, Iowa, 1 00
 Sisters' Prayer Union, Maple Valley Branch, Inland City, Michigan, 2 50
 San Bernardino Branch, Cal., per Bro. C. Hendrickson, 18 00
 Clay Cross Branch, Eng., per Mary J. Rowland, 10 61
 Malad Branch, Idaho, per Mary E. Jenkins.
 Mrs. Elizabeth Lewis, 10 00
 Morgan Jones, 10 00
 William Richards, 5 00
 James Thomas, 5 00
 William M. Thomas, 3 00
 Mrs. Eliza Thomas, 1 50
 Mary E. Jenkins, 1 00
 Mrs. Eliza Jones, 50
 Sr. Horton, Manistee, Mich., 1 00
 Wm. A. Doty, Baxter Springs, Kan., 2 00
 Sr. Christina Olsen, Mt. Hope, Wash., 1 00
 Sr. Eva Glover, Dorchester, Mass., 1 60
 Shenandoah, Iowa, branch, per James V. Roberts, 1 50
 Sr. A. Wamsley, Dayton, Nev., 5 00
 Sr. E. A. Gill, St. Edwards, Neb., 1 00
 Peter Moldrup, Norman, Neb., 1 00
 John Traxler, Lamoni, Iowa, 1 00
 Tunnel Hill, Ill., branch, per W. A. Kelley, 10 00
 Boston and Plymouth Branches, Mass., per Richard Bullard.
 Boston Branch.
 Mite Society, 10 00
 Clara Bradt, 1 00
 Clara Gerrish, 1 00
 Sr. Salyards, 50
 Plymouth Branch.
 Henry E. and Clara Hemmerly, 2 00
 N. R. Nickerson, 2 00
 M. P. Hansen, 1 00
 P. White, 25
 W. B. Leland, 25
 B. W. Leland, 50
 Charley Johnson, Des Moines, Iowa, 5 00
 Providence, R. I., per M. Gondolf.
 Henry W. Arnold, 1 00
 Sr. Henry Waterman, 1 00
 Bro. Geo. A. Yarrington, 2 00
 Sr. E. Sweeney, 75
 Sr. Susie Newbury, 50
 Grand Valley, Ont., per John H. Taylor.
 Garafraza branch, 3 00
 John Newberry, 1 00
 Montpelier, Idaho, per A. J. Layland.
 Sr. Elizabeth Grimmett, 2 50
 Sr. Grace Grimmett, 50
 I. J. Stowers, Waterloo, Iowa, 1 50
 Henry James, Omaha, Neb., 5 00
 John Avondet, Omaha, Neb., 5 00
 Sr. Anna Smith, Santa Cruz, Cal., 2 00
 Sr. Jane Newton, Plano, Illinois, 50
 W. R. Odell, Centerville, W. Va., 5 00
 G. A. and G. W. Barr, Oleander, Cal., 5 00
 Woodbine, Iowa, Branch, per S. B. Kibler, 10 00
 P. M. Martin, Park Rapids, Minn., 5 00
 Crosswell, Michigan, per A. E. Hicks.
 Geo. W. Hicks, 50
 J. L. Sweet, 50
 Joseph Levitt, 25
 A. E. Hicks, 50
 Isaac Levitt, 50
 Salena Baum, 25
 Sr. Hinds, 50
 James Reeves, 25
 Geo. W. Flemming, 25
 Thomas Dempster, 1 00
 Geo. W. Smith, 25
 Brooklyn Branch, N. Y., per Thos. Lester, 6 25
 Gilmore Branch, Mich., per Thos. McGuire, 5 25
 Hersey Branch, Mich., per J. W. Shippey, 7 00
 Buffalo Prairie Branch, Ill., per D.S. Holmes, 3 75

Siegel Branch, Mich., per John G. Morgar.
 Thomas Morgan, 2 00
 Oliver Gager, 1 00
 Mrs. Henry Morgan, 50
 St. Thomas Branch, Thomas Rawson, 50
 Isaac True, Canton, Ohio, 1 00
 Henderson, Iowa, per T. A. Hougas.
 D. Hougas, 5 00
 T. A. Hougas, 3 00
 G. F. Skank, 50
 Ida Skank, 25
 Ethel Skank, 25
 Alma Gaylord, 1 00
 John Batten, Osborne, Ontario, 10 00
 Wheeling, W. Va., Branch, per J. F. A. Smith.
 Sr. Belle Givens, 1 00
 Sr. Elizabeth Wiman, 1 00
 Bro. C. B. Given, 5 00
 Bro. G. H. Given, 5 00
 Sr. Eva Duffey, 1 00
 Sr. Rebecca T. Givens, 1 00
 Bro. Peter Poulallion, 5 00
 Sr. Mary Lewis, 3 00
 Bro. John B. Givens, 20 00
 Bro. Andrew Berg, Raton, N. M., 3 00
 Bro. Thos. Galley, Columbus, Neb., 25
 R. H. Erwin, Dandas, Ohio, 2 00
 A. J. Layland, Montpelier, Idaho, Dingle Dell Branch, 2 00
 Forester, Mich., per Andrew Barr.
 Eunice Gilbert, 2 00
 Mrs. Gilbert, 50
 James Pangman, 1 00
 Geo. Pangman, 25
 Abraham Parrott, 25
 Stockton, Cal., per Sr. S. M. Nightengale.
 Sr. M. Lightowler, 1 00
 Sr. M. Rood, 1 25
 Sr. J. E. Crose, 1 00
 S. M. Nightengale, 1 00
 Cora Bloom, 25
 Media Darrow, 25
 Ida Cross, 25
 Leslie Darrow, 20
 Bishop's Agent, J. P. Carlile.
 North Star Branch, 13 00
 Boomer Branch, 11 20
 Scattered members, 5 00
 Council Bluffs Branch, 4 00
 Crescent, 44 90
 Fontanelle, 3 25
 Bro. N. S. Moses, Santa Cruz, Cal., 5 00
 M. R. Brown, Wayne City, Ill., 1 00
 Wm. J. Thomas, Scranton, Pa., 3 00
 J. E. Holt, Hollister, Cal., 5 00
 Oscar Eneley, Drain, Oregon, 2 00
 Eldorado, Cal., per J. F. Burton.
 James Askew, 5 00
 Wm. O. Skinner, 1 50
 Oskaloosa, Iowa, per Sr. M. Young.
 Bro. John Barnes, 1 00
 Bro. Geo. Langdon, 1 00
 Bro. Joseph S. Young, 50
 Sr. J. Chambers, 50
 Sr. E. Swain, 50
 Sr. Mary Langdon, 1 00
 Bro. C. B. Brown, 50
 Manchester Branch, England, per John Foden, 10 35
 Margaret Babcock, Baroda, Mich., 1 00
 Laura Tirrell, Baroda, Mich., 75
 Mary Spaulding, Baroda, Mich., 50
 Belle Royce, Baroda, Mich., 75
 Geo. Longden, Iowa, 1 00
 Sr. M. E. Turner, Leoti, Kansas, 50
 Wm. Anderson, Lamoni, Iowa, 10 00
 San Jose Branch, Cal., per Mrs. J. Butterfield, 1 00
 Jonesport, Me., Branch, per J. S. Walker.
 Susan M. Norton, 25
 L. A. Woodward, 2 00
 Sylvia Lenfestey, 25
 Horace Thompson, 20
 Lois M. Alley, 25
 John Alley, 10
 Geo. Alley, 10
 Geo. Reynolds, 25
 Frank C. Alley, 25
 John F. Beal, 25
 Ada Beal, 10
 Bebecca Alley, 10
 Joshua Alley, 15
 Urah Kelley, 50
 J. S. Walker, 25
 Jesse Young, Livermore, Cal., 1 00
 R. C. Sweet, Livermore, Cal., 1 00
 J. G. Young, Livermore, Cal., 4 00
 Sr. M. Loosmore, Kansas City, Kans., 1 00
 Truman B. Wood, Santa Monica, Cal., 1 00
 Bishop's Agent, J. J. Cornish.
 August Wilkes, Elmira, Mich., 1 50
 Bro. Studenburgh, Brinton, Mich., 1 30
 Jonathan Hollinbaugh, 1 00
 M. J. Shults, 10
 Sarah Bartley, 13
 L. A. Watkins, 1 00
 Wm. Beck, 1 00
 Ed Shults, 15
 Sr. Flora McNichols, Clinton, Iowa, 1 00

W. R. Jones, Hyde Park, Pa., 1 00
 Cardiff Branch, Wales, Thomas Gould, agent 5 11
 Sydney Branch, Wales, 2 44
 A. M. Newberry, Lamoni, Iowa (not paid), 5 00
 St. Thomas Branch, Ontario, per J. K. Sheppard, 6 32
 Moorhead Branch, Iowa, per R. A. Ballantyne, 1 00
 Dry Fork Branch, Ill., per Henry Walker.

M. R. Brown, 25
 Mrs. M. R. Brown, 25
 J. F. Thomas, 50
 A. E. Thomas, 25
 J. F. Simms, 25
 Henry Walker, 25
 Carl E. Erickson, Antonito, Colo., 5 00
 Little Compton Branch, Adamsville, R. I., 9 00
 Frankfort, Wis., Branch, per A. V. Closson, 4 20
 Bro. J. R. McIntyre, San Miguel, Cal., 5 00
 F. L. Pierce, Fanning, Kan., 2 00
 Polly A. Morris, Lebanon, Oregon, 50
 A. P. Morris, Lebanon, Oregon, 1 00
 Sr. Phagley, Stockton, Cal., 1 00
 Sr. F. A. Liles, Red Oak, Iowa, 1 00
 St. Louis Branch, per John G. Smith.

Flora J. Clute, 1 00
 John C. Hitchcock, 3 00
 Samuel R. Burgess, 10 00
 Samuel A. Burgess, 50
 Bertha Greer, 50
 Russell Archibald, 2 00
 Thomas J. Elliot, 50
 William R. Cowlishaw, 1 00
 James C. Christensen, 50
 Ettie Elliot, 5 00
 Mrs. C. E. Skinner, 10
 Sarah Cooke, 50
 Elizabeth Cole, 2 00
 Cash, 25
 Eliza Cowlishaw, 2 00
 Eveline Burgess, 5 00
 M. H. Bond, 1 00
 Sarah De Jong, 10
 Mrs. McKee, 25
 Ann Perks, 25
 Nellie McCullum, 25
 Ann Fairhurst, 1 00
 Emma Johnson, 50
 Bro. Tankard, 50
 Charles and Eliza Crowson, 2 25
 Zions' Hope S. School, 5 00
 Charles J. Remington, 1 00
 Richard Trowbridge, 5 00
 Mary Remington, 50
 Joseph A. Swift, 50
 Elizabeth Smith, 1 00
 Niels J. C. Olsen, 1 00
 Roswell A. Pond, 50
 Lizzie Patterson, 10
 Robert J. Crawford, 1 00
 Mary Swift, 50
 Mamie Reeves, 50
 Mite Society, 10 00
 Wm. Pond, 1 00
 Jessie Taylor, 1 00
 Grace Remington, 1 00
 Isaac P. Radford, 1 00
 Mary Pearson, 1 00
 Mary Whiting, 1 00
 John L. Kuhnert, 25
 Martha Lane, 5 00
 F. H. Johnson, 3 00
 Eliza Green, 25
 Effie James, 25
 Sister Krahl, 1 00
 Emma Geeson, 50
 Charles Handsacker, 50
 Isabelle Crocker, 25
 Martha A. Molyneaux, 50
 J. Howard Molyneaux, 50
 Wm. T. Kyte, 5 00
 Mary E. Burch, 1 00
 Jacob F. Gall, 1 00
 Martha Taylor, 25
 James R. Lloyd, 5 00
 Charles J. Peat, 1 00
 Mary Peat, 1 00
 John McFarlane, 10 00
 Noah N. Cooke, 10 00
 Mary McDonald, 10
 Thomas Williams, 5 00
 Thomas T. Jones, 3 00
 Margaret Hughes, 3 00
 Charles Abram, 50
 John Williams, 1 00
 Henry Roberts, 4 00
 George C. Markwick, 1 00
 John G. Smith, 5 40
 E. L. Moorman, 10 00
 Hattie Roberts, 50
 Belle Hotchkiss, 1 00
 David Thomas, 1 00
 Kansas City, Kan., per J. H. Stratton.

Sr. Censer, 1 00
 Bro. and Sr. W. Edwards, 5 00
 Bro. C. Harrington, 25
 Bro. and Sr. J. H. Stratton, 1 00
 Sr. Berg, 50
 Bro. F. Parker, 1 00
 Bro. Wm. Pease, 1 00
 Sr. Mitchell, 1 00
 Bro. and Millotte, 1 00
 Bro. W. R. Britt, 1 00
 Bro. A. Davis, 50
 Bro. R. Clow, 1 00
 Bro. and Sr. Richard, 2 50
 A Sister, 1 00

Bro. and Sr. Oberg, 5 00
 Independence, Mo., per R. May.

J. W. Layton, 1 00
 O. S. Noble, 5 00
 Mary Clements, 2 00
 Margaret Winsor, 2 00
 F. C. Warnkey, 1 00
 R. Etzenhouser, 5 00
 Sr. Mary Eaton, 1 00
 J. Henderickson, 3 00
 H. R. Mills and wife, 2 00
 Sr. J. G. Torrence, 5 00
 Bro. J. G. Torrence, 5 00
 H. H. Robinson, 2 50
 Henry Etzenhouser, 1 00
 R. A. Bishop, 2 00
 Josiah Curtis, 1 00
 Sr. Nesbitt, 1 00
 Geo. Bailey, 1 00
 Bro. A. D. Sly, 1 00
 Sr. Mira Brackenbury, 1 00
 Bro. and Sr. Boyce, 1 00
 G. M. Hawley, 1 00
 R. Atckins, 1 00
 W. O. Closson, 1 00
 Geo. Hayward and wife, 10 00
 E. E. Carthel, 2 50
 W. Roberts, 5 00
 Sr. B. Hayward, 1 00
 J. H. Thomas, 10 00
 Sr. Joseph Luff and children, 3 00
 C. Mooney, 1 00
 Sr. A. A. Horton, 1 00
 James M. Farrow, 50
 R. May, 10 00
 Sr. Geo. Bartholomew, 10 00
 Sr. C. Cook, 1 00
 D. C. Bowin, 5 50
 Sr. T. C. Kelley, 1 00
 W. O. Cawslan, 1 00
 Sr. J. W. Layton, 1 00
 Sr. H. Etzenhouser, 1 00
 Zion's Ensign, 10 00
 Sr. J. H. Thomas, 1 00
 H. J. Tottey, 5 00
 Geo. Hawley, 1 00
 Geo. Tucker, 1 00
 W. Bellmore, 1 00
 J. N. Inman, 1 00
 A. Bradford, 1 00
 Willis Campbell, 5 00
 C. A. Radolph, 05
 Sr. A. Clark, 5 00
 J. M. Tousley, 1 00
 Sr. L. Webster, 1 00
 Roy Tottey, 5 00
 W. O. Hands, 2 00
 Fred Garber, 50
 J. J. Vickrey, 1 50
 Sophia Jenke, 1 00
 H. J. Hankin, 10 00
 D. S. Bowin, 4 50
 Harry Murphy, 5 00
 Sr. Mary Busnell, 1 00
 George Harrington, 5 00
 Bro. A. V. Trego, 5 00
 Bro. and Sr. J. B. Farr, 1 25
 Orville L. James and wife, 5 00
 Pleasant View Branch.

Martin Cain, 1 00
 A. C. Abraham, 1 00
 J. P. B. Shepherd, 1 00
 T. M. Shepherd, 25
 C. Overton, 50
 George Overton, 25
 John Molrey, 1 00
 Independence Branch.

John Luff, 2 00
 Burtsville, Mo., Branch.

Bro. G. D. Landon, 1 00
 Sr. C. Landon, 1 00
 Sr. Julia Sanders, 25
 Sr. Margaret Smith, 50
 Bro. G. E. Weir, 25
 Sr. C. M. Weir, 25
 Bro. Wm. Landon, 50
 Bro. Ody Landon, 10
 Bro. R. Landon, 10
 Bro. Wm. Davis, 20
 Bro. Fred Heard, 25
 Bro. H. Jones, 25
 Sr. E. J. Snelling, 25
 Bro. C. F. Heard, 25
 Bro. W. E. Heard, 25
 Bro. S. J. Madden, 25
 Bro. E. Weir, 25
 Sr. Mary Adams, Independence, Mo., 2 00
 T. E. Lloyd, 1 00
 Benjamin Lively, 1 00
 John Davis, Issaquah, Wash., }
 Mary E. Davis, Issaquah, Wash., } 3 00
 Mrs. Vowell, Issaquah, Wash., }
 Henry Diller, Foster, Mo., } 2 00
 Ed Young, 1 50
 W. V. Rowland, 1 50
 Nebraska City, Neb., per J. W. Waldsmith.

W. A. Duncan, Hebron, Neb., 2 00
 Ammond Burgess, Dewitt, Neb., 2 00
 Sr. Nelle Fike, Wilbur, Neb., 25
 Sr. Lucy I. Woods, Wilbur, Neb., 15
 Sr. Viola Myers, 50
 Bro. S. H. Barkdahl, 50
 Didymus B. Jarrod, Fairfield, Neb., 2 00
 Rachel L. Jerrod, 1 00

Jane R. Sumner, 25
 John A. Teeter, 50
 Noland Lacy, 25
 Per G. H. Hilliard.

John W. Stone, Springerton, Ill., 25
 Hiram Ellis, 1 00
 Brush Creek branch, 1 25
 Wm. G. Smith, Pin Oak, Ill., 50
 John T. Curtis, Hunt City, Ill., 4 00
 Gilman branch, Wash., per Sr. W. Hastings, 1 50
 Birmingham, Eng., per Thomas Taylor, 19 48
 Bro. Meredith, 5 00
 Bro. Swan, 2 50
 Sr. Meridith, 1 00
 Bro. Anderton, 2 00
 Bro. Taylor, 1 00
 Bro. J. Mathuse, 1 00
 Sr. Taylor, 1 00
 Sr. Mathuse, 1 00
 Sr. A. Munslow, 1 00
 Sr. P. Munslow, 2 00
 Sr. Munslow, 2 00
 Sr. Sweed, 1 00
 Sr. Newey, 1 00
 Anna Spauu, Limerick, Ohio, 1 50
 Catherine Barton, Limerick, Ohio, 1 00
 Ada Barton, Limerick, Ohio, 50
 Ed Fender, Goodland, Kan., 50
 E. A. H. Gutzman, Canby, Cal., 50
 Bro. C. Danielson, Stavanger, Ill., 5 00
 N. E. Manchester Branch, per Hy Greenwood, 2 43
 Sheffield Branch, England, per Henry Hoole, 85
 Wm. C. Smith, Winston, Mo., 50
 Chase Branch, Mich., per Florence M. Saunders, 1 50
 J. W. Rushton, Leeds, England, 2 43
 Sr. Samantha Resch, Minneapolis, Kan., 1 00
 Jesse Pritchard, Kentucky, 1 00
 Sr. M. Roberts, Tennessee, 75
 Wm. Seaton, Tennessee, 1 00
 Per J. H. Tyrrell, Agent
 Wallaceburg Branch.

C. & R. Smith, 1 00
 W. & E. Bennet, 1 25
 J. & M. Swanson, 50
 E. Bristol, 25
 Lindsley Branch.

Geo. Green, Appledore, Ont., 6 75
 Geo. F. Green, 1 00
 David Kyle, 1 00
 Keziah Green, 50
 Mariah Smith, 50
 James Eaglson, 25
 A Sister, Iowa, 50
 W. L. Booker, Miss., 1 50
 Dow City, Iowa Branch, per J. L. Butterworth, 1 00
 Mrs. Dr. E. F. Miller, Nevada, Mo., 1 40
 Lianelly, Wales Saints, per Lot Bishop, 2 00
 Eleanor Treharne, 10 00
 Catharine Treharne, 5 00
 Sarah A. Treharne, 5 00
 Elizabeth Treharne, 5 00
 Margaret Thomas, 5 00
 South Boardman, Mich., Saints, per John E. Hansen.

Mr. L. E. Ellis, 50
 Mr. L. Stover, 50
 Mr. Wm. Insley, 50
 Mr. Geo. Eckhardt, 40
 Mrs. Wm. Graves, 50
 Mrs. J. Wrisk, 25
 Mrs. T. A. Jamison, 50
 Mrs. J. E. Hanson, 50
 Mrs. L. E. Ellis, 25
 Mrs. Geo. Teal, 25
 Mrs. McGardner, 50
 Miss Ellen Hanson, 10
 Miss Ettie Hanson, 10
 Mr. Frank Davis, 10
 Mr. John E. Hanson, 2 05
 Fall River, Mass., Saints, per Daniel T. Shaw, 16 75
 Garden Grove, Cal., per Charles Baly, (list lost), 17 25
 Lake Shore Branch, Neb., per J. E. Butts, 3 00

Receipts in full, \$5,324 08

EXPENDITURES.

Frank Hagerman, attorney, \$ 200 00
 P. P. Kelley, attorney, 10 00
 Expense, clerk of court, 5 00
 Judge Edmunds, attorney, 50 00
 Frank Hagerman, attorney, 50 00
 Exchange on letter, 10
 Exchange on letter, 12
 Mistake in letter, 05
 Telegram, 55
 E. L. Kelley, traveling expenses, 7 50
 Telegram, 30
 Frank Hagerman, attorney, 100 00
 Refusal of Petition, 4 00
 Clerk of the Circuit Court (John D. Jordan), 299 80
 Expense, blue printing paper, 80
 Express, blue printing paper, 40
 Telegrams to and from F. Hagerman, 1 58
 Postage, 1 04
 Expense of transcript, petition, and brief, 250 00
 Filing fee, Supreme Court, 25 00
 Postage, 56
 Express, Supreme Court, 2 70
 Telegram, Kansas City, 1 30
 Telegram, Washington, D. C., 1 08
 Telegram, Clerk Supreme Court, 78
 Telegram, F. Hagerman, 85

Telegram, Clerk Supreme Court,	66
Postage,	14
Telegram, Frank Hagerman,	76
Telegram to Pittsburg,	45
W. W. Blair, railroad fare and board,	22 17
E. L. Kelley, railway fare and board,	68 23
Telegram, Supreme Court,	60
Frank Hagerman, attorney,	150 00
Clerk United States Circuit Court, Western Division,	340 65

Cost of case, Circuit Court, Kansas City,	500 00
Costs, United States Circuit Court,	1,000 00
Frank Hagerman, attorney,	200 00
Tithe and Offering Fund, transferred to pay expenses,	1,400 00
Clerk United States Circuit Court, costs,	300 00
Omissions, exchange, letter of J. F. A. Smith,	45
Exchange, letter,	12
Frank Hagerman, attorney, Expenses to Washington,	81 60

R. May, correction (returned),	6 55
Total expenditures,	\$5,085 89
By balance,	\$238 19

LONDON, ENGLAND, CHURCH
SUBSCRIPTION.

Subscriptions to the London, England, Chapel Fund, by Saints at Lamoni, Iowa, October, 1895, to January, 1896, taken and duly reported by Stephen Woods and E. L. Kelley.

Martha Woods,	\$25 00
Mary Ann Lewis,	25 00
Thomas France,	5 00
George Derry,	5 00
James Allen,	5 00
Sr. John Scott,	5 00
Thomas Stewart,	5 00
Eliza G. Page,	5 00
Wm. C. Wightman,	1 00
Moses McHarness,	2 00
Thomas Loach,	50
Samuel Ackerly,	5 00

M. Haw,	50
John Hatcher,	1 00
Hans Hayer,	1 00
Miss Kate Weed,	1 00
J. H. Hansen,	1 00
W. Hudson,	1 00
Sr. Stearns,	25
Wm. Waterman,	25
Sr. Waterman,	25
Archie Waterman,	05
Sr. Tyrrell,	25
C. Bradford,	50
W. E. Hougas,	1 00
Susannah Atkinson,	50
Stephen Woods,	22 44
F. Criley,	1 00
Dan Anderson,	1 00
F. T. Bradford,	50
Prof. J. E. Huston,	1 00
Isaac Munroe,	2 50
Dr. J. W. Mather,	1 00
M. F. Walker,	1 00

Sr. Lucky,	25
Sr. Sumption,	25
L. Gaulter,	1 00
L. Fowler,	50
C. Barrows,	1 00
Sr. O'Connell,	1 75
Miss Alice Dancer,	50
George Foreman,	25
Daniel Jones,	75
Sr. McKim,	50
Sr. Lester,	25
Fanny Grenawalt,	25
David Dancer,	8 00
John Denio,	50
E. L. Kelley,	5 06
Chas Church,	76
Elijah Sparks,	1 00
I. A. Bogue,	50
Total	\$150 50

MARRIED.

SMITH—GREENWOOD.—At the home of the bride's parents, Bro. and Sr. George Greenwood, Manteno, Shelby County, Iowa, June 10, 1896, at 11:45 a. m., Bro. S. F. N. Smith and Sr. Eliza E. Greenwood were united in marriage by Elder C. E. Butterworth. A few relatives and friends were present to witness the ceremony and partake of the bountiful dinner that was prepared for the occasion. The young people are well and favorably known in this section of country, and all wish them much joy and happiness. May the blessings of God crown their efforts with success and fill their home with joy, peace, and love.

DIED.

RAY.—Died at her earthly home, Lamoni, Iowa, and in the seventeenth year of her age, Sr. Nellie A. Ray. This event, a source of present happiness to the departed, and one which gives to her the sweet assurance of ever-continuing love, has clouded the atmosphere of her former home; and though upon the edges of the somber cloud they see the glory fringes that indicate the beauty of her new home, that cloud interposes between them and the light she dwells in whom they loved most fondly here below. Nellie is gone; her departure was conducted by the heavenly gardeners under the Master's direction. She was a lily too fragile for earth, too tender for its stormy atmosphere. Yet as the earth life was necessary to the higher life of a redeemed world, she was sent, she filled her place, and before passion's corrupting forces had chance or time to stain her purity, the Master had this delicate lily transplanted to the garden of Paradise. There unbroken and not hindered from development by storm

or want, it shall garner and exhale the sweets made its own by heavenly soil and angelic culture. An orphan, the God of the orphans noticed her. He also prepared the hearts of Bro. and Sr. Ray to receive from him the gift of a child's affection, and then transferred the chosen little one to the tender care of those dear ones to it. Who would have, who could have suspected this child to be other than their own? Surely no one without evidence. And she "grew in stature" and in favor with man and woman. Never physically strong, something more than a year ago the strong power decay marked her as his prey, and on June 13, 1896, soon after the midday hour, her spirit left its earthly tenement for the heavenly one awaiting her beyond. She was born at Roxville, Marion County, Iowa, on June 27, 1879, and was therefore, on the day of her death, fourteen days less than seventeen years of age. The elders often administered and relief came at each administration; but cure never. It was not so designed. She refused to take any medicine. "God has directed his sick people to trust in him, and to prove it by sending for the elders to anoint them and pray over them. If they live, they shall live unto the Lord: if they die, they shall die unto him. In either case they will be the Lord's." This was Nellie's faith, in it she lived, in it she died. She adorned the home and her own character by a truly Christian walk, by pureness of speech, and by gentleness of manners. She proved the truth of her claim that she was a child of God, by her perfect trusting of self and all to him; by her patience in suffering; by her thoughtfulness for others, by avoiding those fretful and complaining moods that so often make the task of

an attendant on the sick an almost insufferable one. The great esteem shown for her was manifest by the overcrowded condition of the large church in every part of it on Sunday morning, June 15, when Elder M. H. Forscutt preached her funeral sermon from the words of 2 Corinthians 5:16, 17. The theme was, Man's duality, *outward*, the body; *inward*, the spirit: The trials of time and the glories of eternity. The speaker was assisted by Elder Asa Cochran; both in the church and at the grave.

HUPP.—Sister Geneva, daughter of Wesley and Mary Ann Hupp; born February 12, 1872, at Woodbine, Harrison County, Iowa; baptized August 15, 1889, by Elder Charles Derry; departed this life June 6, 1896. Geneva was a dutiful daughter and an affectionate sister, and strove to live a consistent life, as a child of God, and was highly esteemed. She had suffered long from consumption. She went to the West in hopes of finding relief, but returned home to die. Her faith in God was manifest by her calling for the healing ordinance, and her patient resignation to God's will. She expressed her trust in her Redeemer and departed in hope of a glorious resurrection. Her loss is keenly felt, but our loss is her eternal gain. Funeral sermon by Elder C. Derry, assisted by Elder Seddon; text, "Verily there is a reward for the righteous."—Ps. 58: 11.

In patient faith her race was run,
Her weary frame is laid to rest;
Her spirit hears the glad "Well done!"
And sweetly mingles with the blest,
Until the resurrection morn,
When earth shall yield her sacred trust,
No more to feel pain's piercing thorn,
Nor mingle with the sordid dust;
But crowned by her redeeming Lord
With endless life and boundless joy,
As promised in his holy word
Where death, nor hell can e'er destroy.

DOWNES.—Sr. Emily Newell Downs died at Taunton, Massachusetts, May 27, 1896. Funeral at Plainville, Massachusetts, the 29th, at the home of Mr. Eugene Coombs, her nephew; sermon by Elder F. M. Sheehy. She was born in Attleboro, Massachusetts, August 17, 1830. Her maiden name was Foster. She was married twice, first to Geo. Jackson, who died; second to Charles Downs; was the mother of three children who died young. Had been a member of the Baptist Church at West Mansfield previous to her baptism into this church by Elder C. N. Brown some twenty years ago. She maintained her faith in the gospel until the end.

WINEGAR.—At her home in Wheeler's Grove, Iowa, May 5, 1896, Elizabeth Winegar, aged 64 years, 5 months, and 16 days. Elizabeth Smith was born in Henry County, Indiana, and was the daughter of John Smith. In her youth she moved with her parents to Illinois and was living near Carthage when Joseph and Hyrum were killed. She remembered well of hearing the beat of the drums as the mob marched to the jail. She was familiar with all the trials and persecutions the Saints had to endure in Illinois and Missouri. She was married to John Winegar, May, 1846, and these two journeyed this life together until June 30, 1888, when the husband departed this life. Deceased united with the Reorganization in its first incipency and continued faithful to the end. This dear sister was a true type of charity, being always ready to sacrifice for the welfare of others. She was a loving, gentle mother, a faithful sister, and a true Saint. She leaves nine children whom she told just before she died, "Be faithful through life, and when you come to die it will be well with you." Funeral in the Saints' church, in charge of Elder D. Hougas.

Mother's gone and we're so lonely,—

Mother,—sweetest name e're spoke.

In her love our hearts found shelter

When life's storms and tempests broke.

Mother's gone! the Master called her,

He who died her soul to save,

And she's gone in triumph homeward,

Though her pathway's through the grave.

Conference Minutes.

ALABAMA.

Conference convened at Lone Star, Monroe County, Alabama, May 23, at ten a. m.; J. G. Vickery in the chair, J. D. Erwin secretary pro tem. Branch reports: Lone Star 113, gain 3. St. Joseph 30, loss 2. Elders reporting: M. K. Harp, J. D. Erwin baptized 2, J. G. Vickery; Priest P. Booker; Teachers J. W. Hawkins and G. E. Wiggins. No report from Bishop's agent. On motion Perry Booker was ordained an elder. J. G. Vickery sustained president of the district, L. G. Parker secretary. M. K. Harp was recommended to be appointed Bishop's agent of the district. General authorities of the church sustained. Moved and prevailed that every officer in the district report personally or in writing to the next conference. Preaching by J. G. Vickery and J. D. Erwin. Adjourned to

meet at Pleasant Hill, Butler County, Alabama, October 17, at ten a. m.

Sunday School Associations.

INDEPENDENCE.

Convention of Independence district Sunday school association convened at Independence, Missouri, June 5, at nine a. m.; Bro. W. N. Robinson superintendent in charge. The morning hours were spent in class teaching with criticisms, and short speeches from delegates. Assembled at two p. m. for business, each school in district reporting and all represented by delegates except two. Report of Literary Exchange was read and adopted, and the officers of the same were requested to meet just prior to each convention and report to same. After the transaction of business the time remaining was spent in discussion on the following topics: "Importance of teachers' meetings," and, "Should we award prizes either to classes or individual scholars?" The evening session began with a talk on "Uses and abuses of blackboard in Sunday school work" by Sr. B. C. Smith; vocal solo, Sr. W. H. Mills; address, "The organization and progress of General Sunday School Association" by A. Allen; anthem, Independence choir; "The Teaching Process—methods in practice," led by Bro. W. N. Robinson; benediction by Bro. H. R. Mills. Met again at eight a. m. Saturday for Sunday school prayer meeting, and those assembled found it a sacred and pleasant hour. This was followed by discussion of "What have we learned?" until 9:45, when closed one of the most instructive and profitable conventions the district has known. Upon request Bro. J. R. Lambert spoke to the assembly on Friday afternoon, and his remarks were earnest and encouraging. The delegates departed seemingly filled with a new zeal and a thirst for more knowledge.

ANNA MURPHY, Sec.

CONVENTION NOTICES.

The St. Louis district Sunday school association will hold its first annual convention at Belleville, Illinois, on Saturday afternoon, June 20, at three o'clock. All persons interested and especially members of the Sunday school association are respectfully requested to attend. There will also be an entertainment given at eight p. m., Saturday, by the district for the benefit of the association.

T. J. ELLIOTT, Sec.

Miscellaneous Department.

TWO DAYS' MEETINGS.

At Six Mile Grove, Iowa, June 20 and 21, Elder Charles Derry in charge. Jones schoolhouse, Iowa, July 11 and 12. Moorhead, Iowa, August 1 and 2, A. M. Fyrand in charge.

Yours,

D. CHAMBERS.

CONFERENCE NOTICES.

St. Louis district conference will convene in

the Saints' meetinghouse, Belleville, Illinois, on Saturday, June 20, 1896, at ten a. m., for two days' meeting. A good attendance is urged. The committee will see that visitors are provided for.

WM. JAQUES, Pres.
J. G. SMITH, Clerk.

NOTICES.

To All Whom it May Concern:—I desire that all branches in Southern Indiana district that wish a two days' or basket meeting between now and our next district conference, which convenes with Union branch, Jefferson County, Indiana, September 19, 1896, will write me in order that arrangements may be made with reference to time and place of holding same.

M. R. SCOTT, Pres.

MAILING RULES FOR GOSPEL QUARTERLIES.

THE following rules have been agreed upon to govern the filling of all orders for *Gospel Quarterlies*. Subscribers will please take notice and conform to them hereafter that business transactions with the Herald Office may be facilitated:—

1. Yearly subscriptions are the lowest in price and are the only ones placed on the regular mailing list.

2. Single orders, for each issue of the *Quarterly*, are placed on the order book. They must be renewed every three months, regularly, for each issue. Single orders cannot be filled at yearly rates. (See prices on *Quarterlies*.)

3. Schools ordering by the year should be particular to avoid duplicating orders, when new officers (who order for them) are elected. Old addresses should be *changed*, or subscriptions renewed, as may be necessary.

4. Yearly subscriptions are dropped when one year overdue, unless arrangements are made with the Superintendent of the General Association to continue longer, and his indorsement received.

5. Schools unable to purchase *Quarterlies* may be supplied free by order of the Superintendent. Schools are expected to purchase their supplies, however, when at all possible.

6. Sample copies free; back numbers at regular rates if on hand.

7. Orders should be in thirty days before date of issue, to insure promptness, and that the required number be published.

8. Order through branch book agents when possible, to facilitate business at the Herald Office.

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 Carry the largest and most complete line of
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 meet all competition.
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 purpose of helping those who desired to locate
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 country. We will represent the country just
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 Security three times amount loaned. Write
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 Seven per cent guaranteed. Highest refer-
 ences. COMMERCIAL BANK, Lamoni, Iowa.

HOUSEKEEPER WANTED.
 Wanted, a competent middle aged woman
 to do general housework in a Lamoni family
 —a Latter Day Saint preferred. A good
 home and good wages to the right party—one
 who will taken an interest in the general
 necessary work. Family: husband, wife, and
 five children.
 Address, The Herald Office, Lamoni, Iowa.

Summer Vacation Tours
TO COLORADO AND
THE YELLOWSTONE PARK.
 The Burlington Route (C., B. & Q. R. R.)
 have arranged for five personally conducted
 tours in private Pullman cars, through the
 most interesting parts of the west. Leave
 Chicago and St. Louis, June 23, July 7, 14, 21
 and 28. The price of a ticket covers all ex-
 penses and the amount is considerably less
 than what it would cost one to make the trip
 alone. A special agent accompanies each
 party, and attends to all details. For par-
 ticulars, call on C., B. & Q. ticket agent or
 write for a descriptive pamphlet to T. A.
 Grady, Manager Tours Department, C., B. &
 Q. R. R., 211 Clark Street, Chicago. 6t

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STOVES, TINWARE, BARB WIRE, ETC.
 Special attention given to Builders' Hardware.
 Reliable goods and right prices. Estimates furnished
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TOBACCO HABIT CURED
NO CURE NO PAY.
BRO. B. F. ORDWAY,
 OF PEORIA, ILLINOIS,

Who is making and selling a Tobacco Anti-
 dote called QUIT-TO-BAC, sends us the fol-
 lowing letter to show what good work the
 remedy is doing.
 The regular Price of Quit-To-bac is \$1.00 per box, or
 three boxes \$2.50, postpaid anywhere, with written
 guarantee to cure or money refunded.
 Bro. Ordway wishes us to say that for a time he will
 send one box for 75 cts. or three boxes for \$1.50 with
 guarantee, postpaid to any place where he has no agent
 to anyone who if cured will agree to act as agent or try
 and get an agent.
 Bro. H. C. Tharp, of Flora Vista, New Mexico, writes
 April 23, 1896:—
 "Dear Sir:—In February last I purchase three boxes of
 your Tobacco Antidote. I took one and one half boxes
 and it made a complete cure. I do not care for tobacco.
 It makes me sick to smell of it. I let my brother-in-law
 have the other box and a half and it has cured him. I
 think it is a great remedy. I believe three boxes will
 cure any tobacco user in the world if he wants to be cured.
 . . . I will recommend and do all I can to help the sale of
 your antidote."

HOMES AT LAMONI.
 Land for sale, situated one quarter to one
 half mile southwest of Lamoni; in three, four
 or five acre lots.
 These plats will make nice homes; suitable
 for gardening, raising of small fruits, etc.
 Prices reasonable; terms on application.
 Address, J. W. GILLEN,
 LAMONI, Iowa

The Saints' Herald.
 (Established 1860.)
 Published every Wednesday, at Lamoni, De-
 catur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00;
 three months 50 cents; single copies 5 cents; sample
 copies free.
 The traveling ministry, district and branch presidents,
 and Bishop's agents are requested to solicit subscriptions,
 make sales of church publications, and assist the pub-
 lishing department.
 Address communications for publication to the Editors.
 Business letters, subscriptions, remittances, changes
 of address, etc., should be addressed to Frank Criley,
 Business Manager. Remittances should be made by
 post office or express orders, draft on Chicago, or lastly
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 subject to the following discounts: One month's inser-
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 months, twenty-five per cent; one year, forty per cent.
 All advertising conditioned on insertion upon the first or
 last pages of cover, will be charged an advance of twenty
 per cent upon the regular rates. For reading notices,
 (on outside pages of cover, unless otherwise accepted),
 ten cents per line. Editorial notices, twenty-five cents
 per line; discount as above.
 (Entered at post office, Lamoni, Iowa, as second-class
 mail matter.)

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 No. 13. Discipleism; or the Claims of Alexander
 Campbell to a restored primitive Christianity exam-
 ined; per dozen 15 cents, 100 \$1.
 No. 1. The Nature of Man. Is he Possessed of
 Immortality? By Elder J. R. Lambert. Twelve
 pages; per dozen 15 cents, 100 \$1.
 No. 5. Questions and Answers (on the first princi-
 ples of the Gospel). By Elder R. E. Grant. Two
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NEW TESTAMENT.
 INSPIRED TRANSLATION; LARGE TYPE EDITION.
 A special new edition in pica type; a book of 374
 pages, size seven by ten inches. It is printed on su-
 perfine paper; a book similar in size and style of bind-
 ing to the large type edition of the Book of Mormon.
 Leather backs and corners, cloth sides. . . . \$1 00
 Roan, sprinkled edges. 1 25
 Seal grained Russia, gilt edges 1 50
BOUND SET OF TRACTS
 Limp muslin. 6t

DON'T STOP TOBACCO.
HOW TO CURE YOURSELF WHILE
USING IT.

The tobacco habit grows on a man until his nervous
 system is seriously affected, impairing health, comfort,
 and happiness. To quit suddenly is too severe a shock
 to the system, as tobacco to an inveterate user becomes
 a stimulant that his system continually craves. "Baco-
 Curo" is a scientific cure for the tobacco habit, in all its
 forms, carefully compounded after the formula of an emi-
 nent Berlin physician who has used it in his private
 practice since 1872, without a failure. It is purely vege-
 table and guaranteed perfectly harmless. You can use
 all the tobacco you want while taking "Baco-Curo." It
 will notify you when to stop. We give a written guaran-
 tee to cure permanently any case with three boxes, or re-
 fund the money with 10 per cent interest. "Baco-Curo"
 is not a substitute, but a scientific cure, that cures with-
 out the aid of will power and with no inconvenience. It
 leaves the system as pure and free from nicotine as the
 day you took your first chew or smoke.

Cured By Baco-Curo and Gained Thirty
Pounds.
 From hundreds of testimonials, the originals of which
 are on file and open to inspection, the following is pre-
 sented:—

Clayton, Nevada Co., Ark., Jan. 28, 1895.
 Eureka Chemical & Mfg., Co., La Crosse, Wis.—Gentle-
 men: For forty years I used tobacco in all its forms.
 For twenty-five years of that time I was a great sufferer
 from general debility and heart disease. For fifteen years
 I tried to quit, but couldn't. I took various remedies,
 among others "No-To-Bac," "The Indian Tobacco Anti-
 dote," "Double Chloride of Gold," etc., etc., but none of
 them did me the least bit of good. Finally, however, I
 purchased a box of your "Baco-Curo" and it has entirely
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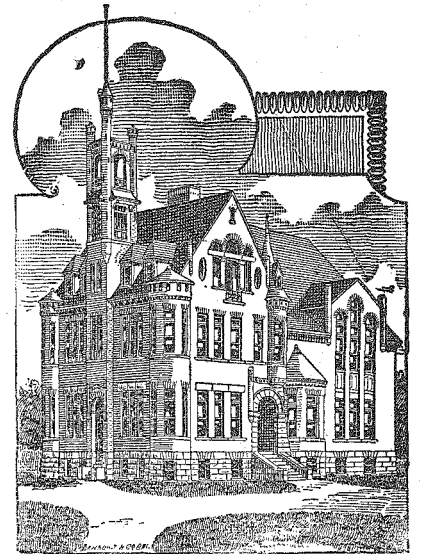
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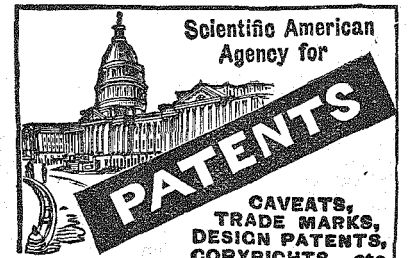
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, June 24, 1896.

No. 26.

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THE BIBLE AND ITS CRITICS.

Rev. Dr. GEORGE WORKMAN, in the *North American Review*, New York, May.

THE article entitled "Christianity's Millstone," by Prof. Goldwin Smith, in the December number of this *Review*,* has made considerable stir throughout the continent, and in some communities has created a sensation. Dr. Smith is a practiced writer, as well as an accomplished scholar, and his article is both interesting and stimulating; but his treatment of the Old Testament, with which his essay deals, is disappointing and unsatisfactory. The aim of the essayist is, apparently, to foster a more rational view of the Scriptures, which is certainly a consummation devoutly to be wished; but the way in which he seeks to accomplish his object is extraordinary. Were a Biblical critic to discuss history as this critic, who is an adept in history, discusses Scripture, the distinguished historian would undoubtedly complain of unfairness, if not of incompetence. No impartial scientist would treat the subjects of his department, or suffer them to be treated, as Professor Smith has treated the writings of the Old Testament.

The method he has adopted is peculiar. Assuming that Biblical inspiration is equivalent to dictation by the Holy Spirit (a theory which no scholar holds), he shows that the Old Testament contains some things which are incompatible with such a view (a

truism which no scholar doubts), and then he asks if these things are inspired (a supposition which no scholar entertains). Pursuing this plan throughout his article, he presents, perhaps, the most misleading, if not the most mischievous, critique of the Hebrew Scriptures that has ever been written by a reverent, religious scholar; so that to the superficial reader his essay seems like a formidable arraignment of the Old Testament, whereas it is simply an arraignment of an obsolete theory of the Old Testament. That is to say, he arraigns the difficulties connected with an old-fashioned view of Scripture, which a recent, but truly evangelical, review removes. To use the results of criticism, as Dr. Smith does, to arraign the misconceptions of traditionalism, without showing the elements of truth which the latter contained, is as unwarrantable as to take the established facts of chemistry to demolish the absurd superstitions of alchemy, without showing the important service which it rendered in the development of the more perfect science. By such an unfair use of facts, a modern specialist could make almost any ancient department of knowledge appear ridiculous.

Professor Smith is too profound a student not to know that the account of the Fall in Genesis, which was once regarded by theologians as literal history, is now regarded by Christian scholars as religious allegory, an allegory, like a parable, being a form of narrative employed by the sacred writers to illustrate and inculcate spiritual truth. This portion of Scripture is an allegorical or a parabolical representation of the beginning of moral evil in human nature. While Paul uses the familiar form of Genesis in introducing the doctrine of Atonement, and, in that sense, connects it with the fall of Adam, the Apostle really connects the doctrine with the entrance of sin as a moral fact into human nature. When the essayist suggests that "the first step toward a rational appreciation of the Old Testament is to break up the volume, separate the acts of Joshua

or Jehu from the teachings of Jesus, and the different books of the Old Testament from each other," he must certainly know that what he so sagaciously proposes is just what Christian teachers are doing and just what they have been doing for a great many years. Modern scholars do not put all the books of the Bible on the same level, or attach to all parts of it the same importance.

The story of Balaam is a traditional account of an ancient angelic appearance, belonging to a time when the idea of animals talking with men was practically universal, and is to be interpreted in harmony with that fact. The account of the sun and moon standing still also belongs to a time when men had no strictly scientific conception either of the nature of a miracle or of constitution of the universe, so that physical phenomena which would now be called extraordinary would then be considered miraculous. The citation from the book of Jasher, to which Dr. Smith refers, is part of an ancient Hebrew poem, which must be interpreted as Oriental poetry. Hence, consistently with the character of the account, the best modern expositors regard the extraordinary phenomenon it describes as a prolongation of the daylight by ordinary laws of atmospheric refraction.

It is not the Hebrew Scriptures regarded as a sacred literature, however, but these Scriptures regarded as a supernatural revelation, which renders them, in the estimation of the essayist, a millstone to Christianity. "The time has surely come," he says, "when as a supernatural revelation they should be frankly, though reverently, laid aside." These Scriptures are now acknowledged by all scholars to be the record of a revelation which was received, during a long period of time, by a large number of men who spoke or wrote on religious subjects, as they were moved by the Holy Spirit, but who made use of a great variety of materials, traditional, historical, and philosophical, according to the fullest knowledge they had, and the soundest judgment they possessed.

Though he rejects the Hebrew Scriptures as a revelation in the obsolete sense which no modern scholar holds, yet, toward the conclusion of his article, he grants that the Old Testament may, so far as it is good, be a manifestation of the Divine. "As a manifestation of the Divine," he says, "the Hebrew books, teaching righteousness and purity, may have their place in our love and admiration forever." In making this admission, he allows substantially the very thing which Christian scholarship maintains. If these books are a manifestation of God, they must not only, in some sense, be an inspired literature, but also, in some degree, contain a divine revelation. It is this divine element in them which distinguishes them from all other ancient writings.

In their inner spiritual contents, the Hebrew Scriptures are an organic part of the Christian Scriptures. The divine element in the Old Testament was the spiritual germ from which the Gospel evolved, the rudimental teaching out of which the doctrine of Christ was developed. Instead of being Christianity's millstone, therefore, the Old Testament is rather Christianity's foundation-stone, because it forms the spiritual groundwork, so to speak, from which the Christian superstructure rises, or on which the Christian system rests.—*Condensed for Public Opinion.*

THEY MADE EXCUSES.

"I CAN call spirits from the vasty deep."

"Why; so can I, or any other man—but will they come when you call them?"—Shakespeare.

The readers of the *News* are entitled to know the result of the experiment with Dean Hart's \$100 bill. It was deposited subject to a written escrow payable to me in case the correct number was furnished to me by spiritualists or anyone else. I invited six of the public mediums of the city, including one "psychic" to secure the number through their "controls" or "guides," or "impressions," or "table-tipping" or otherwise.

"They all with one accord began to make excuse." Some were too lofty in their purposes! Some would not descend to mercenary or sordid motives! Some frankly expressed doubt

of their ability—one pretended to the audience that he knew all about it, but it was not proper to speak of it in public, but confessed privately that he knew nothing of it. All told me of more wonderful things than this that had been done, but would not attempt this easier job.

Three numbers were submitted. One by an "automatic writer," who is not a spiritualist. One by a novice in mediumship, who got it by "impression," and one was given Dean Hart by a lady not a spiritualist.

The number obtained by automatic writing was confirmed by table tipping and by different "spirits," who all asserted that it was correct. At the same time the date on the outside of the envelope was secured which was a double confirmation of the accuracy of the number. But, after all this, it lacked over half a million of the correct numbers being P838843. The other number, were D81207 and 18993. Several mediums claimed to have secured the number, but would not submit it—nor seal it in an envelope to be opened later. They may, if unscrupulous, now claim that they had it and if they will bring me the number sealed in an envelope I will enable them to verify the correctness of the same.

If any person who has been inclined to accept the "spirit return" theory will be saved by this crushing demonstration of the weakness of occultism in matters claimed by its devotees, I will rest satisfied that some good has been accomplished, foolish as it seemed to make the test.

No doubt mediums, clairvoyants, astrologers and seventh daughters, psychic, trance mediums, etc. will continue to call "spirits from the vasty deep" (and personate them), so long as fools will be bamboozled and make a living for them.—*George Varnum in Rocky Mountain News.*

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, June 24, 1896.

No. 26.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 24, 1896.

MISCONCEIVED HIS MISSION.

At the time Rev. Clark Braden was making his arrangements to meet Bishop Kelley in discussion, at Kirtland, he wrote us that he expected that "Mormonism to then do its best and last," for the war was to be "to the knife, and the knife to the hilt." We wrote him that the church had had nothing to do with the getting up the discussion, as that was a matter solely under arrangement between himself and Bishop Kelley; but that he would please remember that we stood by our brother in all proper ways, trusting in our cause; and that he need be under no uneasiness about Bro. Kelley; that should he succeed in slaughtering Bro. Kelley, there was a whole phalanx behind him ready to maintain the cause. It now seems that after meeting Bro. Robert M. Elvin, at Wilber, Nebraska; Bishop Kelley, at Wilber, Kirtland, Ohio; Bellair, Illinois, and Lamoni, Iowa; Bro. Gillen, at Stewartsville, Missouri; Bro. Mintun, at Logan, Iowa; Bro. McDowell, Moorhead, Iowa; Bro. Leonard Scott, at South Scott and Knox, Indiana; Bro. I. N. White, at Eldorado, Missouri; and lastly Bro. T. W. Williams, at Fontanelle, Iowa;—in none of which discussions he was able to "down Mormonism," as he has been pleased to style what he contended against; he should be contented to discover that either he has misconceived his mission, or the cause he is contending against is the cause of right.

In a letter from Fontanelle, Iowa, June 13, Bro. Williams wrote characteristically as follows:—

The Saints are rejoicing here to-day. The debate is but two thirds over, yet Elder Braden has met his Waterloo, so far as Fontanelle is concerned, already. It was not I who did it, but the impregnable character of God's work and the supreme power of his Spirit.

Last night closed the Book of Mormon proposition—a large crowd in attendance. During my last speech the closest attention was given, God blessing with his Spirit. When I closed the audience gave us an ovation. It was loud and prolonged. When Elder Braden commenced to speak a great number left the tent, others began to talk, some brayed like donkeys, etc. The reason therefor was that Elder Braden the night before, in imitating the Saints sing and talk by the Spirit, placed his hands above his head to represent huge ears, impersonated a donkey, and then brayed like one. The result is that now when he goes along the street persons bray after him. He begged so hard for sympathy in his last speech, but not a response followed. We have the sympathy and support of the community, while he has but few friends. The Disciples wish they were out of it.

We have been far more successful than I ever expected to be. It is God who has done it, not we. Before the debate Elder Braden and his people said that if he (Braden) did not succeed in downing Williams he would never debate with the Mormons any more. Had a vote been taken last night he would not have had a respectable showing. Thank God for his truth. Prejudice has flown away like the hoar frost before the sun, and people who were bitter enemies now say there might be something in Mormonism after all.

I expect to remain here for several weeks.

The Reorganized Church has shown, both in its public spirit, as a body, and in its eldership, as individuals, from Bishop Kelley to Bro. Williams, that there was neither hesitancy nor fear to meet the examination the public might demand; and all the way from Wilber to Fontanelle the work of the Reorganized Church has been maintained by each of our brethren in turn, successfully. For the sake of his reputation as a debater Rev. Clark Braden should now call a halt, and let the cause of true primitive "Mormonism," so-called, triumph. Members were baptized at Wilber, Lamoni, Eldorado, South Scott after each discussion, and in no place has he scored a victory for his employers, those who have sent for him to oppose our work. What the result will be at Fontanelle, remains to be seen.

DEDICATION AT AUBURN, IOWA.

UPON the invitation of the branch of Saints at Auburn, Sac County, Iowa,

the editor attended the dedicatory services held in the new chapel at that place, reaching there Saturday, June 6, in time for the Sunday school convention, business session in the afternoon, and the entertainment in the evening.

The branch is in the limits of the Galland's Grove district, and there was a very good representation from the various parts of the district present, it being district conference time as well. The list of delegates was swelled some by the addition of Bro. Alexander H. Smith, missionary in charge, and the editor.

The branch is known in the district as the Camp Creek branch. The town of Auburn, at present, is situated on the north side of the Northwestern Railway, some miles east of the Missouri River, on the prairie, and numbers about four hundred inhabitants. There are some half dozen families of the Saints in the place, comprising about forty members of the church, a small number, indeed, when the size and nature of the chapel built by them is considered.

The report of the building committee, consisting of Brn. William A. Carroll, David Hain, E. M. Reynolds and C. E. Butterworth, is a marvel of conciseness, and states, in substance, that one year to a day, from the time of dedication, the branch resolved to build, decided the size and dimensions of the house, and appointed the building committee. The house is twenty-four by thirty-six feet square with fourteen feet ceiling, a vestibule five by eight, and alcove five by nine. The lumber and lime cost \$600.03, hardware \$78.30, oil, lead, etc., for painting \$31.70, pew ends and freight \$57.13; making cost of material \$767.16; mason work, \$46; carpenter work (paid), \$13; painting \$8; material and labor, donated; stone and draying \$45; carpenter work and painting (estimated), \$250. Total cost, including stove, lamps, etc., \$1,129.16.

The Saints and their friends gave freely, as is seen by the cost of the building; the labor having been

mostly done by the Saints themselves. The bills were not all paid when we reached Auburn, but the brethren of the committee, especially Brethren W. A. Carroll and David Hain, so arranged affairs that there was no incumbrance on the building or lot, to prevent dedication. This is most commendable; and the brethren of the Camp Creek branch are entitled to great credit for the energy and successful management of the whole affair. It is true that not all the money had been raised when we reached Auburn, but a liberal donation from those present, and what was still due on list of original subscriptions, would pretty nearly meet the full amount; and not leave too heavy a burden on those who assumed the indebtedness. Those who subscribed should not forget their promises, now that the building is assured.

It is not proper to prefer any one in praise for what is done, where all have done so well; but we were much pleased to see the pluck and energy manifested in the enterprise.

The branch in business session passed resolutions to the following effect:—

Our motto is, Do unto others as you would have them to do unto you.

For this reason we wish to state that the Camp Creek branch of the Reorganized Church of Jesus Christ of Latter Day Saints, have decided by vote that when not in use by themselves, this chapel shall be open for the use of any and all religious societies, or their representatives; and, believing that truth has no cause to fear an open and fair combat with its worst enemies; therefore, under proper restrictions, Atheists, Deists, and Freethinkers, so-called, shall be permitted to use this house.

This is signed by W. A. Carroll, president, and Amelia F. Hain, clerk of branch; and C. E. Butterworth, and W. W. Whiting, presidents of district.

The occasion of this dedication was an auspicious and enjoyable one; Saints from all over the district, many of them miles away from branch privileges, gathered to be present. The houses of the few families of members in the town overflowed with guests. Where they were all stowed and fed is yet a surprise to the visitor, but sunshine of spirit shone from the faces of all, and not a cloud arose to mar the pleasant season. Long may "Sweet Auburn, loveliest village

of the plain," remain, and the Saints be blessed in the enjoyment of the house they by sacrifice reared.

The house was full to overflowing Saturday evening and all day Sunday, the 6th and 7th of June, 1896.

The programme of the dedicatory services was as follows: A voluntary by the choir; opening prayer by Elder J. F. McDowell; hymn 164, Hymnal; soliciting exercises; Scripture lesson, 1 Corinthians 3, read by Elder J. F. McDowell; dedicatory hymn 764, Harmony; sermon by President Joseph Smith; hymn 767, Harmony; dedicatory prayer by Pres. A. H. Smith; hymn; and benediction by President Joseph Smith.

At the suggestion of Elder Whiting, Elder Brown, of the Christian Church, was invited to a seat on the platform, and was asked to pronounce the benediction, but declined. The exercises lasted for two hours, but were interesting to the close.

By card, from Fontanelle, June 12, Bro. Williams states:—

The third proposition closes to-night. Everything progressing nicely. We are making friends, B— is making enemies. *Two to one in our favor.* The work is losing nothing in this encounter. And how could it, when we have truth and God's Spirit on our side? O how great the contrast! I praise God that I am considered worthy to defend his cause.

President Alexander H. Smith, with the editor, and Elder Joseph F. McDowell, occupied at Auburn, from Friday June 5 to Monday June 8, and Bro. McDowell, was left to fill up the week ending June 14. Pres. A. H. Smith and the editor visited Deloit on the way to Des Moines, speaking once each, on Tuesday and Wednesday evenings, the 9th and 10th to houses packed full, finding an excellent interest, the result of a faithful winter's work by Brn. W. W. Whiting, president of district, and James Turner, president of branch, and other help occasionally. It always pays for the local forces to keep busy, even if it may appear at the time to be labor lost. Pres. A. H. Smith, and the editor also called at Des Moines, where Brn. William Kephart and William Thompson are keeping the work of a gospel tent going at the corner of Twenty-first and Forest Avenue. These brethren are having

limited interest, and our call was intended to sanction and encourage their effort. Their work is well seconded by the branch, Bro. Mark Cook, president of branch, and others being present on the night of June 11, when Bro. Alexander preached to a fair audience. Sr. Polly Allen and Bro. Thompson are the musicians and lead the song service well, Sr. Polly at the organ.

Bro. Alexander Smith delivered some excellent sermons; especially, the Sunday evening at Auburn, on the subject, "Beware of false prophets." Bro. McDowell's sermon in the afternoon on the beauties and forces of modern revelations, and their correspondence with the inspiration of the Bible, was most excellent and timely.

THE State Woman's Equal Suffrage Association which recently held its annual meeting at Pontiac, Michigan, adopted a resolution "against tight lacing and other evils of modern dress." We do not know that this association represents the "new" woman who demands the suffrage and other privileges long monopolized by man; but it is certain that the organization named has done well to resolve against a very injurious practice by which woman has voluntarily denied herself great privileges long enjoyed by man, and necessary to full enjoyment of life, liberty, and the pursuit of happiness; viz., room to breathe—to live, move, and have her being unhampered by unnatural hindrances to comfort, liberty, and growth, as designed and provided by the Creator, and guaranteed by the constitution of Nature and not interfered with by the Constitution of the United States. "Equal suffrage" yet remains an open question, but equal opportunity and proper dress in which to enjoy it—to breathe freely and move about naturally, are undisputed rights open to the gentler sex, and essential to the health of woman and the welfare of posterity. When woman manifests a disposition to avail herself of present and necessary liberties, man may be more willing to recognize her privileges in other respects. At all events, with dress reform that will permit unrestricted development of lung power and muscular action, woman would

certainly be better qualified to bear her part in fighting every battle in life necessary to her own and the welfare of the sterner sex. "Tight lacing" ought to go and the corset and kindred abominations with it. Angels with feathered wings are considered unnatural and rejected as such. Women with whalebones will doubtless share the same fate, and for more practical reasons, as the world moves.

CHURCH LIBRARIAN.

THE resignation of Bro. John Scott, librarian, placed in the hands of the President, pending action of the conference of 1897, makes it necessary that some one be named to act until the conference shall meet.

Notice is hereby given that Frederick M. Smith, lately appointed Historian, will act as Church Librarian until the determination of the conference upon the resignation of Bro. John Scott; and that he has chosen Israel A. Smith as his assistant; the latter being an employee of the Herald Office; will be present to attend to the demands of the library when the librarian is not at hand.

JOSEPH SMITH, President,
A. H. SMITH, of the
Twelve, Acting Counselor.

June 18, 1896.

ONE of the most intensely happy men in the latter-day work we have seen lately is Bro. John A. McIntosh, commonly called "Uncle Johnny Mack," formerly of Galland's Grove, but now of Denison, Iowa. He was ninety years old last March, and is in full possession of his mental faculties as yet; though living more in the past than the present.

We met Bro. McIntosh at Deloit, seven miles north of Denison, to which place he came on hearing that "the boys," meaning Bro. A. H. Smith and the editor, would be there. He was much pleased to meet us again; and we confess that to see the kind, manly old man, who for so long a time had testified to the work of God in these last days, and who had so resolutely put away the evil habits of the world to live godly, was a pleasure to us un-mixed with regret to see him whitened for the reaper's hand.

Uncle John was baptized, confirmed, and ordained an elder in 1842; was

sent South, to his native State, on a mission and was successful in converting many. He loves now to tell of the events of his missionary life; and as he tells them the apparent hardships encountered by the elders of to-day are hardly worth naming. He attended both meetings we held at Deloit and enjoyed them much.

At the close of the effort of the editor on Tuesday night, June 9, he said to us: "Bro. Joseph, I believed all that a long time ago; and I believe it yet."

His now aged wife and two members of his family were with him at the meetings. We bade the veteran good-bye, with a hope to meet him at the reunion at Woodbine, this fall.

STILL INFORMATION, PLEASE?

THE *Searchlight* in the number for June, in reply to our inquiry for information, makes a quotation from Latter Day Saints' HERALD, Vol. 3, No. 1, page 64, as follows:—

If you "are determined to advocate and practice old fashioned Mormonism" as you say you are, you will have to give heed unto *all* Joseph's words and commandments instead of rejecting *all*, except those contained in the first edition of the Book of Covenants, and even some of them."

We have carefully read the volume, number, and page referred to and find nothing of the quotation there. Will the *Searchlight* please give its flashlight a half turn or so and tell us where we will find the language quoted and the article referred to? We are willing to answer to any reasonable inquiry based on what has been done in the past, when we hear the inquiry and see the basis for it, if we can so reply.

TERRIBLE EARTHQUAKE IN JAPAN.
THE following Associated Press cablegram contains a brief account of the late Japanese earthquake:—

YOKOHAMA, June 17.—News of a terrible earthquake involving the loss of over a thousand lives has reached here from the island of Yesso, which contains the northern provinces of Japan, including Shirebeshe, Oshima, Furi, Hitaka, Tokachi, Ishikari, Kirshiro, Teshiwo, Kilami, and Nemoro. All these sections of the island seem to have been more or less shaken.

The subterraneous disturbance lasted about twenty hours and during that period the utmost terror prevailed.

The ground rumblings are described as resembling the roaring of distant cannon. Shock followed shock in almost uninterrupted

succession about every eight minutes. In all it is estimated there were one hundred and fifty shocks of more or less force.

It is impossible to obtain, for the present, accurate details of the disaster, as communication between the mainland of Japan and Yesso, is said to be interrupted, or, more likely, in the hands of the authorities.

The whole town of Kumbaishi, however, is reported to have been destroyed. The awful series of earthquake shocks were accompanied by a tidal wave and it is believed that it was this onrush of a giant wave from the sea which practically wiped out the Town of Kumbaishi, which is situated towards the Japan Sea on a narrow neck of land separating it from Volcano Bay on the Pacific side of the island.

The island of Yesso has in the past had several similar visitations and contains a number of active and extinct volcanoes.

It is rumored that the number of lives lost and the amount of damage done is far in excess of the figures contained in the brief official dispatch. A full official report of this great calamity has been asked for and is expected shortly.

It is feared that disasters to shipping must also have resulted from the tidal wave.

June 19.—It is now estimated that 10,000 people were drowned by the tidal wave on the Island of Yesso. In addition to the Town of Kumbaishi, which was wholly destroyed, many other coast towns have been washed away entirely or in part.

EXTRACTS FROM LETTERS.

BRO. J. H. LAKE, Chatham, Ontario, June 15:—

The conference of this district has just closed. We had a peaceful time and five were baptized. Brn. R. C. Evans and William Flegg were here from the London district. I expect to go hence to Ridgetown and be there over next Sunday, thence to Proton for the conference of the London district to hold on the 27th and 28th.

BRO. F. M. SLOVER, Taylorville, Illinois, June 15:—

I have been laboring here during the last week. Two have been baptized and others seem interested.

BRO. JOHN A. DAVIS, Topeka, Kansas, June 15:—

Have been holding preaching services at Topeka of late. The audiences were not very large, yet were very attentive. Through the labor of others as well as myself six were baptized here yesterday, Bro. James Baillie consenting to officiate. There are others interested. And now that the branch is in its infancy and in a fair way to become permanent, we hope it will not be forgotten by the brethren passing through. The local force here are alive in the work.

BRO. M. R. SCOTT, JR., Wirt, Indiana, June 10:—

Have been holding forth at Maple Grove and Autervillage for the past two weeks; large crowds and splendid interest prevailed throughout in spite of Methodist opposition.

On the 7th we gathered on the banks of Auler Creek, where a large crowd witnessed for the first "legal" baptism. On the 9th we troubled the waters of Seavren. Five have been baptized of late.

Bro. D. L. Shinn, Banning, Pennsylvania, June 13:—

I came here from Pittsburg yesterday. And will commence operations this evening in the town hall. Prospects seem good here for the work. In my article on "the Christian System," page 110 should be 114. I left Bro. Griffiths in Wheeling. Will open the skirmish with Bickertonism as soon as my scouts locate them, and capture as many as possible. There are said to be three factions of them in these valleys. I will report progress soon.

Bro. F. M. Sheehy, writing from Boston the 16th inst., says:—

We start tent work next week. Bro. Kelley is with me. We are working on Book of Mormon map. Bro. I. M. Smith is now in our district.

EDITORIAL ITEMS.

BRETHREN sending matter for publication should address it to the Editors, in all cases, to insure attention. Matter connected with book orders, subscriptions, changes of address, etc., should be addressed to the Business Manager.

A letter from Bro. W. H. Cain, who has before been mentioned in the HERALD, written from Salt Lake City the 10th inst., announces that he was that day baptized by Bro. H. O. Smith, and is rejoicing in the restored gospel. He expects soon to remove to Georgetown, Colorado. May success as the reward of humility attend him. He also announces the presence in the city of Brn. J. A. Davis and E. B. Morgan, on their way to their missionary field in Nevada.

Bro. M. H. Bond baptized two at Sorrento, Bond County, Illinois, on the 14th.

Bro. Columbus Scott was at Milford, Iowa, on the 12th. He writes in a personal letter that he has been quite busily engaged during the present conference year, trying to meet various demands for labor. Brighamite elders were in his field and had attended some of his meetings.

A young brother living at Malvern, Iowa, wrote in the HERALD of June 29, calling attention to certain social evils and requesting that we publish and also make note of the matter contained in his letter, that others might be warned against such evils,

etc. His desire was to do good, but he feels that his expressions have brought upon him unjust suspicion, if not ostracism. We trust that such, if true, will not continue to be his lot, inasmuch as he proves worthy of fellowship and confidence. Those who turn from evil and manifest repentance and uprightness thereafter, are worthy of sympathy and encouragement, and we doubt not will be aided by the friendship and coöperation of the true in heart everywhere. Our mission is to help and to save.

Bro. R. M. Elvin baptized three at Norwood, Iowa, on the 16th. He was enroute to Hiteman, Iowa, to attend conference of the Decatur district.

"VIROQUA, Wisconsin, June 16.—A destructive hailstorm passed over this section last night, destroying all growing crops, killing sheep and hogs, and doing other great damage. The extent of the storm's path is five by fifteen miles, in the best farming section. Hailstones as large as goose eggs were the average size, and the ground was covered from six to eighteen inches."

"ST. PAUL, Minnesota, June 16.—A heavy hailstorm occurred last night in Southeastern Minnesota. In some places the grain and corn crops were utterly destroyed. A farmer was killed by lightning while plowing."

Brazil, Indiana, reports damage by wind, rain, and lightning storms the same date.

We commend to the brethren, and especially to those actively engaged in spiritual concerns, the conclusion of Bro. S. D. Allen, of Milton, Florida, so far as it applies to active participation in partisan issues of the day. He writes under date of June 13 as follows: "I took issue with a lawyer recently, to maintain the fundamental principles of Democracy, as I understand them, and carried the measures I advocated by a large majority; but I find, Bro. Smith, that such has a tendency to lessen a Saint's spiritual condition, so I think of leaving off, as much as possible, all worldly issues in the future." We congratulate Bro. Allen on his being able to discover this tendency so quickly. Some, to their sorrow and spiritual loss, have followed this course until involved in complications from which it was difficult to disen-

tangle themselves. It is encouraging to hear of a man, who while exulting in real or supposed victory, can discern the tendency to spiritual loss, and resolve to avoid the danger.

President Joseph Smith returned to Lamoni, from Auburn, Iowa, on the 13th inst. Bro. A. H. Smith arrived from Colorado, Nebraska, and Iowa points on the 15th, leaving again on the 19th, in company with Bishop E. L. Kelley for the reunion at Fergus Falls, Minnesota.

Mothers' Home Column.

EDITED BY FRANCES.

JULY MEETING, DAUGHTERS OF ZION.

OPENING hymn, 78, Saints' Harp. Prayer. Scripture reading, Ephesians 6: 1-10. Select reading from Home Column with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn 231.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

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

Memory Verses.—Doc. and Cov. 65.

Letter Department.

BLAIR, Neb., June 6.

Editors Herald:—It has been a season of peculiar and I trust profitable experience to me since my last letter was written for your perusal and thought. I remained in the Northern Nebraska district, except about a week I was at home making repairs on home property, preaching continuously until the 29th of March, when I started to the Sunday School Convention and General Conference at Kirtland, stopping a couple of days at home on my way. I felt especially blessed in all my ministrations. At Fremont two were baptized and at Decatur five were led into the waters of regeneration. Those baptized were adults, and gave evidence of having received the Spirit of Christ unto the remission of their sins, and from what I learn since I am happy in the thought that God gave the increase. Prospects are bright for several additions at Decatur. The influence of Bro. and Sr. But's of that place has been and is of a transforming character and is attracting the attention of their neighbors. Srs. Della and Orpha Owens have shown a self-sacrificing spirit and commendable example of zeal by using their musical talents to encourage the work there, oftentimes coming night after night about nine miles to assist. I pray that both the young men and maidens of this mission may go and do likewise, for with such work God is well pleased, and from

such assistance has much good resulted in all parts of this blessed work.

Bro. William T. Owens exercised a good influence at Valley, Fremont, and near Bancroft where he has labored, and assisted me much in my services. A promising future is before this young minister if he is not discouraged in his efforts by those from whom he should look for encouragement. The young should be encouraged in all their righteous efforts, and from that source principally do we as a church look for our future help. Especially is it so in this mission, and in Western Iowa where I have done most all my labor in the church for about ten years. The counsel and encouragement of the more experienced will, if wisely given, assist in raising up a generation more perfectly adapted to the present demands of the work. Undue and unwise criticism should never be exercised, because by so doing those who would do good are crippled, and the good they would do they cannot.

Since the General Conference I feel much encouraged with the thought of the necessity of a greater endowment of God's Holy Spirit, that, though differences may exist, those differences may be met with the consideration that those who differ from them may be just as conscientious as they, and though different results may obtain than thought wisest, those results should be submitted to until the proper time for re-examination of the matter previously decided. To correct an error or a supposed error necessitates the fulfillment of the Christian rule. To avoid adding insult to injury, or injury to injury, we should not engage in the profession of talebearer, because by doing this one not only injures the individual or individuals of whom the supposed error is reported, but injures the progress of the work we profess to love, and hinders the development of those who would willingly more fully prepare themselves for service in the Master's cause. Besides, those who permit themselves to be used as talebearers to the injury of any, show themselves not inspired by proper motives, and it is apparent to the thoughtful that they do not understand their responsibility in the family of God. Sustain each other in love.

There is a better understanding being obtained in this mission by both members and ministers, and I look for many to arise from a lethargic condition to activity. Brn. W. T. Owens and H. W. Bellville expect to labor continuously, and I bespeak for them a hospitable reception by all among whom they may labor; for they are worthy, and I believe that by proper assistance they will be able to do much good, in spreading the glad news of the restored gospel.

The conference of the Northern Nebraska district, held here the 29th-31st, ult., brought about a better understanding among the Saints in regard to their duties temporally and spiritually, resulting largely from the wise counsel from the missionary in charge and the Bishop's counselor, Brn. A. H. Smith and G. H. Hilliard, who were present. The tent of this district was used in which to hold the conference, and since then tent services have been continued here, much interest be-

ing shown at times. Rains have prevented holding two services last week. While the wind did some damaging work near by on either side, yet the tent was preserved from injury. There are but few Saints here, yet should all who are here unite their efforts continuously, it is evident much good will be done in the near future. The tent will remain here yet for several days.

In the Lake Shore branch the Saints have been severely tried by the manifestation of evil spirits, but at present writing they are rejoicing over the fact as they now know it to exist that God's servants are endued with power over these evil spirits to cast them out. Bro. Arthur Palmer, who was the unfortunate victim whom evil spirits sought to destroy, is a boy of about twelve years of age and rather frail physically, yet very bright in his understanding of the Scriptures. For some reason, God knows best, Bro. Arthur was possessed with evil spirits that made it a task for three strong men to hold him, especially whenever any who held the Melchisedic priesthood were present; but on every occasion when the authority of that priesthood was exercised in righteousness the evil spirits departed. Many times did the evil spirits return, and as many times made to depart. Why it was permitted to return is partially left to conjecture, yet I am assured that a lesson of great value was learned, which is that in no sense should we entertain the evil spirits or permit them to be entertained, no matter what ability the evil spirit may manifest to entertain. The manifestations in this case were not only that of a serpent, dog, cat, owl, and other animals; but also that of one who could tell events transpiring of which the boy knew nothing, and one who could talk as one educated in the mute's language, not only with both hands and either hand, but also with his toes. It was because of these latter manifestations that the evil spirit was entertained, the people being thoughtless in regard to results. The spirit possessing the boy at one time told the people that he was the Devil. To show how shrewd the spirit was it was said that one brother asked him to tell his name and the spirit answered that he would if the brother would call him by the name he would tell him. The brother thoughtlessly said he would. He said his name was "God." The brother said he was a liar, that that was not his name. The evil spirit said the brother was a liar, because he had promised to call him by the name he would tell him and then would not. Many other peculiar features were shown by this boy when possessed. But now God has shown his kindness in giving complete deliverance, and a very valuable lesson learned I trust may never be forgotten. There are many spiritualists here, and of the most peculiar kind I have ever met. They defend, so far as I have been able to determine so far, every principle the Bible represents, denying none, yet place their own interpretation upon it; and several of the leading ones defending their right of church membership in the various churches. I am shown great kindness here by both members and non-members.

For the information of those who reside within the mission under my charge I give the limits of the mission. It comprises the following counties: Antelope, Boone, Burt, Colfax, Cedar, Cuming, Dodge, Dixon, Dakota, Greeley, Knox, Madison, Nance, Platte, Pierce, Stanton, Thurston, Washington, Wheeler, Wayne, and the eastern parts of Valley, Garfield, and Holt, or all east of the ninety-ninth degree of longitude. Any interested in missionary work, or having information of interest to the missionary, will not forget to correspond with me at Magnolia, Iowa; and where you can, please inclose a stamp if reply is immediately desired, as there are times when it is just possible I would be without postage or means to obtain it without asking others for it who might not be any more able to give than you.

I pray for the welfare of God's work everywhere, and exhort all to purity of thought and life, preparing for the usefulness to which God may call, and to shrink not but where "duty calls or danger, be never wanting there;" and then will blessings attend and this work move on to an ultimate victory more rapidly.

Your brother in hope,

J. F. MINTUN.

PHILADELPHIA, Pa., June 3.

Editors Herald:—On May 4 I left my home, Persia, Iowa, for the Philadelphia district, my field of labor, leaving a dear little family and many friends. I have lived here or near here for nearly thirty-seven years, and this is my first year in the ministry from appointment of General Conference. There is nothing that I would leave my dear companion and darling children for, who are as dear to me as my own life, only to carry the gospel to a perishing world, that the honest in heart might be gathered into the kingdom of God; and I could not do this if I did not know this to be God's work.

As the train moved out of our little town of Persia, there were many Saints and friends there, and the handkerchiefs waved in the air to me and for two and three miles up the valley, at the homes of the Saints that knew I was going on that train, they were waving their handkerchiefs in the air. It seemed as though I could read their hearts and they were saying, We welcome you on your journey and bid you Godspeed.

I stopped off at Des Moines a few days with Bro. M. Cook, the president of the branch, and Bro. William Goreham, and they all treated me with kindness. Bro. Goreham took me around the city in his carriage, and we visited the capital, and as we stood in that grand building, which is an honor to the State, while looking at those grand old flags the tears came to the eyes of Bro. Goreham when he looked upon those old flags and his mind went back to the days when they waved over many a brave heart. While at Des Moines I saw the pleasant face of Bro. C. Scott; also saw other brethren that were to commence tent meetings there. I stayed a few days, attended one prayer meeting, spoke to the Saints once, and left them feeling quite well in the work of the Lord,

From there I went to Muscatine, Iowa, and stopped with Bro. C. Dykes and family a few days. I found Bro. L. E. Hills holding meetings in that neighborhood, and assisted him in a few meetings and preached once to the Saints and friends there and left them feeling strengthened in the gospel work. From there I went to Kirtland, Ohio, to see the Saints and the grand old temple. I stopped with Bro. W. H. Kelley and kind family and was treated with kindness.

One morning I went down to the foot of the hill below where the grand old temple stand, and while standing there looking at the old house where Bro. Joseph was born, and as I looked at the old home of Bro. Joseph and then up the hill where the temple stood, I could see that it was uphill for Joseph to go to the temple; and while standing there the thought came to me very strongly that if we ever reached entrance into that beautiful city it would be up hill all the way.

While at Kirtland I attended a prayer meeting and was blessed, and one afternoon I got the key of Bro. Richardson and entered into the temple and was there about an hour, praying, singing, and reading, and went up into the pulpit and knelt down, no one with me but the Lord, and prayed to God and thanked him that I had the privilege to kneel there where the prophet had stood and where angels had been seen to stand; and it seemed to me that it was a holy place, and I felt thankful that I had been permitted to kneel in a house that the Lord had ordered built, and that it had been built according to his plan and the only house that stands upon this earth that was built according to his revelation to man.

On the 15th I started for Philadelphia, by way of Pittsburg, reaching Pittsburg about seven a. m. the 16th, and in the general passenger agent's office of the Baltimore and Ohio railroad what should I see but the pleasant face of Bro. Griffiths, and he requested me to stop over Sunday and took me to the home of Brn. G. H. Hulmes and Ralph G. Smith, and I was made welcome there. I preached to the Saints and friends in the morning in the hall they have rented and was blessed, and the promise that was made to me before I left home—that was the Lord would be with me—was fulfilled, and my heart was made glad, and many of the Saints were made to rejoice. There are some noble-hearted Saints there.

Monday, the 18th. At eight a. m. I took the train for Philadelphia and arrived there about seven p. m. and stopped over night with Bro. Bacon and family, and went to Bro. Parsons' next morning, and the next day joined Bro. H. E. Moler at Baldwin, Maryland, and found good Saints there. This is part of the district that Bro. Parsons has been laboring it for the last few years. He has done a good work here. He is a noble man, and I pray that I may labor for God and keep humble, and that wherever I may labor I may have the love and respect of those that I labor with, that Bro. Parsons has. I wish the field was full of such noble men.

Bro. H. E. Moler and I are holding tent

meetings here, in the city. Our crowds have been small, but they are growing and the work looks brighter. Bro. Parsons is assisting us now.

Well, I feel thankful that I am permitted to labor with as noble a man as Bro. H. E. Moler, and I pray that the Lord will bless us that we may have souls for our labor, and some of the honest be brought into the kingdom, and that the Saints here may be made to rejoice.

I wish to say to my Persia brethren and sisters that I often think of them and of days past when God has blessed us in our meetings together, and I look fondly forward to the time when I can return and see their kind faces. I ask the prayers of all the Saints that God will bless us so that we can meet at that great reunion where parting will be no more. Your brother in Christ,

W. A. SMITH.

PHILADELPHIA, Pa., June 10.

Editors Herald:—This spring has been an eventful one; tornadoes, suicides, murder, and political scheming are certainly indications of the last days. The world is fast ripening for destruction. If all the Saints could only read Paul's statement to Timothy understandingly as here quoted, "This know also that in the last days *perilous* times shall come," (2 Timothy 3: 1), noting the dissolute condition that would exist among those who profess to be God's children (a woeful state), I am sure some would take a step in advance of the position they now occupy. Yet we read, "Lovers of pleasure more than lovers of God." Is it possible that Saints who have or profess to have the greater light will indulge in these worldly amusements, such as spending their Sabbaths in parks, horse racing, bicycling, instead of attending church and meditating upon the word of God? There are many other "amusements," called by the professed followers of Christ "innocent amusements;" yet they tend toward evil. Their influence is bad.

I know it is hard for some to recognize the fact that sin is sin. It is not sanctified because I, a professor, indulge therein. Wisdom is so much needed to aid God's covenant children to discern the tendency of the act prior to acting, so that good may be the result of every move.

Grateful hearts welcomed our stalwart brother, H. E. Moler, on his arrival in the city of brotherly love, eager for the fray. He delivered his maiden effort to the Saints and friends in our hall on May 3, with good effect. After visiting Hornerstown, New Jersey, the writer and family accompanied him to Baldwin, Maryland, May 13. The tent was erected and the Saints and friends of that place held a social which netted them nearly eighty-five dollars, which cleared the debt on the church. It has been quite a long pull to accomplish this, yet the Saints can congratulate themselves that while the building is small, it is paid for.

On Sunday morning, the 17th, the writer made the opening address to a small audience in the tent, and baptized two young men who have been halting between two opinions for

some time. After confirmation we left for home, leaving Bro. Moler alone to storm the fort; the Devil is doing his best to hold it.

The following week Bro. W. A. Smith, of Persia, Iowa, arrived, and joined Bro. Moler, full of zeal and faith in the ultimate of Zion's cause. On May 24 one was baptized in the city by Bro. Moler. This was a renewal of the party's covenant. On the 29th the tent was set up in the city and work begun, attendance fair for this city. The brethren have done nobly. If only all those called to be Saints were able to discern the golden opportunity, their effort would have a larger effect and result in a greater amount of good; however, we must patiently labor and pray that the day may come when none will hesitate to sacrifice all desires that tend to lead them from making one of the number in pushing Zion's cause to the front. The world's people are looking on and watching where we cast our interest.

Bro. Smith led a young man into the waters of baptism last Sunday morning. If faithful his wife will soon follow. So the good work is slowly moving in this city of spiritualism, infidelity, and hypocrisy in high places. Surely the day of evil is upon us. May God help his people to keep pure and "walk in the light as he is in the light."

In bonds,

A. H. PARSONS.

NACOGDOCHES, Texas, June 11.

Editors Herald:—I have not been able to be in the field for nearly three years, on account of my afflictions. My health has improved very fast; since last General Conference I have been able to preach two discourses. I baptized two women and confirmed them, and administered to four. One had a large wen on the neck, and she came to me one afternoon and asked me to pray to God to take it away. I asked her if she believed that God would heal her through my prayer. She said, "I know he will." Next morning the wen was gone. One of the women I baptized was a member of the Baptist Church. When I baptized them, the eldest son commenced. The world loves his own, and hates to give them up.

Prejudice is high here. I live in a Methodist community, and they say their fathers and mothers were Methodists and that they know they are in heaven, and will meet them there; they will not hear truth. They will not hear their own preacher if he is not a third party man. The community where I baptized the two sisters is composed of Catholics, and they turn out to hear truth. If I am able I will preach there the third Sunday; prospects are good there for more to come to the latter-day work. There are nine members, and we want a branch organized here. I find some good people who say that if we had a branch they would be with us, and I believe they would. We want some of the Texas elders to give us a call as they pass through the county. I live ten miles west of Nacogdoches, which is my address. If one will come, send a card to me when he will get to Nacogdoches, and I will have conveyance there to bring him out.

I am weak in the flesh, but strong in the faith of the latter-day work. Oh, what a bitter thing it is to talk with a preacher of the different creeds and he will say, "The doctrine you preach is better than what we preach, but it is so unpopular with the people"! It was popularity that made me leave the Methodist Church. I wanted to be popular with Christ. How can they have on the wedding garment and say that the doctrine of Christ is not popular? In vain they do worship God, "teaching for doctrines the commandments of men." They will be beaten with many stripes.

My humble prayer is that the latter-day work may prevail here and elsewhere. Brethren, I earnestly request your prayers for the same, and also for me to be restored to my health. May we all live in the way that we may obtain eternal life, and enjoy the celestial glory.

Yours in the faith,

HENRY GRIM.

JACKSONVILLE, Arkansas, June 3.

Editors Herald:—I herewith send you "the preacher's dream," it is as follows:—"Once a preacher dreamed that he . . . was getting along nicely. One day an elderly looking man stepped up to him and said: 'How is your zeal?' and he answered, 'All right,' and putting his hand in his bosom and taking out his zeal he said: 'Here it is,' and the old man weighed it in a pair of balances and found that it weighed one hundred pounds. The preacher thought he should be complimented for having so much zeal. But the old man took a hammer and broke it to pieces, and put it in the fire and melted it analyzed it and found that it contained ten pounds bigotry, twenty-three pounds of personal ambition, nineteen pounds of love of praise, fifteen pounds of love of denomination, fourteen pounds of talent, twelve pounds of love of authority, four pounds of love to God, three pounds of love to man; total one hundred pounds."

I had a large crowd out to hear me at the close of my meeting at Kensett. The good Methodist people furnished their church, and played the organ, and did the singing. Some of them seemed to be interested, and some said, "Come again, you can have our church when you come."

I commenced a meeting in this town last night in the Methodist church, but with not much of a hearing. This is a new opening and so was Kensett until I commenced there last week. It seems to be easy enough to find a place to preach, but the people are slow to take hold of the work. It is hard to predict what this field will amount to, if anything. Nevertheless I will do all I can for our cause while here or elsewhere. I am within thirteen miles of the State Capital.

In bonds,

JOSEPH WARD.

VAN WERT, Iowa, June 3.

Editors Herald:—Sunday night last closed a series of tent meetings in Prescott, Adams County, of a little more than two weeks, in which quite an interest was manifest. Two

precious souls had the moral courage to act upon their convictions, regardless of what the world might say, and were obedient to the faith. Bro. Henry Kemp was present, participating in the work. If regular attendance, good attention, and words of encouragement are any criterion, together with financial help on the part of some, we can but hope that others will follow in time, if the field is not neglected. Bro. and Sr. Messenger feel their forces strengthened by the acceptance of and obedience to the gospel by Bro. and Sr. Minor. This little band of Saint has already encouraging words from others in the contemplation of prayer meetings and the starting of a Sunday school.

I shall go to Eastern Iowa next week for the summer's work.

In bonds,

O. B. THOMAS.

CARTHAGE, W. Va., May 31.

Editors Herald:—I am a sinner in the sight of God, but I am going to live better in the future. My prayer is to all Latter Day Saints to pray for me that I may have an opportunity to come into the church soon. My health is not good. Pray for me, Saints, that I may enjoy good health.

I believe this is the work of the Lord. I have a companion; she is a believer; pray for her. My father and mother both belong to the church. My desire has been to come into the church for a long time, but Satan has held me back; but this time I am going to conquer him.

C. O. WILLIAMS.

GREENE, Iowa, June 4.

Editors Herald:—I have been a member of the church one year last April, was baptized by Elder J. R. Sutton, although I have believed the doctrine much longer. My mother was baptized when a little girl, at Kirtland, Ohio, and has always been strong in the faith, and taught it to her children.

This spring we had a cow with a bunch under her ear as large as a man's fist, and one on each shoulder; those on the shoulders, my husband said, would weigh five pounds each before they broke and began to discharge. I read in the Word of Wisdom, Doctrine and Covenants that tobacco was good for sick cattle. We poured boiling water on fine-cut tobacco and saturated the diseased parts, and a few applications cured the cow. I know that if we obey the Word of Wisdom we will be blessed.

MRS. HATTIE FARR.

PORCUPINE, Wis., June 11.

Editors Herald:—I left home about the 8th of May and stopped at Janesville, where Brn. O. N. Dutton met me. I remained two or three days. We then started across the country, stopping with Saints at Wilder and that evening met with them in prayer meeting. A good time was enjoyed. There we met Brn. Wildermuth, and Burr, ready to start for Rutland with one of the district tents; also Brn. Peterson and Hackett on their way to Yellowstone to commence labor with the other district tent.

The next day Bro. Dutton drove out to Rutland, where we helped the brethren put up the tent. We remained there a few days, and then went on to Oregon branch, where we met with the Saints. On the 21st we drove to the lake, where the writer had the pleasure of baptizing a noble sister. On the 22d I started for North Freedom, and Bro. Dutton returned home. I stopped over night with Bro. Hackett, and the next day took train for Valley Junction and remained there over one week. Did some preaching and spoke for them on decoration day; a good time was enjoyed. On Sunday, May 31, I baptized two and others are near the kingdom.

On June 4 I started for Porcupine to attend the Northern Wisconsin district conference to commence on the 6th. They met in their new church and a good time was enjoyed; not many Saints from a distance, but at each meeting the house was packed with Saints and outsiders. The Spirit of God was present from beginning to end and the Saints were encouraged to press on. On the evening of the 6th while Bro. Cook was taking care of his team in the barn he was struck by lightning and his hat crown was burnt, also a large spot of hair was burnt on his head and a spot on his breast, and his shoe was ripped open and his ankle burnt some. He lay in an unconscious state until Brn. Closson and Whiteaker were called. They administered to him twice and he recovered consciousness. The next morning we administered to him again, and he was able to attend the meetings, and on Monday was able to ride fifteen miles home. The Saints rejoice that the Lord still remembers his people, and they are willing to press on.

Bro. Whiteaker and the writer continued the meetings up till last evening and had a good turnout. Yesterday a number of Saints and friends took their teams and we went to the lake where Bro. Closson baptized four. So the good work goes on. To-morrow I expect to baptize one more. Others are almost ready. We hope the Saints will live faithfully, and if they do others will soon obey.

On Saturday next we go to Ono, Pierce County, to hold a week's grove meeting. I am glad to say that in all of the above-named places the work is onward. May the Lord be with his servants.

In bonds,

W. A. McDOWELL.

BATTLE LAKE, Minn., June 11.

Editors Herald:—Since leaving home, on the 30th of April, I have been as busy as a bee. Have baptized nine, and others have given their names for baptism, to be attended to at the reunion in Fergus Falls.

I have so many calls for preaching it almost makes me sick because I cannot respond to them, either in person or by substitute. This mission is ripe for a good harvest of souls, but where are the reapers? The burden of my prayer is that our heavenly Father will send more laborers into the harvest field. Just think, only four missionaries in three States, and calls coming from all parts of them for preachers! O, how I wish and pray

that our local brethren in this mission would awaken to a true sense of duty and take better care of the flocks that they have under their watchcare!

We have had some very sad things to bear up under here this spring. One was the accident with our young brother, Harry J. Hawley, that occurred on Sunday evening, of May 24; he innocently but carelessly shot himself while fooling with a pistol. I hoped ere long to see him standing in the front ranks of God's army, declaring the angel's message of latter days to sinful man. Harry was loved by all who knew him. The large crowd that attended his funeral and saw him laid to rest speaks but mildly of the esteem in which he was held by the people. Nice wreaths of flowers from all parts decorated the casket and the pulpit, not for show, but in love for Harry. One gentleman, a druggist, I believe, sent to Minneapolis and bought five dollars worth of beautiful flowers as a token of esteem in which he held our young brother. May our heavenly Father bless the bereaved ones. Father, mother, one brother, and two sisters, are left to mourn, but not without hope.

The continued wet weather has hindered some in holding meetings, as well as the farmers in their work. Nine days more and our reunion is to begin, and if the people mean what they say we expect a large crowd and are hopeful of much good being done. Come Saints, awake! and let us make this conference year the crowning one of this mission.

Will the brethren of the missionary force please be prompt in reporting their labors to me, as requested by the missionary in charge, that I may have my report to him in due time. Bro. Peter Anderson and Bro. E. A. Stedman will take charge of South Dakota and Southern Minnesota, including the city of Minneapolis. The writer and Bro. Swen Swensen will occupy in North Dakota and Northern Minnesota. Come, brethren, let us push the work onward, but wisely; don't urge anyone to join the church until he understands what he is doing. Don't interfere with local matters unless called upon by those in authority. Push out into the world as the law of God directs, and success will attend your labors.

My mission address will be from now on, Audubon, Minnesota, Box W.

Yours in bonds,

I. N. ROBERTS,

Submissionary in charge.

277 Sheffield Ave., CHICAGO, Ill., June 16.

Editors Herald:—Our course is still onward. I had the pleasure of leading two more into the beautiful waters of Lake Michigan on Sunday morning—nice people. Our hall was well filled Sunday afternoon with attentive hearers; our theme, "the future life;" the occasion, the funeral services of Bro. Peter Larkey. Sister Larkey is left with five children to care for, one a babe in arms. She has the sympathy of the entire branch and of many friends whom she has found to be "friends indeed."

At our business meeting last evening the

former president was sustained. F. M. Pitt was chosen presiding priest, E. Lang presiding teacher, E. S. Allen deacon and treasurer. The report of our treasurer showed our branch to be in excellent financial condition—over eighty dollars on hand and no debts.

It was decided to change our place of meeting to Custer Post Hall, on Sangamon Street, near West Madison Street. This is a nice, large, light hall, well ventilated, and which we can occupy all day Sunday, and where we hope to make still greater progress. Our city prospects are encouraging.

I returned last week from a four weeks' trip in Kewanee district. Our conference at Canton was a success; the good Spirit prevailed throughout. Bro. John Chisnall was sustained as president, Bro. James Terry was chosen to assist him as vice president. The absence of Bro. McKiernan was a disappointment to many. Bro. John A. Robinson's presence, however, went a great way in making up for loss occasioned by the absence of others. He gave us one of his best sermons on Sunday morning. The Spirit was present in melting power and the Saints were blessed. The local brethren are coming to the front in missionary work. The spirit of unity and peace prevailed.

We met a united little band of Saints at Peoria. They find it difficult, as in other large cities, to obtain a hearing, but are still struggling onward in the hope that in due reason they shall reap if they faint not. Sunday, May 31, was a big day in the little village of Dahinda. Word had gone out for miles into the surrounding country that the Latter Day Saints had erected a church and that an effort would be made to dedicate it. Bro. Joseph Smith and other leading men were expected, and we were assured that if the day was fine our little church would not hold the crowds that would attend. Of course we prayed for fine weather—that is, until Saturday; when Bro. Joseph failed to arrive, likewise the other leading men, and we found ourselves alone—we began to almost hope it would rain. But the day was fine with the exception of a little sprinkle of rain about noon, and teams from the country began to arrive early, so that by the time services were announced the church was packed. Many who arrived later could not find an entrance, but listened at the windows and doors. Appropriate mottoes decorated the walls. Prominent behind the pulpit were the words "Welcome;" also "A free pulpit and an open Bible;" on one side was, "Our creed, all truth;" opposite this, "Thy word is truth." The good Spirit was with us; we had excellent liberty presenting the word, morning, afternoon, and evening. In the afternoon we baptized two in the presence of several hundred people. All seemed deeply impressed with the services, and we have reason to believe much prejudice was removed.

The prospects of the work here are excellent. We have never had a better hearing among outsiders than we have had at Dahinda. We organized a branch there to be known as the Dahinda branch, with Elder D. C. Smith president. The work at Dahinda

is principally through the efforts of Bro. Smith, seconded by his excellent wife and family, and the few Saints living in the neighborhood.

We did not dedicate the church, as we failed to raise quite enough money to pay off the indebtedness. So the dedication was postponed for a future occasion. We think you may expect to hear good news from Dahinda in the near future.

Yours in bonds,

F. G. PITT.

P. S.—Chicago Sunday school will hold their annual picnic in Lincoln Park, on the 4th of July, and will be pleased to welcome all Saints and friends who may wish to join us. They will be likely to meet some of us at the spring near the boathouse between the hours of ten a. m. and one p. m. F. G. P.

SORRENTO, Ill., June 12.

Editors Herald:—The Thursday following the General Conference we left the friends at Kirtland and Willoughby, on evening train for Cleveland, securing ministerial favors of the Detroit boat agent, who took occasion to inquire concerning the differences between ourselves and the people in Utah. Hearing that some of the conference brethren were over to Sr. Woolson's we went over there to meet them, but were disappointed. At ten a. m. met Bro. Willard Smith at the boat, journeying with him to Detroit, sojourning in that pleasant city until Saturday noon, when we left for Grand Rapids. Arriving there at five p. m. found Bro. Grant and my daughter Lottie, with her husband, Mr. Putnam, waiting for me.

On Sunday I spoke in the hall, which the faithful have secured, afternoon and evening, to a good, a very attentive congregation; and also again on Monday evening. On Tuesday left for Cadillac, finding things vastly changed in the lapse of passing years; new faces, new scenes, but with the old memories still walking and stalking with us; pleasant visit among friends of other days however. Returning to Grand Rapids, spoke to a good crowd of Saints and interested people on Friday night. On Saturday went with Bro. Fred Stevenson out to Alpine via the bicycle and fine roads, to visit Bro. and Sr. Norton. Saturday evening, spoke again to the people, as also Sunday afternoon and evening. We had thought to get away from Grand Rapids sooner; but the Saints and people, with Bro. Grant, who had to leave for Bay City on Thursday, were so urgent that we should remain to speak to them and nourish the interest there in our work, that we felt that we could not do better than to yield, and are glad that we did. Grand Rapids certainly offers a good field for the presentation of the restored gospel, and great things seemed possible for a "wise servant" of God in that locality. I never saw better interest among intelligent people. By word from Sr. Zonie Stephenson the other day I learn that twelve have been baptized since I left.

Sunday night at 11:30, we, my daughter Lottie, babe, and myself, left for Chicago, where we spent the following day, leaving at

nine p. m., for St. Louis, arriving home the following morning, finding everything fairly well, with exception of Sr. Bond's health, which has since, however, improved.

The first shock of the news of President Blair's death was given me at the close of Friday night's meeting at Grand Rapids, through press reports, and the shadow that fell upon our spirits then has not yet passed away. Coming as it did so soon after his very pleasant visit with us at St. Louis, our pleasant journey together to Cleveland and conference, it seemed all so sudden, so unexpected, and the circumstances of his death unsurrounded by his family—those nearest to him, that even the natural and ordinary event of death seemed clothed with changes for which we were all unprepared.

Although disagreeing in interpretation or application of governmental or church law in some respects, with the departed, we never entertained other belief than that he spoke his honest conviction and thought in these matters. His long and faithful service in the cause of truth—unpopular, but heaven-sent and heaven-approved truth—will not soon be forgotten by any of us. As a man of social parts and gentlemanly qualities he certainly ranked high. Devoted and loyal to wife and family, a man without reproach in his demeanor or behavior as a minister of Christ, we are assured that notwithstanding his sudden removal, he now "rests from his labors, and his works" will "follow" him unto the day of final approval and reward. May the comfort and consolation which comes through knowledge that it is well with him and a glorious reunion made possible by the power of Christ by which he only "is able to subdue all things unto himself," comfort his companion and bereaved ones, is our prayer.

Since returning to our reappointed field we have been laboring in and out of St. Louis as duty and events seemed to point us our way, aided by the Spirit's suggestion and counsel. The great cyclone seemed to have turned many people our way. Reporters have been after us, and we have been sorry that other engagements have prevented our meeting the public, more especially on Sundays during the excitement that followed St. Louis' great disaster. Two weeks ago last Sunday evening two were baptized. We spoke there also in regard to the lesson which the truth as we understand it should teach thinking people, reports of which more or less distorted were in nearly all the papers, which, however, only seemed to draw the public. In the report published in the *Republic* sent Bro. Criley are some things which are the work of the reporter's brain so far as personality is concerned. But we are losing nothing nowadays in St. Louis, so far as the world is concerned, and we trust that wisdom will be given to all to "hold fast" what we have got, and by godly lives as well as voice, give effectual warning to the people of that great and wicked city.

Bro. Archibald gave them an excellent sermon last Sunday, we hear. "Archie" is a great help and comfort to us, as other brethren whom we might name. Last Sunday two were baptized at Alma, more near the door, and we expect soon to return there.

Came to this place last Tuesday. No Saints here, and the gospel as Jesus taught it, a "new thing" to them all. But we are not without friends already, and expect to leave brethren and sisters behind us when we leave this place. Preaching every night, hall packed, and standing room only for late comers. No one occupying the three churches in town, but Jesus Christ or his servants will not be permitted to occupy. The trustees of the Methodist church were willing, but the shepherd of the flock was not; but we have the crowd just the same, and we will get some of the flock if they don't act a little more christianlike, at least I think so. Mr. Joseph Barraclough, a brother of Bro. George Barraclough, of Sherman, Texas, and through whose zeal and generosity I am here, is one of the trustees of said church, and with their push and our pull I think he will bid good-bye to the Methodist fold ere I leave.

Excellent liberty and power, seemingly of a convincing sort, was given us, especially last evening, but the Devil is around and the tender seed is easily killed in the minds and hearts of honest people, or people who *think* they are honest, but who have never been taught by their spiritual advisors to cultivate thought or independence of character in religious matters.

We expect to be at the district conference which convenes at Bellville, Illinois, the 20th. We had hoped to have with us Bro. Lambert to survey the situation, suggest or inaugurate what we are certain is called for of needed reform; but alas! one man may wisely direct but who will go? A leader must have followers, and the sad history which the Book of Mormon gives, of rebellion against law and government of our heavenly Father, comes too near repetition in our day, not to make the wise at times sad and fearful.

In gospel bonds,
M. H. BOND.

FONTANELLE, Iowa, June 19.

Dear Bro. Joseph:—The debate has closed. It was a long encounter and was quite a physical strain. The attendance was good throughout. The night that the debate closed the members of the Christian Church at the solicitation of the Honorable (?) Clark Braden, proceeded to the Christian church, held a short session, passed a resolution denouncing me, and extolling "I Clark Braden" in the highest terms. They will publish these as the expression of a "mass meeting" of the citizens of Fontanelle. I expected something of this kind and attended. When the vote was called, although my friends were not present, the vote was lost. They then tried again and called for a rising vote, and although as many or more voted against the resolution, they decided that they had carried. It was the most cowardly act I ever heard of. When the people heard the next day what had been done the storm burst, and everywhere, all over the town, some Christians and Methodists and Infidels, as well as all leading citizens, denounced the act. If the vote had been taken in the tent we would have had three to one. As a result the next day some of the best citizens of the town

got together and in three hours in the afternoon raised a purse of thirty-five dollars for me and presented it at the evening meeting with the following note:—

"FONTANELLE, Iowa, June 18, 1896.

"*Rev. T. W. Williams:*—Please accept the tribute herein inclosed; being from the citizens of Fontanelle as an expression of their esteem for you as a Christian gentleman and as a tribute to the unbiased manner in which you have conducted the debate just closed. And we denounce in unmeasured terms the brutal and unchristian language used by Rev. Hall, in declining to debate a question previously agreed to."

As regards their opinion of Clark Braden, I understand it is to come out in next week's paper.

Senator Kilburn, the banker, and the leading doctors, lawyers, and merchants indorsed the above letter. Braden went off in a corner and indorsed himself. My indorsement came unsolicited from the "best citizens of Fontanelle."

I have it on good authority that several of the members of the Disciple Church, and also of the Methodist, have requested that their names be stricken from the rolls. Members of the Christian Church came and expressed their sympathy and confidence and denounced Braden's actions in unmistakable terms.

In looking over the ground I am assured we have gained much more than we anticipated.

The Rev. Mr. Hall (M. E. minister), the night that the debate closed with Elder Braden, came forward and read a short address extolling the actions and efforts of "Professor" Braden; and stating that since my mask had been taken off I was beneath his notice!!! I replied to his assault and told the people that when I promised to do anything I kept my word, and that whether Rev. Hall was present or not, we would discuss Methodism three nights.

When Elder Braden saw that he was defeated in this discussion he issued a circular containing three challenges and scattered them everywhere, and on the last night he defied me to meet him according to the provision of the challenge. I replied that this circular alone was evidence of complete defeat. That a man who had vanquished his opponent was not clamorous for another investigation. That I had come to Fontanelle and waited patiently for Elder Braden to bring forth his proof; and that now when the discussion is over he comes forward with the pitiful plea that if I give him another trial he would show me what he could do. The people saw how weak he was—he promised to furnish the finances to defray all expenses for the board of arbitration that this circular provides for, and to confine himself to only such testimony as would be admitted in a court of law. I knew he would never do so when it came to the test, and that he was only trying to bluff me; so I accepted, and told him I would meet him the next day at ten o'clock to consummate arrangements. We met; I had seven witnesses and he three besides himself, and he utterly refused to

come up to the stipulations. He wanted that we choose a board of arbitration and let them decide what testimony would be admitted. How cunning he was! He knew that this court of arbitration were not amenable to anyone but the ones that selected them; and as Clark Braden paid all the money, you can see how easily the decision could go in his favor! He backed squarely out. He announced that he would meet E. L. Kelley, the Scotts, or T. W. Williams, and prove that Solomon Spalding was the author of the Book of Mormon. When I wanted him to so debate he refused. And now, since Clark Braden has virtually acknowledged his defeat in this encounter, and has offered challenges and then deliberately refused to meet the issue, I feel that I, nor any other of our ministry, am under no obligation to meet this man again. He has deliberately backed out.

If the Disciples had the matter to do over again, I am assured they would never employ Clark Braden again. After the time he brayed like a donkey, claiming to thus imitate our people speaking in tongues, the boys and young men, and some old men, when they see him on the streets, or when he is talking, they commence to bray.

How he squirmed when I read your and Bro. Kelley's denial about buying Ebenezer Robinson off for seventy-five dollars. He went back on the whole thing. I am satisfied it is no exaggeration to say that five sixths of the people are against Braden. Where we had one friend we now have ten. I propose to remain here for a week or two and hold meetings. There are some points that came up in this discussion that I may report next week, as I think them of interest to your readers, but will send no synopsis, as I think you have been burdened with synopses of discussions already.

Yours hastily,

T. W. WILLIAMS.

P. S.—Elder Braden had five moderators, and we had four different chairmen.

MOUND CITY, Mo., June 14.

Editors Herald:—On May 8 we pitched our district tent at Stanberry, remaining there four weeks. Notwithstanding the rain we preached about twenty sermons, Bro. Peter Anderson doing most of it, and doing it well. Some seemed to be interested.

From there I went to Guilford and held four meetings with good congregations of outsiders. I then came here and commenced meetings at the Blair schoolhouse. This is a new opening, but there were sixty grown persons at our first meeting. Will continue till our conference, June 27 and 28, at the Union Church.

We hope the results will be for good. There have been two of the Utah elders near here preaching, and they do not tell the people the difference between us and them. But we expect to tell them of it.

Yours for truth,

M. P. MADISON.

Policemen in Vienna are required to have a knowledge of telegraphy.

Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

At LAMONI, IOWA, June 24, 1894.

I HAVE chosen as a text this morning a portion of scripture found in the eighth chapter of the gospel according to St. Luke. The words are simple in their nature, and yet they are very suggestive:—

My mother and my brethren are these which hear the word of God and do it.— Luke 8: 21.

At present there is a peculiar state of unrest in the world. It is not only found in what we recognize as the economic world, the every-day work-a-day world, and the political world; but is found in the religious world. And while perhaps the lines of difference may not be any more sharply drawn now than they were years ago, there is, either purposely from the design of God, or from the gradual drifting away from the consideration of the letter of the law, a degree of latitude allowed in the minds of men tending largely to uproot many of the things of the past; and there is at large, in the congregation and to a certain extent in the pulpit as well, an endeavor to escape from a strict consideration of the word, and allow a degree of belief that is supposed to be capable of teaching men to dwell with God hereafter. I do not purpose this morning to dwell at any great length upon this condition of the world, but want to point to it for this reason, that upon this division we have something to offer, having helped to some extent in creating the confusion. I do not mean to say that we, personally, have been at the bottom and the root of all the division there is in the world; but we have been fostering for many years a peculiar kind of philosophy, that has served to agitate the world more or less, and though we may not have been the personal agitators of it those who have preceded us in a certain sense have been; and it has been designed of God that it should be so. For instance, as a people we have been teaching to the world the doctrine of present and direct revelation to man; and, while it has been the general belief in the religious world that in the history of the past this was the case that men believed in revelation, yet for many centuries it has not

been taught as a specific dogma of belief, until this angel message was projected upon the world, and it became a household word with them with whom this angel message found a lodgment, and they went out telling the people that God designed that men should believe that he could not only reveal himself, but that he absolutely did reveal himself not only in ages past but now. They cited evidences to prove that God had both the will and the power and claimed that he had spoken to them by audible voice, by vision, and by dream, and that he had absolutely ministered to them by angels, telling them what they should believe; and that among the things they should believe was, that Christ should come to reign on the earth personally, in glory. And not only that, but this angel told these men that the far-off heaven that men have sought for and believed in, was not the place designed for the future abode of the Saints of God; but that the earth, the pillars of which God had fixed immutably, was to be the final abode of the Saints. That it was to be cleansed and purified, and everything that was of an evil and obnoxious nature should be taken from it, that it might be made an abode for the people of God to dwell in. And as a matter of consequence this sort of teaching brought the people of the new faith into contact with the belief of the world. But the question was, If the manifestation was true, they secured their salvation by receiving it; if it was untrue, time would certainly develop and prove it; and hence accepting as true what they heard they went out declaring what the angel told them. And as they went they challenged everybody for discussion. I do not mean by this that they became special advocates of contention, but they were told to tell the people to bring forth their strong reasons; for, using the language of the word, the Lord says, "Bring forth your strong reasons;" and the spirit of manhood says, "Come, let us bring our reasons and compare them together, and let us stay by them until we shall disprove one or the other." They were told that if they would go out in the spirit of meekness, they would not be left alone; and in the presentation of the thought that God had revealed himself, and that by obedience to the

renewed gospel message the children of men could be saved from their present condition, they should not be founded.

I was born into this church in one sense of the word, although it is said that there can be no natural born citizens of the kingdom of heaven;—but I was born two years after the church was organized. It was organized in 1830, and I was born at the close of 1832; and it is not in my own recollection; in fact, I cannot recollect far enough back not to remember that the elders were told to invite the people to meet them, both in public and in private, and call upon them to bring forth their strong reasons against the Lord, or his truth which they bore. In addition to this they were told to tell the people that Jesus was to come and reign on the earth, and that there was to be a dispensation of preparation first. In 1843 while the elders were going forth making the proclamation that Jesus was coming to reign on the earth, they met a class of religionists believing also in the coming of Jesus telling the people that he was due and would be here, with the end of earthly things in that year. The elders of the new faith, however, believed in the New Testament theory in regard to that coming; and hence taught contrary, to this class of second Adventists, telling the people that neither those ministers nor their membership knew when Jesus would come; that they did not know, and that they could not tell the day, nor the hour, nor the year in which Christ would come.

My attention was this morning called to a statement published in one of our exchange papers, made by a man at Chariton, whom I don't know; but his name is Cushing, who writes that there is only one thing that will save this nation. I want you to bear in mind that I am not a politician, but simply tell you what this man tells the people will save the nation. He says that if they shall abolish the tariff, have free-trade, put all the railroads in the hands of the government, take out of the hands of the President and Senate all power, and let it rest with the voters, they may save this people, they may save the world. He adds, "but I fear you will hear from Gabriel inside of sixty days, if the New Testament is true." That is

about the 20th of August. I am sorry it is to come in a hot month. Professor Totten and others say that the earth is coming to an end soon, fixing a later date.

We have individuals all over the world exciting the people in every possible way with the thought that Jesus is coming. I am not averse to his coming. I am satisfied that everything that has been within the province of the human brain to devise, everything that has been done by man to bring about a state of rest and peace has failed, and failed miserably; and that everything that can be done by mere humanity in this connection will fail, must necessarily fail to bring the reign of peace, for it will never be accomplished until he whose right it is shall come to reign, and by his royal power as well as his love shall compel every one to comply with his edict, and every one thus compelled will be benefited by it. If you compel a man to conform to human laws, he rises up and says, You are an enemy to me and are working against my interest.

We have, in the United States, an immense number of foreigners. They come from Russia, from Poland, and other parts of the earth. They do not come among us with the highest aspirations for liberty, but they come seeking labor, and after awhile they strike for higher wages. Nobody is blaming them for that; but when they propose to keep other men from work that are ready to work, when they say, "You shall come to us for work, we will do your work and nobody else shall do it, they themselves are against the law and against the good of society, and they with such methods never will prevail. In many places they have become so disorderly and riotous that the State troops are called out against them; but they say, We will wait till the State troops are gone, and then you will hear from us.

Some may think from this that I am finding fault with the poor man for striving to better his condition; that I am not in sympathy with the laborer. I tell you I am in sympathy with the laborer, I feel with him in his toil, and would help him; but when I go down and take the drunkard from the ditch into which he has fallen and in which he is grovelling, and if he, after I

have done everything I could do, to save him, should still persist in his course, I might say, Now, I have done all I could for you, seek your own salvation in your own way, and be contented to accept the consequences. When men resist the law and ignore it, although they may think that their labor is a benefit to the organization to which they belong, they sow the seeds of anarchy and must necessarily reap the fruits thereof.

We expect that until Christ shall come to reign and rule in righteousness, this diversified state of things that now exists, will continue until men are educated, not only in their brain, in their capacity for thought, but in their will; until they are willing to comply with the law of God, there will be anarchy and unrest in the world.

We have been talking to our elders that the time is coming when everything that can be shaken will be shaken, and I am not sure but that the time will arrive when it shall be shaken all to pieces. It has been revealed to us, however, by direct revelation, that there is to be safety, somewhere, for them that shall call on the name of the Lord. But you say that there is to be a class that shall say, "Lord, Lord," and the Master shall say to them, In vain have you worshiped me in the precepts of men. In vain call you me Lord, Lord, and say unto me, In thy name we have done many wonderful works; what is there that prevents us to be accepted? And it shall be said unto them, "Depart from me, I never knew you." This book [King James' Translation] says, "I never knew you." That puts it beyond, or out of the knowledge of God. The Inspired Translation says, "You have never known me," which is more reasonable. The reason why they have never known him is, because they would not, not because they could not; and against them the Savior says, and says it well, "My mother and my brethren are these that know the will of my Father, and do it; who hear the word of God and do it."

Just at present there is a peculiar movement going on in Chicago; and almost everything has its seat in Chicago since the world's fair. Professor Dr. Thomas, Raphael, Hirst, and a good many others; some, mem-

bers of the Presbyterian Priesthood; some of them going back on their Jewish position; some of them from among the great thinkers, all able men; and they are trying to lay down a platform upon which to unite all the different churches, one that is sufficiently broad to take in every thinker in the wide world, and the power of this association is to be found in the principle that is to make it become absolutely liberal and broad in religion.

I have thought of that idea a good deal. I should like a good deal of that kind of latitude myself, if I could but discover that it was available to me. But I see a difficulty in the way, and that difficulty is what I want to talk about this morning. The difficulty is, "No man cometh to the Father but by me." That is spoken by him who is the author of life and salvation; the Savior himself says it. The individual whom God sent to be the minister plenipotentiary from the powers of heaven to the world; the individual who testifies as recorded by John,

I came not to condemn the world, but to save the world;
this man says:—

No man cometh to the Father but by me.

Make the portals of the church as wide as you possibly can; make the platform upon which men may be called to stand in religious belief just as broad and as deep as you possibly can make it, and you still have that same declaration of the Savior staring you in the face,

No man cometh to the Father but by me.

A few years ago when the elders of the church began to make this declaration, and preach the restored gospel in its light, they were told by the people that their doctrine was too narrow. Just a few days ago, when my boy was in the cars coming home from Mount Ayr, he was told that our church was too narrow. I do not know what the conversation was, but the lad had said something to an elder of a different church talking in the Sunday school, and must have been advancing the claims of this church. "Now that excludes all but you," said the teacher. A man wrote me in a similar strain the other day, to which I answered as well as I could. He wrote to ask me if I knew that all the balance except the little band that

belonged to our church was rejected of God. I did not know where this man got that thought. Bro. Gillen was preaching in a schoolhouse not far from Bro. Rogers', and in the course of his remarks he made use of this expression, "No man cometh to the Father but by me." There was a man in the congregation who took it that Bro. Gillen claimed that we alone are saved and said, "What are you going to do with that seven by nine glory?" He thought Bro. Gillen as the preacher held to the idea that none but the church to which he belonged would receive life and salvation; and he called it a seven by nine glory.

I am sorry that any such misconception of our belief ever occurred; and it is persistently occurring, because we have the courage of our convictions, and believe all that Jesus has said: "Except a man be born again, he cannot see the kingdom of God;" "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" "except ye eat the flesh of the Son of man, and drink his blood;" "except ye become as little children," unless you can do this ye have no eternal life in you.

This language is very significant and exclusive; and so is the text chosen at the start. Christ never used a term more significant than this,

My mother and my brethren are these that hear the word of God, and do it.

Thus God has not all kinds of ways of saving the people. Except they shall hear; and this hearing means something more than simply the hearing of the ear; it means the understanding of the heart. You may have eyes, but ye see not; and you may have ears, but ye may hear not; ye may have hearts, but ye may understand not, is the language of the Savior. I am glad that the scientific world is waking up to the idea that there is more to be known besides that which is communicated through what is termed the five senses. When I studied physiology there were only what was recognized as the five senses. In a controversy I had with a Bro. Crawford, upon his asserting a certain statement, I asked him how he knew it. He answered, "I know it by my sixth sense." It was something new

to me, this sixth sense; so I asked him what he meant by his sixth sense. His reply was that it was the sense of perception, the sense to see and feel, beyond what might be made known by merely the outward senses common to all men. And this accrues through the ministration of the Spirit of God to the individual that is seeking to come to the Father by Christ. It is well that the Savior could use this expression, and it is precisely as if he said:—

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"Why," says one, "these people say there cannot anybody but themselves be saved, there is only that church to be saved." Let me disabuse your minds—some of you—of that idea. Last Sunday we attended upon the obsequies of one of the best men—so far as citizenship is concerned—one of the best citizens of Lamoni. Who shall say that that man is damned, using the term in the sense that the preachers use it? I would not do it for the world. Why? Because I am told in the New Testament Scriptures:—

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And the apostle has said that every man shall come forth in his own order, and there is an order which includes worthy men who live, die, and are saved independently of Jesus Christ, so far as a belief in his philosophy is concerned; and there is a salvation through the mediation of Jesus Christ for every man in the wide world, whether he be heathen or Christian. There is something for a man who is not a disciple of Christ; there is something for the man who does so far as he can that which he conceives is right, and it will be well with him hereafter in the great salvation. I am not going to say that they will be where God and Christ are, and enjoy all the glory properly attaching to those who obey the gospel of Jesus Christ; but they will be rewarded according as they while living used the power for doing good that was in them.

We are sometimes misunderstood by the people when we go among them to tell them just how we believe it is with such individuals. You can easily see when I speak of Uncle

Ephraim Ferguson, that I speak of him as a man, as a citizen. The redemption wrought out for all men will bring him forth in the resurrection. I do not believe that any of you want to say that that individual, because he has not accepted of Christ as you believe in him will necessarily go down to hell, and there suffer the tortures of the damned. Let me assure you that Christ has wrought out a salvation for the honorable men of the earth, and in the future they will have a chance to hear the gospel and obey it. What is it that is affirmed by Christ in, "My mother and my brethren are these who hear the word of God and do it"? There is an exclusion inferred; because the opposite is true, that they who do not hear the word of God, and do not obey it, they are neither his mother nor his brethren. How close do you make that? I have heard some make it so close that no human being could walk the line, though Jesus makes the statement,

Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

And they that do find it and walk therein will stand well with God, and with Christ. And if by any possibility men are so unfortunately conditioned that they cannot understand what is required of them to obtain the glory of God, he will reach them as far as he can, and will give them all that they are entitled worthily to receive.

Let me recite an instance. I knew a young woman, some years ago, who had the misfortune of becoming partially a paralytic, and the result was that her brain was affected. That young woman frequently, in the prayer meeting gave some of the grandest testimonies that I have ever heard. Her experience was that the Spirit of God had been with her, and that she was one who had been favored of the Savior? Why? Because of her want of intellect, because of the misfortune that had happened to her by which her intellect had been clouded; and for that reason God had thought to take pity on her in this life, and after awhile, when the resurrection should come, this cloud should be removed, and she should stand as favored and happy as any that had been favored with their intellect unclouded in this life. It gives me com-

fort to think that my unfortunate brother, wherever he may be, that has not been born in as fortunate a period, under as favorable conditions as myself, when the time and opportunity shall come, will stand as fair before God as I, who have been favored more highly. I believe that the great heart of Jesus Christ took in all the wide world, and in his wondrous charity grasped in the provisions of his love all those who have failed in this life on account of clouded intellects or enfeebled frames, and they will develop, in the future life, by obedience to his words. I believe that is what he means when he stated that,

My mother and my brethren are these which hear the word of God and do it.

That is what it is to be found in Christ.

I believe that it is given to us here that we may become the Israel of God—though in fact it might be possible for some of us to have descended from Abraham naturally if we could trace it back—yet God has made it so that we can all become of Abraham's seed, and being heirs according to the covenant of promise, become heirs of God, and joint heirs with Jesus Christ. When we shall have done that we shall be heirs to all things, for all the wide world belongs to God. The Saints have been charged with saying that the whole earth has been given them, and they have the right to occupy and enjoy it. You remember that I once defended this people against one who accused them of saying that the whole earth belonged to the Lord, and that they, being his people, would occupy it, hence whatever they wanted they had the right to take it now, and he claimed that our revelation so stated. I would defend them again against such a charge for it is not true. The earth shall belong to the people of God when the proper time to inherit it arrives. But at present and until then, unless it can be shown that it is God's will that men should steal, they had not then and have not now a right to take anything from their neighbors, either saint or Gentile, without giving an equivalent for what they get, with knowledge and consent of the owner. The man did not dare to say that stealing was in accordance with the

will of God, and my defense against him was held good.

I hold then that the position I occupy in the sight of God, gives me an opportunity to become one of his children, and it puts me in relationship with God, and with Jesus Christ; with God the Father, and with Christ the Son; with God my heavenly Father, and with Christ my heavenly Brother; and I must so live and so school myself that in my mental advancement and by due development, I shall stand in my thought and in my comprehension and conception of life, and so work in that way and so live in that way, as if I knew he was my brother and stood by me in the flesh. I confess that when I have been allowed to see such things as have and do pass through men's brains on account of their education, I have shrunk when I thought should Christ stand by their side, and knowing what was passing through their brains as he did when he was upon the earth, I have wondered what effect it would have. Christ is our brother by virtue of his humanity, and stands ready to help us in the things of this life, to do that which is right in his sight; and we ought to do that only which we would not be ashamed to do if our elder brother Christ was standing by our side, in fact as he is in spirit. And if we will only do that there is nothing in this life that will hinder us from enjoying all that God has designed for us to have in Christ.

Those people in the West, who claim to be Latter Day Saints, have said, "Don't discuss with those Josephites, let them severely alone, whether they challenge you, or not, the things of God are not to be discussed by earthly tribunals." That is an astonishing thing for people to claim now. When the elders were sent out first to preach, they were commanded to challenge the people to discussion. And now we say to those people out West, Come right to the front, and let people see what you have got. Are you afraid of these Josephites, whom you say have no Spirit, whose organization you say has no legal existence? Are you afraid to put these historical matters to the test? How then have you not heretofore been afraid to meet those who differed from you in belief? That

is a matter of history and can be traced. So is that a matter of history wherein we differ, and so can be traced; it is a matter within the human sphere; it is within the human province, and human minds can trace it. That which human minds have written, that which human hands have done, can be investigated by human minds, if the proper steps are taken. Some will say, Brother Smith, you are very brave, now that you know that these people are not here, to hear you. I told them the same when I was out in Utah in 1885. There are important and vital differences existing between us. The fault is either with them, or with us; some one is responsible for it and will have to answer before the judgment bar of God; and if there is with us as an organization anything contrary to that form of the gospel that was given to the church by direct revelation, through the angel's message, they have had, and still have ample opportunity to show us our error.

Another thought in conclusion, and that is this, Remember what the Savior says, that they are his mother and his brethren who hear the word of God and do it; who do not let it pass unheeded, but do it. This is in the first place a good deal to do, and perhaps the principal thought that may be drawn from it is this, that when you follow the golden rule, you will do unto other men as you would have them do to you, and when you have received a knowledge by the Spirit which has taught you what you should do to your fellows.

The other night, you remember that some of you gathered here to hear a colored man. Some of you came prejudiced against the race. I did not. My education had been of that character that my prejudices had been favorable to them. But when the man came, a stranger, I did not know anything about him; but I learned that his father and mother were slaves; that he was born down in Alabama; that just as soon after the Emancipation Proclamation was issued as his people could gather to the North they did so, and he was raised and educated in Cincinnati, Ohio. When I thought of what the New Testament taught that God had made of one blood all

nations to dwell on all the face of the earth, and when I thought that he was a man I went forward and as requested by himself and the president of the branch took charge of the meeting; I asked him if he would like to have a prayer offered, and he said he would. I prayed for him; and from that prayer I was led to think that he would give us something more than ordinary, and you that heard him know whether he did or not. I have an idea that when the time shall come to see things as they are, we shall see that there have been down in the heart of this man, and hundreds and thousands of the race, noble impulses for good, looking to the elevation and salvation of their down-trodden brethren. There has been a tendency that has been thrown out by the strong hand and arm of prejudice, in what is called the dominant race, to look upon the colored people, as an inferior race, not capable of intellectual development, and only fit to be slaves to them. I thank God that this angel message told us that the nation who dwelt upon this land that would not serve the God of the land, should be punished with a sore punishment; and the prophet of the 19th century told us when it should be. He said that the slaves should be marshalled in war against those who had enslaved them. It cost billions of treasure, and more than four hundred and fifty thousand lives before the curse of slavery was removed from the nation. We see what great good has come to the race, from the lecture of this colored man that has been before us. The question is, Will he not be entitled to a reward for the good he has done here? I say yes, and though his skin be black as was the beautiful one that Solomon sang about, when he said:—

I am black, but comely.

Do you remember the song of Solomon?

There is then a possibility that all men may be made alive in Christ. Let us see to it that it may be so with us; not merely to be content that we have been honorable men of the earth; and entitled to an honorable man's reward, but that the Lord may say of us, by and by, "These are my mother, and my brethren;" they did "hear the word of God," and they did "do it."

A PLEA FOR THE NEEDY.

FROM the best estimates attainable it costs for the making alone of a silk, satin, or dress of other costly material, from five to eight, or perhaps ten dollars. It is to be presumed that the material will cost as much as the making; doubtless as much more. One indulging in such luxuries would not be satisfied with one such dress, but if the means were to be had, would hardly stop at two or three; as a matter grows by what it feeds upon. Then there would be jewelry and other outside adornments, as well as fine trimmings and millinerys, etc.

Deduct the cost of plain apparel, such as the Lord has directed his Saints to wear, not one only, but all of them, from the aggregate expenditure in this unnecessary cost of material and making, and the balance would constitute a fund sufficient to supply the proper wants of the needy; so that there would be no poor or needy among you; and this too without trenching upon the tithe and offering fund; and in consequence of which more elders could be put into the field to supply the wants of those starving for the "bread of life," with an increase of souls to the fold thereby.

Think of it! those of you who *say* you love the cause of Christ. Read also in this connection the second chapter of Alma, Book of Mormon.

Furthermore, if you would know the true condition of the many needy in this place, visit them in their homes, note well their condition; listen attentively to their statements, and care for them as God has given you ability; and remember that "God loveth a cheerful giver."

E. L. PAGE.

LAMONI, Iowa, February 26, 1896.

Conference Minutes.

NORTHERN NEBRASKA.

Conference convened at Blair, Nebraska, May 29, 1896, at 7:30 p. m.; G. M. L. Whitman president, James Huff secretary, J. M. Stubbart assistant. Elders reporting: A. H. Smith, G. H. Hilliard, H. J. Hudson, G. W. Galley, G. M. L. Whitman, J. F. Mintun baptized 7, F. A. Smith, G. W. Walters, N. Brown, R. Brown, J. M. Stubbart, and J. Huff; Priests W. T. Owens, H. W. Bellville, and E. R. Ahlstrand; Teachers J. E. Butts, M. Bilyne, and J. Mills. Branch reports: Blair 28; 3 received, 2 died. Columbus 36, no change. Lake Shore 90, gain 8. □ Omaha

184, no change. Platte Valley 59, gain 2. Union 57; 1 baptized, 1 received, 1 removed. Bishop's agent reported: On hand last report \$4.10; received since \$118.55; paid out \$126.30; due agent \$3.65. Audited and found correct. Platte Valley branch reported 19 resident members over eighteen years old, Union 25, Blair 18, Columbus 36, Omaha 134, and Lake Shore 90. The money raised by the branches for district purposes to be left in the hands of branch solicitors, subject to the order of tent committee. Bills of M. Bilyne, \$1.31, and G. M. L. Whitman for 13 cents as expense on tent, were by order of conference, to be paid by collection. Appeal from Lake Shore branch referred to court consisting of James Huff, Ralph Brown, and Fred A. Smith, to investigate the matter and try the case if found advisable. Two days' meetings left to sub-missionary in charge and district president. All local authorities requested to labor under district authorities. Next conference to meet at Fremont, Nebraska, on October 10, 1896, at ten a. m. Sunday school convention requested the Friday evening session before used by the conference, which request was granted. The following officers duly elected for the ensuing year: J. M. Stubbart president, J. E. Butts secretary, G. M. L. Whitman Bishop's agent. Report of the Sunday school convention received. It showed prospects brightening. Vote of thanks tendered the retiring district president and secretary. Two days' meetings appointed at Platte Valley, Nebraska, June 20 and 21; at Omaha, July 18 and 19; at Fremont, August 22 and 23. Preaching by G. H. Hilliard, Fred A. Smith, J. F. Mintun, and A. H. Smith. Collection \$1.80. Bro. J. M. Stubbart was recommended as Bishop's agent by the Bishop's counselor, G. H. Hilliard, in place of G. M. L. Whitman.

GALLAND'S GROVE.

Conference convened at Auburn, Iowa, June 5, 1896; C. E. Butterworth and W. W. Whiting presidents; Nellie Rudd secretary. Branches reporting: Camp Creek 43, loss 1. Union 44, gain 1. Galland's Grove 277, loss 3. Pilot Rock 21, no change. Harlan 72, gain 3. Salem 67, loss 1. Dow City 105, no change. Mason's Grove 145, no change. North Coon 46, no change. Elders reporting: C. E. Butterworth, W. W. Whiting, A. R. Crippen, D. Brewster, J. M. Baker, J. T. Turner, W. A. Carroll, C. J. Hunt baptized 2, E. Ford baptized 2, J. Pett, B. Salisbury, H. M. Daniel, J. H. Young, J. F. McDowell; Priests, R. Wight, W. McKim, C. J. Carlson, N. V. Sheldon; Teachers G. Hoisington, J. L. Butterworth, J. Cross, J. O. Booth. Bishop's agent reported: On hand and received since last report \$287.79; paid out \$246; on hand \$41.79. Bro. Whiting tendered his resignation as assistant president of district and J. M. Baker was chosen to fill the vacancy. Two were baptized. Sunday forenoon the church was dedicated, President Joseph Smith preaching the dedicatory sermon. A tent meeting was appointed at Benan, Carroll County, beginning July 11 and continuing until the 19th, C. E. Butter-

worth and J. M. Baker in charge. Two days' meetings were appointed as follows: Harlan, July 18 and 19, J. M. Baker and R. Wight in charge. Pilot Rock, near Cherokee, July 18 and 19, W. W. Whiting and W. McKim in charge. Dow City, August 22 and 23, J. T. Turner and R. Wight in charge. Galland's Grove, July 25 and 26, J. F. McDowell and J. M. Baker in charge. Deloit, July 18 and 19, J. F. McDowell and W. Bullard in charge. Preaching by President Joseph Smith, A. H. Smith, and J. F. McDowell. Adjourned to meet at Harlan at call of presidency.

LITTLE SIOUX.

Quarterly conference of Little Sioux district convened at Moorhead, Iowa, June 6, at 10:45 a. m., D. Chambers and J. C. Crabb chosen presidents, A. M. Fyrando and Nellie Ballantyne clerks. Branches reporting were Little Sioux, Union Center, Magnolia, Missouri Valley, Logan, Woodbine, and Persia. Ministry reporting: High Priests Charles Derry, David Chambers, J. C. Crabb; Elders H. Garner, William Cowlishaw, A. Ballantyne, A. Johnson, George Outhouse, Oscar Case, D. A. Hutchings, A. M. Fyrando, Joseph Seddon, S. B. Kibler, Mark Jensen. Priests W. D. Bullard, D. R. Chambers, Robert Chambers, E. Hall, F. E. Cohrt, R. A. Ballantyne, S. C. Diggle; Teachers E. C. Outhouse, J. S. McDonald. Spiritual conditions of branches generally good. On recommendation of Magnolia branch Bro. D. R. Chambers was ordained an elder under the hands of Charles Derry and A. M. Fyrando. On motion presidents of branches in district were requested to solicit funds to defray tent expenses and forward same to Bishop's agent, D. Chambers. Bishop's agent reported: Amount due agent March 1, 1896, \$7.89; total amount expended to June 1, 1896, \$268.47; total \$276.36; amount received from all sources \$275.25; amount due agent \$1.11. Allowances past due to elders' families June 1, 1896, \$120. Report audited by committee and reported correct. Two-day meetings were appointed: Six Mile Grove, June 20 and 21, C. Derry in charge; Jones schoolhouse July 11 and 12, A. M. Fyrando in charge; Moorhead, August 1 and 2, A. M. Fyrando in charge. Preaching during session by W. D. Bullard, A. M. Fyrando, Charles Derry, and J. C. Crabb. Adjourned to meet at Moorhead, Iowa, first Saturday and Sunday in September.

INDEPENDENCE.

Conference convened at Independence, Missouri, at ten a. m., June 6, 1896; President R. May in the chair, Arthur Allen secretary. Bro. J. R. Lambert addressed the conference and spoke of the necessity of living righteous lives as well as preaching righteousness. The statistical reports of the branches were read. All of the branches in the district reported. There was a net gain, in the district, of forty-nine members. Bishop's agent reported and report was referred to an auditing committee. Treasurer reported. This report was also referred to the said auditing committee.

Elders R. May, J. W. Brackenbury, J. Anderson, J. Armstrong, J. Hoffman, D. F. Winn, S. J. Madden, E. Harrington, J. F. Emmett C. DePuy, A. Allen, B. J. Scott, R. J. Parker, H. Resch, G. Hicklin, J. H. Thomas, Bro. Hawley, Bro. Mayo; Priests G. Essig, J. I. Young, W. E. Weir, G. H. Wells, J. H. Stratton, G. W. Hancock, T. Newton, and A. L. Rudd reported. Auditing committee reported that they had examined treasurer's report and found the same to be correct. Balance on hand last report \$1.03; paid out 58 cents; balance on hand 45 cents. "We have also examined Bishop's agent's report, and find it should read as follows: On hand at last report \$69.01; cash received since \$495.60; balance on hand \$27.21." This report was adopted and the committee discharged. A petition from the Pleasant View branch, asking the conference to ordain Nels Abraham to the office of an elder, was read and referred to the district president and sub-missionary in charge. The following officers were elected for the ensuing term: R. May president, J. W. Brackenbury vice president, A. Allen secretary and treasurer. Lee's Summit was chosen as the place to hold our next conference, the 7th and 8th of November, 1896. Priesthood meeting was held at eight p. m. By request of the president, R. May, J. R. Lambert presided over the meeting. A very profitable session was had. A collection was taken up, \$8.55 collected. Preaching by Elders J. R. Lambert and I. N. White. The report of committee to set boundary line between the two Kansas City branches, reported that they thought that Grand Avenue should be the dividing line. This report was adopted. Adjourned to time and place provided for.

FREMONT.

The triannual conference of the Fremont, Iowa, district convened at Farm Creek Saturday, June 7, at ten a. m. The president being absent, Bro. Henry Kemp was appointed to preside over the sessions; T. A. Hougas secretary. Minutes read, approved. Branch reports: Keystone 48; Union 49; Plum Creek 158; Farm Creek 67; Shenandoah 119; Elm Creek 38; Hamburg 50; Glenwood 43; returned for correction. Written reports: H. Kemp 48; H. F. Durfey 17; W. D. Leadingham 12; George Kemp; N. L. Mortimore 7; James Claybourne; S. Orton 5; Frank Becksted; S. P. Becksted; W. C. Fetter 2; G. Walling 10; L. C. Donaldson; J. M. Comstock; G. F. Skank; W. W. Gaylord; A. Badham; William Leeka; Joseph Goode 1; Frank Goode; D. Hougas 9; William Schick; C. Fry 5; R. S. Hillyer; J. D. Wiltfong 17; C. C. Case; T. A. Hougas 5. Resolutions: That the secretary inform branch presidents of the action of last conference concerning tent funds and request them to act upon it and report before June 20, 1896. That Bro. H. F. Durfey be permitted to labor as circumstances permit. That all labor as circumstances permit. Missions assigned: McPaul and vicinity, J. C. Moore; Elm Creek, Bartlett, and vicinity, S. Orton and C. Fry; Plum Creek and vicinity, A. J. Davidson and L. Frederickson; Excelsior mission, in-

cluding Stennett, A. Badham; Glenwood and vicinity, G. Walling. Officers elected: President, D. Hougas; secretary, T. A. Hougas; assistant secretary, Emma Hougas; Bishop's agent, William Leeka. Resolved that in the absence for a year of one of our missionaries, that we request all to make a special effort in the line of missionary work. A communication from Bro. J. D. Wiltfong asking for appointment was not favorably considered, hence no action. Bishop's agent's report received. Report of district Sunday school association was received. The Farm Creek Sunday school held its regular session at 9:30 a. m. Sunday. Preaching by H. F. Durfey and Henry Kemp. Adjourned to Plum Creek, Iowa, October 10, at ten a. m.

Sunday School Associations.

LITTLE SIOUX.

Convention of the Little Sioux district met at Moorhead, Iowa, June 5, 1896, at 2:30 p. m.; A. M. Fyrando superintendent, Oscar Case secretary pro tem. Reports were received from the following schools: Persia, Union Center, Little Sioux, Mondamin, Woodbine, Logan, and Magnolia. Number of schools in district 10; schools reporting 7; delegates present 20; total membership 536. On hand last report \$10.61; received since last report \$10; money expended \$20.11; balance in treasury 50 cents. Officers chosen for the ensuing year: A. M. Fyrando superintendent, Oscar Case, assistant superintendent, Lenna Strand secretary, Nellie Ballantyne, treasurer. Topics: "What should be the deportment of the teacher?" was spoken to by Sr. Sarah Hoffman. "How to conduct a review," by A. M. Fyrando; after which an interesting program was rendered by the Moorhead Sunday school. Three sessions were held, each of which was full of life and interesting discussion. Adjourned to Moorhead Friday previous to session of quarterly conference.

Miscellaneous Department.

INFORMATION WANTED.

Anyone knowing the whereabouts of one W. W. Rogers, about five feet in height, with dark hair, and eyes, and heavy beard, and who when last heard of was on his way from California to Washington State, will confer a favor by writing thereof to the undersigned.

The address of Bro. George A. Culbertson is also desired. In bonds,

SIMEON, Nebraska.

S. A. ROGERS.

PASTORAL.

To the Ministry and Saints in Texas and Louisiana:—You will please take notice that my mission address will be Isaca, Red River County, Texas, until further notice.

Those under missionary appointment will please be prompt in sending me their quarterly reports to the above address by the 1st

of July. As we all are equally interested, you will strive to push the work in your respective fields to the extent of your ability.

Any information relative to the work will be thankfully received.

Calls for preaching will promptly be looked after and supplied in any part of the field if possible. May the blessings of the Master attend.

In bonds,

I. P. BAGGERLY,

In charge of field.

MANCHESTER, Texas, June 10, 1896.

CONFERENCE NOTICES.

Texas Central district conference will convene with Texas Central branch on July 18, at nine a. m.; Sunday school association Friday night before, at eight p. m. All the branches and Sunday schools in the district be governed accordingly, and bring or send reports in time. We expect a good time and desire as many to come as can. We would like very much to have Bro. I. P. Baggerly meet with us. Those coming by train will be met at Hearne depot, July 17, to convey them out.

W. G. MCINTOSH, Sec.

Conference of the Nodaway district will convene at the Union church the fourth Saturday and Sunday in June. We invite all to be there who can come. On Friday night before conference the different Sunday school workers will meet to talk about the advisability of organizing a district association and the best methods of making a success of Sunday school work.

M. P. MADISON, Pres.

The Kentucky and Tennessee district conference will convene July 18 and 19, at Brush Creek, where we hope to see the district well represented by all who can make the sacrifice to come. Saints, come with prayerful hearts, feeling that you have business at the conference.

C. L. SNOW, President.

NOTICES.

Those having books belonging to the Church Library will please see to it that they are returned as soon as possible to either of the undersigned.

FRED M. SMITH,

Acting Librarian.

ISRAEL A. SMITH,

Assistant.

REUNION NOTICES.

The fourth annual reunion of the southeastern Illinois district will take place at Arrington, on the Airline railroad, Wayne County, Illinois, August 19 (Wednesday), 1896, to continue six days. Let one and all feel that they have a part in this great and glorious work. Bring your tents and come with zeal and determination to help.

J. F. THOMAS, }
M. POWELL, } Com.
J. R. GAUGER, }

P. S.—The reunion will be followed (at the same place) with the conference of said dis-

trict, August 25 (Tuesday). Would like to see the district well represented. All are cordially invited.

J. F. HENSON,
Missionary in Charge.

TWO DAYS' MEETINGS.

Two days' meetings of the district: Omaha, branch, July 18 and 19; Lake Shore branch, July 11 and 12 preceded by a Sunday school picnic July 10; Fremont Branch August 22 and 23.

J. F. MINTUN, Submissionary.
J. M. STUBBART, Dist. Pres.

BORN.

STEPHENSON.—To C. N. and Jennie Stephenson, of Red Oak, Iowa, a son, and named Maurice. Blessed May 14, 1896, by Elder Henry Kemp.

WIGHT.—At Lamoni, Iowa, May 3, 1896, to Bro. J. W. and Elizabeth J. Wight, a daughter. Blessed in the Saints' Church at Lamoni, by Elders R. S. Salyards, Samuel Ackerley, and J. W. Wight, and named Juanita Merle.

TADICKEN.—Charles Brant, son of Bro. Henry B. and Theresa Tadicen, was blessed in the arms of Elders J. M. Terry and William Hawkins at Saints' church, St. Joseph, Missouri, June 14, 1896. He was born in St. Joseph, Missouri, May 18, 1896.

The following named children were blessed at the Saints' chapel, Round Park, Nebraska, May 23, 1896, by Elder C. W. Prettyman: Bernice, daughter of Bro. and Sr. E. S. Fretz; born April 10, 1893. Hazel, daughter of Mr. and Mrs. L. J. Hoffman; born June 9, 1893. Clayton Glean, son of Mr. and Mrs. L. J. Hoffman; born February 5, 1895. Henry Duine, son of Bro. and Sr. W. N. Reaves; born in 1893. Mabel, daughter of Bro. and Sr. W. N. Reaves; born in 1890. Lora, daughter of Bro. and Sr. E. B. Knott; born in 1893. Erma, daughter of Bro. and Sr. J. P. Naab. [Date of birth not given.—ED.]

DIED.

SMITH.—At Lamoni, Iowa, Wednesday, June 17, 1896, the infant son of Bro. Elbert A. and Sr. Clara A. Smith, and grandson of Bro. and Sr. David H. Smith and Bro. and Sr. Asa S. Cochran, aged about two weeks. The little form was laid to rest in Rose Hill cemetery Lamoni. A brief service was conducted at the home and at the grave by Elder R. S. Salyards.

RICHARDSON.—Sr. Eliza Wood Richardson, after a very brief illness passed away on the morning of June 9, 1896. She was born February 15, 1869; baptized September 26, 1881. She had striven for some years past to honor God. She was instrumental in bringing her husband into the church, who is now left to mourn her loss with four small children. Funeral services at Saints' chapel, Magnolia, Thursday, June 11; sermon by Elder A. M. Fyrando, assisted by Elder D. R. Chambers.

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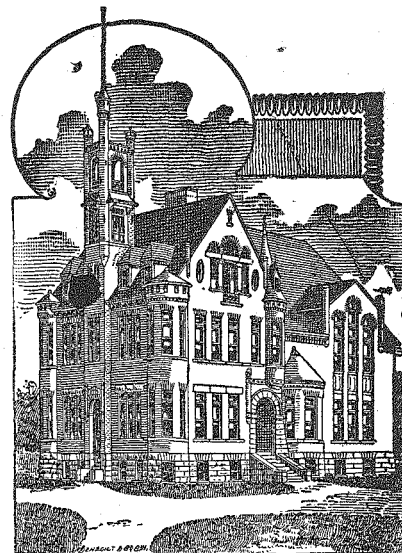
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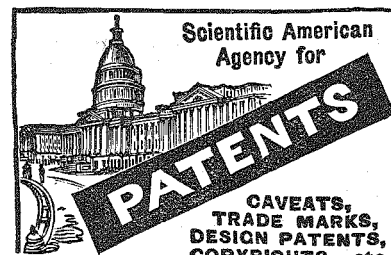
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THE SAINTS' HERALD.

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

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DROPS OUT OF THEOSOPHY.

THERE is trouble among the Theosophists in Chicago. R. D. Wade, who has been president of the local branch of the society, formally severed his connection with the organization yesterday.

"My reasons for resigning," said Mr. Wade, "are that I cannot accept the antics of a 'veiled prophet' as the inspiring presence of a wise adept, nor can I believe any circumstances would induce or compel a mahatma to hide his face behind a cotton sheet. I believe credulity is taking the place of reason in the society, and that the new occult leader must be suffering from like degeneracy, since he is, we are told, being handled with care in order to save him from the thought waves of the world.

"The sugar plum called an 'occult college' is being held out to the faithful who will donate the requisite cash to pay for the establishment of the same, and then support its founders and teachers. This is applying commercial principles with a vengeance to occultism, and seems to be somewhat more like an adept factory than the establishment 'of a nucleus of universal brotherhood.'

"But, the order being brought from the metaphysical to the physical

planes, Chicago has offset the victory of New York in capturing the 'Great Unknown' by securing the contract for wiring the Western Occult Kindergarten for electric lights.

"The object of inculcating credulity and selfishness is now, and is always, for the purpose of benefiting a certain few. Who can that few be in this case? Are they the 'crusaders' who wish a foreign tour at the society's expense ostensibly for the purpose of collecting material for a 'School for the Revival of the Lost Mysticism of Antiquity?'"

"Perhaps the New York headquarters can give enlightenment, but to me the whole thing savors too much of the plan 'drop a dollar in the slot and get a degree of occultism.'

"I desire that this action of mine shall in no way be considered a renunciation of the philosophy which was once known as Theosophy, but it is simply because I can no longer in good conscience give my support to what I consider an unworthy vehicle."

Cincinnati, O., May 18.—Dr. Buck, the Theosophist, says the story from New York to the effect that a mahatma has been discovered in the person of Mrs. Katherine Alice Tingley, who lives in that city, is untrue.

"Mrs. Katherine Tingley is no more a mahatma than I am," said Dr. Buck to-day. "She may have some characteristics that would qualify her, but she has others that do not.

"A mahatma is a perfect man or woman, a person all wise, whose learning and correct life make him so. There are perfect men and women in New York that are not mahatmas. A mahatma would not attract your particular attention further than that you would say he or she was a nice person. I myself might have as much qualification in one direction as Mrs. Tingley would in another to make me a mahatma.

"I met Mrs. Tingley when I was in New York recently attending the Theosophical convention. She is a bright, good-looking woman between thirty-five and forty. She is an educated woman, has wonderful powers

of second sight, and has told people some wonderful things she has been able to see through her exceptional power. She is an adept; that is, an order of less power than a mahatma. She is what I would call a seer. She has marked clairvoyant and clairaudient powers.

"There are several mahatmas in the United States, but none that I know of in New York."—*Tribune*.

VALUE OF EDUCATED MEN.

THE annual baccalaureate address before the graduating class of Northwestern University was delivered by President Henry Wade Rogers in the First Methodist Church, Evanston. Dr. Rogers said:—

"The educated man ought to be of more value to the community than those to whom the opportunities of a higher education have been denied. The community has a right to expect more from him—in those higher things which we call culture, character, and progress.

"He owes it to the world to maintain finer ideals of conduct and to set a higher standard of culture. He has learned the great fact of the solidarity of the race, and that individual lives are to come to their highest and best development through this principle which makes human brotherhood a fact as well as an ideal.

"The scholar should go out from the inner and simpler world of the university realizing that through social relations, through the touching of his life with other lives, directly or remotely, the spiritual wealth of all humanity is within reach of his spirit, and the capacities of his being are to be the servants of the race. He should stand, above all, for truth, and in his supreme loyalty to truth he will be following the example of Jesus Christ. This devotion to truth is regarded as the very essence and being of character. Indeed, is it pronounced to be character. We expect this loyalty to truth from the scholar.

"We are fortunate to live in an era of the revival of truth, of a new and dominant aspiration toward the

verities, temporal and eternal. No age has sought so urgently as our own to find out the true God behind the creeds, and dogmas, and forms that have hidden him from many souls. No time has so marvelously searched out nature and stolen from her bosom the secret of her unity with God and man. The deeper meaning of the realism in modern art and literature is the insatiate desire of men to know the truth about man, and nature, and society.

"Individuality, sincerity, truth are the high demand of the hour. Begin to be yourself if you have not already begun—see for yourself—think for yourself, and trust your own vision and thought. God gives a measure of the Spirit of truth to every soul, which, like the talents, can be multiplied by the receptivity of our souls or be buried in a napkin."

POWER OF PERSONALITY.

IOWA CITY, Ia., June 7.—Baccalaureate sermon by the Rev. Theodore N. Morrison. The theme was: "Hereditry and Environment versus Christian Character." In part he said:—

"Facts of science once established are not to be gainsaid, and the law of heredity and the influence of environment are well-established facts. Thousands, however, have been taken captive by this scientific theory, and they acquiesce in hereditary weaknesses, excuse vices, get rid of personal responsibility, and protest against man or God. The circumstances are no longer the law of man's development. The evolution of man is now the question and the law is reversed. Man makes progress by battling against evil desires and environments, by choosing good. Manhood is won by struggle. Cultivate your personality. There is something of God in every man. To correct depressing heredity cultivate the ego—that royal I which means truth, righteousness, and success will be respected and trusted by men.

"To have good environments cultivate a healthy mental and moral atmosphere by the contemplation of sublime truths, by the assimilation of just and wholesome thought.

"Go, by God's grace, victorious through the coming years. Leave some little spot cleaner and sweeter

because you have lived there, some good cause stronger because you have labored for it, the kingdom of heaven more evidently at hand because you have preached and lived the life of love and justice, of mercy and truth."

An appropriate song for Fourth of July celebrations appears in the July *Review of Reviews* under the caption, "Stand by the Flag!" The story of the song is told in the *Review* by Major Marshal H. Bright, of *Christian Work*, who is entitled to credit for its preservation and revival. It seems that the words were written by Mr. John N. Wilder and recited at a patriotic meeting held in Albany, New York, July 4, 1858. During the Civil War the song was repeatedly sung to the familiar English air, "Cheer, Boys, Cheer," but Major Bright has since composed music especially for the ode, and and this music is published, with the words, in the *Review*. The author of the song, Mr. Wilder, died in Albany just eleven days after the recital of his poem. His cameo portrait is reproduced by the *Review*, through the kindness of his daughter, Mrs. Maud Wilder Goodwin, author of "The Colonial Cavalier," "Dollie Madison," and other works of historical interest. The first lines of the song run as follows:—

Stand by the flag! Its stars, like meteors gleaming,
Have lighted Arctic icebergs, Southern seas,
And shone responsive to the stormy beaming
Of old Arcturus and the Pleiades.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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Lamoni, Iowa, July 1, 1896.

No. 27.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 1, 1896.

IS THIS MORMONISM?

BRO. I. N. WHITE sends us the following clipping from the *Baptist News*, a religious journal for the Baptist Church, published at Du Quoin, Illinois, taken from the issue of June 13, 1896; with a reply, which he desires us to insert in *Herald*, for obvious reasons:—

IS THIS MORMONISM?

Not long ago I had an invitation to preach at a country church, which with pleasure I accepted. After preaching on Saturday afternoon, the business meeting came up. In this meeting a committee that had been appointed by the church to investigate a charge which had been preferred against a young lady for unchristian conduct, made a report. The report clearly showed that the young lady had been participating to some extent in the dance. She said she saw no harm in dancing, her reason being that she was advised to do so by a preacher—a Mormon preacher; that he opened the dance with prayer, (she danced with the preacher,) and that he closed the dance with prayer. She said he showed her the scripture for it!

This was a "parlor dance" at a family residence. This preacher made his brags that he was going to make a Mormon out of her, and this is the way he proceeds! And this is the church of the "Latter Day Saints!" Shades of Campbell and Rome! I have read a little of Mormonism, but this is my first practical experience with it. And may the good Lord deliver me from such soul-destroying doctrine. Yes; "make dancing honorable." Open and close the dance with prayer, and not only that, give the chapter and verse for it! So did the Devil to Jesus. (Luke 4: 10.)

Here is the scripture given to the lady by the Mormon preacher to show that it is proper and right to engage in a social dance such as they engaged in: "Then shall the virgin rejoice in the dance, both young men and old together." But does this scripture justify dancing in the sense in which the Mormon preacher and this young lady danced? In the first place the above scripture is not applicable to the Gentile at all. It has reference to the "restoration of Israel." Please read the whole chapter. This dancing is to take place "in the height of Zion," after the "remnant"—the Jews—are "gathered out of all countries" and have "returned" "to Jeru-

salem." "Then shall the virgin rejoice in the dance, both young men and old together." Again, this scripture does not say "the virgin shall rejoice with the men," nor does it say, "the virgin shall rejoice in the dance with the Mormon preachers." It does not sustain Mormonism. "But the dance was opened with prayer." Yes; and "the prayers of the wicked availeth nothing." So may a game of cards, a horse race, a seduction, and all other vices, be "opened with prayer." You may whitewash iniquity with a "form of Godliness," but it is sin still. This an awful bad religion to have our boys and girls converted to. We have it in Johnson County, Illinois. What shall we do with it? It is here and among us. May God help us to meet the storm of sin and error bravely. Let us have an exposition of Mormonism in the *Baptist News*. Who will give it to us? W. M. RUDOLPH.

VIENNA, ILLINOIS.

[The man to expose Mormonism is Elder W. J. Moore, of Galatia, Illinois. We hereby invite him to give us a few one or two column articles on the subject.—ED.]

MORMONISM.

Editor of News:—In your issue for 13th inst. appears an article from the pen of W. M. Rudolph in regard to some lady (?) dancing with a Mormon preacher, and that he (the preacher) had so "advised" in order to make a Mormon out of her! Mr. R. asks: "Is this Mormonism?" I think I am qualified to answer for the Reorganized Church of Jesus Christ of Latter Day Saints, and say: It is not the Mormonism of the Reorganization. Mr. R. finds these sinful Latter Day Saints "here among us" in Johnson County, Illinois, and asks to have an "exposition of Mormonism in the *Baptist News*."

It may be a relief to some, at least, to have some party handy by, so as to saddle onto them all the evils that come from card playing, horse racing, dancing, seduction, etc., etc. The Younger brothers, James boys, Dalton gang, *et al.*, generally carry all the other crimes of society known to our nation; and why not the Mormons be made the scapegoats to carry the remainder, and thus save the fair name of some more popular church? WHY NOT?

In vindication of the "Reorganized Church" upon the mooted question of "dancing and card playing," I herewith submit the following resolutions that were passed by that body of people while assembled in General Conference capacity, to wit:—

"Resolved, that the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as one likely to lead their minds from Christ and his gospel."—General Conference Minutes, page 265, for April, 1886.

"Resolved, that we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all

Saints."—General Conference Minutes, page 69, for April, 1893.

I am a subscriber to the *News*, and believe you will agree with me, that Christian charity, truth, and justice require imperatively that no one should be condemned without a hearing, or charged with holding sentiments which he disavows, and therefore I ask that this short article may find a place in the *News*.

Fraternally yours,

I. N. WHITE.

It is not out of the possible that Mr. Rudolph may have met with just such a young woman, who had danced with a "Mormon elder," and at his advice too. Bro. White may, or may not know that with the "Mormon" Church in Utah dancing is not a sin; but is permitted as a healthful and pleasant recreation; that every one dances, who feels like it, from the gray-haired patriarch, to the golden-haired midget of a girl, hardly able to lisp her prayers; that dancing parties are as common as prayer meetings, and are often held in the same houses, the prayer meeting first, the dance afterward; that frequently the children of the schools are gathered at the schoolhouse in an afternoon, watched over by a few elder persons in charge to keep order, and spend the afternoon in the merry mazes of the dance. If this young woman met one of the elders of that body of Mormons it would not be out of character with their customs as a people, if he did dance with her at a "parlor dance," and advise her so to dance. The possible mischief attempted by the *Baptist News*, either ignorantly or willfully, was in trying to fasten such action upon the eldership of the Reorganized Church, which mischief Bro. White so promptly corrects.

But the Baptists may not be too scarified in sentiment about the horrors of the dance, until they unchurch their Episcopalian and Catholic neighbors, with the Lutherans, and some bodies of Presbyterians. We once knew a Rev. father in the Presbyterian Church, who after trying for three or four years to make headway against the "husking bees," "apple-

parings," and "harvest gatherings," including the dance, among his younger members, who professed every winter, and backslid every summer and fall, finally gave liberty to his flock to dance, and all went merrily, and he kept his flock.

We came down the Mississippi River from St. Paul, Minnesota, to Burlington, Iowa, on the steamer Mary Morton, in July, 1891, and heard a Church of England minister preach on Sunday morning, at eleven, and saw the same man engaged in the dance the next evening, in all probability doing both things without a thought of its apparent incongruity. We do not defend such actions, but one orthodox church, so-called, ought to be careful how it condemns in a supposed unevangelical church, what it fails to disapprove in a sister orthodox one.

THAT MANIFESTO.

BELIEVING that our readers are interested in Utah affairs, not because of any political significance that may attach to this controversy, but because of the attitude of the church on the issue, we produce some further extracts from the Salt Lake *Tribune*, of June 5:—

THE FIGHT ON THATCHER.

EFFORTS TO DEFEAT OR MODIFY THE INDORSEMENT.

But the Party Leaders Stand Firm and Though Churchmen Protested Inconsistency, They Had to Take It.

[Correspondence Tribune.]

Logan, June 3.—To say that the Democratic convention on Monday was "a hot number," is not in the least an exaggeration. It was a love feast, it is true, in the unanimity with which all resolutions but the one indorsing Moses Thatcher were passed; but there was enough contention over that to show that the best of friends may "fall out." It was considered fitting by the fighting men, the backbone and sinew of the party, that Moses Thatcher should receive here, in his own county, among his lifelong neighbors, such a ringing indorsement as would leave no doubt of their opinion of him as a man, a patriot and a Democrat after their own hearts. The first inkling of prospective opposition was made visible in the committee-room, when the resolutions were being considered. But here, the extensive vocabulary and characteristic adroitness of Prof. J. H. Paul saved nearly all of the features that might be considered as against church interests, and the objectors, if not convinced, were at least silenced. Not so, however, in the convention. The word "indorse," following immediately after the reaffirmation of the "doctrines of personal liberty," set

forth by the reconvened convention, when applied to "the course of our own esteemed fellow citizen, Moses Thatcher, in maintaining his stand upon those principles of truth and justice," looked a little too much like flying in the face of the priesthood to some of the brethren. Mr. Samuel Oldham, Superintendent of County Schools, and Bishop of Paradise, voiced the views of the objectors by asking how he could sustain Moses Thatcher's course, which meant his repudiation of the manifesto, when he, himself, and doubtless the majority of those present, had voted freely to sustain it. William Murray of Wellsville also took the same stand, and with great vehemence and a pronounced nasal twang, held forth in a good gospel sermon for about a half hour. He asked, among other things, how Moses Thatcher had acquired the love and esteem of the people of Cache Valley. Was it by his course as a politician? No! but by his course as a Latter Day Saint and leader of the people in the paths of righteousness. "Seek first the kingdom of God," had been the talisman that won that love and esteem. The speaker felt that while he was willing to express his friendship for Moses in as warm terms as they could be expressed, he agreed with Mr. Oldham that indorsement of Moses meant stultification of themselves.

Joseph Kimball also spoke in the same strain, and a few of the delegates who had been vociferous in favor of the indorsement, began to feel that the fate of "the wicked who fight against Zion" would surely be theirs if they fought it out on that line, and they were perfectly willing to crawfish a little and accept one or another of the numerous emasculated substitutes offered. Joseph Monson, S. J. Rich, I. C. Thoresen and a number of others supported the original resolution, and, as already detailed in the *Tribune's* special, it passed by an overwhelming majority, and Moses Thatcher's course was vindicated in his own home by his co-religionists as party members.

Democrats are not alone in their fight against church domination.

The *Tribune*, the leading Republican paper of the State, has this to say editorially of the Cache County resolutions:—

THE CHURCH AND STATE CONTROVERSY.

The Democrats of Cache County have adopted a very strong series of resolutions and defined the dividing line between church and state in such a way that we believe every man who is not a religious fanatic will indorse it. It is true that for a quarter of a century here the Territory of Utah was churned into perpetual apprehension, heartburnings, and unrest by the assumption of the controlling church leaders here to rule in political matters. At last there came a day when all hands being tired, it was fairly agreed that the business should cease; that the State should not interfere with the church—the church should not interfere with the State. Hardly had Statehood been made sure, when an old rule which had lain obsolete for a long time was revived, which in

effect declares that certain members of a certain church shall not take part in political affairs without the consent of the church authorities. The Cache County democracy resist this rule, and insist that it is an interference with the free exercise of the elective franchise and should not be tolerated or condoned. In other churches men are appointed to certain offices and the rules of the church prescribe that while holding those offices, they shall not hold political offices. If the Church of Jesus Christ of Latter Day Saints should adopt the same rule, designating which officers were not to hold political office while assuming the responsibilities of the church office, that, the community would accept as entirely proper. In other churches where that rule is prescribed, it goes no further. It does not seek in the least to interfere with a man's political rights. It simply prescribes that when certain officers have accepted positions of trust, they shall not engage in the strife of office while they hold those trusts.

The dominant church here can, of course, insist upon its own rules, but the men who are engaged in that business ought, by this time, to see that it is not going to be acceptable to this people to leave things in a position so that in fact the men making up the heads of the church can control the politics of the State. And we say with perfect frankness that, according to all the rules that govern honorable men, they are estopped from trying to do that. They have pledged themselves most solemnly that they will not attempt any such thing. The people have taken their words as a release from obligations which they faithfully obeyed here for twenty-five years, and by which they were led through such a Red Sea of suffering as makes any one's heart ache to contemplate now. The attempt to revive it puts the heads of the church in the position of men who seem not to have acted in absolute good faith, and they ought to abandon the attempt to thus control their people. It may be said it is a fight in which we have no concern. On the other hand, it is a fight in which every American citizen has an interest; in which every well-wisher for the future prosperity and peace of this State has an interest, and it ought to be stopped in its inception.

It is refreshing in these days of extreme partisanship to see a paper stand for the right, notwithstanding in doing so they are under the necessity of indorsing the action of political rivals. We congratulate the *Tribune* on this example of courage and fairness.

We learn from the *Tribune* of the 9th inst. that at the late Democratic State convention held in Salt Lake City, Moses Thatcher was elected a delegate to the Chicago convention, by acclamation, amid great enthusiasm; while B. H. Roberts, who has submitted under the church lash, was defeated for the same honor.

BLESSING OF CHILDREN.

THE Book of Mormon teaches that children, little children, are not proper subjects for baptism; the principle as expressed being that baptism is for the believer, and does not attach as a command until such time in the life of the individual as he becomes responsible for his own acts, or in other words "arrives at the age of accountability." This age is fixed for the church, by revelation, at eight years, no other criterion obtaining. It is understood that unto that age as a rule, the child is free from sin, and not required to believe, or to obey the command to repent and be baptized. Until this age is reached all children of the Saints are understood to be free from condemnation for sin.

It is, however, incumbent on parents having children to have them properly instructed in the principles of the gospel that they may be prepared to answer at eight years, so far as they may have understanding, for the responsibility then beginning to attach to them. It is also a belief and practice of the church that children under eight years of age shall be received by the elders of the church unto the receiving of blessings through the laying on of hands. This is done upon the authority of the Lord's command and example:—

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18: 2, 3, 10.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matt. 19:13-15. (See also Mark 10:13, and Luke 18:15.)

These texts taken with the command to the church found in Doctrine and Covenants 17:19 have justified the belief and the practice.

Questions arise as to the time, place, manner, and occasion when this blessing of children should or may be properly attended to. The general rule is that the parents should bring their children and present them to the elders for the administration of

the rite of laying on of hands, in a meeting of the church. The better and most proper time is the weekly prayer and testimony meeting, held usually on Sunday afternoon, where such is the case. In the branches where it is not the case, then the semi-weekly prayer meeting. This is the general rule. But instances sometimes occur when it is not convenient or practicable for mothers to attend the services on the occasions named, from considerations of sickness, inauspicious weather, distance from meeting place, and other conditions. When such instances occur it is lawful, and proper that such blessing of children may be attended to at any public service, or even in the home of the parents, by the bedside of the sick mother, the sole object of the rite being to offer the little one to the Master in solemn prayer and the laying on of the hands to the intent and purpose that the powers of good and the Spirit of the Master may be invoked to aid, bless, comfort, and sustain the child, keeping it in health and in the ways of virtue and truth until the years of accountability are reached. It is not intended simply as a showy rite to be observed before spectators; hence, where it is not at the time convenient or practicable for the mother to attend the meeting, the rite may be lawfully attended by the elders elsewhere. It must be understood however that when practicable the prayer and testimony or special meeting appointed for the purpose is the one meant in the revelation referred to. The Master blessed the little ones when they were brought to him—so the elders should do.

As a rule, the blessing of the children should be attended to soon after opening of the meeting, before the little ones are heated, weary, or worn, and fretful. To wait until the close is to find, too frequently, neither elders nor children in a good mood and condition to engage in the rite. The child if not too large may be taken in the arms of one of the elders officiating, and the other, or others if more than one is administering, should lay on hands; one should offer the prayer of blessing, doing it in such way as not to fret or frighten the child by too loud or harsh tones of voice; as neither elders nor congrega-

tion are edified by a loud-voiced elder blessing a fretful, crying, or screaming child. The child, if larger, may be seated on the lap of father or mother, where the elders can lay on hands in a pleasant and proper way. It is proper, if the child has been named, to ask the blessing for the child so identified by name, to be so recorded on the branch record. If no name has been before given to the child, it is proper that one should be agreed upon then, and the elders authorized to pronounce it upon the child. The rite is solemn, beautiful, and impressive, and the strictest effort should be made to secure the administration of it in the quietest, pleasantest, and most impressive way; and to avoid everything that could annoy, disturb, or hurt the enjoyment of the occasion in its intended purport and spirit.

As a matter of due propriety and courtesy, the parents should be permitted to name the ones who should administer the rite, preference being given to the choice of the mother. Where no choice is made, if left to the presiding officer of the meeting, he should choose those least objectionable, those best qualified for the ceremony, the elderly ones being preferred. No officer, be he high, or low, should take offense at not being asked to administer in this rite, whether selected by the officer, or the parents. "In honor preferring one another," should be the spirit prevailing in the hearts of all, on such, and all similar occasions.

The foregoing are not intended to be as ironclad rules, but are the suggestions of the spirit of propriety, prudence, and peace in the Lord.

"OVER THIRTY THOUSAND VICTIMS."

THE following is the latest news of the recent Japanese earthquake and tidal wave.

WASHINGTON, D. C., June 22.—The first official report that has reached Washington of the great Japanese earthquake and tidal wave came to-day to the State Department from Herod, Secretary of the United States Legation at Tokio, in the following brief cablegram, which, however, makes the calamity out to be much worse than heretofore reported:—

"Deaths caused by tidal wave estimated at over 30,000 in reports up to date.

"No mortality among Americans."

BRO. R. ETZENHOUSER writes from Sharon, Pennsylvania, June 22, sending clippings from local newspapers. It appears that Bro. E. dropped down on an old mining town called Neshannock, in the big State of Pennsylvania, and began his work; got a stir started in the old town, and the newspapers gathered him up in several ways.

The following from the *Western Press*, Mercer, Pennsylvania, June 19, is a specimen:—

BELIEVE IN THE MORMONS.

The village of Neshannock, in Hickory Township, is all stirred up over the preachings of Elder R. Etzenhouser, a Mormon, who is now holding forth in the only church in the village. He has secured a number of converts, and farmers and their families for miles have driven in to hear him preach. The only church the village possesses is owned by individuals, who rent it to any expounder of the gospel. Just how many converts the elder will secure is not known, but at the rate they are now flocking in he will secure fifty by the end of the week. Some of the citizens are indignant and threaten to run him out of town, but he pays for everything and says he will stay.

He refuses to meet in public debate several of the pastors in this vicinity. His doctrines are queer, but the poor people of the town put all their faith in the elder.

We do not credit the statement that Bro. E. refused to defend his faith. It is not like him.

EXTRACTS FROM LETTERS.

NOTE from Bro. J. M. Terry, St. Joseph, Missouri, June 22:—

Our branch is doing quite well. The reports at conference indicate more work done in St. Joseph than all the remainder of the district. . . . Bro. Lewis did well in presiding. After a little practice in parliamentary ruling he will be quite efficient.

Bro. Thomas Daley, Lakeport, California, June 15:—

I have just closed my labors here. I spoke nine times in a hall and twice in a private house; baptized three here, making twenty since conference. I start for Lower Lake to-morrow if it be God's will.

Bro. O. E. Cleveland, Annex, Virginia, June 16:—

I want to thank a kind brother of Reno, Nevada, for sending me two dollars to pay my *Herald* subscription another year. May the good Father's blessing rest on him and his. Bro. Francis Ebeling is with us working for the Master's cause, and most of the Saints here seem alive to the good work. Had a friendly interview with a member recently united to the Utah Mormon Church in an adjoining neighborhood. May get an opening soon for our elders.

Bro. Cleveland has been likewise remembered by two other brethren, so

that his subscription is paid well in advance.

Bro. David Chambers, Whiting, Iowa, June 23:—

We have got the gospel tent pitched here, in the park, beautiful with trees and grass. Fair turnouts so far. This is a new thing here—a Mormon tent. Bro. Crabb and I are trying to feel contented under warm and rainy weather, trying our strength of endurance. If Bro. Wight comes we intend to let him try his luck in tent work, with Bro. D. Hutchings assisting, and Bro. Crabb and I will push ahead to Sioux City and other towns and prepare the way if possible for tent or other work.

Bro. James McKiernan, Farmington, Illinois, June 25:—

Bro. T. J. Sheldon and I are here with the Kewanee district tent. Having only a limited interest so far. Bro. J. A. Robinson was with us over last Sunday and gave us two rousing sermons.

Bro. J. W. Waldsmith, Fairfield, Nebraska, June 25:—

Our conference held here was a success; a good, kind, and spiritual feeling throughout. Bro. Forscutt was with us and his service was duly appreciated I think by all, I know that they were by me. I have every reason to believe that our meetings had a telling effect upon the good people of Fairfield. Bro. Blodgett and I go Saturday to Hebron, from there to Fairbury, thence to Western, to hold a grove meeting eight miles north of Western in Saline County about twelve miles west of Wilber. All is well here.

EDITORIAL ITEMS.

BRO. F. A. SMITH reports an excellent two days' meeting at Valley, Nebraska, June 13 and 14.

Bro. H. T. McClain, of Coalgate, Arkansas, would like to receive a missionary visit from Bro. T. J. Shepard or S. W. Simmons, of Maysville, Arkansas.

Bro. Thomas Ferrell writes in approval of the labors of Brn. D. L. Shinn and J. L. Goodrich, at and near Big Bend, Calhoun County, West Virginia. The people desire the return of those brethren, also a visit from Bro. G. H. Godby.

Sr. Mary M. Green, of Appledore, Ontario, reports a good conference of the Chatham district, lately held; six baptisms and many other good results. She writes otherwise encouragingly.

Bro. Joseph Ward was at Otto, Arkansas, June 19, "preaching every night to large crowds." Two had asked for baptism. He was to hold a discussion near that point beginning on the 27th.

Elder I. N. W. Cooper requests elders to call on his brother, J. B. Cooper, East Miller Avenue, South Akron, Ohio; also Rev. J. W. Cooper, Temperance, Michigan, near Toledo, Ohio.

"Yokohama, Japan, June 25.—It is now stated that 27,000 persons were drowned and 8,000 were injured during the recent tidal wave and earthquakes in the northern provinces of Japan."

Bro. E. A. Erwin reports unity and growth in the Manchester, Texas, branch. Bro. I. P. Baggerly had done good work there and near by.

Bishop E. L. Kelley returned on the 25th ult. from the Minnesota reunion, which he pronounces a success. The *Fergus Falls Journal* of the 22d also comments favorably on the reunion.

Bro. H. A. Stebbins returned to Lamoni on the 22d from Allendale and Grant City, Missouri, where he had been engaged in ministerial duty. He was accompanied by Sr. Stebbins.

Bro. J. W. Wight returned to the Little Sioux district, resuming labor in that field after some absence occasioned by work in other duties.

Bro. Heman C. Smith returned on the 26th ult. from a visit to Richmond, Missouri, and vicinity, where he had been endeavoring to look up items connected with the history of the church.

Republican City, Nebraska, reports death and great destruction to property in that region from a windstorm on June 20. Mason City, Iowa, reports great destruction to crops by wind and excessive rain in a section of country twenty miles long by two miles wide, the same date. Omaha, Nebraska, and Dubuque, Iowa, were damaged by the same storm. Lightning and wind and rainstorms with the usual destructive results are reported from Omaha, Nebraska, Atlantic, Iowa, Brazil, and Ridgeville, Indiana, and Carlyle, Illinois, June 22.

Bro. S. B. Gowell, of 305 Independence Avenue, Kansas City, Missouri, a medical practitioner, after considerable study and thought upon the subject and propriety of the project, has written a work called the "Philosophy of Eating, Or, How Not to be Sick," which we find by examination to con-

tain much that is valuable, concerning foods and how to eat them. It is a small and compact compendium of knowledge presented in a good way and worthy of attention. It is sold for fifty cents per copy, and is quite well worth the money, if anyone is disposed to use good advice when it is made known.

Original Poetry.

THE GOSPEL.

BY W. D. M'KNIGHT.

In Lamoni one bright wintry morning
As I passed through the town to my labor,
I saw (and it seemed like a warning)
He that's warned should be warning his neighbor.

'Twas a long smoke-cloud from the city
Extending outward for miles in array,
Suggesting a motto so fitly—
"Faith and works"—as it floated away.

'Twas smoke from the *Saints' Herald* office,
Floating out and afar on the sky,
To the world as a message of warning:—
"Heed the gospel restored from on high."

'Tis the day of God's judgment upon us;
O how faithful and true we should be!
If obedient we have a sure promise,
Christ's reign in his kingdom we'll see.

We read the good news in the *Herald*—
Words of cheer from many blest lands,
How the Master is blessing the world
Through his servants who preach unto men.

Apostles he set in his kingdom
To sow good seed, to free men from sin;
Then elders, priests, teachers, and deacons,
To guide the flock safely therein.

They teach faith, repentance, baptism;
To hold fast to the true iron rod;
To be one, that there be no more schism;
To abide in the pure love of God.

The lives of those trained to the plummet
Should give courage to do and to try;
If others have climbed to the summit,
So can you, if but single thine eye.

Say, then, will you follow the Savior,
Like him keep the truth and the way?
Travel on to the end, never waver,
And obtain the reward—life alway?

Mothers' Home Column.

EDITED BY FRANCES.

The soul, secured in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds.
—Addison.

LOVE MUCH.

"Love much. Earth has enough of bitter in it.
Cast sweets into its cup when'er you can.

No heart so hard but love at last may win it.
All hate is foreign to the first great plan.

"Love much. Your heart will be led out to
slaughter,

On altars build of envy and deceit.
Love on, love on! 'tis bread upon the water;
It shall be cast in loaves yet at your feet,
Unleavened manna, most divinely sweet.

"Love much. Your faith will be dethroned
and shaken,
Your trust betrayed by many a fair, false
lure.

Remount your faith, and let new trusts
awaken.

Though clouds obscure them, yet the
stars are pure;

Love is a vital force and must endure.

"Love much. Men's soul's contract with
cold suspicion:

Shine on them with warm love and they
expand,

'Tis love, not creeds, that from a low condi-
tion

Leads mankind up to heights supreme
and grand;

O that the world could see and under-
stand!"

AN OBJECT LESSON.

"If we receive the witness of men, the witness of God
is greater."—1 John 5: 9.

John Milton once painted with magical pen
A picture of "Paradise Lost,"
Then rousing his hero, he made him again
"Regain Paradise" at great cost.

He studied for years on his beautiful rhyme,
And more than two centuries passed;
He sent it abroad, clothed in language sub-
lime.

Unsolved still its mysteries vast!

To day, drinking deep of the great poet's
theme,

I see him sit silent and blind;
Approaching his side, I partake of his dream,
And light flashes into my mind.

Beside his pen sketch, set in framing of gold,
And painted by talent most rare,
Hangs a portrait lifelike, and lo! I behold
Our dearly loved President Blair.

The same beaming eyes, and the same genial
smile,

The same form with dignified mien;
The same lips that parted so sweetly, mean-
while

Flowed kindly words, accented, keen.

O the rapturous joy on his glorified face!
His faculties all seemed retained.

Thank God! He has shown me a literal case
Of paradise truly regained!

Unsatisfied still, my eager soul yearned
To further consult the old bard;

One part of his story was true, I had learned,
And faith in the rest seemed less hard.

So back to his musty old poem I go,
And its dreamy author accost,
Entreating him boldly, more plainly to show
The meaning of "Paradise Lost."

Such problems to reason will never succumb;

Solutions mean only surmise.

Events of the past and of those still to come,
He saw with his poor, sightless eyes.

O, why may not others less gifted discern
A glimpse of his word-pictured view?
Why may not even I be assisted to learn
That his cherished vision was true?

Forgetting poor Milton I looked to the Lord,
And quickly the keynote was found;
Divine inspiration soon severed the chord
By which spirit senses were bound.

Again came the vision. With features aglow,
Red lipped and bright-eyed, by his chair,
With the sweet smile of welcome that all of
us know,
Stood dear, gloried Brother Blair.

Our greeting was brief, no instructions se-
cured;

My heart by his silence was pained;
But now, as before, I was *fully assured*
That he paradise had regained.

Regained! How correctly the old poet
guessed

What he very stoutly maintained,
That things to be *lost* must have first been
possessed;

Things not *lost* could not be regained.

Beholding one man in a glorified sphere
When his right to that place is explained,
Shows that he had been there before he
came here,

Else "re" has no place with the "gained."

By means of such logic I see our dear friend
Restored to his former estate.

Paradise was his home. Earth life at an end,
He reentered its wide-open gate.

He dwelt there in glory long ages before
The earth had her foundation laid;
Distinguished for valor, a lover of lore,
A spirit of high mental grade.

He heard the discussion and witnessed the
war,

He saw Milton's "Lucifer" fall;
He knew what that terrible battle was for,
And weeping he fought through it all.

As some flowers rally, though bitten by frost,
So spirits, earth-bound, are sustained,
Accounting their first home as "Paradise
Lost,"

Reviving when it is regained.

Our dear brother entered a frail, fleshly
mould;

Was trammelled by burdens and wrongs;
Now he has been summoned back into the
fold

Of bright angels where he belongs.

Unlike Milton's hero, mine left the fair realm
Of his God with a sense of delight,
And gallantly taking his place at the helm,
He steadfastly stood for the right.

God grant that the dear man remembered to
spread

His mantle o'er those who remain,
That we may prove true to both living and
dead,
And paradise also regain.

ALICE E. COBB,

LITTLE SIOUX, IOWA, June 3, 1896.

FOR BOYS TO LEARN.

TEACH your boy early that there should be a place for everything and that everything should be in its place. Give him a cupboard or a closet or a big drawer of his own where he can keep his toys. Have nails in the closet low enough for him to hang his clothes on, and oblige him to put away his wrappings when he comes in from his walk or play.

When he undresses at night let him shake out each garment as he removes it, and hang it on his own little chair, ready to put on in the morning.

As he grows older, let him, as far as possible, replace the buttons on his own clothes and shoes, and even darn his hose and repair his clothing, under your personal supervision. He will receive no harm from having a share in the training which the daughters of the house take as a matter of course.

He may thank you some day if you initiate him into the mysteries of bread-making and the cooking of meats, the mixing of salads, and familiarize him with bed making and dish-washing. Such homely knowledge has more than once helped a man when more ornamental accomplishments failed to do him service.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

YOUR prayers are earnestly requested in behalf of Mr. Weldon, of Oskaloosa, who has suffered severely for four years. He has one arm off and the other is very bad, and he has to be fed like a child. He desires to be baptized.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 30.

Thursday, July 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 Peter 4: 7-11.

Thursday, July 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Prov. 23: 12-26.

Thursday, July 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 5: 8-16.

Thursday, July 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3-8.

Thursday, July 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and

its acceptance by them to their everlasting peace.

Memory Verses.—Ezek. 36: 24-28.

Letter Department.

CROSWELL, Mich., June 16.

Editors Herald:—The conference and Sunday school convention of the Eastern Michigan district which convened at Cash, June 12-14, was considered by those present the most spiritual and soul-reviving ever held in the district. The business passed off without a jar or a harsh word. The social and preaching services were spiritual and grand throughout. The song service was good, conducted by W. J. Smith; Srs. Stevens and Plato organists. It was the best representation ever had in the district. We were informed that on Sunday there were two hundred and thirty-seven rigs on the grounds, and there must have been about a thousand people.

The Spirit of the Master seemed to burn upon the altar of every heart and inspire new spiritual life so all could join in one grand, harmonious strain and sing,

"'Tis good to be a Saint in latter days."

Truly it was a foretaste of the coming time.

The brethren and sisters all left the conference with their spiritual strength renewed, and the calls for two days' meetings from the various parts of the district were indicative of their desire for others to know the way of life. The Bishop's agent was kept busy most of the time, and we hope the Saints may continue to respond to the call of the Bishop, that the work of the Master be not hindered; for prospects never looked brighter from a spiritual standpoint. But finances are at a low ebb.

Elder Davis baptized three on Sunday and the writer one on Monday, and so the good work goes on. In bonds,

J. A. GRANT.

WHITESTOWN, Ind., June 15.

Editors Herald:—I am still at work, trying to get the latter-day message before the people; but it seems that but few pay heed or even stop to give it a passing thought. But Christ understood the work better than anyone else; and I am satisfied. He said that as it was in the days of Noah so should it be in the day of the coming of the Son of man. The condition of the people is the same; the indifference manifested now as then, which proves the saying to be divine; so we are confirmed, and still in the faith.

We arrived in our field proper May 28, and have presented the message to the few that will hear. Bro. L. F. Daniel has lived to gain the confidence of a great many in this town and vicinity, for which we feel to rejoice. Bro. D. O. Trout and wife, veterans in the work in this State, are still firm in the faith, and have faith in its ultimate triumph. Everyone knows what their faith is. Such men and women will do the work good wherever they live. Would God that all were like them,

We have visited some in this part who were in the faith, but joined themselves to the Christian Church, which will make it hard to get a foothold here; but we will try and see what can be done. The work was introduced into this county by Brn. James Blakeslee, and Powers, in 1860, and was followed by our beloved brother, W. W. Blair, and Bro. W. H. Kelley; also by Bro. B. V. Springer of early date; so this is historical ground. But the work was left to linger too long between times and not work enough was done in the vicinities round about; but we have some good friends here yet, and there are some inquiring for the old paths.

We have held nine meetings about five miles distant, where Bro. L. F. has been holding meetings with good crowds, with some inquiring minds; also in this place. But few were out at this town. Will move on to friend Beeman's to-morrow, about eight miles north, and try and see what can be done for the work at that point. None of our faith are there. We will try to build up the work in accordance with God's word, believing that he will bless all that obey him. Before coming to Northern Indiana we labored in Southern Indiana, in the months of April and May with good crowds and good liberty.

I will say to all Saints who are scattered in Northern Indiana that if they will write me at Whitestown and make arrangements, I will respond to them. I believe Bro. S. W. L. Scott is president of the Northern Indiana, and Southern Michigan district; and as Whitestown is in his jurisdiction, he could do a good work here.

I desire the prayers of the brethren and sisters for God's blessing on my labor, and on me and mine. My address will be Whitestown, Indiana, till August 1. Permanent address, Derby Indiana.

Yours in bonds,

V. D. BAGGERLY.

HIGBEE, Mo., June 23.

Editors Herald:—I left home on May 9 with the intention of doing some ministerial work near Lineville, Iowa (but actually in Mercer County, Missouri), Glenwood, Missouri, and then proceeding to St. Louis.

I remained in Mercer County until the 19th, being kindly cared for by Bro. Robert Moore and family. Only preached three times, on account of excessive and almost continuous rains. Not only did the rain and mud work against me, but the measles were in that region of country, and kept many from attending our meetings. However, I felt well in preaching and I think good was done.

On account of ill health it became necessary for me to recall my appointments and return home. I remained home till the 29th, but was not idle when at all able to work, during which time I preached but once.

On the 29th I left home for Glenwood, Schuyler County, Missouri, reaching my destination the same evening. I stopped off at the Wabash crossing, near the Holiness church, which is located about three miles from Glenwood, in the country. After a walk of about one half mile with luggage in hand, I found the residence of Mr. John Hombs

with whom I was to stay. He and his wife received and treated me very kindly, but I soon discovered that my recovery was very slight, and that I should have to return home again in a few days or have a terrible struggle.

I preached in the Holiness church, of which society Mr. Hombs is a leading member, on the evenings of Saturday, Sunday, Monday, and Tuesday, and was blessed with the kind of liberty which the Spirit alone can give. The attendance was excellent for such rainy weather, and the interest was very fair. This is entirely new ground; and from what I was able to learn, there is territory all about this nucleus which needs to be worked by the fishers and hunters. We will watch it, and with our scanty force, do what we can. The latter half of my time I stayed with Mr. Kimbrell and family, who cared for me kindly. Credit is due to Bro. T. A. Westwood, of Bloomfield, Iowa, for our privilege of occupying in the above-named church. Bro. Westwood received the gospel when young, in Carroll County, Missouri, and had become somewhat cold—so he told me—not even claiming to be a member of the church. But he has and does defend the work before his friends, and his acquaintance and influence with Mr. Hombs secured for us the church. He thoughtfully paid my ticket fare from Lamoni to Glenwood, which is more than some would do who are far more pretentious than he.

On June 3 I went to Independence, Missouri. The Sunday school convention convened on the 5th and the conference on the 6th. I attended two sessions of the convention and was much pleased in many respects; but you will allow me to express my opinion by saying, for the benefit of all Sunday school workers, that the moral part should receive a very prominent place. This is the great demand of the age.

The conference passed off pleasantly and a good time was had. By request, I presided over one priesthood meeting, Saturday evening, which meeting, I believe, was profitable to us all. Bro. I. N. White and the writer did the preaching.

After the conference closed I spoke in the Saints' church on Monday and Tuesday evenings, also assisted Brn. Luff, May, and Garrett in the ordination of Bro. Geo. Harrington to the office of high priest, as provided for by the General Conference.

Wednesday evening, I spoke in the First Kansas City branch, in their plain but neat little church. Was greeted with a fair-sized and attentive congregation. Was kindly cared for by Brn. Scott and Allen. Thursday evening I preached in the Second Kansas City branch, in a hall. Good attendance, good interest, good meeting. Bro. and Sr. Kaler lodged and breakfasted me.

On Friday, I went to the pleasant home of Bro. and Sr. James Anderson, where I remained till Monday, with the exception of Sunday, which was spent in Armstrong, where I spoke twice. Had unusually good liberty at night, but O my, how hot! I have forgotten the name of the brother-in-law and sister who so kindly cared for me at dinner

and supper. The Armstrong Saints manifested a love for the truth, and Bro. and Sr. Anderson did all that could be desired to make my stay pleasant.

I returned to Independence and remained there till Thursday, my health being poor, part of the time very poor, at which date I came here and preached at night with excellent liberty, to a fair-sized congregation.

On Friday I went to the tent which was pitched between Moberly and Huntsville. Spoke to the Sunday school association at night. Conference of the Northeast Missouri district in the tent on Saturday, at ten a. m. The representation from the district was very fair, and at preaching meetings the outside attendance good. Brn. Turpen, Tanner, Chatburn, and the writer were the preachers. By request of the district president and others, I spoke Saturday afternoon, at the close of our business session, addressing the priesthood.

Bro. Vaughan, at whose place the tent was pitched, conveyed the conference people to and from Moberly, and bore the burden of feeding them, which was no small thing, I assure you. He was also assisted by some of his hospitable neighbors, which speaks well for both him and them, as they are not members of the church. Am to speak here tonight and to-morrow night, if the Lord will. On Thursday expect to go to El Dorado Springs, Missouri; that is, if I do not have to return home.

I am more and more convinced that the Sunday school is doing an important and necessary work and should be encouraged by all.

While at Independence I was so fortunate as to have a pleasant and quiet home with Bro. and Sr. Torrance. Bro. May and family were very kind to me—and so were all for that matter—but Bro. May, who is president of the district, did all within his power to help me in my work in Independence and Kansas City. Your brother,

J. R. LAMBERT.

FARMINGTON, Iowa, June 22.

Editors Herald:—Presuming some members of the district are wondering where the missionaries are and what they have been doing, I undertake to inform them. May 6 I left home for my field of labor. I called on Bro. J. R. Evans, my associate, at Lucas, Iowa, to talk over plans for labor; then came on to Keb, Iowa, where Bro. Evans joined me the next Monday, having spoken in Ottumwa the day before while the writer held forth at Keb. The weather being fine the Keb branch thought it would be profitable to put up the tent over the following Sunday, before starting out on our tent work proper; and by the kindness of the members, especially the sisters, we were furnished material and help to make the necessary repairs on the tent in short order, and on Friday, the 15th, set up the tent on the Whitebreast Coal Co's land, the use of which was kindly offered us free of charge by the superintendent of the works, Mr. Williams, also all necessary material we needed that they had, as lumber for stand, etc.

As soon as we had our tent up and meetings announced the wet weather set in, which compelled us to keep the tent up the next ten days before we could get it dry enough to box; only being able to hold six preaching meetings during the time, and part of them in the church building.

While at Keb Bro. Evans and I both being impressed with the calling of Bro. John Jervis, recommended to the branch at their regular business meeting that he be ordained to the office of priest, and by unanimous vote they ordered his ordination, which took place Wednesday, May 13. Bro. Jervis is the making of a useful man if he continues faithful. He will accompany the district tent, self-sustaining, during the tent season, thus releasing one of the regular appointed missionaries from accompanying the tent, to look after the work at other points, which is highly necessary, as we have about twenty counties in this district and only two conference appointees.

Brethren, who else will volunteer to spend some time? If you can't leave home, will you volunteer to keep up regular appointments in your home vicinities? Calls for preaching are many; from every direction the cry comes, "Come over and preach for us, or send some one!" Brethren of the priesthood of the Nauvoo district, are you aware of the magnitude of the work that is before us? This is an important district of the church, at one time in activity and numbers, ranked with any, and perhaps has turned out as many or more good solid men, who have become pillars in the church, than any other district. Now, shall we allow the work to lag on account of our negligence to duty? Has God placed the priesthood upon us as an ornament or to show us honor? Or, was it to labor diligently in his vineyard within the scope of the office to which we may have been called? If I am any judge of the work in the district it is picking up again, and if we will all unite and put our shoulders to the wheel and work the best we can under our existing circumstances, God will bless our labors, and many good honest souls will be gathered in that will be a blessing to the work and themselves. Not to the priesthood alone is this request made, but to the membership as well. "In unity there is strength." A house divided against itself cannot stand, we are told; a good, faithful, and consistent life is the best possible sermon one can preach.

I will expect a report of work done from every officer in the district at our next district conference, which will be held at Montrose, Iowa, August 21. (See notice later.) If you are a branch officer, report to your president and he will report to the district, and if not a branch officer report direct to district secretary. All reports should be in the hands of the district secretary, Bro. Robert Warnock, at Farmington, Iowa, before the 20th of August.

Tuesday, May 26, Bro. Evans went to Peckay to call on his eldest son whom he had not seen for some time and was to meet me on the following Friday at Burlington on our way to New Canton, Illinois, where we were to go by request of missionary in charge to

organize a branch. I left Keb for Burlington the same date via Farmington, Vincennes, Keokuk, and Montrose, to make arrangements for future work; found all anxious for preaching.

Saturday, May 30. At 7:30 a. m. we took train for New Canton. After a lay-over of five hours at Quincy we reached there in the evening. Bro. Van Minton met us, took us to his home, where we domiciled most of the time during our stay at New Canton. Here we found a noble band of Saints, nearly all young in the faith, but firm. We labored among them the best we could until June 17, baptizing six and organizing a branch with thirty-seven members, thirty-three of whom Bro. Evans baptized last April. The following brethren were chosen and ordained officers: Orson Huddleson priest, Noah Kelso teacher, and A. V. Minton deacon. We have some noble young men here and if they will continue faithful and seek to qualify themselves, will become useful men in the church. As a sample of their integrity, when we read to them the revelations on duties of Saints, etc., and regarding the use of tobacco, quite a number of them immediately quit its use, and others are trying, men who had used the weed for twenty-five years or more, threw it aside. In that locality tobacco using is universal among men and many women use it, I am sorry to say.

On Wednesday, the 17th, after a tiresome lay-over in the dingy old depot at Quincy of over eight hours, we arrived at Keokuk too late to get train out. We went up to Bro. J. H. Jacobs', who kindly cared for us that night. Next morning Bro. Evans took train for Keb, via Ottumwa, to assist Bro. John Jervis with the district tent. Their first point will probably be Kirksville. The writer took the same train to Vincennes; found the Saints feeling sad—Sr. Jessie Burnett was lying at point of death, the doctors having given her up. After being administered to she brightened up, but the following night had a very bad spell, and as we took the morning train for Farmington, she was no better. The family are resigned and feel to say, "Father, thy will be done."

Landed in Farmington ten a. m., on Friday, found Elder James McKiernan, who had been caring for his brother-in-law, Bro. Geo. Cammeron, during his serious affliction, getting ready to leave on the evening train for his field of labor to engage in tent work. After dinner walked out to Dry Ridge, where we baptized a number last March. Found them all well, happy, and satisfied with the work; spoke in the schoolhouse Saturday night, Sunday morning and at night. During the afternoon baptized five more, and in company with R. Warnock, who has been holding regular weekly appointments in the schoolhouse to good effect, confirmed them and blessed five children. We witnessed a very peaceful time at both the baptism and confirmation. A large crowd gathered, and thank God he gave us light and liberty in performing our duties. God is truly moving upon this people; others have given their names for baptism on next Sunday, and good prospects of a number more. It seems like

the people are famishing for the gospel. Prejudice is being removed at a wonderful rate. O, if we only had men enough to fill the demands for preaching!

Parties desiring tent work or preaching in their vicinities, if living in the Nauvoo district, let me hear from you and we will do the best we can for you with our limited force. Letters addressed to me at my home address, Lamoni, Decatur County, Iowa, will always reach me.

Yours in bonds,

F. M. WELD,

District President.

STONE CITY, Texas, June 6.

Editors Herald:—I have arrived at home from Grimes County, where I met large congregations. They were very much interested in the gospel that I preached to them. The people invited me to come again and preach for them at two places in said county. There was one Baptist preacher in attendance that kicked some, but it was very weak; he caused the people to laugh at him. The last time I preached he went away about the time I was half through. I guess he was full; yes, full of prejudice. These little preachers keep many good people from hearing the gospel in these days and parts.

I have more calls to preach than I can fill. One reason is, they are so far away and money is so scarce; but I will do the best I can.

Yours in bonds,

E. W. NUNLEY.

SAN ANTONIO, Texas, June 16.

Editors Herald:—Our conference in this city proved to be a war of conquest. The Devil raged until near the close, but glory be to God, we gained the victory! We had some peaceful and spiritual meetings, but the grandest of all was our memorial service held in memory of our beloved brother, Bro. Blair. Bro. Curtis was the speaker. I feel quite sure that not many in that large audience will soon forget what they heard that day.

Since conference Bro. Curtis and I have concluded to change the base of operations in the city, but cannot tell if it will work for good until we give it a fair trial. We will go from house to house in other parts of the city, aside from where we have formerly labored, and preach where we can effect an opening. However, I will be under the necessity of leaving Bro. Curtis about the 21st, to attend the debate in Wilson County. After the debate I will return and assist Bro. Curtis a few days, and take up the line of march westward. Bro. Curtis will also in a few weeks move southwest.

Brn. O. D. Johnson, W. H. Davenport, and Father Currie departed yesterday for the mountains; the two former to their homes, the latter as a wanderer in the camps of modern Israel, striving with the Saints for their spiritual welfare. Beloved brethren, Bro. Currie has been a faithful servant of God and his people for many years, and I earnestly commend him to the hospitality and temporal care of the brethren. And while he administers food to your souls, administer care to his

wornout body. When I parted with Bro. Currie yesterday he seemed worn and despondent, and when I turned from him I could but offer a silent prayer to heaven in his behalf. The conference made some changes in the organization to the pleasure of every one, which the clerk will report.

We are in the midst of another drouth, which is bringing about hardships in this country. However, destruction must come, and as day after day we see the work of destruction, let us remember that God's hand is seen beneath the dark cloud, and put our trust in him who is able to save the soul.

Yours in Christ,

L. L. WIGHT.

BLAIRSTOWN, Mo., June 18.

Editors Herald:—On the 14th of June Elder A. White and myself held a grove meeting in Hout's Grove, north of Calhoun about five miles. Five were baptized. We return there on the 12th of July and hold another grove meeting. We preached at Lingo on the night of the 14th inst. We are trying to arrange to hold a tent meeting there sometime in the latter part of July.

Yesterday I confirmed Bro. Eugene Murray, who was baptized on the 7th of May by Philemon Pement. Bro. Murray walked twenty miles to have the confirmation attended to, not wanting to wait longer. He has belonged to the Catholic Church a good part of his life and his wife is still a member. The glorious gospel has made its way to their house and in time we hope to hear of them all coming into the work.

Bro. I. N. White came in this evening on his way to the Clinton district conference, at Lowry City, June 20.

Your brother,

D. C. WHITE.

HEPPNER, Oreg., June 23.

Editors Herald:—The long talked of debate between Elder Sherrill and myself came off at last, and left us master of the field. The discussion lasted six days and I think I can say that I never before saw such a spirit of bombast and egotism manifest by a professed minister of the gospel. Sherrill is like Braden, only he has not as much sense. The universal decision is (except by a half dozen of his dupes) that Sherrill never made a point. He now stands convicted of wilful lying before this community and the people do not hesitate to speak of it boldly.

His manner of warfare from the beginning was abuse and falsehood. He read Ecclesiastes 3:21, "Who knoweth that the spirit of man goeth upward." He read it three times in one speech and then insultingly asked, "Do you know it? Do you know it?" I called upon him three times to appologize to the audience for so perverting the word of God, but he was as stiff as a telegraph pole.

While it is very humiliating to descend to the level of such characters to debate with them, there is yet a crumb of comfort in being able to tear off the mask from their frauds and expose their wickedness and to lead some into the light of truth, which has been done here.

I was compelled to leave the scene of conflict for other parts of my field, but I have left a soldier in the breach in the person of Bro. W. A. Goodwin, who is fully able to defend the flock against those wolves that masquerade in sheep's clothing. Long may the standard of truth wave over the pure in heart.

J. C. CLAPP.

POMONA, Mo., June 22.

Editors Herald:—I am doing the best I can for the work in the Southern Missouri district. We think we are progressing some, but we know we are not moving along as fast as we might, or would even like to. I am truly glad to see the encouraging reports through the *Herald*. It is a great comfort to me to know that there are so many noble souls at work in this marvelous gospel labor. We need them! The zeal and wisdom used and exhibited in the church can only be obtained by great faithfulness to God in the performance of duty. May God forbid any being overcome, and may all learn to be zealous and wise in so great a cause. All Saints must learn that *idleness* and *sllothfulness* will not win the crown. They must study and be taught and then be sure to live up to the gospel plan, or be overcome by the Devil or captured by some of his doctrines.

In bonds,

W. C. CATHER.

LUDINGTON, Mich., June 24.

Editors Herald:—Our Northern Michigan district conference is over; we had a grand good time. There must have been about three hundred Saints gathered. We had the district tent erected near the church, which proved a great help in accommodating the people. We had with us Brn. F. M. Cooper, R. E. Grant, G. H. Hilliard, and J. S. Kier, besides the men of our own district. These brethren rendered us much assistance, especially Bro. Hilliard. We had a grand good meeting on Monday morning, and received good instruction from Bro. Hilliard; he gave us much wise counsel. The officials all seem to go away from the conference having a more perfect understanding of the law and order. We indeed all feel as one. The Saints were built up, and we all rejoice and wish to toil on. I go now to Onekama to spend about two weeks, after which I purpose to erect the tent in Reed City and open up the work there. I am ashamed to live live there any longer and not open up the work at home. We need help in this district. It is hard for one to run the tent alone.

Kind love to all,

J. J. CORNISH.

OAKLAND, Cal., June 16.

Editors Herald:—I am at home, not from choice, but for the purpose of recruiting as I have been gradually going down in health ever since last March, when I took a very bad cold at Vale's Mills, and renewed it at Radcliffe, while in Ohio, and I must now rest awhile from active labor, when, the Lord so willing, I enter the field again. I want the

prayers of all that my health may be renewed.

I visited my sons at Tuscarora, Nevada; they got a church and I preached seven times and had a good attendance, good interest, good liberty, and left a good opening, to which I call the special attention of Bro. J. Arthur Davis, the Nevada missionary. You will find friends there, not only in two of my sons, Charles M. and F. M. Haws, but in several others, who will feed you and care for you; so go there if possible. You will also find an old friend of mine at Elko—Mr. Joseph Triplett. He will care for you and assist you in getting a place to preach. So be sure to call on them. I write through the *Herald* because I do not know the addresses of the brethren in Nevada.

Since I returned home I have preached in Oakland, San Francisco, and have visited two places in my field—San Jose and Santa Cruz, and done what my health would permit under the circumstances.

Your brother,

A. HAWS.

LIBERTY CENTER, Iowa, June 22.

Editors Herald:—While on my return from conference at Boone I stopped at Des Moines and assisted Bro. William Thompson for a few days in tent work; and while there, had the pleasure of baptizing an old comrade at arms. On my return to my labor in Warren County I found large congregations anxious to hear the story of the restored gospel. Yesterday I led four into the water and buried them with Christ in baptism. They were all heads of families. Surely the Lord is leading his servants in this part of his vineyard.

Yours in bonds,

W. H. KEPHART.

COALGATE, I. T., June 14.

Editors Herald:—Dear Saints; Greeting to all those that know me and to those whom I have never seen. I am thankful to God that I have been permitted to live in this day and to obey the gospel. We know that if we hold out faithful and keep the law to the end and be doers of the law, that we have promise of right to the tree of life. But let us see if we are keeping the law. Have we all complied with the law of tithing, whereof God says to try and prove him if he will not open the windows of heaven and pour out blessings that there will not be room enough to contain?

Brethren, I speak from experience; I find that God will comply with his word if we will only do our part. I have tried to keep the whole law by being humble and subject to that loving Spirit that will lead us into all truth; and I must say that God has blessed me in my efforts beyond my expectations; and I cannot express my thankfulness for his goodness to me.

Brethren, pay your tithing, every dollar of it. Don't wait for a better time; now is the time to be doers of the law, not hearers only. Naaman was not cleansed of his leprosy until he had complied with the whole requirement and had dipped himself seven times; then he was cleansed. So we need not expect to re-

ceive the reward until we comply with the whole law. Then God will bless us, and we know not how great those blessings will be. Then we have the promise that we shall not be burned at his coming. If we make a sacrifice we shall be gathered, and preserved from destruction.

"God is marshaling his army
For the rescue of his truth."

Let us all work while it is called to-day, for the night cometh.

HENRY T. MCCLAIN.

CONDON, Oregon, June 16.

Editors Herald:—The glorious gospel of the Son of God has again been brought to battle against the errors of men in a discussion in which one Elder R. H. Sherrill, of the Church of God, challenged anyone from the Pope down. The writer accepted in behalf of Elder J. C. Clapp, arrangements were perfected, and the following propositions were signed:—

Resolved, that the seventh day, sanctified and blessed of God at creation (Genesis 2: 2, 3), given to Moses on tables of stone (Exodus 20: 8-11), is the Sabbath of the Lord God, and as such binding upon Christians in this dispensation.—Sherrill affirms.

Resolved, that man exists as a conscious being, independent of physical organism.—J. C. Clapp affirms.

Two more propositions were discussed in which each affirmed his church to be identical in faith and doctrine with the church established in the first century. Two days each were devoted to the first and second propositions and one day each on the last two; two two-hour sessions each day; King James' Translation together with the original Greek to be the only evidence used. Bro. Clapp insisted on history being used for what it was worth, but it was barred out.

On the first proposition Bro. Clapp repeatedly told him if he would produce one quotation showing the Sabbath binding upon Christians in this dispensation he would yield the entire discussion. This he could not do and used his time in boisterous and false assertions, quoting numerous passages of Scripture which had no bearing on the question and demanding Bro. Clapp to answer them. Elder Sherrill made a dismal failure, not even attempting to show it binding now, and in his third speech began quoting history, which gave Bro. Clapp a chance, and he did it most effectually. His original Greek was nipped in the bud by Bro. Clapp telling him if he would repeat the Greek alphabet or read one paragraph in the Greek he would yield the entire discussion, thus proving him to be an impostor by posing himself as a Greek scholar.

On the second proposition Bro. Clapp opened with clear-cut statements and scriptural quotations so well linked together that all the honest in heart could and did see that the sleep of the soul was a doctrine dictated by the enemy of mankind. Elder Sherrill was so far outdone that he misquoted Ecclesiastes 3: 21 and read it, "who knoweth that the spirit of man goeth upward?" and read it three times that way in succession, thus

showing the perversion to be a willful act. Bro. Clapp showed it to the people and repeatedly called upon Elder Sherrill to apologize for having perverted the word of God, which he would not do.

On the last propositions Bro. Clapp showed the identity of the Latter Day Saint Church in a beautiful light, considering the short time devoted to it, and on these propositions is where Elder Sherrill showed plainly the spirit that actuated him. He began his negative by using the vilest language and repeating the most absurd falsehoods possible for a man to utter. He demanded a sign after calling Joseph Smith all the hard names that he could think of, saying that if Bro. Clapp would show him a sign he would join our church and preach the gospel. Bro. Clapp told him he would hardly stand muster as a Latter Day Saint elder. He tried to shoot Clark Braden's bullets out of his gun, but the caliber was too small. The day following the close of the debate Bro. Clapp baptized two heads of families, one brother being one of Elder Sherrill's staunch Sabbatarians. Three others gave their names for baptism when Bro. Clapp came back. While the writer and Bro. Clapp were driving to Heppner, the home of Srs. Rush and Miner, the Spirit said to Bro. Clapp, "Return, for the Lord has other people here;" which he will do on the 20th.

Brethren and sisters, let us hold fast to the rod of iron, ever holding aloft the banner of truth until all the honest in heart may be led to obey this glorious gospel that has gained another victory over the arch enemy of mankind.

Your brother in Christ,

W. A. GOODWIN.

(Ensign, please copy.)

WAREHAM, Mass., June 22.

Editors Herald:—Sometime last December I addressed you from Nova Scotia, but that is so long ago it would not pay to tell all that has happened since then, so I will not try. Since leaving General Conference I have been trying in my way to do what I could for the work. On May 3 I preached for the Adventists in Providence, by invitation, and they seemed to enjoy the sermon and invited me to come again. In the evening I discoursed to the Saints. I labored in Providence and vicinity until May 9, then went to Sunday school convention at Brockton. From Brockton I went to Boston and enjoyed a few days with old gospel friends in sightseeing. While in Boston I listened to quite a debate in the legislature on the B. F. Butler monument bill, that is, whether or not they would erect a monument to the memory of the departed general. It was so ordered.

Wednesday evening I attended the prayer meeting and all present seemed to feel the blessed Spirit. Next evening we met at Bro. Sheehy's where the Mite Society gave a supper, proceeds to be used for the benefit of the church. They would not allow the writer to pay for his supper; too bad! An entertainment followed. Friday the 15th found me at Haverhill, where I found a home at Bro. Frost's. Sunday we met in prayer meeting and enjoyed the hour. I preached in the af-

ternoon and evening in the schoolhouse. Two gave their names for baptism, which I attended to on Tuesday evening, then preached for the Saints. Wednesday I spoke in a union mission by request. Next day left for Boston and Providence. May 24 preached in Fiskville and Providence. While in Providence Bro. George Smith was ordained to the office of elder, under the hands of Bro. George Gates and the writer. The Spirit was present to a marked degree.

On May 30 I attended the memorial services at Fall River and felt glad to be there. Friday, June 5, found me in Dennisport. Began preaching services at once and on Sunday baptized two. Preached on Monday evening and next day went to East Dennis, bidding the saints good-bye at Dennisport. As the shades of a tranquil night slowly settled down over the little town of East Dennis the writer just stepped out of doors for a breath of air, and a peculiar sight met his vision and on the still night air came the sound of human voices in song. "Surely that song sounds familiar; yes, it is one of the songs of Zion," and those who sing are Saints. They have come from Dennisport a happy lot, two wagon loads of them, and we had a good meeting? Of course we did. Next day came to Providence to make arrangements for shipping the tent, a lot having been secured at Wareham by Bro. Sheehy, as he thought, but the man who owned the place for some reason not stated decided not to let us have the lot. I believe he was only part owner, and the other part said no. Well, here we are, but I have searched quite diligently for a place but have not obtained one as yet. We shall not tarry long, however, if we do not succeed, for the world is big and there are plenty of places where the people will be glad to have us.

Yours in hope,

G. W. ROBLEY.

MOUNTAIN GROVE, Mo., May 12.

Editors Herald:—I am forty-six years old. I went into the church two years ago. For three years before I was baptized I was very unhealthy; was not able to do my work and do myself justice, and when I was baptized I was very weak and was having smothering spells; so it seemed that I could not live. But I thank my heavenly Father for sending me relief in a time when it was so much needed.

I was raised to believe in the Baptist Church, so I wanted to be baptized by immersion; and my husband was also, or thought he was, a regular or Hardshell Baptist, for he was raised in that doctrine; but he had heard many different denominations preach, and when he would measure them by the Bible he would find they all fell short of the stature, so he had very nearly lost faith in all and said that if that was the way they all did he thought we could serve God as well if not better out of the church. But I insisted on being baptized. There were no Baptist preachers near us, but he said if I would wait until spring he would go and see if he could find a preacher that believed and taught the whole Bible and followed all the command-

ments, and if he could find the right man in the right place, or one that would come up to the standard, he would have him come and baptize all his household. But before he went to get his preacher, or while I was waiting for him to find one, I went to God in prayer and asked him to send us a preacher that would preach the true gospel and my husband might also hear it, and know it was the true gospel, and obey it; for I was getting afraid he would not find any church he would believe in.

Now I know my prayer was answered, for in January, 1894, Bro. Ward came and preached at our schoolhouse, and my husband went to hear him, and when he came home I asked him what he thought of the new preacher, and he said he preached the Bible. Then they wanted me to go and hear him, but I said I did not want to hear that old Mormon, and I was in such poor health I did not think I was able to go; but finally I thought I would, and when I got to the schoolhouse and saw Bro. Ward he was quite a different looking man from what I expected to see; for he had a mild and pleasing look and was a very nice looking man; and when he began to preach it was so plain that it appeared to me like something said, "This is the true gospel," and I was so surprised, or it appeared so strange to me, that I asked myself, "Can this be possible that this Mormon has brought the true gospel here to us?" And as we came home I said I liked his preaching much; that it sounded the best I had ever heard; and my husband said he surely preached the truth "if he is a Mormon;" "He is preaching the Bible." and then I knew my prayer was answered and I felt that I wanted to drop on my knees right there and thank God for the great blessings he had blessed me with. And I said I would go and hear him the next night if God would give me strength.

I went the next night and two girls demanded baptism, and it was hard work for me to keep my seat, for I wanted to join so badly, and I was thoroughly convinced that it was the true gospel. But I wanted to talk to the rest of the family, so I waited, and as we came home that night I told my husband I wanted to join and he said I had better wait and know what I was doing. I said I did know; that I would join for I was a Latter Day Saint. I waited, and in May Bro. Ward came back again, and when I heard he was in the neighborhood I could not eat my supper, I was so glad. But I felt so bad that I did not go that night, but went Sunday night and heard another good sermon, and on Monday night I and some of the family went, but my husband did not go, and when I came home I could not go to sleep until I told him I was going to join the church. That struck him very hard, for he was still investigating the work and was not thoroughly convinced, and he said I had better wait and be sure I was right and the church right. But I told him I could not wait; that I did not want to do anything that did not suit him; that I never had; but that this was one thing I must do. He said he was afraid I was in too big a hurry and did not understand the doc-

trine as I ought; but I told him I knew just what I was doing, so he never said any more or tried in any way to keep me from going ahead; so I demanded baptism the next night, and was baptized.

My husband and seven more of the family have followed me. I am happy to say that my health commenced to get better as soon as I was baptized, and I was administered to in December, 1894, and have been able to do housework ever since; and I have done lots of work in the garden, and I know that God the Father of all good deserves all the praise. I ask all the Saints to help me praise him for the restored gospel and my restored health.

A humble sister,

CHARLOTTE C. EDWARDS.

Original Articles.

THOUGHTS ON CAMPBELLISM.

ELDER G. W. VARNER, in a controversy with his own "brethren," writes thus:—

The man who undertakes to organize the Church of Christ undertakes a big job. He might as well undertake to organize a man. *If the church has ever been disorganized the Mormons are right.* Then, when we lay on hands let us be consistent, and claim that *we have the power to impart spiritual gifts*, and let us swallow the dogma of Joe Smith.

Admitting that they have not *the power*, but for the sake of consistency he proposes to *claim* it. It would be more consistent, inasmuch as they "claim" the authority to teach and baptize, to swallow that part of the work of the Lord, even though it be "the dogma of Joe Smith," which requires the laying on of hands for the gift of the Holy Ghost. They should improve, and add to the former conclusion, "If we have the authority to preach, we have authority to baptize, and if we have authority to preach and baptize (as given in Matthew 28: 19, 20), we should be 'consistent' and 'claim' authority also to lay on hands to impart spiritual gifts." Why not? Can they not as reasonably "claim" one function of the apostolic office in Christ as another? Are they not true successors to the apostles? Are they not every one apostles, kings, and priests unto God, both men and women? What does their commission say? It says to the apostles and to no others,

Go ye therefore and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost.

Does this authority institute, and constitute any other office than apostles? Then it is clear that "Bro."

Varner is right. If they claim the apostolic office, why not claim the whole authority and power, being consistent of course? Indeed, Mr. Editor, I was impressed favorably with "Elder" Varner's sensible views, and deep thought on his subject,

If the church has ever been disorganized the Mormons are right.

This would form for us the major premise of a conditional and disjunctive syllogism, consisting of two entire propositions which make an enthymeme. The first part of the major would contain the condition called the *antecedent*, and the last which contains the conclusion, the *consequent*. Now, Mr. V., if the antecedent be admitted in the minor premise, the consequent must be admitted in the conclusion. *But the church was disorganized.* This is admitted repeatedly in the "Christian System" by Alexander Campbell and also by B. W. Stone, and various others of the Campbellite fraternity. Therefore "the Mormons are right."

The organization of the church consisted in apostles and prophets; "first apostles," then other ministers were ordained, and as every one was called "as was Aaron," prophets were second after the apostles. But what became of all these? Campbell says:—

The apostles indeed are yet upon the earth in *their writings*. Though dead, they still are preaching.—Book of Lectures.

How many of the apostles are "yet upon the earth in their writings"? And how many are "still preaching"? Paul is writing to the church, but both Paul and the congregations he is writing to are in their graves.

If the church has never been disorganized why are there no living apostles and prophets in "the Church of Christ" which was the result of Campbell's labors? And what office in the organization does Campbell hold? If the Campbellite Church officials have not power to impart spiritual gifts by the laying on of hands, why do they try to follow the example of the church at Jerusalem in ordaining elders and deacons?

Mr. W. W. Roberts in a card which he calls "*Our position*," says:—

Each congregation should be served by a plurality of elders and deacons selected from their number, and *ordained* or appointed as *the New Testament directs*; please read Acts 6th, 13th, and 14th chapters.

That was while the church was organized. In the sixth chapter we see that *the twelve* were in charge and governed the church:—

Then the *twelve* called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint *over this business*.

Then, after "the multitude" had made the selections they "*set*" them "*before* the apostles; and when they had prayed, they laid their hands on them"—presumably to ordain, or set them apart. The apostles directed all this.

The Campbellites cannot possibly do this. This case was not intended as an example to be followed by men, any more than the raising from the dead of Lazarus or the blessing that proceeded from the Lord's garment to heal the afflicted woman. Roberts says elders and deacons are called and ordained as "the New Testament directs." Did the New Testament direct them to be "set before the apostles"? Did the New Testament direct the apostles to lay hands on them? Did the New Testament give any directions or examples for the ministers of the Campbellite Church to lay on hands and ordain elders and deacons?

Can they present their selections, after they have made them, to *the apostles* which Campbell says are still on the earth preaching?

"Bro." Varner exhorts them to be consistent and if they have not this power, to "*claim*" it, etc. Roberts also refers us to the thirteenth chapter of Acts to show that the church is supplied with a "plurality" of elders and deacons. But how can the Campbellites follow directions like these? Were Bro. Roberts and Bro. Varner and the other Campbellite apostles sent out by special revelation of the Holy Ghost, at Antioch, or at some other place?

"There were . . . certain prophets . . . at Antioch," but there were no prophets at Bethany, Virginia. While these prophets and teachers at Antioch "Ministered to the Lord, and fasted" *they received a revelation*: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Such was the

revelation they received. How did they separate them? Just as the apostles did at Jerusalem: "When they had fasted and prayed" they "laid their hands on them," and "sent them away." They were "sent forth by" the church? No. "By the Holy Ghost." Why do not these Campbellites be consistent and send them away by revelation, or else not cite these scriptures as their authority for the vain mummery they practice?

The fourteenth chapter of Acts is also cited by Roberts as an example for ordaining elders, etc. But how can they follow, seeing they have no apostles to ordain and impart spiritual gifts? Certainly they should be consistent.

D. L. SHINN.

June, 1896.

DID CHRIST WORK BY FAITH?

AND it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created the heaven, and the earth upon which thou standest.—Gen. 1: 1-3, I. T.

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made.—John 1: 1-3, I. T.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1: 1, 2.

And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all

things are numbered unto me, for they are mine, and I know them.—D. C. 22: 7.

In *Herald* No. 21, vol. 43, page 332, in the article, "Worlds Made," Bro. Elvin, if I rightly understand him, seems to take some exception to a quotation from Paul found in Hebrews 11: 3:—

Through faith we understand that the worlds were framed by the word of God.

And, making use of the above quotations, proves that God created the worlds, the heavens, and the earth, by his Only Begotten, even Jesus, our Lord and Redeemer, which is sincerely believed by every Latter Day Saint. And, perhaps by none more strongly than the author of the article "Faith," in *Herald* No. 19, vol. 43, page 301. But who shall say that Christ, in all his work, done under the direction of his Father, ignored or in any way whatever set aside the principle of faith, one of the great fundamental principles of the universe, as also as the gospel?

The mighty manifestations of which we have record were through faith, *by the word of God*, and without his word faith would be void, for in Genesis we read,—

For God having sworn unto Enoch and unto his seed with an oath by himself; that everyone being ordained after this order and calling should have power, *by faith*, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do *all things according to his will, according to his command*, subdue principalities and powers; and this *by the will of the Son of God* which was from before the foundation of the world.—Genesis 14: 30, 31.

This is the thought to bear in mind when we quote Christ,

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall move: and nothing shall be impossible unto you.—Matt. 17: 20.

As also nicely expressed by Nephi:—

And I said unto them, If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, Be thou earth, it should be earth; and if I should say it, it would be done.—1 Nephi 5: 96, 97.

Hence it is plainly understood that Christ created the worlds through *faith, by the word of God*; and also, that there is a *living* faith, productive of power and good, the word of God must direct in its action. Hence it stands first, as a principle in the uni-

verse, and first as a gospel principle. As a principle in the universe it fills and puts into activity every principle and power therein. As a gospel principle it fills all the others. Because of faith, men repent; because of faith, by the word of God, they go through the waters of baptism, and observe the laying on of hands. Through faith, by the word of God is brought about the resurrection of the dead and eternal judgment.

There are a few thoughts expressed in Doctrine and Covenants, Lectures on Faith, to which I would call attention:—

From this we learn, that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.—Sec. 1: 9.

By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power, existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in Him.—Ibid. 1: 15.

We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwells; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation.—Ibid. 2: 2.

The writer still affirms the thoughts expressed in the former article, "Faith," that for grandeur and power, it stands unparalleled. The finite mind, unaided by the Spirit of God, is unable to comprehend it. Neither the handiwork of God, nor the principle of faith can be comprehended by sailing in "theological balloons" and playing "peek-a-boo" from them, "among the stars."

See the grand information contained in the Book of Abraham. He did not receive his instruction by gazing out of those balloon windows, but by the Spirit of the Lord through the divinely appointed means.

It is indeed true, my brother, that if ever we fully comprehend the principle of faith we must keep out of those "theological balloons and ecclesiastical diving bells," and not permit the imagination to become more vivid

than the hallowed influence of God's Holy Spirit.

And that the Lord hasten the day when we shall see eye to eye, and there shall abide in us a full, perfect, and intelligent faith, is the prayer of,

Your brother,

FRANCIS EARL.

PULLMAN, Illinois, June, 1896.

“WHAT'S IN A NAME.”

EDITORS HERALD:—Please give space in your columns for the following, just as it reads, as it is a copy of the original sent to the *Searchlight* in answer to the editor's articles published in the issues for April and May. He sent us a letter stating that he was obliged to decline inserting our article because of want of room for his own articles. We expected that he would decline to place the other side of the question before his readers, and for this reason we reserved a copy to send to you, that both sides might be presented, at least to those of our brethren that he has sent those sample copies of the *Searchlight* to. We are a subscriber for his paper, and think justice demands a hearing from us, when he took the liberty to publicly criticise our private letter to him. As we have been denied this right we send this to you, asking that you will please insert it, with this explanation, and oblige,

Your brother and co-worker in the cause of truth,

ELIAS B. PORTER.

LOS ANGELES, California, May 26, 1896.

A REPLY TO MORE ABOUT “WHAT'S IN A NAME?”

To the Readers of the *Searchlight*; Greeting:—Inasmuch as the editor has publicly criticised my private criticism of his April issue of “What's in a name?” we now claim the right to publicly put the other side of the question before the readers of the *Searchlight*. Whether we will be granted this right or not remains to be seen, but we know that in justice to the readers both sides of any question should be put before them, so they can judge for themselves. With these remarks we proceed to answer our brother's argument.

First, the brother's statement about cheap books, etc., as found in paragraph 2 of his May number might be

all right if the writers of the latter-day work did not quote from any other books or papers but the Bible, Book of Mormon, and Book of Covenants; but as the writers of the different factions of the church are quoting more or less from many other books and histories to prove their rights, we say it is impossible for more than one fourth of the membership of the church to purchase all those books and read up for themselves; which is needful for us all to do, if the writer will not quote a full paragraph when he is quoting from another writer on any subject, but just picks out the part that suits him and leaves the readers to go to the trouble and expense of buying those books, and seeing if the writer quoted right or not. And if they have not got the money to purchase those books they have to accept the writer's interpretation of the subject; and if the writer is wrong both he and those who accept his interpretations will fall into the pit together.

Now to make the above plain to the readers we will quote the paragraph under consideration; first as our brother has it quoted in the April issue of *Searchlight*, then we will quote it as it reads in the Doctrine and Covenants, beginning where our brother did and quoting it all, and not cutting the heart out of it, as he did. Then you readers can see for yourselves which looks the best. After the brother quotes from the twelfth chapter of Nephi about what the name of the church is, then, in order to confirm his argument he jumps to section 16, paragraph 4, of Doctrine and Covenants and begins quoting as follows:—

Take upon you the name of Christ. . . . Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called in the last day. Wherefore if they know not the name by which they are called they cannot have place in the kingdom of my Father.

Now we will quote it as it reads in Doctrine and Covenants:—

Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be

called at the last day, wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Now we ask the reader to carefully reread this paragraph, both as it is quoted in the *Searchlight* of April and as it reads in the Doctrine and Covenants, and see if you do not think the editor did violence to that paragraph in cutting the heart out of it. As to his motive in doing so I ask the reader to leave it with God, as none but him can judge the motives of any of us. So let us not judge in such things “that we be not judged.”

It can easily be seen by any close reader that whatever subject the first and last parts of that paragraph quoted by our brother has bearing on, the middle part has bearing on the same thing, and that the parts he quoted cannot be properly understood when separated from the middle part, for the part he quoted says:—

Wherefore, all men must take upon them the name which is given of the Father.

Now we ask the editor, or any other kind reader who may feel so disposed, to show us any place in any of the word of God where it says “Christ” only without “Jesus” is the name given of the Father. The middle of that paragraph tells us what the name given of the Father is, and also tells us how to take upon us that name. Now being baptized in the name of Jesus Christ is being baptized into his church, which Paul says is his body (comparatively speaking), and it is in the act of lawful baptism that we take upon us the name of Christ; and it is the baptized believers that make up the Church of Christ, and not a building we meet to worship in. This being so, if there was no one lawfully baptized in the name of Jesus Christ there would be no Church of Christ on earth; hence if we who have been lawfully baptized into Jesus Christ and thus put on Christ by taking upon us his name and keeping his commandments make up his church, then his church, which is his people, must bear his name which they have taken upon them when baptized in his name, which is Jesus Christ. Christ alone, or Jesus alone, will not do, for it would only be part of his name. “Well, then,” says the objector, “if that be true we must also add the name the ‘Lamb of God’ and all the

other names given to the Savior." Yes, my brother, if you can show that those other names were given of the Father, then we will add them, but not until then. Another thing; the Lamb of God is not a name at all, for a lamb is an animal without a name until some one names it; and as God had foreordained that Christ his only begotten Son should shed his blood for the sins of the world, until the time appointed for him to be offered up God had his Son typified by a lamb without blemish, without any respect as to what name the lamb might be called. Therefore the prophet in writing or speaking of Christ as the Redeemer of the world, referred to him as the "Lamb of God that taketh away the sin of the world," without any respect to any name whatever. And so with all the other so-called names used by the prophets. If you will refine them down you will see that they are not names at all, but are figurative expressions used by the prophets in describing the mission work of Christ. But as it is lawful for all things to have a name, that when they are referred to we might know who or what is spoken of, it was and is needful that the "Lamb of God" should also have a name; and as it is the right of every father to name his sons, just so was it the right of the eternal Father to name his only begotten Son, which right he maintained and sent an angel to announce the birth of his Son and also to give the name which he wanted him called by.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.—Luke 1: 30, 31.

Read in connection with this Acts 4:10-12, and you will get the full name given of the Father.

Another reason why Jesus alone, or Christ alone, would not do to call his church by is that there are many and have been many who have lived in the world who are called Jesus. Now if the church was called the Church of Jesus, if we were asked, "What Jesus?" it would not be so easy to answer as it is now, if that was all of his name, knowing that his name is "Jesus Christ." Again; on the other hand, suppose that he had only been called

"Christ" and we called ourselves the "Church of Christ," the question would arise, "Which Christ?" as many false Christs have risen claiming to be the true Messiah. But no one has ever risen to our knowledge that has been called Jesus Christ, but the Son of God, as recorded in his word; hence the wisdom of calling the Church of Christ in his full name. Then there will be no question as to which Jesus or which Christ was meant, as all know there has been but one Jesus Christ.

But the reader may ask if we intend to put up our wisdom against the wisdom of Christ. We answer, No, God forbid. "Well does not Christ say in Nephi, chapter 12, in Book of Mormon, that the church should be called the Church of Christ, and here you have been trying to show that it must be called the church of Jesus Christ?" We answer, If the reader can point out the chapter and verse that says that Christ commanded his people to call his church the "Church of Christ," then we will yield the point, that we are wrong; but not till then. Now, the nearest you can get to it is in the following:—

Ye must take upon you the name of Christ, which is my name.

Now, reader, what is the name of Christ? Is it not Jesus that was given by the angel at his birth—Christ being his parental name, so to speak? Christ knew that the Nephites knew what his full name was, therefore did not repeat it; but said unto them, "Have they not read the Scriptures which says, Ye must take upon you the name of Christ, which is my name?" The above simply shows that he wanted them to understand that he was the Christ spoken of in the Scripture. This is shown by the words "which is my name;" and as they knew what his full name was, there was no need of repeating the name at all. So he gives them to understand they must call the church in his name, which can mean nothing more or less than Jesus Christ. But the Lord foreseeing that there would again arise a dispute about this thing in the last days because of the dullness of the understanding of his people, saw fit to interpret his own word. This interpretation is found in section 16 paragraph 4 of Doctrine and Cove-

nants, which we claim the editor did violence to in quoting.

Now, he admits that the part he quoted has bearing on the church name. Now with this thought in mind I ask the reader to read the third paragraph of Nephi twelfth chapter and then read the fourth paragraph of section 16 of Doctrine and Covenants, and see if paragraph 4 of Doctrine and Covenants section 16 is not an interpretation of paragraph 3 chapter 12 of Nephi.

Yours for truth,

ELIAS B. PORTER.

Los Angeles, California, May 26.

THE TOBACCO QUESTION.

In *Herald* for June 17, page 386, in answer to questions concerning the eligibility of an elder who uses tobacco, and who is not enrolled in any of the quorums of the church, to be chosen to preside over a branch or district, also whether such choice would be in harmony with the position the church occupies, we find the following statement:—

The Twelve resolved some years ago that they would not recommend or support anyone for mission work under their appointment, who used tobacco, or was addicted to drink. This rule remains unchanged by them, but governs their actions only.

Did the *Herald*, in answering this question, lose sight of the important fact that while the rule referred to originated with the Twelve, it was referred to the body in conference assembled, indorsed by a strong or unanimous vote, and thus became the property of the church, and, therefore, defines, so far as it goes, the "position" of the church on this matter?

Now it may be that districts and branches have the right to choose for their presiding officers men who use tobacco; but to affirm that such choice "would not be out of harmony" with the position of the church, is, it seems to me, putting the matter entirely too strong. Let us see: The Lord says in one of the accepted revelations of the church, given in 1833, that

Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.—D. C. 86: 1.

In 1837, in an accepted revelation given "to the Elders of the Church," we find the following:—

Avoid the use of tobacco and be not ad-

dicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—D. C. 119: 3.

Now, to be brief, in the face of all the above, from the church and from God, can we choose men who are addicted to the use of tobacco and who will not sacrifice the habit for the good of the church, word of God, or anything else, to preside over districts and branches, and at the same time be consistent, and in harmony with the position of the church? I think not.

J. R. LAMBERT.

Conference Minutes.

MOBILE.

Conference convened with the Theodore branch, June 6; G. T. Chute president, John L. Booker secretary pro tem. Ministry reporting: Elders G. T. Chute, J. D. Erwin, and S. Cochran; Priest T. W. Smith; Teacher J. L. Booker. Branch reports: Theodore 30, no change. Bay Minette 67. Bishop's agent reported: Collected since December 1, 1895, \$24.10; paid out \$20.10; on hand \$4. By request of Theodore branch David Tillman was ordained a teacher. Preaching by J. D. Erwin. Present officers were sustained for next quarter. Adjourned to meet at Bay Minette, Alabama, September 19, at ten a. m.

MONTANA.

Conference held at Reese Creek, June 13 and 14; called to order by J. E. Reese; R. J. Anthony was chosen to preside. The president made a few remarks. Officers reporting: Elders R. J. Anthony, J. E. Reese baptized 2, J. Bamber, and A. B. Moore; Priests J. Pritchard, J. Eliason, and R. Esgar. Bishop's agent's report: On hand February 29, 1896, \$95; received since \$29; paid out \$100; on hand \$24; report approved. Branch reports: Gallatin 102; 8 baptized, 1 removed, 2 expelled, 1 died. Deer Lodge 48; 8 baptized. Victor, 1 baptized, 1 died; no president. Anaconda not reported. The authorities of the church were sustained, also missionaries appointed by General Conference. J. E. Reese sustained district president and Gomer Reese secretary. The conference requested Gomer Reese to labor as missionary in the district. The president ordered the name of James Bamber to be entered in the minutes as one to assist in district work. Adjourned subject to call of missionary in charge and district president.

CHATHAM.

Convened in Chatham, June 13 and 14, 1896; J. H. Lake president, George Green assistant, R. Coburn and John Shields secretaries. Branch reports: Petrolia 54; 1 baptized. Wallaceburg 37; 3 baptized. Buxton 18; 6 baptized, 1 removed. Longwood 22; no changes. Tilbury 48; no changes. Lindsley 48; 2 baptized, 1 received. Zone 54; 4 bap-

tized, 1 removed. Blenheim 51; no changes. Battle Hill 31; 1 baptized. Wabash 38; 3 baptized, 4 received. Ridgetown 41; 8 baptized, 1 died. Chatham 75; 2 died. Dentville 29; 2 baptized, 1 received. Ministry reporting: Elders G. Green baptized 1, J. Shields, B. St. John baptized 16, J. Blackmore baptized 1, G. Hampshire, B. Blackmore baptized 5, R. Coburn; Priests A. Miller baptized 1, W. H. Taylor. The district secretary reported changes in branches from June, 1890, to October, 1895: 227 baptized, 29 received by letter, 28 died, 4 expelled, leaving a net gain of 157, making a membership of 552. District treasurer, G. Hampshire, reported: On hand last report \$7.51; paid out \$5.30; balance now on hand \$2.21. Bishop's agent, J. H. Tyrrell, reported: On hand last report \$132.37; total receipts \$554.52; paid out since \$419.37; now on hand \$135.15. Audited and found correct. Sr. Nantes appealed against the action of the district president and the Tilbury branch. R. C. Evans, John McKenzie, and John Shields were appointed a committee to hear said appeal. George Green was sustained district president, R. Coburn vice president and secretary, George Hampshire treasurer, and J. H. Tyrrell Bishop's agent. Brn. S. Brown and Leverton appointed last fall as a committee to select suitable hymns for tent recommended that the Saints purchase the Hymnal from the Board of Publication. Recommendation adopted and committee discharged. The committee appointed on the appeal of Sr. Nantes found that the branch had acted illegally and the district president had done wrong in permitting it to do so, and they recommended that both apologize to the sister for the same. The above was received and the recommendation adopted by adding that they be given one month to do so, and failing to do so, that the whole matter be turned over to the president of the mission to deal with. The Wilkesport branch was disorganized and the members instructed to apply to the district secretary for letters to join other branches. Five were baptized and two others confirmed that had previously been baptized. Preaching by R. C. Evans, John Shields, and J. H. Lake in the hall, and in Tecumseh Park by Arthur Leverton and Samuel Brown. The amount of \$18.64 was collected for expenses and paid over to the district treasurer. The sisters' aid society of the branch provided a supper on Saturday evening and made \$24.50 towards their church fund. Adjourned to meet in Ridgetown, October 3 and 4, 1896.

NORTHERN WISCONSIN.

Conference convened at Porcupine, Wisconsin, June 6, 1896, at 10:30 a. m.; A. L. Whiteaker president, A. V. Closson secretary. Branch reports: Ever Green 92; 10 baptized. Reed 34; 8 baptized. Frankfort 53; 2 baptized, 1 died. Ministry reporting: Elders W. A. McDowell baptized 6, A. L. Whiteaker baptized 5, A. V. Closson baptized 2; Teachers J. H. Thompson and J. W. Hooker; Deacon O. A. Warren. Bishop's agent, G. D. Hayes, reported: On hand March 1, 1896, \$1.00; received since \$9.10;

paid out \$10; on hand ten cents. It was decided to hold two days' meetings at the Reed and Frankfort branches before our next conference, the president to appoint time and speakers. A. L. Whiteaker was sustained president, A. V. Closson secretary, and G. D. Hayes Bishop's agent for the next six months. Preaching by A. L. Whiteaker and W. A. McDowell. Adjourned to meet at Valley Junction, December 19, 1896, at 10:30 a. m.

WESTERN MAINE.

Conference of the above district met with the West Surry branch, June 20, 1896; W. G. Pert in the chair, S. G. Cunningham clerk pro tem. Ministry reporting: Elders U. W. Greene, W. W. Blanchard, O. C. Eaton, W. G. Pert, J. C. Foss baptized 17; Priests L. C. Grey, S. G. Cunningham, J. E. Eaton; Deacons H. E. Saunders, J. Carter. Branch reports: West Surry 31, Green's Landing 65, Little Deer Isle 54, Bray's Mountain 31, Dixfield 30. Bishop's agent's report: Received \$35.26; paid out \$32.28; on hand \$2.98. W. G. Pert chosen as committee to confer with the Eastern Maine district to settle boundary line between districts. Ordination of S. G. Cunningham and Hollis E. Saunders as recommended by West Surry branch taken up and referred to the elders in council. Voted that conference meet in May, August, and November, and that the next conference convene with the Green's Landing Saints in August, the day left with the district president. Preaching by U. W. Greene and W. W. Blanchard. S. G. Cunningham was ordained an elder and Hollis E. Saunders a teacher. Adjourned to meet with the Green's Landing branch in August, at call of district president.

ST. LOUIS.

Conference convened in Belleville, Illinois, June 20, at ten a. m., for business, President Wm. Jacques in the chair, R. Archibald secretary pro tem. Ministry reporting: Elders M. H. Bond baptized 12, N. N. Cooke, I. Davies, J. E. Betts, Sr., H. Roberts, W. O. Thomas, A. S. Davidson, and R. Archibald; Priests J. G. Cole and J. Broeker; Teacher F. Wiley, and Deacon J. Swift. Statistical reports of St. Louis, Belleville, Cheltenham, and Oak Hill branches were accepted; that of St. Clair, Missouri, being referred back for correction. Bishop's agent's report showed amount received \$175.15; amount paid out \$181; leaving balance due agent of \$5.85. Election of officers for ensuing term resulted as follows: R. Archibald president, Ivor Davies vice president, J. G. Smith secretary. Arrangements were completed for the prosecution of tent work in the district, same being in charge of A. D. Greer and M. H. Bond, together with district president. Saturday evening the district Sunday school association gave a musical and literary concert, a large and appreciative audience being present. Preaching by Elders R. Archibald and M. H. Bond. The conference was one of the most pleasant and successful yet held by the district, the presense of the good Spirit being felt in a marked degree in each session.

Sunday School Associations.

FREMONT.

Convened at Farm Creek, Iowa, June 5, 1896, at ten a. m. Reports of the schools of the district, teachers' reports, and the treasury report were read and accepted. It was voted that we take proper steps to financially sustain the circular work of the district and that the expenses be apportioned as the constitution prescribes. Decided by vote that we hold our next convention one day previous and at the place of the next quarterly conference. The remaining part of the time was spent in an intermediate class drill by Sr. Maude McClenahan, followed by criticisms on the work and a blackboard outline of the work of teaching. The remaining reports of schools and teachers were read. A Sunday school newspaper, entitled, "Zion's Sunday School News," was read by its editors, Emma Hougas and Blanche Andrews, and followed by general discussion and questions led by H. F. Durfey. The paper was a new feature in our convention work and was found to be both interesting and instructive. An illustrated talk on "The prepared and the unprepared teacher," was given by Joseph Roberts. This was followed by discussion and comments and a motion that Bro. Roberts prepare his work and send it to the Sunday School Department in the *Herold*. Friday, eight p. m., Temperance program. The following are the principal features: Paper, "Social evils of intemperance," Sr. M. E. Pace. Recitation, Blanche Andrews. Essay and illustrations, "Narcotics and the human system," Charles Fry. Chalk talk, T. A. Hougas. Quartet, "King Bibler's Army."

CONVENTION NOTICES.

The Northwestern Kansas district Sunday school association will hold its first annual convention near Fact, Kansas, in the district tent on the reunion grounds, August 27, at three p. m. Also will have an entertainment the evening of the same date. We will be glad to have all who are interested in this work to be present and take part.

WM. LANDERS, Supt.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Northern Nebraska District; Dear Brethren and Sisters:—A new conference year with its missionaries in the field and their families at home to be cared for is one of the present assured facts. So also is it that he who honors the law honors also the Lawgiver. Let us, then, as Saints of the Giver of the law, manifest our love to him and his Son in that we freely offer our tithes and offerings as he has directed in his law, thus doing our duty and continuing to hold honorable place as a district in helping the poor and spreading the word of truth that all may be made free and we be justified as the children of wisdom. If we love God let us do the will of God.

All moneys, checks, or orders promptly receipted for; stock or produce taken if desired. Present address, No. 2,227 Spruce Street, Omaha, Nebraska.

G. M. L. WHITMAN, Bishop's Agent.
OMAHA, June 22, 1896.

NOTICES.

To Those Concerned:—This is to certify that Thomas Dawkins, of Leicester, England, is silenced as an elder for cause pending an investigation of his case.

JAMES CAFFALL,
Missionary in charge.
LEICESTER, Eng., June 6, 1896.
Approved this 7th day June, 1896.

C. H. CATON,
Pres. Birmingham district.

MASSACHUSETTS DISTRICT.

TENTS.—All parties desiring tents for the "Poquonnock Reunion" should send their orders as near July 1 as possible to C. D. Gerrish, 131 Center Street, Dorchester, Massachusetts. We cannot insure tent orders received later than the 10th proximo. Those who room with private families can obtain good board on the grounds at \$3.50 per 21 meals. We want you all to board with us. We are preparing to keep you well satisfied and happy. "Poquonnock" is a land flowing with milk and honey.

C. D. GERRISH, }
GEO. SMITH, } Com.
E. H. FISHER, }

CONFERENCE NOTICES.

Sessions of the mission conference will be held on Saturday evening and Sunday preceding Monday Bank Holiday, as usual.

JAMES CAFFALL.
MANCHESTER, England.

REUNION NOTICES.

The reunion of the Massachusetts district will be held at Poquonnock, Connecticut, commencing August 8, 1896, in a beautiful grove situated at the mouth of a river running into Long Island Sound, thus affording both fresh and salt water privileges, including opportunities for fishing, boating, and bathing. There will be a commissary on the grounds, also chances for lodging at convenient distances for those who do not wish to tent. There will be straw for bedding and lumber for flooring for the tents, if such be desired. The grove is in sight of the main line of the New York, New Haven & Hartford railroad, between Boston, Providence, and New York. A special invitation is offered to the Saints of the Philadelphia district to come and join with us. Those from Philadelphia district can take the boat from New York to New London, fare \$1. From there take train to Poquonnock station. Mileage tickets can be used going both ways by rail from Boston, Providence, and New York.

CLARA D. GERRISH, }
E. H. FISHER, } Com.
GEORGE SMITH, }

The reunion of Northern and Central districts of California will convene at Santa

Cruz, California, on Friday, September 11, 1896, and continue ten days. One third rate return can be had by obtaining certificates from me and having them signed by the railroad agent at the time of purchasing ticket; but not otherwise. All should use them. I will send them to all who wish them.

C. A. PARKIN, Bishop's Agent.
3010 16th St., SAN FRANCISCO, Cal.

MARRIED.

MOORE—EDWARDS.—June 7, 1896, Fred W. Moore to Mary Edwards, at the home of the bride's father, Cornelius Edwards, at Zonker, near Mountain Grove, Missouri, by W. C. Catter.

DIED.

PIDDINGTON.—Sr. Mary Piddington, at her home in Garner Township, near Council Bluffs, Iowa, June 8, 1896. She was born in Saint Brides, South Wales. She was married to Evan Evans in 1835, who was an elder in the Old Church. She united with the church in Wales in 1846. Together they crossed the ocean with the company that came over with Captain Dan Jones. Came to Council Bluffs with the handcart company in 1856. Becoming dissatisfied with the way things were going they remained in Iowa near Council Bluffs until her death. After over thirty years of married life her husband was called to the other side of the mystic river. There were nine children born to them. But three sons are still living. In 1866 she was married to Mr. Piddington, who preceded her to the other shore a few years ago. She was baptized into the Reorganized Church by her son, John Evans. She bore a faithful testimony to the work of God up to her death. The funeral was from the house of her son, Joseph Evans. The sermon was by Elder F. A. Smith to a large gathering of relatives, friends, and neighbors, who had gathered to pay the last tribute of respect to one who was known far and near as a faithful wife and mother, a true Latter Day Saint who never tired of testifying to the truth of the God she loved and his work. Thus we laid to rest another one of the faithful in a nice little private burying ground overlooking the home where she had long lived, to await the summons from on high to come forth. Full of years and good deeds, she left for the rest of the righteous.

MOORE.—David C. Moore was born at Whitesand, Mississippi, July 10, 1836; baptized into the Reorganized Church of Jesus Christ June 20, 1881, by George Montague; died June 17, 1896, leaving to mourn his departure, wife, two sons, and two daughters. He lived and died a true believer in the latter-day work.

CHAMBERS.—Eliza Chambers was born May 8, 1812, in the State of New Jersey. Married to Thomas Chambers November 9, 1843. Of this union were born two daughters and one son. She died June 14, 1896, at the home of her daughter, Sr. J. B. Wayt, with whom she has lived for two and one half years. She left one son and one daughter, ten grandchildren, and eight great-grandchildren to mourn their loss. Funeral sermon by Elder G. T. Griffiths to a large concourse of people. She was a member of the M. E. Church.

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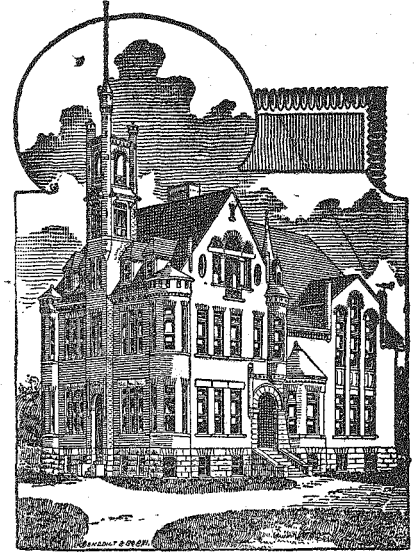
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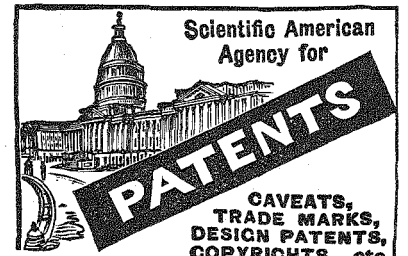
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Flora L. Scott

Vol. 43.

Lamoni, Iowa, July 8, 1896.

No. 28.

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HETERODOX BAPTIST PROFESSORS.

THE Baptist Church is threatened with some difficulties over the teachings of two of its prominent educational leaders. Rev. Dr. P. S. Henson, the well-known Baptist clergyman of Chicago, has opened an attack upon Dr. W. R. Harper, President of Chicago University, a Baptist institution. Dr. Henson objects to Dr. Harper on the ground "that he as the head of a distinctly evangelical institution does not represent the views of the men who put him there. Every man," says Dr. Henson, "has a right to his own ideas, but Dr. Harper has no right to teach agnosticism when parents all over the country, who send their children to his school, expect them to be reared in the old-fashioned Baptist faith as taught in the Bible." These criticisms are based on Dr. Harper's recent lectures and writings on the inspiration and interpretation of the Bible. He has been accused in other quarters recently of a strong leaning toward the views of what are known as the Higher Critics. A controversy has also arisen over the views expressed by Prof. W. H. Whitsitt, President of the Baptist Theological Seminary at Louisville, Kentucky, in an article on "Baptists" in one of the

cyclopedias of the day. In this article Professor Whitsitt says that prior to the year 1641, the Baptists of England were in the practice of sprinkling and pouring for baptism; that Roger Williams was sprinkled and immersed; that a certain Mark Lucar introduced immersion in this country, and that the First Baptist Church of Providence, Rhode Island, dates back to the eighteenth century instead of the seventeenth century. A number of Baptist writers have disputed these statements. Dr. Whitsitt himself explains and defends his position in the columns of *The Examiner* (Baptist, New York). He says:—

"During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist history, I made the discovery that, prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporary documents.

"Upon my return to New York, in September, 1880, I felt so sure of my ground that I made known my discovery in the columns of *The Independent*. It was received with much disapproval and sneers from many quarters. *Zion's Advocate*, of Portland, Maine, and *The Standard*, of Chicago, will be found, upon consulting their files, to have given special attention to the subject. Among others, I was also engaged with Rev. Henry Martyn Dexter, D. D., whom I criticized because he had recently asserted in *The Congregationalist* that Roger Williams was immersed by Ezekiel Holliman, and pointed out to him that it was entirely probable that Mr. Williams had been sprinkled by Holliman. Apparently Dr. Dexter was interested by my explanation and proofs, for he

shortly found his way to the British Museum, where he also convinced himself that my view was correct and my citations authentic. As a fruit of these researches he issued, near the close of 1881, more than a twelvemonth after my discovery had been declared in *The Independent*, the well-known volume entitled 'John Smyth, the se-Baptist,' wherein he adopted my thesis, defended it by many citations, and entirely ignored my discovery as set forth in *The Independent*.

"My discovery was not only embraced by such an eminent authority as Dr. Dexter, but it has likewise been accepted by Baptist historians of note, who have written for the public since it was made known. In his 'History of the Baptist Churches in the United States,' Dr. Newman says of the baptism of John Smyth: 'It is almost certain that the rite was administered by affusion and not by immersion. The same is conceded of Spillsbury's church, organized in London on the 12th of September, 1633 (History, p. 80). It is granted, he says, that 'contemporary testimony is unanimous in favor of the view that immersion was practiced by Roger Williams,' but Dr. Newman shows admirable discretion in omitting to cite the passages."

In an editorial note on the subject, *The Journal and Messenger* (Baptist, Cincinnati) says that Dr. Whitsitt has been teaching this same theory for fifteen years, and it adds:—

"We do not regret the demolition of the 'church succession' nonsense, but we cannot sympathize with the burning of the house to get the rats out of it. True, the baptism of Williams is not the cornerstone of Baptist faith. It would not shake their confidence in the correctness of their position, if it could be demonstrated that baptism was never administered between the age of the apostles and the middle of the seventeenth century. They would go on practicing baptism, even if Dr. Whitsitt's theory concerning Williams could be demonstrated. They plant themselves on the New Testament, and, without fear of successful contradiction, declare that the teaching

of the sacred book is the baptism in water of a believer in Christ as his personal Savior. And yet, they as firmly believe that Roger Williams was actually baptized in water at the hands of Ezekiel Holliman, also that as the baptism administered by Holliman was as scripturally valid as it would have been had it been administered by the Archbishop of Canterbury."

After referring to the statements made in the article on "Baptists," *The Standard* (Baptist, Chicago) says:—

"Dr. King, of Providence, Dr. Christian, and others, of Louisville, and, in fact, nearly everybody who has appeared in print on this subject, have denied these statements, and ask for the proofs which Dr. Whitsitt claims to have found in certain documents at the British Museum. Dr. Whitsitt defends himself against the charge that he borrowed from Dr. H. M. Dexter, the author of well-known works upon some of these topics. The discussion is not a new one; some of the questions received much attention sixteen years ago, when Dr. Dexter published his book, 'The Congregationalism of the Last Three Hundred Years.' We called attention at that time to several erroneous statements in that book, especially in reference to John Smyth, the 'se-Baptist.' Certainly if Dr. Whitsitt can throw new light upon these vexed questions by the aid of documents hitherto inaccessible, he will receive the gratitude of the denomination."

In an editorial on the subject *The Christian Evangelist* (Disciples, St. Louis) says:—

"It will probably puzzle the uninitiated in Baptist ecclesiology to understand this hue and cry over so harmless a thing as an expressed opinion concerning the form of a man's baptism who lived in the seventeenth century. Suppose Roger Williams was sprinkled, and that Continental and English Baptists did not practice exclusive immersion up to 1639—what of it? Much in every way to the high church dogmatism of Baptist Israel. If R. Williams submitted to affusion, and immersion was not universal among Baptists in those days, what becomes of the pet fiction of the Baptist imagination that there has been an unbroken succession of Baptist churches from the year 30 to the pres-

ent hour, and the related priestly figment that immersion administered by a succession of Baptist preachers is the only valid baptism? This sacerdotal anti-Christian dogma is dear to the hearts of many Southern Baptists, and men of the ecclesiastic type do not surrender theories to save men, but they surrender men to save theories."—*Literary Digest*, May 23, 1896.

WHICH IS YOUR WAY?

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"Handling the Immigrant" is the title of an article by Helen M. Sweeney, in the July number of *The Catholic World Magazine*. Many excellent engravings illustrate the paper. There also appears an interesting account of "A Chinese Holy Island," by T. H. Houston. The article is illustrated.

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Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, July 8, 1896.

No. 28.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 8, 1896.

BY FAITH.

WE are inclined to think that faith is made to do duty in some respects for more than it was intended to do.

At the risk of drawing a fire of criticism we venture a few comments, using Paul's statement to the Hebrews, 11: 1, as the basis for examination.

This passage in the King James' version is given thus:—

Now faith is the substance of things hoped for, the evidence of things not seen.

This rendering has evidently misled some; and it is possible that what has tended to mislead them has also been the foundation for more or less of the dissertation we have had on the subject itself.

Paul, in writing to the Romans, wrote of hope in almost a similar vein of thought.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

This evidently means that through the exercise of the influences of desire and expectation, man abides in constancy, fidelity, and carefulness of life with intent to be worthy to receive what is promised when the time of probation and trial is ended. But, having said so much, the apostle argues, correctly too, that when a man already sees, or possesses, what he has hoped for, then he is no longer moved by hope, but realizes what he has hoped for; the word "it" being understood to attach to the sentence, "Why doth he yet hope for;" in reference to the thing hoped for.

Apply similar reasoning to the text; "Faith is the substance of things hoped for;" and we have a similar conclusion; If a man secures the substance of that which he has hoped for, then the office work of faith has ceased, and faith has ended in knowledge. The translation by the Seer helps us out of this difficulty,

and some others, we think. It is rendered thus:—

Now faith is the assurance of things hoped for, the evidence of things not seen.

To us this is by far the better rendering, for the reason that a consciousness of the actuality, the absolute realization of what is hoped for, still not seen; is possible, without the substance being present with us; and this is evidently what is meant in the second clause of the sentence, "the evidence of things not seen."

For many years now, an apparently popular idea, gathered possibly, from the imperfect text in the King James' Version, has been that faith stands for power, force to do and accomplish, with God as it is apparently intended by the apostle to teach that it does with man. This is to us the misleading element too frequently introduced into the discussion of faith as an element, a principle of power, an attribute attaching unto, or inhering in man; and is referable to a mistake in reasoning on the word "substance" found in the first verse; which reasoning is discoverably faulty when the word assurance is used.

The effort of the apostle in writing to the Hebrews, as stated in this eleventh chapter, was to convey to the minds of those to whom he was writing the nature, use, and benefit to man of the faculty, principle, or attribute of faith. And pursuing the theme, he assumes first, that "by it the elders obtained a good report." The effect of this statement is to convey to the reader the idea that by the exercise of faith, the elders in their ministry so wrought as to secure from those among whom their work was carried on a "good report," of work done under great difficulties, dangers by sea and land, wrought faithfully, sincerely, and well, attested by divine ministrations and occurrences attributable to miraculous powers only.

In the third verse of the chapter the apostle prefaces a long list of things wrought by different ones, or in their behalf, by a statement clearly

intended to account for the comprehension of himself and his brethren of the means by which the worlds were brought into existence:—

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

There is nothing in this passage that, rightly read, warrants the conclusion that Paul meant to write that the worlds were made through or by the existence and exercise of faith in himself on the part of God. He affirms quite differently, that the "worlds were framed by the word of God."

This agrees with the statements made in Genesis concerning the creation:—

And God said, Let there be light: and there was light.

This is the formula of statement used at the relation of each creative stage. It was the word of God; the Divine mandate of the one, all-powerful; in whom was vested not only supreme wisdom, but self-existent will and force. Paul evidently accepted this record of what was done by God through the exercise of creative energy; but, not being able to demonstrate from his finite conception of the things that are seen, how they could have resulted from a condition of things which were not apparent, sums up his conclusion in accord with his convictions, accepting the too plain certainty that human wisdom was not equal in itself to understand this great truth; and writes that it is "through faith," confidence, assurance, that we can and do understand; not how, but that "the worlds were framed by the word of God."

The Psalmist, writing on the same topic, wrote thus:—

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.—Ps. 33: 6.

Peter understood it in the same way:—

That by the word of God the heavens were of old, and the earth standing out of the water and in the water.—2 Peter 3: 5.

Jeremiah was of the opinion that God made the earth by reason of

power resident in himself, for he writes of it thus:—

He hath made the earth by his power, he hath established the world by his wisdom, and he hath stretched out the heaven by his understanding.—Jer. 51: 15. (See also 51: 12.)

There can be no question but what God has confidence in himself, has absolute assurance that in himself rests all wisdom and all power; but adopting Paul's reasoning concerning hope, and applying it to faith, we may safely conclude that God having infinite knowledge of himself, and the attributes with which man invests him, love, wisdom, will power, does not, indeed cannot exercise faith as an attribute, in the sense that man, the finite man may, can, and must.

Jesus said, "Have faith in God."—Mark 11: 22.

He could hardly have said to God, Have faith in thyself.

Two kinds of faith are named by the apostle. One is found in Romans 8: 17:—

So faith cometh by hearing, and hearing by the word of God.

The other is referred to in 1 Corinthians 12: 9 as a gift of God to the believer; and is named as one of the communicable manifestations, or gifts by which the Spirit reveals, or confirms the conviction that Jesus is the Christ.

It cannot be in the sense of either of these texts that God has, or exercises faith; for man does not preach to God his own word to beget faith in himself; nor does God need the gift of faith to show to him that Jesus is the Christ. This he knows, and it is his prerogative to bear witness to man of the truth thus known to him.

Faith, as we understand it, is an attribute, or quality of the finite man, and inheres in him, because by reason of his environments man cannot exercise perfected knowledge in the flesh, hence, is called upon to accept many things in the sphere in which he moves as a finite being by trust, by confidence, by assurance; not seeing, but having confidence in the evidence presented, the veracity of the persons, things, circumstances, and conditions that testify to him of that upon which he is to exercise his faith. It is an attribute, that can attach to a finite, an unknowing condition only. It is so treated of all through the New Testament Scriptures; and is the al-

most saving principle insisted upon in connection with Christ, as the Savior of men, in the Book of Mormon. "Except ye have faith in the Son of God ye cannot be saved;" is the grand exhortation. Nor is this used in the sense that it inheres in man as a self-resident power to be self-exercised at will. But is always made to depend for its results upon the power of God.

Faith, as an inherent force, equivalent to the accomplishment of all that God did, all that Christ did, and all that it is promised man he will do for him, cannot rest in God; for the reason that he knows, past depending on an assurance, a confident trust on evidence, that in himself lies the control of all forces, the right to exercise all the powers of heaven, earth, air, water; the visible and invisible potencies of all laws. He knew he had but to speak, and orderly agencies would engage to reduce the elements from a chaotic, disordered condition, to the forms and conditions of a world created in beauty, goodness, majesty, and grandeur, fitted for the abode of man, whom God had created "a little lower than the angels."

Even in man when faith has become perfected into knowledge, faith ceases; the man knows; trust, confidence in evidences, have passed; he sees, and neither hopes for, nor exercises faith; he has become conscious of, and knows.

This is to us the really tangible elucidation of faith; other things seem to be but merely speculative, a play of texts to cover a defective basis of argument.

A HEALTHFUL SIGN.

THE *Enquirer*, published at Provo, Utah, has in its issue for May 26 an editorial account of the Sunday services May 24, held in the Tabernacle at Provo. From this account we quote:—

Elder J. M. Tanner was the next speaker. He had observed a remarkable activity in missionary work of late, probably more activity than ever before in the history of the church. It means a great deal for men to break away from kindred ties and go to the world on missions. It is impossible for our elders to go abroad without also gaining some knowledge. While they go away to convert others, they are themselves converted to many of the virtues of the world. Speaker had seen such virtues as he hoped Zion might possess. For instance, when he observed

here at home five thousand people in a city like Provo saying that the liquor traffic could not be put down, and on the other hand where he had observed a city in Massachusetts of more than seventy-five thousand inhabitants, where no grog shops existed, and other cities of a like character, with five thousand people and more without a police patrol, he had said in his heart would that we could be converted here to such virtues in the world.

Speaker depicted the morbid curiosity on the part of some elders to see the inner life of large cities when abroad. A knowledge of sin is not a good thing, for it is liable to beget sin. There are things, there in the world, which it is not good for our young men to learn.

At home it is easy to be good, for the support of a public's gaze is great. In the world a man has no such support; there he stands alone on their own resources, and God's help.

A few years ago the elders taught gathering, but now it seems to be the policy to strengthen the branches in the missions, and by so doing, the gospel has wonderfully spread. At the same time the Saints abroad are grounded in the faith before they come to Zion. Soon we shall have powerful branches in the Southern States and in other missions where the Saints will have their churches and Sunday schools.

It has been the observation of the speaker, that the world is after authority. About the only other church that makes a pretension of authority is the Catholic Church, and the Catholics to-day are much greater propagandists than Protestants. The Latter Day Saints prove their authority is direct from heaven, and their work in the mission field is marvelous. All successful elders tell boldly that they are commissioned of God, through the Prophet Joseph Smith.

A few points in this statement of Elder Tanner are worth attention. 1. The activity in missionary work. 2. The acknowledgment, that there were virtues in the world that the "Zion" of Utah ought to possess. 3. The improper curiosity of missionaries abroad to sound the inner life of the large cities. 4. The decadence of the teaching of gathering to the valleys.

1. Referring to these in their order. Whence arises the missionary spirit? What is its inciting cause at this period?

It is a possible thing to date the rising of this missionary spirit to the taking away of the ban of the plural marriage dogma, which ruled over the Utah Church like a nightmare from 1846 to the manifesto abandoning it. And to find the inciting cause to such activity at the present period, especially in the United States to the two causes; first, to the necessity of making effort to meet the propagandizing work of the Reorganized Church;

second, to the enlarged freedom for the elders resulting from the abandonment of polygamy.

2. It is rather an awkward confession that Elder Tanner makes in the statement that the city of Provo, though a city of five thousand inhabitants, could not put down the liquor traffic; while a city in Massachusetts of fifteen times the size could. That was a home thrust, and we are pleased that Elder Tanner had the courage to make it. Of all people under the heavens that ought to shun the vices attendant upon the traffic in and drinking of intoxicating beverages, Latter Day Saints of every shade of differing beliefs should be first and foremost; for the simplest of all reasons that they have been told by the voice of inspiration that "no drunkard shall inherit eternal life." He that is a drunkard and he that makes men to be drunkards must take their part in the pit alike. There is no escape from the edict.

Who is to blame for the existence of liquor shops in Provo? Is the city a city of the Saints? The ruling classes belong to the Utah Mormon Church, and we presume hold the control of municipal affairs, and could, if they would, enforce a cessation of the traffic. When, where, and whence originated the Utah saloons? Are they to be traced to Gentile influences alone? We confess we should be pleased to know.

In all the places where the Reorganized Church holds the control no liquor is sold by virtue of law. In all places the members of the Reorganized Church are a sober people, opposed to the sale of liquors as beverages, and always refusing their consent to the licensing of the traffic. Why? Because to them drunkenness means depravity, and depravity means ruin, physical, mental, moral ruin, degradation, and destruction. Hence they oppose it, steadily and always.

Temperance, the tone of society against drinking has been steadily advancing in the world, and if our Utah neighbors have been unmindful of the fact it is time they were made acquainted with the fact. Elder Tanner did well to tell his people that the Gentiles had some virtues Saints might emulate.

3. We should hope that the refer-

ence of Elder Tanner to the disposition of the elder abroad on missionary work having a morbid desire to make personal acquaintance with the inner and evil life of the large cities, would be applicable to the few, not the many; and pass it by with the thought that the elder did well to reprove such curiosity if it exists.

4. The abandonment of the policy of gathering suggested by Elder Tanner, as being a change from old time methods is fairly significant, and may be productive of a better spiritual life and development.

Taking it altogether we regard Elder Tanner's remarks, as reported, as being a good and hopeful sign.

THE following is sent us by Bro. L. R. Devore, under date of May 1, just two months on the way.

It is not practicable for us to state who the missionary referred to is; there having been several, among whom we remember, C. W. Wandall, — Hanks (Reuben we think), Addison Pratt, and an elder by the name of Lincoln, as well as Benjamin Grouard. Elder Hanks died at sea, Elder Lincoln, on shipboard near San Francisco, on his return to America, Benjamin Grouard near Santa Ana, California, within a few years past. However, the name may be presented later on. The fact remains that from the islands afar off comes a voice of testimony to the position taken by the Reorganized Church that the succession of the church was understood by many at the time of the Prophet's death. We give the letter as Bro. Devore sent it, he writing that he had received it from Bro. Hubert Case, and sends it "without change, or addition."

Island of Manihi, Oceanica,

April 27, 1896.

To My Beloved Brother Joseph, and All the Brethren in America; Greeting:—

I, Tehopea, write this word because great contention is rising at this time between the Reorganized Church and the Church of Utah. I will clearly make known the teachings of one missionary, — by name. I am able to do this because his own writings, signed with his own name are in my hands.

This was his teaching of the matters of the church before Joseph's death, and of his (Joseph's) youth:—

"Joseph was born December 23, 1805, in the village of Sharon. In the year 1815 he removed to another village, Palmyra, where he dwelt four years. He then went to a farm

near Manchester (1819), where he dwelt until the beginning of the work of the church."

This missionary, —, also made known unto us that Joseph, the father, laid his hands on his son Joseph, before two witnesses, and afterward made known to the church that this son was to be their prophet, and that he should lead the Church of God.

He also made known that a temple of God was builded at Nauvoo, which was a city of Zion until Christ should come. — also said that he saw the ground dedicated, and the corner stone laid for the temple in Nauvoo.

This missionary was sent by Brigham Young in the year 1846 I think, but it is long ago. He remained until about 1851.

Three others, James Brown, Jonathan —, —, also taught these things and they too were sent by Brigham Young.

I, Tehopea, talked with one Andrew Jensen, who came here this year, and rebutted his speeches by telling him these things. I made known to him that — did not teach as he, Andrew, did; neither did Grouard, and the three before mentioned.

He, Andrew, said that Joseph, the father, had dwelt in Utah, and had dedicated the ground for the temple there. He also said that Grouard was sent by Brigham Young, which we knew to be a very great falsehood.

And now I am well pleased that our brother Hubert and his wife Alice are dwelling among us, to lead us in truth and good works. I remain in the Reorganized Church,

Your brother in love,

TEHOPEA.

It is curious that Elder Andrew Jensen should take advantage of the simple nature of the native islander in such a thing as stating that Joseph Smith, the elder, should have gone to Utah and laid the foundation of a temple there, when it is such a notoriously well-known fact that Joseph Smith died in 1844, long before the Salt Lake Basin was known as a rallying spot for the driven and persecuted people. What benefit could Elder Jensen have hoped to receive from such a statement? It is to be hoped that Bro. Tehopea has misunderstood Elder Jensen.

BRO. JOHN SMITH, of Summit City, Missouri, now in England, sends us a copy of the *Manchester Guardian*, for June 18, from which we clip a portion marked by Bro. John; being a part of the speech of Rev. J. Thomas, of Liverpool, moderator presiding at an association of Baptist churches, held at Jubilee Drive, Liverpool, June 17. Mr. Thomas said:—

The time was opportune to touch on "The springs of Christian power." There was now too much inclination to weaken these, and it was almost impossible to regard with patience

the poor, beggarly attenuations of God's truth that passed current amongst many who called themselves Christian thinkers. To identify Christianity with a moral code, however beautiful that might be, and however complete—if a moral code could be complete—was to deny the very life and essence of the Christian religion and make it as impotent as Paganism. Moral grit and power and victory could no more be made out of a mere programme of services than could an army of fighting men out of a valley of dry bones. Christian ethics could not possibly be separated from the infinite life that filled them. The Church of Christ must guard itself with all the holy resources at its disposal against being reduced to a state of mere mechanical degradation and poverty. To effect that it must go to the hiding place of real power and of eternal life, where sound moral enthusiasm was given men. The fact was that the power of the third person in the Trinity was forgotten, and Christian thought neglected to find any place for the Holy Spirit in its general scheme of Christianity. The power of the Spirit was now but inadequately realized. He longed to see the day when a true and full conception of the Holy Spirit and his power would find as necessary and vital a place in the belief in the unity of the Godhead as had been found for the Father and the Son. The splendid apostolic missionary church that followed the day of Pentecost knew the true power of the Spirit and shook the earth with it. That was not so now, and if any man was satisfied with the present work of the Christian Church, he was sorry for that man. The Apostle Paul, he believed, had done more than all the present day churches did for true Christianity. That was because the apostle went in the power the churches now lacked, for it must be remembered that the spiritual power they were capable of receiving was proportionate to their content and to the intensity of their faith. The power of the Holy Ghost would not come upon either churches or individuals until they embraced with a living faith all the wondrous revelation of God in Jesus Christ. (Applause.) The meeting afterwards adjourned until this morning.

GRACELAND.

PROF. T. J. FITZPATRICK, Prof. J. T. Pence, and Prof. J. A. Gunsolley, will own lots in Graceland, near the College. Bro. James Kelley, of Macedonia; Bro. G. J. Waller, of Honolulu, and Sr. M. H. Crowson, of Alton, Illinois, are all purchasers of lots in Graceland. Others are negotiating for them.

The citizens of Decatur County, are all friendly to the effort being made at Lamoni. If we had a man or two like Rockefeller, for an endowment of a few thousands it would help us wonderfully. The walls are up and the roof is being put on.

A SCANDINAVIAN PAPER.

"SANDHEDEN'S BANNER" AGAIN.

OUR readers, especially the Scandinavian Saints, will remember that some years ago a monthly publication, *Sandheden's Banner*, was issued by the Herald Office, edited by Bro. Peter Anderson, for the Danish, Norwegian, and Swedish Saints. The paper was not financially supported, however, and the Board of Publication was obliged to drop it from the list of publications. The failure to support it caused it to become a source of loss to the office, a drain upon its limited resources that, after a time, it was found necessary to stop; hence *Sandheden's Banner* was suspended; not, however, until after an earnest effort had been made to continue it, and it became evident that there was not sufficient interest in the paper to meet the expense of its issue.

Some of the Danish and Norwegian and Swedish Saints were much interested in it however and were sorely disappointed when the publication was discontinued. The following letter addressed to President Joseph Smith, is from one of our Danish sisters and, as our readers will see, is an earnest appeal for the revival of *Sandheden's Banner*:—

PLEASANT GROVE, Utah, May 21.

MR. JOSEPH SMITH, Lamoni, Iowa.

Dear Brother Smith:—You will please excuse me for breaking over the rules and addressing you personally. I have been impressed many times to write something concerning the long felt want of choice literature for those of our Scandinavian sisters and brothers to read who cannot read the English. I do think it a pity they must be left without anything good to read while we are blessed every week with an abundance of good things, helping us to more fully develop our spiritual as well as temporal natures. It would seem like parting with a tried and true friend to part with either the *Herald*, *Ensign*, or *Autumn Leaves*. There could not be better literature in the world than our church publications.

I went down to see a poor sick sister the other day and she said with tears streaming down her face, "Oh, if I only had my *Truth's Banner* to read in the long hours! God knows I for one paid for it right along until the publication stopped; then it was as though a light had gone out and we began to wander about in the wilderness. The Lutherans furnished us plenty of their best literature, but there was something lacking in it after all; and when you tell me about all the good things you have to read in the English, it fills my soul with a tender longing for God's Scandinavian children to be remembered in

like manner, if He is no respecter of persons as the good books say."

I told the sister how I had been impressed to write; but it takes money as well as good wishes to accomplish great things. She said a dime was all the cash she had in the world. "Take it," she said, "and may God help you to put more with it."

I would ask in Jesus' name that every Scandinavian in the church, man or woman, rich or poor, will lend a helping hand in this worthy enterprise, or else have their own papers stopped for six months, just to find out what a lonely part their Scandinavian friends are playing in life's great theater.

Please be generous, dear Saints, in this matter, as you know what a comfort our reading is to us. Why could not every branch president find out just how many copies are needed and report, thus avoiding unnecessary expenses to begin with? Why could not Bro. Peter Anderson translate some of our English into the Danish language—take just the cream; but as it is all cream, take part of it? The voyage of the *Evanelia* would prove interesting, I am sure.

Hoping you will approve of this plan, and sending *my all* as the widow did, I will patiently await the results, knowing that if every brother and sister will do as Sister — and I have done, it will prove another success for the Master's cause.

I shall try to send more if the good work goes on. I know what a few words of encouragement mean from your pen, in this as well as any other cause, so with God's work at heart, and willing to be set right if acting out of my place, I await your pleasure.

SISTER HELENA STERRETT.

The Board of Publication desires to meet every proper demand for church literature and stands ready always to supply such demands as rapidly as means are furnished. It believes that the Scandinavian brethren and sisters should have a publication in their own language and that it could be sustained and made a power for good, if proper interest was manifested in the movement. It has decided that another opportunity should be given them in that respect and therefore presents the following proposition: *Sandheden's Banner* will be revived and issued monthly at a cost of fifty (50) cents per year to each subscriber, provided enough subscribers are obtained to justify the reviving of the paper.

Now is the opportunity and all those who are interested are requested to go to work in its behalf and send in subscriptions. The Board awaits the action of all whom it may concern, suggesting that all who can will obtain subscribers.

Remember the terms: Fifty cents

per year, payable in advance. Address all orders to the Business Manager of the Herald Office, Bro. Frank Criley, Lamoni, Iowa.

The Board will also be glad to issue the paper weekly when subscriptions shall justify the change from a monthly to a weekly issue.

Should the subscriptions not be sufficient to justify the publication, money will be refunded or credited to HERALD or book accounts.

THE following from the Chicago *Tribune* of July 1 is interesting in connection with the statements of leading prelates that the policy of the Roman Catholic church is to favor personal political freedom of action. We republish the item for what it may be worth:—

Montreal, Que., June 30.—The Liberals of the District of Quebec are so incensed over the interference of the clergy on behalf of Sir Charles Tupper's candidates that they have decided to send a deputation to Rome with a petition to the Pope, praying that measures be taken to put an end to the scandals and injury to religion caused by the attempt of the hierarchy and priesthood to intimidate the Catholic electorate. The Liberal leaders are in possession of a number of private letters written to parish priests in this district by their ecclesiastical superiors instructing them to take an aggressive stand against the Liberal candidates and authorizing them to warn their parishioners that it would be a mortal sin to vote for such representatives.

The late Canadian election turned largely on the Manitoba school question, the Liberal party advocating that the public schools be entirely free from sectarian influence or control.

EXTRACTS FROM LETTERS.

BRO. JOSEPH WARD, Cato, Arkansas, June 27:—

I am preaching in the same church where I met J. H. Lawson the Christian evangelist in debate last winter; large crowds come out to hear. Three will be baptized this afternoon and many more very near the kingdom. Lawson and I will meet at Shady Grove church, Falkner County, the 27th of July, to hold a six-days debate on church propositions. I am expecting a large crowd in attendance and I ask to be remembered while defending the truth.

CORRECTION.—Bro. Thomas Street, Midway, Utah, calls attention to an error in the statement of Queen Victoria's age, occurring on page 371, HERALD number 24, for June 10:—

Being born May 24, 1819, she would be

seventy-seven last May, hence in her seventy eighth year instead of the seventy-ninth.

We thank Bro. Street for calling attention to the error.

Bro. and Sr. Devore expected to leave Papeete, Tahiti, June 12, for home. They are likely in California, at present writing—June 30—enjoying the welcome of Saints who have watched and prayed for their success in the far-off isles. At the close of Bro. Devore's letter he writes:—

PAPEETE, May 5, '96.

I spoke twice last Sunday, the 3d; once in native, and once in English; baptized five; blessed one child; confirmed three; so you see they are still coming. I know of nineteen baptized during and since our General Conference. Bro. Case writes: "I am having great liberty in the native." The Mormons are expecting a reinforcement from Utah soon. Bro. Case needs help. We hope conference appointed some one or more to come at once.

EDITORIAL ITEMS.

A CLIPPING from a Cleveland, Ohio, paper sent us shows that Bro. J. W. Burgett has been preaching in the public square of that city. The paper makes favorable comment on his work and presents the position of the Reorganization in contrast with that of the Utah Church.

Brn. F. M. Cooper and J. A. Grant have notices in the *Sunday Herald*, and *News*, Port Huron, Michigan, for June 20, asserting a distinction between the Reorganized Church and the Utah Mormon Church, and throwing down the gage of discussion to those Utah elders who have been and are laboring in that part of Michigan. It is no use, Brn. Cooper and Grant, those elders from Utah, are instructed not to discuss with the "Josephites;" hence will not choose to do what they are told not to do.

Bro. Rudolph Etzenhouser, at Sharon, Pennsylvania, wrote June 29, announcing the baptism of "five more making eleven in all," of late.

Bro. Fred A. Smith reports the baptism of four at Omaha, Nebraska, the 28th ult.

We are informed that some await announcement of dates of the coming Nauvoo reunion, that preparations may be made to attend. We suppose the committee will publish announcement at an early day.

Bro. G. J. Waller, writing under date of June 9, reports the baptism of

eight native Hawaiians. He is doing all he can to keep the work moving.

The present address of Bro. L. R. Devore is, Care C. A. Parkin, No. 3010 Sixteenth Street, San Francisco, California.

Sr. F. Miller, of Dunnville, Ontario, writes suggesting that literary workers among the young people might do good in behalf of others, especially isolated ones, by arranging courses of readings in the Book of Covenants and Book of Mormon. We note the statement; others have already been considering it.

Sr. Louverna Varner, of Mount Sterling, Brown County, Illinois, requests that prayer be made for her, also for Bro. and Sr. Bump, all of whom are in poor health. Sr. Varner requests that some of the sisters write her. She would be encouraged by a kind word from some and would answer with pleasure.

Bro. George E. Spencer wrote from El Moro, Colorado, that on the way from Missouri to Kansas, he called at St. John, Stafford County, Kansas, and was received in kindness by the Bickertonite brethren there. Bro. Spencer states that he does not see why the elders of the Reorganized Church should be afraid to go among these Bickertonite brethren, as they are kindly disposed people and seem willing to listen to what one may have to say. We are not aware that the elders have refrained from going to St. Johns, because they were afraid; but presume that it is with that locality as with many others—too many fields ready for labor to be done with too few laborers. "Pray ye therefore the Lord of the harvest, that he will send more laborers into his harvest," was never more appropriate than now. Nor was the modern injunction, "Let him that is warned warn his neighbor," more applicable than now.

Will whoever is in charge of that portion of country in which Stafford County, Kansas, is located see what may be done down there.

Bro. J. M. Kennedy, writing from Roscoe, Pennsylvania, June 25, reports Bro. D. L. Shinn at work among the various factions of the Bickertonites in the Monongahela Valley, at Roscoe, Bannings, Fayette City, and other points. The three factions,

formerly divided, had united on the arrival of Bro. Shinn. Some attend his meetings, however, and prospects are excellent for others breaking away from that movement. Bro. Shinn had baptized one.

Bro. J. W. Hudgens was at Atchison, Kansas, the 23d ult. He was filling appointments in various parts of that field.

Bro. D. C. Smith, of Dahinda, Illinois, writes in commendation of the preaching of Bro. F. G. Pitt at that point; also of the labors of Bro. J. A. Robinson in portions of the Kewanee district. The work was slowly but steadily progressing. Former enemies were becoming friends, confessing that spiritual power for good attends the preaching of the ministry.

Bro. Isaac Carlisle, Jr., reports an excellent session of the Pottawattamie district conference. He wrote from Underwood, Iowa, June 27.

By letter from Bro. Pitt, Chicago, we learn that Brn. Roush and Henley are using the tent at Mission, LaSalle County, Illinois, with good interest manifest.

Harriet Beecher Stowe, author of "Uncle Tom's Cabin," died July 1, at Hartford, Connecticut, in her eighty-fifth year.

One of the brethren writing of his work reports the baptism of one "in a heavy rainstorm." Our proofreader asks, "Is this a case of baptism by aspersion?" We think not, but that the brother meant "during a heavy rainstorm." Though the Baptist Church has been disturbed by the admission of one of its leading lights that Baptists practiced sprinkling in England for years, we have not yet heard of a Latter Day Saint who accepted sprinkling or pouring for baptism.

The Albia, Iowa, *Progress Defender*, has a pleasant notice of the late effort at Hiteman, including the conference, in its issue for June 27.

MATTERS OF COMMON INTEREST.

TO THE SAINTS IN GENERAL:—Anything pertaining to the general interests and welfare of the work is or should be of personal interest to every member of the church. Knowing this, and that every true Latter Day Saint desires to be kept posted on all

matters pertaining to its progress, that each may do his part to advance its interests we again present a few items concerning this department for the consideration and necessary action of the Saints.

Within the past year we have had occasion to make several statements concerning the financial condition of the publishing department. The response was encouraging, in remittances, especially for a time; and by repeated calls we were able to bring the business status of the Herald Office up to a more satisfactory standing. However, much yet remains to be done before we shall succeed in placing it where it ought to be as a power for good; hence a continued further effort is demanded, and on this account now is made.

The new conference year opens up with bright prospects in spiritual things, moving the hearts of all the faithful to push the work, to move forward and upward, and to place the church and themselves on higher ground. Temporal prospects are also encouraging in the prospects of abundant crops, thus promising us the prosperity necessary to do our individual part in building up and establishing the work of God.

Wherever the gospel is preached the publishing department must work hand in hand with the ministry and laity, in distributing the printed word; indeed, it often prepares the way for the ministry. It seems unnecessary to call attention to it as a means for good. The tracts and other church publications not only evangelize the world, they also do pastoral work, building up, educating, and strengthening the Saints in the faith of the gospel.

All who love the work will see at a glance the necessity of meeting their obligations, promptly, with the Herald Office and in keeping their accounts squared, that their part be helpful, not a drag, a dead weight, as many accounts now are.

Collections again are slow and money again is needed to meet present demands and to provide for future steps forward that are urgently demanded by the interests of the service. Twenty-five thousand dollars (\$25,000) yet remain against delinquent subscribers and on book accounts, which must be paid and placed

in the hands of the management before the duty of the literary department to the church can be fully performed. Think of it, \$25,000 carried as a dead weight, a heavy load!

We want to collect this outstanding money and put it into circulation by meeting our obligations, devoting the balance to the issue of new tracts and other necessary literature.

We want to add to our facilities to meet the wants of the work.

A committee consisting of Brn. Joseph Smith and Heman C. Smith has been appointed by the Board of Publication to write a history of the church. This needed work will be issued just as soon as means are available. Every remittance is a help to that end, every delay a hindrance. We want to place the work on the market this fall. Will you aid us to do so? The general and local ministry are earnestly requested to work with us by selling church publications, taking subscriptions for church papers, especially where there are no branch book agents. It is hoped that they will see to the interests of the Saints and of this department by placing the publications in every family in their various fields.

We regret to learn that some of the ministry are indifferent in this respect.

A special tract fund should be started in every branch, for the purpose of issuing tract literature for missionary distribution. The fund should be remitted to the Herald Office to print and supply tracts to the ministry. We suggest that branch presidents take action in this matter.

We trust the Saints will make such general response to our appeal that we shall soon be able to make a better report. We want to present a clear statement at the next conference—of all accounts collected in, of additional work done, and a balance to the credit of the department.

It is the property of the church and to the church we look for prompt coöperation.

For the advancement of truth,

Your servants,

E. L. KELLEY, President,
D. DANCER, Treasurer,
FRANK CRILEY, Bus. Mgr.,
Board of Publication.

LAMONI, Iowa, July 1, 1896.

Original Poetry.

LIFE'S MUSIC.

BY ELBERT A. SMITH.

I would not touch the harp to-day,
For life has struck a solemn chord;
But something seems to me to say,
"Go, send thy music heavenward."
In days gone by my heart has sung
The lighter and more thoughtless lays;
But now the lines of life have swung
Into the deep and conscious ways.

Up through the music of the years
There swells the deep majestic notes,
And strength of purpose soon appears
While yet the pleasant prelude floats;
And through the happy time of youth
That rings its changes scarcely heard,
We catch the higher call of truth,
And feel our beings deeply stirred.

We see the stately growth that springs
From strong endeavor and from trust,
And note the master mind that sings
Through its weak instruments of dust.
O, mighty souls with flesh allied
Who tremble at no crown of thorn,
But ever at the Master's side
The cruel crucifix have borne!

Can we do less than they, or bring
With slighting hand a tainted gift?
No, rather let us work and sing
Till God himself shall stoop and lift
The burden we have borne so long.
And life shall strike a happy note;
And love and joy shall swell with song
And praise, each weary pilgrim's throat.

Mothers' Home Column.

EDITED BY FRANCES.

Day after day Heaven, listening, hears men cry:
"What have I done that such a fate as this
Should follow me? What have I done amiss
That clouds of Care should darken all my sky?
That Pain should pierce, and that shrewd Poverty
Should pinch me in that grievous grip of his,
What time I tremble over the abyss,
And long for death, yet, longing, dare not die?"

But when does Heaven, listening, hear men say:
"What have I done that in the blue-domed skies
The evening star should shine, the spring clouds move,
The world be white with innocence, that May
Has set afield, and God in children's eyes,
To win our hearts to wonder at his love!"

MY BIRTHDAY.

SIXTY-ONE years to-day, the 20th of February,
1896, since my spirit or myself was placed in
this frail house of clay; sixty-one years since
it left the realm of spirits and was consigned
to earth life or to the temptations, trials,
and sorrows of this probationary life. O how
often at the anniversary of our birth we have
resolved to live a better life,—yes, even from
our childhood,—and yet how far short have we
come from attaining our ideal standard!

We are one of many thousands who have
each, in all probability, had a similar experi-
ence, some of whom may read this and wonder
why we should fail to carry out our resolu-
tions, which were right in our opinion, and
in accordance with the will of our Master.

Why were the *very* temptations that were
so hard for us to encounter thrown directly
in our pathway, or lying in ambush for our
soul? O, how many times, when under the
influence of the Spirit of Christ, we have
thought that we would do so and so, if we
were in the situation of some other person,
or had to encounter his or her temptation.
But when time and circumstances brought
something similar into our own experience,
we learned that we, too, were lacking in suffi-
cient grace for the emergency. Not that
grace did not abound, not that it was not free,
but because we had not retained it perfectly.
Thus we were taught that in our own
strength we are perfect weakness—thus we
learn that we must not put too much confi-
dence in our own powers.

We once heard a dear little girl who was a
cripple say, "It is no use for us to say what
we will do, or what we will not do, for we
don't know *what* we will do." What an
amount of meaning in these words, and what
a little thinker she was. When we are with-
out the nourishment of the Holy Spirit we
are as a broken branch of a tree. We cannot
stand firm before the trials of life without the
power of the Spirit, any better than a tree
whose roots are only in the surface can stand
before the tempest.

The experience of our many years has
taught us that it is useless to set our affec-
tions on the beautiful things of this world;
they are only as bubbles, that burst as we grasp
them; the are only figures or types of the real,
the eternal things that God has in store for his
people. Yes, there must be something real
beyond this life; the word tells us so, the
yearnings of our heart tell us so, and the
light and peace that have filled our souls
when communing with our Father have con-
firmed the fact.

We are glad, and sometimes our soul is
filled with joy at the thought that this world
will not always be our home. But perhaps
if we had a home and an abundance of earthly
possessions we might not wish to leave them;
our thoughts might be centered here instead
of reaching out beyond. Our spiritual aspi-
rations and longings have only been realized
at intervals, to the degree that we knew that
peace that passeth understanding and that
joy that is unspeakable and full of glory.

During the last year, more than any other
year of our life, it has seemed as if the enemy
of all good has stood both before and behind
us, has crouched in ambush on first one side
and then the other, and our mind seemed to
be robbed of good thoughts at times, and
filled with wickedness and confusion. We
have been led to exclaim, "A man's foes shall
be they of his own household;" also, "Ven-
geance in mine; I will repay;" but when we
could collect our mind we looked to the
Source of love and felt to say from the depths
of the soul, "O God, help us all!"

We are not sorry that so many years of
our life have passed; no, not sorry, but glad
that we have no more temptations of youth
to encounter, no more of the trials and suffer-
ings of middle age to endure, have now only
the infirmities of old age to experience, and
then all will be over.

Our desire for earthly possessions has been
less than the average, and at present is very
small indeed. We feel at times that "all is
vanity and vexation of spirit," as have many,
very many before us. After the whirlwind
of disappointment comes the still small voice
into our souls, saying, "Trust in me and all
will be well—all is well." How can it be
otherwise, if our trust is in God the Father
and God the Son?

After a few more storms of life are over we
hope to be robed in garments made white by
the blood of the Lamb, and partake of the
tree of life with the thousands who have come
up through great tribulation. Was it not
for that hope we should feel as Paul did, that
we were of all men most miserable. If it re-
quires vexations and pleasures, sorrows and
joys to ripen the soul for the harvest, let us
all who have had the experience and learned
the lesson clap our hands for joy and lift our
hearts with thanksgiving that we have been
fully disciplined. SR. ALMIRA.

THE MINISTRY OF PAIN.

Long time I walked with pain, and constantly
She was my close companion and my guide,
Clad pilgrim-wise, forever at my side
I felt her touch and her stern ministry.

"Ah, leave me! I have had my share of pain,
Leave me to peace and comfort and delight
Before my life's day darken into night,"
I oft implored—as oft implored in vain.

Till once upon a slightly slope we stood—
I felt her touch relax, and as she went
She pointed where two angel faces bent
With smiles, and then, at last, I understood.

To these new guides Pain led my straying feet,
Patience and Resignation, pure and calm—
Giving to all to my hurts their healing balm;
To Pain I owe their gentle solace sweet.

—Sel.

JUDGE NOT BY OUTWARD APPEARANCE.

"WHAT great, clumsy feet that Nancy White
has!" exclaimed Minnie Preston, with a toss
of the head and a curl of the lip, which were
anything but beautiful.

"Clumsy?" queried her friend. "How can
you say so, Minnie? I think she has more
beautiful feet than any other girl in the
village."

"Well, I always thought you had very
queer taste," rejoined Minnie. "For my part
I can't see a bit of beauty in them."

"Well, I can, Minnie," said her friend.
"Have you forgotten that well-known stanza;

"Beautiful feet are they that go,
Swiftly to lighten another's woe,
Through summer's heat and winter's cold?"

"Nancy's feet are always carrying her on
some errand of mercy, sometimes to read to
blind Tom, sometimes to amuse poor little
lame Roy Reed, and sometimes to hunt up a
new Sunday school scholar. Certainly, Min-
nie, her feet must be beautiful, for the Bible
says, 'How beautiful upon the mountains are
the feet of him that bringeth good tidings,
that publisheth peace.'

"Only a short time ago I was at the rail-
road station and Nancy came in to wait for
some friends. It was a bleak, snowy day, the

train was late, and the crowd waiting looked cross and tired. Just then a forlorn old lady, shaking with the palsy, came in with a basket of little notions for sale, but nobody bought anything. She turned presently and poked about the room as if trying to find something. Nancy noticed her and instantly asked in a kind tone,

"Have you lost anything, ma'am?"

"No, ma'am, I am looking for the heating place. My eyes are poor and I cannot find it."

"Here it is," said Nancy, and she led her to the furnace and drew up a chair for her.

"Thank you," said the old woman. "I am almost frozen and have not sold a thing to-day."

Nancy smiled, went to the lunch counter, bought a cup of tea and a roll, and carried them to the old lady and said, "Won't you have a cup of hot tea? It is very comforting such a day as this."

"Thank you," said the old lady, as the tears flowed down her cheeks.

"As I watched Nancy doing this I thought what a sweet face she had, though until then I had thought her plain and awkward. It was only a kind word and a friendly act that she did, but somehow it brightened that dingy room wonderfully and touched many hearts, and I believe that simple act of charity was as good as a sermon to each traveler who witnessed it, and many went on their way better for that half hour in that dreary station, for they became interested in the old lady and purchased several things from her.

"And, Minnie, this incident taught me a valuable lesson that I only wish I could impress on your mind, that many noble souls are hid under a rough exterior. We must look more at the heart and the works that follow than at dashing appearance and style, which so often lead us to misjudge people."

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE large attendance at the recent Coldwater, Michigan, Sunday school convention showed the growing interest in the work in this district. The excellent thoughts brought out upon the subject of uniformity of texts for all ages seemed to stand out prominently against a change in that direction. We would infer by the discussion that the workers here believe that the present simplicity of method used in the *Primary Quarterlies* is better adapted to the child mind than any lesson that can be planned from the teachings of the Book of Exodus.

Much stress was placed upon simplicity of methods for primary grades.

Bro. E. A. Blakeslee showed how the connection of thought might be preserved throughout the lessons of the quarter that at the close it would form a perfect whole.

It was a talk fraught with value to both senior and intermediate workers. He showed

that the *Quarterly* was simply a help in suggesting a line of questioning to be followed in home study; also a historical and geographical help, but not an instrument for cutting off the use of the Bible. In fact, he thought it necessary for the teacher to be so conversant with the lesson, that he need no *Quarterly* in his hand during recitation.

Several of the excellent papers read at this convention will be furnished our readers at an early date. SUPERINTENDENT.

THE PREPARED AND THE UNPREPARED TEACHER.

Delivered at the Fremont district Sunday school convention, Henderson, Iowa, June 5, 1896, by Joseph Roberts.

AT a certain teachers' meeting, a member was interrogated as to whether he had a part in the program. Replying in the affirmative, he was then asked the part he was to play. His answer was: "I, among others, am to act the part of receptive organisms into which is to be poured all the highly flavored messes of theorisms and methodisms."

Now I don't know as it makes any difference whether our part on the program is that of a receptive organism, or that of a promulgatory nature, as to leave out either, cowork would be impossible. So I trust we all consider ourselves on the program, and are ready at all times to work together. To give you something to do I shall read you a list of nine small words which I wish you to remember and give them back to me just as I give them to you. Now in order for you to get the worth of my remarks, it will be necessary for you to try your very best to retain them. Here we have them:—

It, do, see, be, am, to, my, day, we.

Now, should I wait five minutes for the sound to cease ringing in your ears? No, I shall not wait that long, but how many are ready to repeat the list now? Not a one? What's wrong? Surely the words are small enough. Now I shall read you a list of words more complex in structure, and many present can repeat them in their proper order. Now you may take them:—

Joseph, Egypt, feast, pit, prison, famine, sold, ruler, preserved.

Yes, there are those present who could repeat, this list one year from now. Why is it that one list is so easily retained while the other, though words of but two and three letters, are so difficult? That there is a something in one that produces mental activity; while in the other list that something is wanting, is not an unqualified assertion which I make, for you have demonstrated it for yourselves and know it to be a fact. And I shall not attempt to say what that "something" is for you have just experienced the activity in your own minds, and can define it for yourselves. But I wish to confine my efforts to that which leads up to that "something." And to receive our first illustration, we will go into the public schoolroom, not to reflect discredit upon the work done there, but simply to get an illustration.

While visiting certain public schools for the purpose of gaining ideas along the teach-

er's line, I wrote on paper a few ideas that I thought perhaps might come useful. At one school the class in United States History was called to recite—which it did excellently—several pages of almost the exact words of Barnes' History. And while the recitation was in progress, I dotted down every time a question was asked, a word that I thought would be most likely to suggest the answer. Here we have them. Nine of them:—



















Died, gold, steam, birth, whisky, commerce, slavery, battle, panic.

I shall not ask you to repeat these words as that "something" is absent and you could not; but I shall read you another list I dotted down at another school, where the class in current topics were reciting. Here they are:—

Cleveland { Ven. boundary, M. doctrine, arbitration.
Cuba, war, belligerents, treaty.

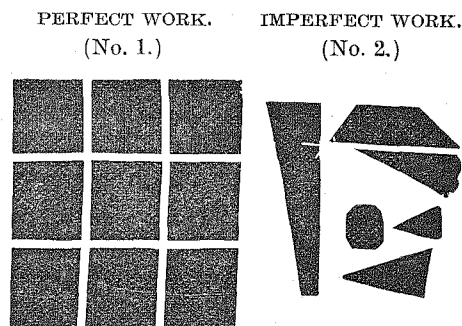
All those who are acquainted with current events will readily recognize in this list that same something which produced that same mental activity which we experienced a few moments ago.

I place along with each word a symbol, to show to the eye the parts after each recitation had been analyzed, and on the blackboard will be seen a facsimile of that which appeared on my scratch book:—

	Cleveland.		Died.
	Ven.		Birth.
	Cuba.		Slavery.
	Boundary.		Gold.
	War.		Whisky.
	M. Doctrine.		Battle.
	Belligerents.		Steam.
	Arbitration.		Commerce.
	Treaty.		Panic.

You will observe that the parts of one list are regular or symmetrical in form while those of the other are irregular.

Desiring to see the picture that these two recitations produced in the pupil's minds, I set to work to placing the parts together, and this is the best I could do:—



Ask a schoolboy to define this one (1) and he will tell you, "It is a perfect square." Ask a maiden to define this one (2) and she would tell you, "It is crazy patchwork." Surely there could be no objections to our calling it crazy work when the parts do not fit to-

gether; while those of needlework women manage to cover up all the holes. But if you wish a mild synonym for *crazy* you might term it *imperfect* work. I should prefer calling it as it appears to be, and, in fact, as it really is.

It is useless for me to comment on these two pictures, as all can readily see that in our perfect work (1) the teacher had the parts so prepared that when they were placed together in the recitation they produced a perfect figure, or a lasting impression; while in our imperfect work the teacher was not thus prepared, but simply took the slices as they presented themselves in the recitation, and the consequences were this chaotic mass (2).

Now, Sunday school teacher, the application to you and to your work: What kind of work are you doing, the crazy or the perfect? Now, be honest and don't deceive yourself, as there is no exposition required. I should like to stop here long enough for you to answer these questions in your own mind, but you can do that at your homes, so we hasten on. Do you, Sunday school teacher, go before your class with no definite object in view, but simply ask the questions as they are printed in the *Quarterly*? If so please step down and let the pupil ask questions (he can read) and never more complain about your pupils not having their lessons prepared, and having to refer to the *Quarterly* to read an answer, when you yourself have to refer to the *Quarterly* to get a question to bring out the contents of the lesson. Shame on such a teacher!

Now, don't ask me what these printed questions in the *Quarterlies* are for, or I should tell you that one objection is for unprepared teachers to use in the recitation. But if you persist in using them, for dignity's sake (if for nothing else) commit them to memory; don't read them.

Or do you, Sunday school teacher, go before your class with your work so prepared that you know just exactly what you are going to do and just how much of your *general outline* this particular lesson covers? Now in order for you to do this and have your work well in mind, it is not only necessary for you to have a perfect knowledge of past lessons, but at least every lesson in the quarter's work should be studied in advance, so that you could make the present conform to both past and future lessons.

What would you think of a carpenter who should attempt to erect a structure without first, receiving a plan, and without first obtaining a knowledge of the material to be used? You would think, at least, that he did not understand his business.

What would you think of a Sunday school teacher who should attempt to teach a class without first formulating a plan, and without having a knowledge of the material to be used? Think you she would understand her business?

Now, a few words in regard to the general outline to which I referred: We are now studying Hebrew history, and although not a Sunday school teacher, I have prepared an outline by which I follow. I offer it to you teachers simply as a suggestion;—

H E B R E W	Patriarchial Govern- ment.	} Era of Prosperity. } Era of Oppression.	} Period of Formation. } Period of Preservation. } Period of Hebrew Affliction. } Period of Egyptian Affliction.
H I S T O R Y	Monarchial Govern- ment.	} Era of Development. } Era of Decline.	} Period of War. } Period of Peace. } Period of Prophetic Teaching. } Period of Idolatrous Decline.

(Dates have been omitted and also the why.)

It is the best outline in existence—so far as I am concerned. Now that may be an immodest statement, but there is a true principle coming right in here, and you prepare you one and I shall say that yours is the best one in existence as far as you are concerned, for there is no one that understands it as you can—possibly.

After you have thus prepared your work, then fortify yourself, not only by placing the sticks of Judah and Joseph together and becoming one, but also the stick of modern

Israel. Yes, furthermore; may all good books become as one stick in the hands of the Sunday school teacher. And may these two pictures (2 and 1), the unprepared and the prepared, the imperfect and the perfect, the real and the ideal, ever be present when before your classes; showing to you the results of lack of preparation on your part (2), and holding forth that degree of perfection (1) to which it is possible for the Sunday school teacher to attain if she sufficiently prepares her work. Amen.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

YOUR faith and prayers are earnestly desired in behalf of Sr. Effie Adams Benedict, of Terre Haute, Indiana. She is away from the church and its privileges, is to have a surgical operation performed, and is very weak. Pray that God may spare her life to her husband and young babe.

Letter Department.

GUIDE ROCK, Neb., June 26.

Editors Herald:—Having been appointed by the last General Conference to labor in the Western Nebraska mission, I started westward from Wilber, May 5, making Kenesaw my first stopping place. Bro. James F. Lippincott, by appointment, met me there and conveyed me to his home near Shelton. I met with a few Saints at the home of Bro. Stirley and preached to them twice and then pushed northward to a point near Cairo, where Bro. Payne labored last winter. I remained in that vicinity over two Sundays, preaching eight times. From thence, by invitation from Bro. H. Christy, of Wilber, I went to Scotia, where he was making an extended visit, and preached three sermons in the Presbyterian church and one in a Baptist church a few miles from there. From Scotia I went to Grand Island and found the family of Bro. Jesse Dalton, who are old-time Saints and the only ones in the city. They gave me a very cordial greeting and offered me the use of their home for services—a very convenient one and well located—which I gladly accepted. I made arrangements at once to commence a series of meetings that night. Bro. and Sr. Dalton and Thomas and Delia Blodgett spared no effort to make the meet-

ings a success. Seats were procured, a choir formed, neighbors invited, etc., and when the time for meeting had come we had a well-filled house. This was the first effort made in Grand Island. I was gratified with the fair appearance of things and was glad of so favorable an opportunity to preach the good tidings of the kingdom in that city. My efforts were well received and I concluded to continue the meetings for a week. The interest during the week remained unabated. On Sunday morning I obtained permission to preach in the church at the Soldiers' Home. This opening also seemed favorable, so I promised to return as soon as I could and preach again both at the "Home" and also in the city.

At the end of the week, by invitation from Sr. Pemberton, I went to Central City and preached four times in the Baptist church and once at the residence of Bro. Hyrum Blodgett. At this place the interest was not as good as at Grand Island. Sr. Pemberton did all that was possible to insure success, but I did not feel that much good was being accomplished. I remained there but five days and then returned to Grand Island and recommenced meetings there the same evening (Saturday). I secured an appointment at the Soldiers' Home for the following morning, and then by invitation continued the services at the "Home" at 10:30 a. m., for nine days, preaching in the evenings at Bro. Dalton's. The interest continued good throughout, and although I baptized none, yet it seems to me to be the best opening I have made for some time and as good as any I have ever made. At the closing service at the "Home" I was urged to return soon and was asked if I could not make arrangements to have some one meet with them once a week for prayer until I could return. I encouraged them all I could, but did not promise to re-

turn because I had just learned that Grand Island was not included in the Western Nebraska mission, the line having recently been changed. Will those having charge please bear in mind that in the judgment of the writer no fairer field is offered for labor than the one mentioned. We have equal rights at the Home with the other churches. All that is necessary is to go to the Commandant's office and get in the appointment. It will then be read to the inmates. The church is on the grounds, separate from the other buildings. It is well seated, lighted by electricity, books and organ in the church, everything ready for the preacher. If the one going there is as fortunate as the writer he will procure an organist and a few singers in the city who will attend the services and have charge of the music and singing. Sr. Delia Blodgett was of great assistance to us in this as also in other matters. Sr. Pemberton made a visit with Sr. Dalton while the services were in progress. She is a whole-souled Latter Day Saint and enjoyed the services very much.

We also had the pleasure of making the acquaintance of Bro. Joseph Smith, of Chapman, Nebraska, a brother of Brn. H. O. and H. C. Smith, while at Grand Island. He stopped with us for two services. He reminded me very much of Bro. Heman C. He may not be a great preacher (we do not know, as we did not have the pleasure of hearing him), but he impressed me as a very good man. Altogether I shall long remember with pleasure our labor in Grand Island, and I sincerely hope that some one will go there very soon and reap a harvest from the seed sown. Bro. Alexander Buchanan, late of the Nebraska City branch, is an inmate of the Home, and although he is under a cloud, he is firm in the faith and contends earnestly for it as against all forms of false doctrine.

On the morning of June 16 I started for Wilber, arriving there on the evening of the same day. On the 19th I was called by telegram to Western, to preach the funeral of Sr. Munyan, who had died at St. Joseph while on her way to Nebraska. On the evening of the 20th, I returned to Wilber and preached to the Saints on Sunday. Yesterday, the 24th, I left Wilber, arriving here last night. I expect to labor here a few days, then continue my travel westward as occasion may demand, and I trust as God directs. Crops of all kinds are good in Nebraska this year, but prices are very low and money is scarcer than I have known it before since grasshopper times of twenty years ago. I wish our church papers, the *Herald* and *Ensign*, could be sent to the Soldiers' Home at Grand Island. Other people send papers to them free, and I certainly think it would be a good investment. Several spoke to me about church papers and said they would be glad to read them. They also have a library there, and if the publishing company can afford to send them a copy of the Book of Mormon, large edition, it would be thankfully received and highly appreciated. I spoke on the Book of Mormon by request and awakened a great interest in their minds concerning it. Your brother in Christ,

C. H. PORTER.

PEORIA, Ill., June 28.

Editors Herald:—I notice that our brethren of the Far West district have ordained that the reunion at Maysville shall be held on the 21st of August, the same date as the great reunion at Park Bluff, opposite Nauvoo. While this is the case I do not see the good judgment of so doing. Most of the Eastern Saints and a large number of the Western Saints will surely be desirous of basking in the sunshine of Nauvoo the beautiful.

The principal men of the church who are available will be at Park Bluff, thus depriving those who would have the pleasure of meeting them at Maysville. Many of the Saints around the western slope would like to go back to the old Mississippi shore, reviving the scenes of their childhood, while others would be charmed with the lovely in nature, made sacred by the memories of deeds and sayings of the past destined to abide in history, while health and inspiration, love of the beautiful in nature, and the true and noble in man would be planted in the human heart.

Park Bluff is the spot for the great gathering of the Saints, this year of grace. You western brethren are surely going to measurably starve yourselves, while if you held your reunion after the adjournment of the Park Bluff meeting you would have the eldership come to you like Peter and John from the assembly at Jerusalem, filled with divine inspiration, ministering to you not only the letter but the Spirit. If you think the matter worthy of your consideration act; if not, well.

Fraternally,

J. A. ROBINSON.

MANIHI, Oceanica, April 9.

Editors Herald:—Our conference is over and Saints are now going to their respective islands, some in boats and some in the large schooners. But the hardest parting of all is to see our worthy Bro. and Sr. Devore take their departure for Papeete, this evening, on board the Evanelia, and thence to America. We feel lonely indeed. To see such an able defender of the faith, congenial coworker, and servant of God, leave us children here, away out here in this wilderness, as it were, to carry on the Master's work, makes my heart sink within me. Surely the church will send some one to take his place. I pray often and earnestly to our Father in heaven that some laborers may soon come to the rescue.

Our dear brother and sister have endured much, and endeared themselves to the hearts of these people, and now they feel like their parents were leaving them, so to speak. Surely the Master will say "well done" to each of them for such a noble sacrifice as they have made.

Our conference was peaceful with very few exceptions, and we believe it to have been a very profitable session. It was well attended, there being eight hundred and fifty-one persons present. We were blessed in quorum work, and believe that this means of preparing the officers for their several duties will soon prove a great blessing to the mission.

Sr. Devore leaves the Sunday school work in this field of labor in a working and prosperous condition. Now for the onward move. We feel that the hastening time has come, and shall seek with all our might, mind, and strength to move forward with the cause we love so much.

Bro. Will S. McGrath takes charge of the Evanelia the coming year, and we expect to see her serve the purpose for which she was built. He understands the work and our prayers are that he may be blessed in the undertaking.

We thank the Master for his mercies to us, and trust that the blessings in store for the righteous may be ours to enjoy in future days.

While at Raratonga I realized the fulfillment of the words of the Spirit in 1894, "Angels shall go before you to prepare the way." I earnestly pray that our feeble efforts at said place may yet bear fruit.

In company with my wife we go next to the island of Hao, about five hundred and forty miles east of Papeete. We trust that the prayers of the righteous may go with us. The work is not well established at Hao and neighboring isles. The Utah elders are working there, and we expect to meet them.

There were twelve baptisms during conference, two marriages, five children blessed, and good feeling in general among the Saints. The feast was the best I ever attended, a description of which will be given later on. Our prayers are that the Lord may abundantly bless our coworkers everywhere.

Your brother in the gospel,

HUBERT CASE.

WEST BAY CITY, Mich., June 25.

Editors Herald:—Two of the best conferences that the Eastern and Northern Districts have ever seen are now matters of history, but will long be remembered by many whose good pleasure it was to attend them. Latter Day Saints are no longer a handful in Michigan but number their converts by the thousands, with brighter prospects for the future than ever before. Michigan is ripe for the sickle and we hope that every minister will utilize the time given him, while the Saints will remember that they are not exempt and will be made responsible to some degree for the advancement of this work.

As ever,

R. E. GRANT.

NEBRASKA CITY, Neb., June 27.

Editors Herald:—I reached Fairfield in time to attend the Sunday school convention; it commenced on Saturday morning, and lasted throughout the day, winding up with a very excellent rendition of the program provided for the occasion, and considering that all the chances the young people have had for training are such as accompany a common school education, I only do them a very imperfect degree of justice when I pronounce the effort a very creditable one indeed. So long as we can have before us such testimonies of the latent talent of our youth as such an exhibition gives, we need not fear for the future of latter-day Israel.

On the opening up the Lord's Day for service, from the number of teams, buggies, and the modern wheel, it was evident to even the most casual observer that we were going to be encouraged with a good attendance for such an extremely out-of-the-way place as had been chosen for that session of conference; and I am glad to say that the facts fully bore the promise of the earlier hours, by filling the Baptist church which the members of the Baptist Association had kindly and generously granted us for the occasion.

First on the program for the day was a sermon by a visiting brother on tithing. The pastor of the Christian Church, who for some reason which does not yet appear left his own congregation, notwithstanding services were being held there, and attended our services, approached the speaker at the close of the service and complimented him and the church he represented for the views they held on the subject of "tithes and offerings." This much I may safely say for the one who tried to represent that department of church work, He spoke so plainly that no one had occasion to complain of inability to comprehend the subject so far as the speaker understood it himself. Three years of successive failures of crops in that region of country, and the storms of this year, unless one could visit them with supplies from more highly favored regions, seem to unite in rendering the subject of tithing a difficult subject to handle there in a satisfactory manner. Even that, however, supplied the speaker with an excellent argument in favor of the universal payment of tithes.

Brn. Waldsmith, Peak, and Forscutt were there, of the traveling ministry, and worked together harmoniously for the general good. Three services on Sunday were well attended, and the testimony of the resident brethren was that there was generally good satisfaction given. On Monday there was also a good attendance, and what was very pleasing to the visiting brethren was, that contrary to the practices in many places, instead of going home as soon as they had heard the preaching, the Saints from the country who lived too far away to go home and return the following morning staid there until the close of the conference, while those who lived within a few miles of the place, went home, but returned in time to take their part in the services, and were found ready to contribute their quota also towards the expenses. In consequence of the remoteness of the distance from most of the other branches, there was so very slim a representation from other branches as to render the conference, virtually, a conference of but two or three branches instead of a conference of the district. There were but three families of Saints there or residences there occupied by Saints; but the genial faces of such men as dwell and hold membership there, of whom Bro. Hopper is one, and who well represents the others, made every one feel that the cry, "Let every one that has no other place go home with me," was no unmeaning cry, and the result was that all were well provided for, and all felt at the Saints homes as well as at the church that "T is good to be a Saint of latter days."

I left for and reached home on Tuesday, and feel willing though not able to sing, "Be it ever so humble, there is no place like home." I shall rest a few days, while looking after some matters that need my attention as presiding elder of the branch.

Yours,
MARK H. FORSCUTT.

NEW BEDFORD, Mass., June 29.

Editors Herald:—On the 7th of June one was baptized at Fall River in a heavy rain-storm, and yesterday two more were baptized there, and we were favored with another heavy rainstorm, and more are near the kingdom. Thus the Lord is working with and for his people. During the month Fall River and New Bedford have been visited by Elder I. M. Smith who preached at both places, and F. M. Sheehy, district president.

Prospects for business in Fall River are very gloomy at present owing to dullness in trade, and July and August may witness many stoppages of the wheels of industry. No matter what may affect the material interests of men, our hope is in the ultimate success of the latter-day work.

Yours in bonds,
JOHN SMITH.

Original Articles.

LETTER FROM AN ELDER.

EDITORS HERALD:—I am deeply impressed with the grandeur and the glory of the gospel. The great and all-wise God, because of man's fallen and lowly estate, committed the gospel dispensation to men to preach to all nations, and to teach them all things he had commanded; and to observe that was to do what was designed in God's wisdom to make man perfect.

It is said in the history of creation of man,

And I, God, created man in mine own image, in the image of mine Only Begotten created I him.

This conveys to us the thought that if the Anointed One is and was perfect, then whatever means have been ordained of the Father for his perfection will perfect man; because he "took not on him the likeness of angels; but he took on him the seed of Abraham," and was made "like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God," so that as a teacher he could more perfectly show man the way. All that had been revealed in the misty past was not sufficient, and nothing but the revelation of the perfect and the Just One would suffice. Precept is good, but precept and ex-

ample are better. So it is written of him, "Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

When we take into consideration his spotless life, his pure teaching, and loving nature, walking blamelessly before his Father and the world, we conclude that by him the way to perfection was fairly mapped out. From all we have been able to learn by searching the revelations, ancient and modern, they make the preaching of the gospel paramount, and the only means for the salvation and the perfecting of the race of man. It is not the adorning of the body with jewels or costly apparel, but that of a quiet, lovable, and peaceful spirit, and the putting on of the "divine nature" that commends men to God.

Much has been said and written about drinking tea and coffee, and how one shall eat, and what he shall eat; also much has been said and written about the use of tobacco and strong drink, all of which may be very good; but for me to draw the line and undertake to say where, when, and how everyone shall be governed would be more than I am competent to do. The best, and about all I could or would say is, Be governed by that wisdom that comes from above and the judgment that comes from a sound mind; for in the gospel we have the promise that God shall give knowledge and wisdom. When the great Teacher said, "I am come that they might have life, and that they might have it more abundantly;" and, that they who entered into the fold by the door "shall go in and out and find pasture," he meant all that is there expressed, or implied, and it covers about all the ground. All that God has made and placed on the earth may be utilized by man. He was to "inherit all things;" and on earth he was to have "power and dominion." If the seeds of everlasting life be thoroughly in the soul, and the divine nature developed, and the great law of liberty fixed in the mind of a man, and he walking blamelessly in the ordinances, who shall say what he may or may not eat or drink, or what he shall or shall not wear? It does seem to me that I

would prefer a mantle of charity large enough to extend to all conditions and the surrounding of man. Everybody cannot always do what he would love to do, and what he knows to be good; and that does not necessarily mean he has to choose and do the evil; but it does mean under the circumstances to exercise the best wisdom and judgment at command. So as to the rule of eating and drinking; because we say, "Use wisdom," we neither advocate the drinking of tea, coffee, intoxicants, nor the use of tobacco. Wisdom, and a correct understanding ought to govern.

And now as to clothing. It may be possible that the good Latter Day Saints have become proud, have become haughty and foolish, and gone away to extremes in the simple matter of dress. All religious people have been counted extremists, dogmatical, and inclined to despotism, when the broadest liberty should be granted to all. I am willing to and do believe God is not the author of confusion. If his people were not free to conform to all the teachings of the wise ones of the world and the church, he would no doubt have given the pattern for a regulation suit; so we could all fall into line in full uniform; and when on dress parade we could make a grand display. Let no man judge in regard to what others shall eat and drink, is good, and in harmony with the teaching of the Nazarene. And let no man judge me in what I shall wear, is just also. By some it is thought that if a man stands inside of a twenty-five, or thirty dollar suit he is extravagant. And then, it may be urged that a person can serve God in a pair of overalls just as well, or a three or four dollar suit, and can administer in all the ordinances and preach just as fine a discourse as the other man; to which we agree. But the question may be asked, Why, then, cannot the other serve God just as acceptably in the more befitting suit? My experience is that some people who talk about pride shown their own vanity and pride in dressing commonly and slovenly, as surely as the one who is more careful of his appearance. We all expect to meet the Lord some day, and if I expected to meet him to-day I would put on the best I had to wear.

And if I thought my clothing was not scrupulously clean, I would be very sure to try and get something that was. I would want my character to be clean, and my dress to correspond with the Christ man.

Let all thy garments be plain and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.—D. C.

This has been quoted to show that we are not to be proud or extravagant, and, of course to be plain; and some almost see the cloven foot peeping out from under a beautiful skirt that has been adorned and made beautiful by the skillful hands of the wearer, or one who has been paid to do it according to her idea of the beautiful. Now the Lord was content to let the wearer use her or his own judgment as to the fineness or quality of the goods.

I turn now to the good sisters, for most all the mischief is laid at their doors, and especially to their extravagance in dress. We will now take a good, practical, pure-minded sister, and she goes out in public where she is engaged in church and Sabbath school work that she is so eminently fitted and qualified to do, and her heart and soul have been set to serve the Lord, and to use the talents he has so wondrously endowed her with; and never has an impure intent fixed itself on her mind; but love of God and blessing the race of man are the burden of her soul. But she is dressed in a lovely garment that displays her form in its beauty and loveliness; but, O my, how nice it would have been if she had left off the frills and furbelows. What was beautiful to her and what she had spent hours to make beautiful to her, was not just suited to the taste of another. To one the sleeves were too large, and to another the skirt was not as it should be, and to another the waist was out of tune; but perhaps the worst of all was that beneath that nicely fitting garment, that deadly corset held the body in its toils, and like the anaconda, was surely sapping the life and vitality from the body and unfitting her to fill the measure of her creation, because of her pride and vanity. But who is to be the judge? The one who looks on, or the one who wears the corset? To my mind, a woman who is competent to teach

others would know whether she was injuring herself or setting an example that was liable to injure others. Learned divines and doctors of medicine have had much to say on this subject, and I see no reason why I may not speak also. It is the gospel that is to save and by which all people will be judged. Neither the dress nor the corset is likely to be called into question; but the Christ life will secure to all their reward.

We are cited by many to the ancients and to the Indian women. They dressed plainly and wore no corsets, but they displayed as much pride in fixing up what they did wear as the greatest belle of to-day. To return to the customs of the Indian women, the Chinese, or any of the ancients, may be all very well; but will the ones who cite the unfortunate damsel of to-day to the beauty and perfect form of the Indian maiden because she is not pinching herself to death with the corset, take the lead and by example let the world see and know they are faithful expounders of a better gospel in theory and practice. So far as my experience goes, women of all nations try to appear in dress as attractive as possible, according to their ideas and the tradition of the beautiful. All women should wear what becomes them best. If lacing sufficient to brace her up, and add beauty and loveliness to the form is needful, I would say, Draw the corset string a little, but do thyself no harm. It may be possible that many women do now and have hitherto drawn the strings a little too tight for comfort, but with all that, if the light and the life of the gospel are thoroughly planted in the soul the character will shine out, and reflect a beauty and grandeur that will so far eclipse the outward adorning, that the pride and little hurt that may attach in the estimation of some, will not interfere in their advancement in the divine life.

What may seem hurtful vanity and pride to one, is not always so to another. If one is properly instructed in the gospel and careful to be governed by that, he or she will stand the test in the great day of the Lord and enter through the pearly gates to the eternal haven of peace.

ELDER A.

June 1, 1896.

CHARITY.

PAUL said:—

Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Is it not a fact that many times we overlook the importance of charity in our struggle to gain great endowments of knowledge, faith, understanding of mysteries, etc.? And after we have gained a knowledge of the truth, and see its beauty, light, and consistency, and stand safe in its mighty fortress, are we not inclined to override the true law of charity, and in our abhorrence and contempt for unrighteous and corrupt principles and doctrines, apt to offend those who honestly adhere to such? I think we are; yet it is our desire to be charitable.

Many times those who know the truth and are sure of it and feel the strength of it are inclined to ridicule the position of others with contempt and disgust, and even to make sport of their foolish ways and thereby hurt their feelings if they have any. This should not be, and charity demands that we respect the opinions of others so long as they are honest in them. If we respect their opinions we will not ridicule them or speak lightly of them; for we should consider every man's honest opinion to be sacred to him till he is convinced of his error. Our opinions are sacred to us, for we hold they are truth, and we do not like to hear them ridiculed or spoken lightly of.

We have better feelings toward men when they favor our opinions, or at least respect us in them; just so on the other hand, if we will consider others' views as sacred to them they will feel better toward us. Then there is a better chance to reason with them and teach them the truth. But make a man mad by uncharitably trampling under foot what he holds as sacred, though it be a base superstition, and you cannot do anything with him. It is hard enough for a person to change his views when convinced by kind and respectful reasoning; say nothing about when he is convinced by hateful and cutting argument. It is hard to accept even truth when it is given clothed in uncharitable language.

Charity . . . is kind, . . . is not puffed up, doth not behave itself unseemly, seeketh not

her own, is not easily provoked, thinketh no evil.

If the ignorance and the superstition around us are abominable and repugnant to our taste, let us bear it; for charity "Beareth all things, endureth all things." It has ever been the nature of man to not consider the sacredness of the views and belief of his fellow man. Even the religionists who came to the "new world" to escape the persecutions they received in the "old world," no sooner gained religious independence than they began to persecute their neighbors who were of a different belief. We go farther back and find that the primitive church brought down much persecution upon itself from the Romans by being so uncharitable toward them; even the Romans enacted laws against them because of this. "Nero was the first emperor to enact laws against the Christians. Mosheim says that one chief reason why the Romans so persecuted them was because the Christians felt and showed such an abhorrence and contempt for the idolatry of the Romans. They dared to ridicule the absurdities of the pagan superstition."

Now this was an unwise thing to do, and they were surely very uncharitable to the Romans. If the early Christians had respected the pagans in their belief, and considered it sacred unto them, and worked with them accordingly, surely there would not have been so much persecution. We can see the result of such doings in the past, so let us take warning and learn a lesson, for I believe much hurt results from ridiculing or making sport of the positions of others. It is contrary to the spirit of charity, it works harm for ourselves as well as for others who will surely hear and see us, and it is in opposition to the spirit of this work and calculated to keep men in a hostile condition to the truth.

J. W. GILBERT.

Conference Minutes.

FAR WEST.

Conference convened with Pleasant Grove branch, Saturday, June 20, at ten a. m.: William Lewis and W. E. Summerfield presiding, C. P. Faul secretary. Branch reports: Delano 106, Pleasant Grove 81, German Stewartsville 72, Stewartsville 114, De Kalb 42, Kingston 98, Edgerton Junction

no report, Wakenda 50, St. Joseph 333. Ministry reporting: Elders W. Lewis, J. M. Terry baptized 6, R. L. Ware. T. W. Chaburn baptized 11, W. E. Summerfield, F. C. Graham, T. T. Hinderks, J. C. Elvert, J. D. Flanders, A. Nesser, Jr., T. J. Mauzey, A. W. Head, D. E. Powell, J. N. Cato, C. P. Faul baptized 1, B. Dice, J. Lampert, and J. Rounds; Priests F. Mauzey, P. Peterson, J. N. York, F. Hill, and T. H. Hinderks; Teachers T. McKee, M. F. Beebe, W. H. Worden, J. Butler, J. Piepergerders, R. Garlich, and L. Hovenga. The committee on the case of Pointer vs. Burlington, Winning, et al., reported, the report was adopted, and on motion J. C. Elvert, Ben Dice, and C. P. Faul were selected by the conference as a court to hear the case. A request came from the Delano branch asking the conference to appoint a court of elders to try a brother living in their branch. T. T. Hinderks, A. W. Head, and Ben Dice were so appointed. Doctor W. C. Hamilton, of Stewartsville, presented a bill for attending one of our poor sisters in her last sickness, asking the conference to pay him in whole or in part for his services. The matter was referred to a committee consisting of J. Burlington, C. Hinderks, and C. P. Faul to investigate the matter and report to Bishop E. L. Kelley for his opinion. The tent committee reported an indebtedness of \$6.10 besides what money is in the committee's hands. It was ordered that a collection be taken up to pay off the indebtedness in full. The condition of the Alma branch came before the conference for consideration. The matter was referred to the district officers, they to report to the next conference. It was ordered that the president of the district take charge of the district tent. District officers were reelected for the coming quarter. Preaching by J. M. Terry, W. Lewis, and J. L. Bear. Adjourned to meet with the Delano branch September 19 and 20. It was ordered by the conference that if in the wisdom of the district officers it should be deemed wise to change the date of the conference, they can do so, due notice to be given in *Zion's Ensign* and *Saints' Herald*.

DECATUR.

Conference convened in the district tent at Hiteman, Iowa, June 20, ten a. m.; President Wm. Anderson was chosen to preside, F. E. Cochran secretary pro tem., R. M. Elvin assistant. After the preliminaries were attended to the following branches reported: Pleasanton 114, loss 1; Lamoni 1, 117, gain 24; Lucas 158, gain 2; Centerville 40; Greenville 41, gain 1; Leon 45, gain 3; Davis City 79, gain 11; Lone Rock 85, loss 3; Cainesville 51, gain 1; Hiteman 45; gain 2. Ministry reporting: Elders W. Anderson, S. V. Bailey, P. McPeak, D. W. Wight baptized 1, R. M. Elvin, J. S. Snively, J. W. Loach, T. A. John, I. Phillips, J. Allen, T. R. Allen, R. Archibald, Sen.; Priests F. E. Cochran, D. Archibald, M. D. Lewis, G. Young, T. Hopkins, J. Jervis, D. Williams, J. Brennan, T. Williams; Teachers J. H. Harp and J. Richardson; Deacons R. D. and J. T. Williams. The following resolution of respect

was adopted: That while we humbly bow to the will of our heavenly Father, we feel to express our deep sorrow and regret at the death of our respected and beloved brother, President W. W. Blair, who was so suddenly taken from our ranks by the hand of death while attending to the trust reposed in him as a minister for Christ, and we feel that the church as a whole has lost one of her ablest and best men. We hereby extend and express our sympathy to his bereaved family. Resolved that these sentiments be spread upon our records, and that a copy of the same be prepared by the secretary of the district and sent to Sr. W. W. Blair. Treasurer's report was read, showing a balance of \$6.97. Report of court appointed on case of Elder A. Himes was read and adopted, sustaining the calling in of his license by president of the district. Report of committee on case of Amy A. Page and Mabel Gaulter was received and further action deferred until October conference. Committee on case of Sr. Martha Dunlavy recommended that the Pleasanton (formerly Little River) branch restore her name on their branch record and grant her a letter of removal to the Nebraska City branch. Adopted. A question was propounded regarding the care of local houses of worship, whose duty, etc. Moved to refer to a committee to report at next conference. Carried. R. M. Elvin, E. L. Kelley, and R. S. Salyards committee. Report of district Sunday school association was read, showing an increase of three schools, the work being onward, and encouraging. Resolved that at the October conference a committee shall be appointed to draft rules of representation. Carried. Adjourned to meet at Lucas, Iowa, in October, date to be fixed by president of district. The services were well attended, especially the preaching services. Saints were present from various branches in the district, as well as from the Nauvoo and Des Moines districts. The business was transacted pleasantly and without a jar. The Spirit of Christ was present, bringing peace and the fraternal feeling so noticeable in such gatherings of the Saints, and characterized the entire conference.

SOUTHWESTERN TEXAS.

Conference convened at San Antonio, Texas, June 12; Vice President O. D. Johnson in the chair; L. L. Wight, president, present; W. H. Davenport clerk. Ministry reporting: Elders H. P. Curtis, L. L. Wight, C. Jackson, J. A. Currie baptized 1; Priests J. P. Neal, W. W. Willis; Teacher C. N. Powell. Bishop's agent's report: received since last report \$14.60; paid out \$1.50; due church \$13.10. Branch reports: Bandera 41. Oak Wood 75; 1 withdrew. Medina City, no report. Crowfield Jackson was elected district president, W. H. Davenport clerk. O. D. Johnson resigned as Bishop's agent, L. L. Wight was recommended for Bishop's agent. The speakers were L. L. Wight, J. A. Currie, and H. P. Curtis. Adjourned to meet at Pipe Creek schoolhouse, Bandera County, Texas, November 20, to continue over Sunday, 22d.

SOUTH SEAS.

The annual conference of the South Sea Islands mission convened at Turipaoa, Manihi, Paumotu Group, on April 6, at eight a. m. Prayer by Secretary Pohemiti. The following were the officers elected: President, L. R. Devore; president's counselors, Hubert Case and Louis Bellais; secretary, D. M. Pohemiti; assistants, Petero and Tuira; American secretary, W. S. McGrath. Minutes of last conference read and approved. Reports of American missionaries, native missionaries, secretary, the priests', teachers', and deacons' quorums read and accepted. Reports of Elders Taihia, Araiaiti, and Mauritere, and Deacons Maui, Tapehu, and Varoa, not yet members of quorums, read and accepted. Adjourned until 1:30 p. m.

Afternoon session opened with prayer by Louis Bellais. Minutes of morning session read and accepted. Report of the Quorum of Elders was read and approved. Report of Hotu, Bishop's agent of the Fakarava division, was read, and President Devore was authorized to select a committee to audit the books and report as soon as possible. Committee, Petero and Alfred Sanford. Report of Metuaore, Bishop's agent for the Tahiti division, was read, and on motion was turned over to the auditing committee. The question of paying off the debt on the Evanelia which had been incurred by the rigging of her was then brought up for discussion and it was decided unanimously that the conference cancel the debt at once. Then the means to be employed in procuring the money was discussed. A motion was made and seconded that the debt be divided, each division paying half, but it was rejected as being unfair. A resolution was then passed that the debt be paid by subscription, and that the subscription be taken up at to-morrow morning session. The matter of fixing the missionary vessel Evanelia then came up as she was reported to be unseaworthy, and that the Governor had refused to allow her to go to sea, therefore necessitating the removal of the copper and caulking of her seams, as she had been bumping among the rocks so much—through the neglect, ignorance, and carelessness of the Captain—that her seams were all open and she was leaking so that the pump had to be kept going almost continually. After the copper was taken off it could not be put back on as it was perfectly rotten and was of such an inferior grade that it broke all to pieces. Thus new copper had to be put on or the vessel would be all worm-eaten in a short time and the ship would only last a few years. It was decided unanimously to copper the vessel and repair any other damages that had been done during the past year. The question was then discussed as to how the vessel was to be run the next year, nearly all being dissatisfied with the manner in which she had been run during the past year. President Devore stated that the missionaries and Bishop's agents had considered the matter and had decided that the best plan was to put her into the hands of Bro. W. S. McGrath to trade in and carry the missionaries, as he had several offers from large trading houses

in Tahiti either for him to trade in the vessel or leave her and trade on land. He also had an offer of "supercargo" on a schooner at \$150 a month, which offer he refused as the missionaries and Bishop's agents were unwilling that he should leave the Evanelia, the natives being perfectly incapable of commanding her. During the past year he had been on board, but had no authority, as he had shipped as sailor, and though in every instance where the vessel came to harm he had warned them of the danger the captain refused to take the advice of a "sailor," except when he was at sea with a foul wind and got out of his reckoning; in such cases he always left it to Bro. McGrath to navigate her. A motion was then made and carried that the church fix up the vessel, recoppering, etc., and place her in Bro. McGrath's hands. Carried. A motion to adjourn until to-morrow morning at eight o'clock was carried.

Tuesday morning session opened with prayer by Elder Petero. Minutes of last meeting read and approved. The work of collecting the money to pay off the debt on the Evanelia was then commenced, but it lacked \$124.60 (Chile) of being enough, and it was finally decided to take that amount out of the building fund, and replace it next conference. The question of building or buying a small schooner for the benefit of Takaraoa, Manihi, and Takapoto branches—to assist them in getting to conference—was brought up by the said branches, they wishing to bear the expense themselves. After considerable discussion it was decided to submit the matter to Bishop Kelley and abide by his decision. Conference adjourned until 1:30 p. m.

Afternoon session opened with prayer by assistant secretary, Tuira. The auditing committee reported having found the Bishop's agent's books correct. Their report was accepted and the committee discharged. A letter from the Chief of Tubuai, and others, offering the land on which the new church on that island is built, as a gift to the church, was read and the gift gratefully accepted. A committee was appointed to investigate the matter of getting land for the purpose of building a church on the island of Fakarava. On motion a committee was appointed to investigate the matter of buying the land upon which the church stands at Tamarie, Anaa, as Petero reported that it could be bought for \$250. There is a fine stone church upon the premises, which is claimed by the Utah people, but which belongs rightly to the Reorganization, so to settle the dispute the owner of the land would not let either have it, but has lately offered the land to us for \$250, thus giving us the right to the church. Petero, Hotu, and Pohemiti were appointed as a committee. A resolution was passed doing away with the October conference. Viriamu, of Manihi, was elected president of the Fakara division and Louis Bellias president of the Tahiti division. The subject of procuring a printing outfit was then discussed and finally decided to leave it until next conference, as the mission could not raise sufficient means at present. Conference adjourned until 7:30 p. m.

Evening session opened with prayer by

Metuaore. Minutes of afternoon session read and accepted. Secretary Pohemiti asked the conference to appoint a committee of two to assist him in making out his report to Secretary Stebbins. Alfred Sanford and Petero were appointed. Many ordinations were refused as being unnecessary. Resolution passed authorizing Elders John Hawkins and Tapuni to dedicate the new church at Tubai. Following is a summary of the work done in the mission during the past year as far as reported:—

	Ser.	Bap.	Ord.	Ad.	Ch.Bl.	Mar.
White Missionaries	449	31	6	179	12	6
Native	214	3	2	21	10	2
Elders' Quorum	1,975	71	11	497	47	11
Priests'	293	5				
Teachers'	223					
Deacons'	123					
Taihia	17					
Taraiaiti, Elder	15	1		1		
Mauritera	15					
Tapehu	25			1		
Maui	35					
	3,394	111	19	699	69	19

Disposition of Missionaries: Bro Janssen to labor among the Windward Islands; John Hawkins, Tubai, Tapuni, Tubuai, and adjacent isles; John Purahui, Vaitataki; Hubert Case, Hao and adjacent isles; Teaia, Rarotongia. The question of where the conference in 1897 is to be held was decided almost unanimously in favor of Kaukura.

Resolution was passed that the church assist and sustain the government of France as far as lies in its power. A resolution of thanks and gratitude was tendered Sr. Devore for the sacrifices she has made in laboring among the islands for so long, and for the manner in which she has labored in organizing and conducting the Sunday schools. Motion carried sustaining all the authorities of the church. Resolution passed sustaining the Sunday schools organized by Sr. Devore. Resolution was passed thanking Bro. Devore for the heroic manner in which he has labored in this mission and overcome the many difficulties which lay in his path. Resolution passed sustaining the Bishop's agents and secretaries. Bro. Devore then delivered a touching address to conference, during which there were few dry eyes in the building, they realizing the sterling worth of the servant of God who was bidding them farewell, never to meet again until Zion is established. Elder Case made a short and touching address, after which President Devore closed the conference with prayer.

W. S. McGRATH.

EASTERN MICHIGAN.

Conference convened at Cash, Michigan, June 13; F. M. Cooper and J. A. Grant presidents, A. E. Hicks secretary, assisted by W. J. Smith. Branch reports: Bay Port 98, loss 1; Applegate 32, gain 2; German 23, no change; Evergreen 100, gain 27; Huron Center 70, gain 3; East Fremont 34, gain 4; For-ester 27, gain 1; Juniata 63, loss 2. Ministry

reporting: Elders L. Phelps, baptized 10, W. J. Smith baptized 10, R. E. Grant baptized 32, F. M. Cooper, E. Delong baptized 2, W. Davis baptized 8, A. Barr baptized 2, W. Dowker baptized 1, J. A. Grant; Priests A. P. Dewolf and P. W. Surbrook. Bishop's agent's report: On hand and received since last report \$714.27; expenditures \$690.52; on hand \$23.65. [Figures erroneous.—Ed.] J. A. Grant sustained district president, Wm. Davis elected district secretary, A. Barr sustained Bishop's agent. Preaching by J. A. Grant, A. Barr, R. E. Grant, W. J. Smith, F. M. Cooper, and E. Delong. Adjourned to meet at Bay Port at the call of the president.

Sunday School Associations.

NORTHEASTERN MISSOURI.

Convention of the Northeastern Missouri district convened at Huntsville, Missouri, June 19, at 9:30 a. m.; J. A. Tanner superintendent, Allie Thorburn secretary. Reports were received from Higbee and Bevier schools. Number of schools in district 2. Number of delegates present 12. On hand last report \$15.40; received since \$2.15; total \$17.55. Officers chosen for the ensuing year: Louise Palfrey superintendent, Allie Thorburn assistant superintendent, M. J. Richard secretary and treasurer. Afternoon lesson, a talk, entitled, Principles essential to a successful Sunday school, by Louise Palfrey, in which she used a tree illustrating the different principles it takes to make a Sunday school successful. It was beautifully illustrated, indeed, and well worthy of our earnest consideration. Intermediate teaching by J. A. Tanner, after which criticisms were invited. Paper, Are we pursuing the best methods in our convention? Mary A. Richard, which was very interesting. Brief testimonies of the Sunday school work were listened to from Brn. T. W. Chatburn, M. M. Turpen, J. R. Lambert, J. A. Tanner, and Srs. Louise Palfrey, Maggie Kelso, M. A. Richard, and Allie Thorburn. A peaceful spirit prevailed and we heartily rejoiced that we had enlisted in so noble a work as the Sunday school, and we felt to praise God from whom all blessings flow. Evening session consisted of music and an address by J. R. Lambert on Sunday school work. Adjourned to meet in Salt River, Friday previous to district conference.

A SUNDAY SCHOOL UNION.

The Millersburg, Buffalo Prairie, and White Eagle Sunday schools united for the purpose of having a quarterly review. We met at ten a. m. The usual time was given to the day's lesson, after which were black-board exercises, conducted by Sr. Florence Holmes. At 11:30 Elder D. S. Holmes delivered an instructive sermon on the Ten Commandments. Then came the basket dinner, which is always a pleasant feature of the day at Buffalo Prairie.

In the afternoon was given a program, which showed the development of talent among our young people. The topics

chosen were: Serve God, Keep the Sabbath; and Honor thy parents, each school being assigned a different subject. Songs, papers, recitations, and readings were prepared with appropriateness.

Nature favored us with a beautiful day, therefore a large crowd attended, and I think all who were present will commend the statement, that our first Sunday school union was a complete success. We hope to keep the good work rolling on, and will meet at Millersburg at the close of next quarter.

NELLIE EPPERLY.

MILLERSBURG, Illinois.

CONVENTION NOTICES.

Convention of the Philadelphia district will convene at Broad River, Connecticut, August 22, at two p. m. All schools please send in reports a week ahead to district secretary E. B. Hull, No. 2716 Darien Street, Philadelphia, Pennsylvania. All welcome.

WILLIAM F. ATKINSON.

BANK, Maryland.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENTS.

SOUTHERN INDIANA DISTRICT.

The Saints and friends of the Southern Indiana district of the Reorganized Church of Jesus Christ of Latter Day Saints, will please take notice that owing to the transfer of Bro. James M. Scott, Bishop's agent for said district, to labor in other missionary fields, it has become necessary to make an appointment of new agent for said district. At the district conference of the Southern Indiana district, Bro. William C. Marshall, of Wirt, Indiana, was duly recommended for the position of agent; and in accordance with the request of the said conference I have this day duly authorized the said William C. Marshall to act as agent of the Bishopric for the aforementioned district.

To the former agent, Bro. James M. Scott, I also desire to express the thanks of the Bishopric for his diligent labors in behalf of the financial interests of the church in Southern Indiana. May the Lord bless and prosper him abundantly in his new field of labor.

It would greatly advance the work in Southern Indiana could the Saints and friends of the cause awake to the necessity of each and every one contributing his or her mite according as the Lord has blessed each, placing the same in the hands of the agent. The duty of one in this matter is but the duty of all; and nothing would more encourage the ministry and move grandly forward the work in each and every district in the church than to realize that every member was fulfilling to the best of his ability the law of Christ in temporal matters as well as spiritual.

Trusting that wisdom and fruitfulness may follow the new appointment, I am,

Very truly yours,

E. L. KELLEY.

LAMONI, Iowa, July 1, 1896.

MINNESOTA REUNION.

The reunion is over, and the Saints have returned to their homes. Our meetings were in every way a success, and we received the best of treatment from the citizens of Fergus Falls. Five were baptized, Bro. I. N. Roberts officiating. The preaching was exceptionally good. Saints were well pleased with Bro. E. L. Kelley, but were much disappointed at not seeing Bro. Joseph. All wished to be remembered kindly to him. A spirit of love and union was exhibited all through our meetings. All seemed to be happy. The meetings closed Sunday night, with the expectation of bringing the tent here in the near future.

I was favored with a seat in Bro. William Nunns' family carriage, and an invitation to come with him to this place; so we came home yesterday, sixty miles, a long day's drive. We stopped at Brother Andrew Tabbut's, and visited him a couple of hours. While expressions of sympathy for poor Bro. Tabbut were the order, I could not feel depressed. A man who has lived a long and active life, filled with good deeds, whose machinery of life has worn out, lies waiting and seemingly anxiously looking for his deliverance, ready to go, and only waiting the summons home, is not to me a subject of pity. His sufferings are not great now; his mind is clear and vigorous, and loves to dwell on the hope he has for what waits him in the future life. We left him last evening in good spirits, but a little grieved because we did not stay over night with them. The night drive was cool, while the day drive was hot, but O, the mosquitoes! they were cruel and came in swarms. We arrived here at midnight, all glad we had made the drive. If all our reunions are as much of a success as the one just past, a good work will be done this year. Many of the citizens expressed themselves as very well pleased. Suspicion and prejudice seemed to melt away as we became acquainted. I am satisfied a good work can eventually be accomplished there. A resolution was entertained to hold another next June at the same place.

A. H. SMITH.

DETROIT, Minnesota, June 30, 1896.

A DAY AT GALLAND'S GROVE, IOWA.

On Sunday, June 28, 1896, the Saints, friends, and neighbors of the Galland's Grove branch assembled at their church in the Grove to pay a tribute of love and respect to the memory of our departed brother and friend, President W. W. Blair. The church was richly and profusely decorated with flowers and ferns; from the ceiling hung festoons of green, and was appropriately draped in black, relieved by white here and there. The flowers, both cut and house plants, were profuse in variety and rich in the beauty of their colors. An enlarged portrait of Bro. Blair was furnished by Sr. Mary Hawley, appropriately draped and hung over the pulpit. A banner of black with ornamental letters of white, inscribed, "In memory of W. W. Blair," furnished by Srs. Fanny Pett and Mary A. Shaw, was hung beside the portrait. Services began by a

voluntary, Hymnal 245, beautifully rendered by the choir. Hymn 184, Hymnal, was sung, prayer was offered by the writer; after which the anthem "Vital Spark" was sung by the choir. Bro. Charles Derry was by invitation the speaker for the occasion. He read for a lesson the 90th Psalm. Hymn 246, Hymnal, was sung. The speaker then used for a text Psalms 58:11, "Verily there is a reward for the righteous," and Isaiah 3:10, "Say unto the righteous, that it shall be well with them: for they shall eat the fruit of their doings." A brief memorial of the life and labors of Bro. Blair was read, and in the course of his remarks the speaker said, that there was no place, he believed, where the memory of our departed brother was more dear than it was to the Saints and friends in Galland's Grove. The discourse was most appropriate and pathetic and the writer noticed tears in many eyes when the speaker alluded to the brotherly and kindly associations had with many then present. It was with some emotion on the part of the speaker when he related incidents that occurred in his associations in the ministry and otherwise with our departed brother. Bro. Derry preached in the afternoon, the congregations being unusually large on both occasions. It will be a day long to be remembered for the quiet and sympathy and solemnity that characterized the occasion.

JOHN PETT.

July 1, 1896.

BORN.

HALEY.—Susie Augustie was born to Bro. Arthur and Sr. Artilla Haley, at Avenue City, Missouri, April 19, 1896. Blessed at Pleasant Grove conference, June 21, 1896, by Elders J. M. Terry and T. T. Hinderks.

WELLS.—George Ora, son of Bro. Richard and Sr. Ella Wells, was born May 6, 1896. Blessed at Far West, Missouri, district conference, June 21, 1896, by Elders T. T. Hinderks and J. M. Terry.

GUNSOLLEY.—At Dakota City, Iowa, June 11, 1896, to Bro. Victor W. and Sr. Olivia F. Gunsolley, a son; blessed at their home June 27, by Elder C. J. Hunt, and named Verne Victor.

EVANS.—At Hiteman, Iowa, June 2, 1896, to Bro. Wm. E. and Sr. Martha D. Evans, a daughter, and named Mary Ann. Blessed July 2, 1896, by Elder Robt. M. Elvin.

DIED.

FIELDIN.—At Fall River, Massachusetts, June 14, 1896, Sr. Sadie J. Fieldin. She was born at Harbor Grace, Newfoundland, June 17, 1871; was the daughter of John C. and Bethany French. Had previously been a member of the Methodist Church. She joined the Latter Day Saints at the Plainville reunion in 1894, being baptized by Elder U. W. Greene, and received satisfactory confirmation of truth of the gospel. The first day of January, 1896, she was joined in matrimony to Dr. J. W. Fieldin. Notwithstanding a loving husband and pleasant home, death intruded with unalterable decree. The same young men who six months before acted the part of ushers and led the happy procession down the isle of the Saints' chapel to the

wedding ceremony were bearers at the funeral; the cheerful white and orange blossom adornment were now changed to sombre hue and crape. The funeral was private, from the residence of her sister, Mrs. Moses Sheehy. Funeral sermon by Elder F. M. Sheehy, assisted by Elder John Smith, pastor of the Saints' Church, and Rev. J. T. Barlow, pastor of the Methodist Church, where the bereaved husband is an active member.

STEWART.—At Kirtland, Ohio, June 23, 1896, Archibald Stewart. He was born in Johnstown, Scotland, March 22, 1813. Funeral conducted by Elder L. W. Powell. Mr. Stewart was the father of Sr. Jessie Stewart, with whom he made his home.

HANSON.—Near Hillsdale, Montana, May 3, 1896, Ora William, infant son of W. F. and Millie Hanson. Was born at Lamoni, Iowa, September 24, 1895; blessed December 8, 1895. He was a healthy, happy, and lovely child, and bore his suffering very patiently.

God has called our darling Ora
To his home beyond the sky;
He who gave him hath recalled him,
Angels guide him now on high.

Shall mortals with a weak embrace
His heavenly flight detain?
Ah, no! the Father's will be done,
He was too pure to here remain.

Like a sunbeam shone his presence
Through the home he truly blessed;
But the lovely blossom faded;
He has gone home to his rest.

MEYERS.—At St. Clair, Franklin County, Missouri, June 18, 1896, George Arthur Meyers. Was born May 31, 1886, at Lucas, Iowa; was baptized and confirmed a member of the Reorganized Church September 22, 1895, by Elder A. S. Davison. His mother died when he was a babe and he was reared by his foster parents, Bro. and Sr. Davison. He was miraculously restored to life, report of which was in *Ensign* of October 5. He was a good boy. The Christian Endeavor Society, of which he was a member, attended the funeral. Congregational church was filled with sympathizing friends. Services conducted by Elder M. H. Bond.

WHITEHOUSE.—Sr. Elizabeth Whitehouse, at Farmington, Illinois, June 21, 1896. She was born May 25, 1856, at Merthyr Tydvil, Wales. Came with her parents to America in 1858 and located at Mineral Ridge, Ohio; afterwards moved to Canton, Illinois, then in course of years to Bevier, Missouri, where she met with John Whitehouse, and was married to him August 12, 1884. He and daughter remain to mourn her death. She made profession of faith in Christ at Brookfield, Ohio, in 1868, and was baptized by Wm. Lewis. She came to this place in 1894 and united with Farmington branch. Her faith in Christ was unflinching, while all her tribulations seemed to draw her nearer to Lord. During her last illness, in which she suffered much, she frequently said she was ready and willing to go if it was the Lord's will. Her pilgrimage has been patiently endured, her warfare valiantly fought, she rests from her labors in peace. Funeral service was held at the gospel tent, June 22, 1896, Bro. T. J. Sheldon in charge, Elder James McKiernan delivering the sermon. Interment at Oak Ridge Cemetery, Farmington, Illinois.

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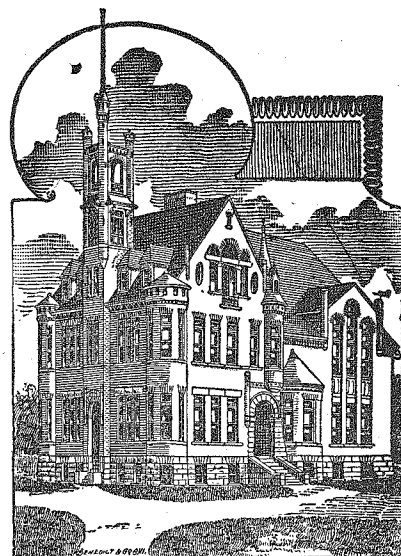
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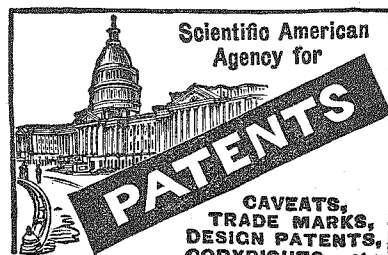
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, July 15, 1896.

No. 29

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BAPTIST TROUBLES.

THE Baptists are now much agitated over the deliverances of Dr. Whitsitt. He has developed a situation which is exceedingly embarrassing to those who stand for immersion alone as baptism, and for Baptists as the only true apostolic church having, as they claim, transmitted this only baptism in succession to the present day. However ridiculous these claims have appeared to the learned world, certain Baptists, "land markers," as they would be called, have fought valiantly to hold this position.

But now Dr. Whitsitt, president of the Southern Baptist Theological Seminary, at Louisville, Kentucky, and successor of the eminent Dr. Broadus, throws a bomb which demolishes this citadel of Baptist faith at one fell explosion. This is what he says [The first part of Dr. Whitsitt's statement was given in last week's *Herald* cover]:—

"In an article that may be seen in the *Southern Baptist Convention Teacher* for the current month of April, Prof. H. C. Vedder adds his eminent authority to the view maintained by me. He says: 'Baptists did not always practice immersion exclusively; both the Ana-baptists of the Continent and the early English Baptists practiced sprinkling and pouring for a time as well as immer-

sion. Gradually they came to believe that the only baptism the New Testament knows is immersion.' Thus it will be seen that the three most eminent masters of Baptist history in our century accept my discovery. In fact, it has now become a universal possession among scholars, a commonplace in this department. I feel well repaid for the many reproaches I have endured for making and maintaining this discovery."

In conclusion Dr. Whitsitt declares:—

"I do not claim to be infallible, and yet in other instances where I have opened a new way, I have found recognition and approval by the foremost authorities of our times. I have hopes that these will all stand with me on this ground likewise. Years may elapse before that result shall be declared, but I am accustomed to wait."

The foregoing is not new information to all the Baptist preachers. A considerable number were aware of the facts which Dr. Whitsitt sets forth, but to the exclusives, the land markers, it is a terrible jolt which they make no effort to conceal.

Dr. Ray, editor of the *American Baptist Flag*, St. Louis, says:—

"The statements of Dr. Whitsitt in the *Independent*, in the encyclopedia and in the *Examiner* have accomplished more harm to the Church of Christ than Dr. Whitsitt could counteract were he to live a hundred years. It would be better, we think, to have a Presbyterian or a Methodist as the president of the Theological Seminary than for Dr. Whitsitt to retain his position under the circumstances."

To men outside the Baptist fold this confusion and consternation seems quite useless. Dr. Whitsitt is an eminent scholar. He tells what he found in the British Museum. If the records are as he states, that settles the question. If not, the refutation is easy. But is it conceivable that the eminent scholars referred to can either be deceived or that they should state falsely.

Most Christian people have constantly held that faith and life are the test of true discipleship, and not the mode of an ordinance.

It is reported that the trustees of the seminary will stand by President Whitsitt. Truth is of more value than any Church traditions. The Baptist Church maintains a high standard of Christian character, and has borne a noble part in the propagation of Christian faith. If her leaders have concluded that immersion alone is scriptural baptism, let them stand on that ground and defend it as well as they can. But the pretense of having perpetuated immersion in unbroken succession from the apostles, and be thereby the one only apostolic Church, has always been regarded by other Churches as a baseless pretense and a bigotry unworthy so noble a people. No Church can afford to pervert history in defense of such claims. Of this tenor, and quite in contrast with the utterances of its neighbor, the *Baptist Flag*, is what the *Central Baptist*, of St. Louis, has to say on the subject. The following utterances from this paper are Christian and manly:—

"It was exceedingly fortunate that no attempt was made either to correct or to cover up Baptist history by the utterances in the convention. The better way is to have the whole field explored and all the records examined anew that the exact truth may be brought out. If Roger Williams was never immersed, every Baptist in the land will be glad to find it out, and will still be a Baptist. If immersion was introduced from Holland into England about the year 1641, let us have the records in a full and frank presentation. If Dr. Whitsitt is right, then we all owe him our gratitude; if he is wrong, he owes us a retraction. In either case it is better for the court to hear the testimony first and render its decision afterwards."—*Arkansas Methodist*, June 3, 1896.

Never call a new acquaintance by the Christian name, unless requested to do so.

SCANDAL.

A woman to the holy father went—
Confession of sin was her intent:
And so her misdemeanors, great and small,
She faithfully rehearsed them all;
And, chiefest in her catalogue of sin,
She owned that she a talebearer had been,
And borne a bit of scandal up and down
To all the long-tongued gossips in the town.
The holy father, for her other sin,
Granted the absolution asked of him;
But while for all the rest he pardon gave,
He told her this offense was very grave,
And that to do fit penance she must go
Out by the wayside where the thistles grow,
And gather the largest, ripest one,
Scatter its seeds, and that when this was done,
She must come back again another day
To tell him his commands she did obey.
The woman, thinking this a penance light,
Hastened to do his will that very night,
Feeling right glad she had escaped so well.
Next day but one she went the priest to tell;
The priest sat still and heard her story
through,
Then said, "There's something still for you
to do;
Those little thistle seeds which you have
sown,
I bid you go regather—every one."
The woman said, "But, father, 'twould be in
vain
To try to gather up those seeds again;
The winds have scattered them both far and
wide,
Over the meadowed vale and mountain side."
The father answered, "Now, I hope from this,
The lesson I have taught you will not miss;
You cannot gather back the scattered seeds,
Which far and wide will grow to noxious
weeds;
Nor can the mischief once by scandal sown
By any penance be again undone."

—*Montreal Witness.*

Those who desire to be thoroughly posted on the great issues now before the country cannot afford to be without the *July Arena*. The question which undoubtedly takes precedence over all other questions at the present time is the money question. This subject is exhaustively dealt with, the Editor, Mr. B. O. Flower, in addition to some stirring editorials, contributes two remarkably strong papers to the controversy, one of which embodies the views of such prominent and authoritative thinkers as the noted financier and banker, Jay Cooke, Wm. P. St. John, president of the Mercantile National Bank of New York, and Judge Walter Clark, LL. D., of the Supreme Bench of North Carolina. H. F. Bartine, in a closely reasoned and well-written paper, replies to a recent article in the *Forum*, by M. Paul Leroy Beaulieu, in favor of gold monometallism. Mr. Bartine makes a strong case for the white metal and refutes M. Beaulieu's arguments in a clear and logical manner that is calculated to bring conviction to unprejudiced minds. Other economic and social problems are discussed by live thinkers in this number of the *Arena*.

HOW TO MANAGE THEIR KITCHENS.

Baltimore, Md., June 7.—The graduates of the Women's College, heard the baccalaureate sermon by the Rev. Dr. J. B. Van Meter, the dean.

Dean Van Meter gave the young women some wholesome advice on the treatment of servants in the home. He said that in the household the kitchen needs to be organized on the law of charity to the employé and thus only could the vexed question of domestic service be properly settled.

The servant should have a suitable room to live in, such as is fit for a girl to occupy. The mistress must learn to consult the esthetic side of the servant girl's life. When the servant feels that her employer has a heart as well as a stomach then will a great part of the servant problem be solved.

You should know all science, but you should also know your fellow-human beings, and if you find your education defective on this point determine that before you consider it completed you will overcome the deficiency.

The Southern Baptist convention, which held its sessions during several days past in Chattanooga, Tennessee, made a new departure in its proceedings on Sunday, May 10. Its ministers filled the thirty-eight pulpits of all denominations. The filling of pulpits in the unorthodox churches hitherto not recognized by Baptists was done for the first time in the history of the Southern Baptist convention.

HARVARD.

MEMORIAL TABLETS TO BE ERECTED.

Before the close of the present college year the Harvard Memorial Society, organized May, 1895, will place three bronze tablets, four feet in height by three and a half feet in width, on the front of Massachusetts Hall, opposite Harvard Hall. On each of the two side tablets will be inscribed the names of eleven noteworthy Harvard men, and on the center tablet will be given the main facts and dates in the history of the old hall itself. It is also the intention of the society to put up, if possible, a few bronze tablets, about one and a half feet in width, inscribed with the names of famous Harvard graduates, under the windows of the rooms which they once occupied. How many of these last tablets will be placed on the old buildings in the yard will probably depend on the amount of money that the society obtains before next June.

PUBLICATIONS WANTED.

The undersigned desires to purchase volumes 1, 2, and 3 of the *Times and Seasons* to complete the set; also volumes of the *Messenger and Advocate*, *Millennial Star*, or other publications of the early church. Volumes issued in the early times of the Utah Church are also wanted.

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St. Louis, Missouri, 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11 a. m.; social meeting 2:30, and preaching 8 p. m. Prayer meeting Wednesday, 8 p. m. Young people's Religio-Literary, Thursday, 8 p. m.

Cheltenham, Missouri, Saints' chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10 a. m.; social meeting, Sunday, 2:00; preaching 8 p. m.

Denver, Colorado, Hall No. 2442 Washington Avenue. Preaching at eleven a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S.-first and third Friday evenings of each month. E. F. Shupe, pastor; residence No. 3600 Cook Street.

Chicago, services Sunday at 10:45 a. m. 2:30 and 7:30 p. m. Sunday school one p. m. In Custer Post Hall, 85 S. Sangamon Street, Near West Madison Street.

Peoria, Odd Fellows' Hall, second floor, Masonic Temple, corner Adams and Eulton Streets. Regular services every Sunday. Sunday school at ten a. m., preaching at 11. J. D. Stead pastor, 228 Hancock Street.

Oak Hill branch. Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8 p. m.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, July 15, 1896.

No. 29.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 15, 1896.

AN IMPORTANT DOCUMENT HAS BEEN CHANGED.

In the *Deseret News* of June 30, 1896, appears an article from the pen of Franklin D. Richards, "Church Historian," of the church in Utah, seeking to explain the reasons for the differences which exist in the epistle from Liberty Jail, written by Joseph Smith, and others, March 20, 1839, as they appear in *Millennial Star*, and *Times and Seasons*, and reproduced in the SAINTS' HERALD, for June 3, 1896. We are glad to hear from Mr. Richards, and to have the privilege of examining his version of this important matter. After quoting our introductory remarks he states:—

1. The insinuations and impertinences contained in the foregoing would justify entire silence on the part of those who are directly or indirectly assailed. Such attacks deserve only the most profound contempt. But seeing that doubts are cast upon the correctness of historic documents, it is necessary for the public benefit to present the facts in the case.

2. The letter as published in the *Times and Seasons* of May, 1840, and that published in the *Millennial Star* in January, 1855, are correctly copied into the *Herald*. There is much in the latter which does not appear in the former. But it does not follow from those facts that anybody has been guilty of "corrupting the words of Joseph Smith since his death." In making that rash and serious charge it seems probable that "the wish was father to the thought," and it is certainly preferred in a most uncharitable and reckless spirit.

3. Is it not quite as reasonable to suppose that the letter as it appeared in the *Times and Seasons* was abbreviated to suit the limited size of that periodical, and also to suit those times and seasons when many things for prudence' sake were not fully made public? Did not the Lord command in some other cases that His servants should "hold their peace" concerning certain revelations until it became wise to declare them?

4. As to the necessity for condensation, that appears from an examination of the number of the *Times and Seasons* which contains the letter. It consists of sixteen pages. Four and a half pages are filled with the letter, one page is taken up with notices, leav-

ing but ten and a half for other matter, and compelling the curtailment to a little more than two pages of the serial "History of the Persecution of the Church," the chief feature of the periodical.

5. But now as to the facts concerning the letter as it appeared in the *Millennial Star*: It was taken verbatim from the *DESERET NEWS* of January 26, 1854. By careful comparison, that has been definitely established. The unnecessary and ungenerous accusation against the then editor and publisher of the *Millennial Star* are thus shown to be as groundless as they are gratuitous.

6. But how did the editor and publisher of the *DESERET NEWS* obtain the matter as it appeared in that paper? It was taken, literally, from the History of Joseph Smith, written in Nauvoo, the volume containing it being that for the years 1838, 39, 40, 41, and 42, dating from November 2, 1838, and closing with July 30, 1842. It is to that volume that we are indebted for the various items of history and the text of the revelations of that period which are contained in the book of Doctrine and Covenants, and are accepted by the "Reorganized" church, as well as by the Church which has continued from April, 1830, to the present day. That volume with other Church records was brought to Utah, and they have been religiously preserved under the care of the several successive General Church Historians and Recorders. Elder Willard Richards, who was editor of the *DESERET NEWS* when the letter in dispute was published, was also the Church Historian.

7. But there is something more in evidence. The original letter, written in Liberty jail, has also been preserved with other important Church documents, and is now on file in the Historian's Office. Though somewhat yellow with age, it is complete and in good condition, and bears the personal signatures of Joseph Smith Jun., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae. The following affidavit should settle the matter in controversy:—

STATE OF UTAH, }
County of Salt Lake. } ss.

8. Charles W. Penrose and Daniel F. Collett, being first duly sworn, on oath say: We are over the age of 21 years; that we have carefully compared the copy of a letter written in Liberty jail, Clay county, Missouri, March 20, 1839, and signed Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae, as published in the *Millennial Star* of January 27, 1855, and in the *DESERET NEWS* of January 26, 1854, with the original manuscript letter of March 20, 1839, bearing the signatures of the said Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae, and find the printed copy and the original manuscript letter to be identically alike, except

here and there a word which is incorrectly spelled in the original, but correctly in the printed copy. They are to all intents and purposes the same.

Witness our hands this 25th day of June, 1896.

CHARLES W. PENROSE,
Assistant Church Historian.
DANIEL F. COLLETT, Clerk.

Subscribed and sworn to before me this 25th day of June, A. D. 1896.

JAMES JACK, Notary Public.

9. Instead, therefore, of the letter having been changed as charged ten years after the death of Joseph and Hyrum Smith, it was copied into the current history of the Prophet during their lifetime and presumably under his direction and supervision.

10. By further investigation and comparison it will be seen that the letter written from Liberty jail at a later date and signed by the same persons, which appears in the *Times and Seasons* of July, 1840, and in the *Millennial Star* of February 10, 1855, was abbreviated and edited for that periodical in a similar manner to the preparation of the first letter for that purpose. In the *Millennial Star* it is given in full as it stands in the manuscript history. In the July *Times and Seasons* the word "Extract" is used in the heading, which does not appear in the May number. But critical comparison shows that similar work was done on both letters for publication in the *Times and Seasons*, and that if one may be properly called an extract the term is equally applicable to the other.

11. This explanation conveys no imputation against the editors, Messrs. E. Robinson and Don C. Smith. They doubtless acted with the full sanction of President Joseph Smith in giving but portions of both letters to the public at that time. There was not then, nor has there been since, any desire to "corrupt" the words of Joseph Smith. In the publication of the history of the Prophet, care has been taken both in the *Millennial Star* and in the *DESERET NEWS* to follow strictly the authentic records, and many important things previously published only in part appear for that reason in full in the *DESERET NEWS* and the *Millennial Star*.

Before rushing into print again as an accuser of the brethren, it is hoped that the parallelist of the *Saints' Herald* will be more careful both in his manner and in his matter.

FRANKLIN D. RICHARDS.

Historian and General Church Recorder
of the Church of Jesus Christ of Latter-day Saints.

We have taken the liberty of numbering the above paragraphs, and will make our reply under corresponding numbers.

1. We agree with Mr. Richards in this: That no matter what his opinion

may be of our so-called "insinuations and impertinences," and no matter how much it may humble the dignity of the Church Historian to do so, yet when "the correctness of historic documents is questioned, the case demands attention by one who is made the custodian of such documents; and we hope Mr. Richards will continue his explanations until all points in

this controversy are satisfactorily met. And Mr. Richards must admit, even if his version of the case be correct, that, judging from what is shown upon the face of the two letters as published, the presumptive evidence of corruption is strong.

2. If the only objection was that "There is much in the latter which does not appear in the former," then

it would not follow "that anybody has been guilty of corrupting the words of Joseph Smith since his death." But that is not the point we raised; the point is this: Much of that found in the former and professedly reproduced in the latter is different in *word* and in *meaning*. This must be very apparent to the reader, but we will cite a few of the many instances:—

TIMES AND SEASONS.

But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantalized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob.

The Sheriff and Jailer did not blame us for our attempt; it was a fine breach, and cost the country a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob—the murderers at Hawn's mill—the exterminating order of Governor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity.

In this last extract the words are not only changed, but the person of pronouns is so changed in the *Millennial Star*, as to put into the mouth of the public, sentiments which, according to the *Times and Seasons*, were expressed by the authors of the epistle. Does the necessity for abridgment make such work as this necessary?

Here is the point concerning plurality of gods to which we called especial attention: In the *Star*, and if Mr. Richards is right in the original letter these words are used: "in the midst of the council of the Eternal God of all other Gods, before this world was," etc. This sentiment is expressed in just eighteen words. According to this apologist this was too long for the available space in the *Times and Seasons*, so they con-

densed it as follows: "in the midst of the council of heaven in the presence of the eternal God, before the world was;" nineteen words. Here is one more word in the condensed form than it is said appears in the original; besides, the sentiment as well as an important doctrinal point is changed.

This will not do. It is hoped that before rushing into print again the apologist of the *Millennial Star* "will be more careful both in his manner and in his matter."

Do not get in such a hurry as to cause you to write so rashly; all the time necessary will be given for explanation.

Other passages might be cited, but to cite all would be to recopy the articles entire, as very few sentences are exactly alike.

MILLENNIAL STAR.

But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea, a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have a come back on them, for they are co-workers with the mob.

The sheriff and jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity.

3. Not quite so reasonable. When we find a document written and published by responsible authority without any intimation that it is abridged or that any liberties have been taken with it, and that document is published in the lifetime of its author; if after his death it is published in different form, the presumptive evidence is in favor of the correctness of the first.

Will Mr. Richards please inform us what there is in the article as published in the *Star* and not found in *Times and Seasons* which "for prudence' sake was not made public" in 1840? Again, will he explain why they would write from jail, where all documents written by them were subject to official inspection, things not prudent to make public?

Further, the charge of cowardice implied in this supposition is so foreign to the character of Joseph Smith, and the brave men who suffered with him, that the very mention of it is contemptible.

4. Our compositor after careful measurement and computation informs us that there are about six hundred and sixty words more in the *Star* than in the *Times and Seasons*, which would make one hundred ten lines, of *Times and Seasons*, or less than one page. There is much of the matter contained in this issue which could have been carried over without loss of interest or importance. Besides, the epistle could have been divided and a part carried over to the next month. This alleged reason for condensation is far-fetched and of little force; and it certainly furnishes no shadow of excuse for changing even what they did publish.

5. In so far as the Editor of the *Millennial Star* copied from the *Deseret News* in good faith, supposing the *News* to be correct, he is excusable and can only be charged with carelessness. We are glad to know this. We are not interested in criminating Mr. Richards or anyone else; but we are interested in knowing the facts. The Reorganization is in the field to investigate everything connected with the latter-day work, and to give the facts to the world.

We are not converts to the theory that prudential or other reasons justify the suppression of truth.

6. Will Mr. Richards permit us, or a committee appointed by us, to examine in his presence, the manuscript history referred to? One of the editorial staff of the *HERALD* expects to be in Utah sometime during the year, and he would take pleasure in examining this history and publishing just what he finds.

7. We also respectfully ask the privilege of examining this purported original letter. We have the signatures of some of the original signers, and would be glad to examine the handwriting, construction of sentences, etc. Are we not entitled to see documents introduced in evidence?

8. According to rules of evidence an affidavit is not the best evidence of the

existence of a thing when the thing itself is obtainable, as it is confessed this thing is. Besides, Mr. Penrose and Mr. Collett do not certify to anything establishing the genuineness of the document examined by them.

9. There is nothing in this paragraph but an assertion based on a presumption, except the admission that the history which is relied on for evidence was not written by the hand of Joseph, and that it is only presumed that he either directed or supervised it. Thank you, we have suspected that for a long time.

10. This is too amusing to be considered seriously. The idea that because the July number has an extract of a letter, and *it is so marked*, that the letter in May number *which is not so marked* is an extract also. Is it not rather the presumption that as they published an extract in July and were careful to so state, that if the other had been an *extract* it would have been so expressed.

We are aware that "similar work was done" on several documents.

11. If Messrs. Robinson and Smith, "acted with the full sanction of President Joseph Smith," as admitted by Mr. Richards, in publishing the letter as they did in *Times and Seasons*, does it not follow that the letter as published by them is official? He had the undoubted right to revise or change his own production before publishing it; but it must be admitted that when it has been submitted to the public with his "full sanction," that it is an authoritative statement of his opinion. No one had the right to object, except his co-signers, and as they were all alive and present and protested not; we conclude that the epistle as published by Robinson and Smith is also an authoritative statement of their sentiment as well; so if there is a manuscript draft of this article written before such publication and differing from the published article, it is not official.

After the death of an author to go back of his published work and hunt up a manuscript that had subsequently been revised and corrected is questionable journalistic courtesy; whether the *Millennial Star* or the *Deseret News* is responsible.

We therefore insist that an *Important Document* HAS BEEN CHANGED.

QUESTIONS AND ANSWERS.

PROBATION AFTER DEATH.

QUES.—Will those who are deprived of hearing the gospel in this life, but who hear and obey it in the spirit world, be entitled to the reward of the celestial glory?

Ans.—From the answer of two of the wise men, who say respectively, "I say, yes;" and, "Why not?" we should conclude that the concensus of opinion among the elders would be that, inasmuch as the justice and mercy of God are without dissimulation and are applicable equally to all, then those who for reasons beyond their control are not privileged to hear the gospel in the life of the flesh, but do hear it in the spirit world, should not be deprived of their chance to receive the highest and best within the gift of God, but should be permitted to obey, and receive and enjoy the full measure of peace, happiness, and glory following obedience to and observance of the laws and commands of God.

Peter, writing upon the subject states:—

For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Pet. 4: 6.

To live according to God is to live, hear, believe, and obey, such of his commands and laws as men may, do, and can become acquainted with. This must be applicable to both conditions to be impartially effective and applicable to all.

Jesus stated in John 4: 23, that the Father sought those who would "worship" him "in spirit and in truth."

To worship God in spirit is to bring the spirit into obedience to God's Spirit. This may be done in the body, or in the spirit out of the body. Hence, as the text referred to shows that the hour then was "when the true worshipers" were to, "worship" "in spirit and in truth," we are warranted in concluding that this obedience and worship may be in either condition—in this or the spirit world.

The description of the terrestrial world, as stated in the vision, section 76, paragraph 6, of the Doctrine and Covenants, seems to include those whom the Son visited and preached the gospel to, "who received not the testimony of Jesus in the flesh, but afterward received it." But in reading the statement in 1 Peter respecting this class, it is discoverable that they

were disobedient; that is, they heard but did not obey. This is also apparent in the clause cited, who "received not the testimony of Jesus in the flesh," signifying that they did hear in the flesh but did not accept. Those who died without law; that is, who did not hear in either condition, are to receive of the terrestrial glory with "the honorable men of the earth who are blinded by the craftiness of men." This shows no promise to them who have had an opportunity in the flesh to hear and receive and who neglect or refuse to obey; but leaves it to be inferred from a consideration of the goodness, mercy, and impartiality of God that there is a promise to those who have no opportunity in the flesh to hear—that they shall have such opportunity in the spirit world; not in the prison house, but in the paradise, perhaps, and being obedient shall receive a condition similar to that which is accorded to those who in the flesh hear and obey. As the wise man said, "Why not?"

It is not pleasant for the elders of the everlasting gospel to preach a gospel of condemnation to the world; the gospel of hope and life is a much better theme. To hold out the idea that all who have not heard the gospel while in the life of the flesh are in no wise to be offered an opportunity to receive what others may and do become entitled to receive at the hands of God through hearing that gospel, is equivalent to saying that God's partiality saves a few, while others no better are lost; and this is to admit in a sense that the wisdom, goodness, and power of God are not equal to the salvation of all "without respect to persons." The faith of the Lord Jesus Christ is "without respect to persons," so far as its ministration in the gospel economy in the life of the flesh is concerned, and if so here, why not in the other sphere?

The questions, "Will those who hear the gospel in the spirit world and obey it, be entitled to and receive the resurrection of the just at the beginning of the millenium?" and "What condition are they to rise unto?" cannot be answered satisfactorily, it seems to us, unless it is permissible and correct to say that obedience to the commands and laws of God in the life of the flesh and in the spirit world, or life after

death—other things being equal—is to be followed by the same result.

It would seem too, that the principle stated by Paul in 1 Corinthians 15: 22, 23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits; afterward they that are Christ's at his coming," should have a wider, more far-reaching application than to the mere rising of the body of man at the final resurrection. And, as it is just to believe that when Jesus shall come, all the faithful men and women of the past who died before his resurrection shall come with him, including the hosts of the redeemed through belief and obedience in the spirit world before the preaching of the gospel in his time, as well as those who heard and obeyed in the flesh; so also shall they come with him who have heard and believed in the flesh and in the spirit, and have died and shall die since his resurrection, and before his second coming—"an innumerable host, which no man can number."

In no other way can we make broad the declaration to the shepherds on Bethlehem's plains, "Peace on earth; Good will to men;" and justify our conception of God's mercy and goodness in the gospel to ALL MEN. In no other way can we comprehend the realization of Simeon's prophetic statement:—

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 29-32.

It is the business of the elders to preach life and salvation offered to men through Christ by reason of their obedience to the commands and requirements of the gospel; and it is not necessary to teach them that they will have a chance to obey it in the life to come, if they neglect or refuse to hear and accept it here. It seems that Jesus did not assume to do this; but distinctly stated:—

If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 47, 48.

If the "last day" here spoken of means the day of final settlement, at

the great judgment, then those who have the opportunity to hear and accept or reject the words of that august messenger from God, the wonderful Redeemer, here in this life, have no promise of an opportunity of hearing and obeying it in the life to come in such a way as to be entitled to the resurrection that precedes the millennial reign, but must wait until that last day for what may await them, without the benefit of obedience to Christ.

It is better to teach what is clearly laid laid down and let the rest follow, as the Spirit may direct. It is not needful that we should know it all at once; but it is wise to be contented with "line upon line, precept upon precept, here a little and there a little;" rejoicing always in what we receive.

IT is to be hoped that the following, announced by cable, will not prevail in the Austrian Parliament.

BERLIN, July 5.—A bill introduced in the Diet of Austria by Deputy Gregory provides that all Jews shall be excluded from citizens' rights; that their property shall be confiscated, and that corporal punishment shall be reintroduced for criminals of the Hebrew race. Deputy Schneider offered an amendment making it a crime for a Jew to marry a Gentile.

EXTRACTS FROM LETTERS.

BRO. JOHN PETT, Dow City, Iowa, July 2:—

We held memorial services at the Grove last Sunday. I was requested to write a report and send to the *Herald* for publication. We are having good spiritual meetings at the Grove, and always quite a good attendance. The word of the Lord is being fulfilled in that the Saints are finding "grace and favor in the eyes of the people." I often think of the contrast between the present and the early days of the church, and of the willingness of the people to listen to, if many do not obey, the word. I often pray that more laborers may be sent into the harvest. All goes fairly well.

Bro. S. D. Allen writes thus, from Milton, Florida, the 8th inst., of the recent cyclone in the Southeast which destroyed property valued at a quarter of a million dollars:—

We have just had the worst storm that Western Florida has ever experienced. No deaths reported yet, but vast destruction of farm products,—and some stock and buildings. The elders will be listened to and sought after more eagerly soon, if the signs of the times continue to multiply.

EDITORIAL ITEMS.

SEVENTY-FIVE baptisms in the mission over which Bro. Gomer T. Griffiths presides, since the April Conference, is a pretty fair showing for the number of laborers in that field. Bro. Griffiths expresses himself as much pleased with the work of his colaborers, though he feels that their number is far below what it should be.

Bro. J. R. Lambert returned home on the 3d because of ill health. Bro. A. H. Smith was called home on the 9th on account of the serious illness of Sr. Smith. She is now improving.

Brn. William Crick and John Luff of the *Ensign* force visited Lamoni on and about the Fourth.

Bro. Columbus Scott returned to his field, the Des Moines district, on the 8th, after a brief visit at home. By the way, Bro. Scott has promised to discuss some important, leading, doctrinal questions in the HERALD at no distant day. We make this note for the purpose of suggesting that it would be well if more of our leading ministers would write for the "Original Articles" department. Comparatively little has been written on some leading topics, and much more could be presented by those having experience in meeting the errors of the religious world—those who advocate the truth and are able to contrast it with the popular theological errors and fallacies of the day. Some of the ministry have done comparatively well with the pen. We trust others will devote some of their time to the literary demands of the work as suggested. The field should be more carefully cultivated. We have some good matter on hand, but also have much that is but medium in grade—far below what the themes of gospel principles ought to bring out. Let us hear from you, brethren. Give us some good, thoughtful articles on gospel topics—plain, pointed, clear-cut, and convincing.

Bro. W. S. Pender secured insertion of a column article defensive of the faith in the *Concordia*, Kansas, *Blade* of June 26, in answer to a criticism which appeared in a late issue of the *Empire* and which was also published in the HERALD. Bro. Pender also obtained right to be heard in the *Kansas* of June 25, also issued at Con-

cordia. His articles were timely and excellent in spirit. So goes the work, increasing the more opposed, thanks to the good Lord and the diligent workers.

In the HERALD of May 20 appears an item concerning the death of the late Shah of Persia, Nasir Ed-din, which stated: "From press accounts he was a brutal and absolute ruler who did not hesitate to take the lives of his subjects on any pretext." Later press accounts reverse this judgment or state to the contrary, that he was both humane and just as a ruler. We state the latter in justice to Nasir Ed din. We hope he was a wise and considerate ruler. We prefer to believe that he was.

Jacob A. Riis writes in the *January Review of Reviews* that there are a quarter of a million of Jews in New York; that five out of every seven are orthodox, and about the same proportion are very poor. He predicts that they will rise to affluence, however.

Brn. T. W. Chatburn and M. M. Turpen were at Moberly, Missouri, July 6, doing tent work with attendance all they could ask.

Bro. S. R. Burgess, and family, of St. Louis, Missouri, visited at Lamoni for a fortnight, including the Fourth of July. Before leaving for his home he purchased two lots in Graceland, in the interest of his son, Samuel A. Burgess, a steady, sober, and studious boy, now nearly of age. It was a good thing for the lad and a graceful indorsement of the College effort, fully appreciated.

Brn. D. W. Shirk and J. L. Dietrich write from Custer, South Dakota, July 6. They have labored at Edgemont, Custer, and Hot Springs, South Dakota; also at New Castle, Wyoming. Nine were baptized at Custer, a Sunday school was organized, and six children blessed, after which they proceeded to Hot Springs, South Dakota. The ministry in that field are requested to labor at Custer. Write Bro. Urial Lake, who lives four miles from Custer. Saints desire labor.

We call attention to the letter of Eld. S. G. Spencer, of the Utah church, in defense against the charge made by some one in Williamson county, Illinois, concerning dancing, as stated by Bro. I. N. White, in a recent issue. Mr. Spencer is qualified to speak for

his own people; and, being in charge of their missionary work in that part of the country is probably in a position to know he writes about.

From Kirtland advices we learn that a fire destroyed the roof of the Kirtland Hotel, on Tuesday, the 9th. The loss, we understand, is fully covered by insurance. The building is owned by Bishop Kelley and was occupied by the family of Bro. W. H. Kelley. The hotel is a landmark, having sheltered Saints of past and present times. We are pleased to learn that it is to be repaired, long to survive, we trust, to accomodate visitors to the temple, to Kirtland, and to such conferences and other gatherings as may be held there.

GOSPEL QUARTERLIES.—The July, August, and September edition of the *September Quarterly* has been exhausted, although more than the usual number were printed. Over a thousand extra of all grades (not of each) were printed last issue, but the supply of *Seniors* was not large enough. This illustrates the necessity of orders being sent in advance—that the required number may be issued as soon as possible to properly estimate it.

Bro. G. H. Hilliard of the Bishopric has a word for the Saints in this issue. Those who love the work will appreciate the appeal made and will respond to it so far as in their power.

The date of the Nauvoo or Montrose reunion is announced. See notice of committee in this number.

Mothers' Home Column.

EDITED BY FRANCES.

"As long as a boy is anchored to a happy home,—to the experience of it in his youth and the remembrance of it in his manhood,—he is reasonably safe for this life and the next."—*Stories*.

SELECT READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

SISTERS:—Let me premise this reading with the thought that no matter how deeply we study, how closely we examine, how far we search for that which is admirable and good in home life, it will always be found resting upon the foundation of *reverence* (a). This quality must be possessed by the parents or we cannot reasonably expect to find it in the children. In short, I do not think it is saying too much when I say we will look in vain for it. Reverence for God and his law, is the broad underlying base upon which it must be founded, and true piety—the love of God fill-

ing our hearts and overflowing in acts of love to man, the only fountain from which it can be fed. Criticism, unduly indulged in, disrespect shown to others, fault-finding with the acts of those placed in positions of trust or responsibility, will weaken feelings of reverence in the hearts of our children, and if persisted in, will finally destroy them altogether. I am not an advocate of ignorance by any means, but if I knew that I had my life to live over, and to-day was given the privilege of choosing my parentage, I would say, "Give me the home of poverty, and parents who know but little of worldly wisdom, but in whose souls is implanted a sincere reverence for God,—for all things pure and beautiful,—in preference to a home of wealth, where the cynics smile and the words of criticism are constantly withering and blighting every genial influence and filling the air with the poison of asps, even while they talk eloquently and are peers of any in learning and culture. May I go farther than this and say there is in the homes of the land and of our church also, a crying want of this reverence to-day? Cast about, in your minds enter the homes where you are most familiar, and see if you cannot indorse this assertion. Let each of us then enter our own home and if, after a careful examination, we find the same state of things existing, is it not our duty, remembering the covenant we entered into at baptism, remembering our responsibility to the children God has given us, is it not our duty to "cease to do evil and learn to do well"?

SOME HOMES.

Our author writes, "We may admire abstract virtue, our intellect approves it, but it has little effect upon our own lives until it is embodied in living example (b). We may talk abstractly of the home influence which tends to develop noble character, and though conscience approves, little impression is made on the heart. But if we can look into homes and see these influences at work, if we can see father, mother, and children living the life and developing the characters we admire, this home life becomes a beautiful pattern for our own, an inspiration giving an impetus that aids us in attaining it in our own homes."

The writer then takes up and describes the home of Dean Stanley, afterwards Bishop of Norwich. We wish space and time permitted us to present the description in full, but we can only give place to a brief extract, showing the way Mrs. Stanly met her maternal duties.

"Like the model wife described by Solomon, she looked well and ate not the bread of idleness. But while making sure that physical needs were supplied, she never allowed these to usurp time which should be given to supplying the needs of their spiritual natures. She believed Christ's words, 'The life is more than meat, and the body than raiment,' and while giving her children food and raiment convenient for them she never failed to give them what was of infinitely more value—herself. They were not as finely dressed as the children of many a poor day-laborer, nor had they great variety of rich

food to eat, but they did have the companionship of their mother; the contact of her mind with their minds, her heart upon their hearts. Her pleasures were in her husband and children, the simple, innocent enjoyments, without great variety or novelty, that all mothers may have. Here is her record of a day which she marked with a white stone, as one she enjoyed to the full: 'I walked with the girls, swung with them, drew with them, and I believe the power of sympathy makes me feel younger with them. It is delightful to be a girl again, the moments are really too precious to be lost. Then came our walk this evening, our returning and playing at cricket, drinking tea on the lawn, and breathing the sweet evening air in the garden; the cheerful happy group drawing round the table with books and pencils the armchair in sight of the moon. All these things I have enjoyed and they have caused pleasant thoughts and imaginings to pass through my mind. In short, my mind and body have been in perfect health and everything has tasted well to them, for that I believe is the secret of all happiness.'

"You see there is nothing here which any mother may not have,—companionship with her children,—and it matters not whether it be over drawing books or stocking darning, so that it be *companionship*—enjoyment of nature, simple home pleasures, healthy bodies, happy hearts. The key to all this strength and beauty of character is found in her deep spirituality, her strong faith in God and in prayer. To her God was an ever present help; to him she went in perfect confidence, in all the perplexities which mothers know, expecting and receiving his guidance.

"One of her prayers, preserved by her son, shows the sweet humility which characterized her spiritual life: 'O thou who hast in thy wisdom decreed the difficulties and temptations by which the road to thee and truth is surrounded, assist me to attain that simplicity, singleness, and purity of intention which may lead me best to discover the true way of serving and worshiping thee. Assist me to love thee, to think of thee, and to believe in thee as I ought. Assist me to throw away pride, prejudice, vanity, and all earthly passions in reading thy word; that amid the contending judgments of my fellow creatures I may rest my faith and my hope on what is essentially thine. Keep alive within me the thought of thee, to be the guide and standard of every thought, of every action, of every pursuit.' No wonder that from a closet where such prayers were breathed she went out into the home to be its light and joy. Of her it could be said that 'the heart of her husband doth safely trust in her.' In all his work for his people she was his wise counselor, his efficient helper. The rectory became the home of the parish, the center of all good, theoretical and practical. . . .

"All the five children who went out from that home made their mark upon the world for good. Each practically adopted the motto contained in the last entry of Dr. Arnold's diary, 'Let me labor to do God's will, yet not anxious that it should be done by me more than by others, if God disapproves of my

doing it.' . . . The influence of that home was not confined to its own inmates. To the Stanley home in Alderly, and later, in Norwich, came hundreds from every rank in life, and not one went away unblessed.

"Here Jenny Lind came frequently during the life of the good bishop. On her way to America after his death, she stopped to visit the stricken household. Sitting on a low stool at Mrs. Stanley's feet, she told how the influence of that home decided her to dedicate the talent God had given her to doing good to her fellow creatures; how she had devoted money to founding a hospital, sending out Scripture readers, establishing temperance societies, and training schools. After she had described all, she said; 'And all this the Bishop of Norwich began in me; that is, it was in me, but it did not know how to come out.' Sitting thus at the feet of the mother of this home, with heart full of gratitude to its father, she sang, as it never had been sung before, 'I know that my Redeemer liveth.' With those sweet strains lingering in our ears, we close the doors of that home whose blessed influence reaches to every quarter of the globe."

The writer next takes us into the home of David Livingstone. "His ancestors were sturdy Scotchmen, boasting not of blue blood in their veins, but of staunch hearts in their bosoms. His grandfather said the only family tradition of which he felt proud was that of an old man who told him, when he was a boy, that he never heard of anyone in the family who was guilty of dishonesty. Old Mr. Livingstone often repeated this to his children, and always ended by charging them not to introduce the vice into the family. They seemed to have heeded the injunction, for, as far as we can trace them, their descendants were staunch, true, upright, downright honest men and women. His son Neil, David's father, inherited these qualities in unusual degree. He was a man of great spiritual earnestness, strong convictions, and indomitable courage in carrying them out; a strict teetotaler when teetotalism was almost unknown, the advocate of Sunday schools, missions, and prayer meetings when these things were considered the badge of fanaticism. He was by occupation a tea peddler. As he went from house to house, from town to town, he carried, besides his teas, tracts which he distributed, and never lost an opportunity to speak a word for his Master. In his family he was firm, but tender, and of gentle ways. He inherited his share of his father's rugged Scotch wit, which brightened the household life and made him a merry companion for his children, whose devoted love, as well as profound respect, he always commanded. . . .

"It was one of the rules of this household that every child must be in the house by sundown, at which time the door was locked (c). . . .

(d) "David Livingstone was always proud of the class from which he sprung; when the highest in the land were showering compliments upon him, he was wont to refer with loving pride to 'my own order, the honest poor.' The record on his parents' tombstone bears testimony to this feeling. 'This stone,' it

says, 'is to show the resting place of Neil Livingstone and Agnes Hunter, his wife, and to express the thankfulness to God of their children, John, David, Janet, Charles, and Agnes, for poor and honest parents.' There is a world of pathos in this simple inscription, especially its first clause, 'to show the resting place'—it was not needed to perpetuate the memories of these faithful, loving parents; that lived in the hearts of their children, and will be perpetuated so long as the world's heart holds in reverence the blessed influence of a Christian home. For to this influence, as much as to his native genius, it is due, that to-day the Scotch weaver boy, whom all the world delights to honor as the great Christian explorer, sleeps in Westminster under the same arch that bends over the resting place of Arthur Penrhyn Stanley, Dean of Westminster. It is no accident that the poor coter's son and the son of a Bishop sleep beneath the same dome. It is one of God's own appointed sequences. The same influence pervaded the cottage and the palace, the same love to God and love to man, the same courage and spirit of self-sacrifice, the same devotion to principle when that principle was unpopular, the same instilling of earnest purposes into childish hearts, and training to industry and self-reliance, the same beautiful love and sweet companionship between parents and children and brothers and sisters, the same strength and sweetness united in both parents, for in both cases father and mother alike possessed strength and sweetness, the strength was not all the father's nor the sweetness all the mother's, as we see it in some families to their sorrow, but in each parent was found strength tempered by sweetness, and sweetness made resistless by strength."

QUESTIONS FOR DISCUSSION.

- (a) Let the subject of reverence be fully discussed.
- (b) The different effect of abstract and embodied virtue.
- (c) At home when night comes.
- (d) Are the essentials of a well-ordered home limited to a favored class?

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 30.

Thursday, July 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—James 5: 8-16.

Thursday, July 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Jeremiah 23: 3-8.

Thursday, July 30.—The gathering of Israel to their own land, and the restoration to hem tof the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. PAULINE RUBY, St. Louis, Missouri, asks ("if not asking too much," as she modestly expresses it) the sisters to appoint a day of fasting and prayer that her hearing may be restored, if God wills.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,
Baroda, Berrien County, Michigan.
(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

1. HOW BEST teach geography in the Sunday school?

(a) By supplemental lessons before the school or in the class. (b) Let the scholars draw maps at home and bring to class for comparison, inspection, and grading. (c) Make an outline map and add places as they appear in the lessons.

2. Should the librarian confer with pupils and distribute books during the lesson hour? Decidedly no! No one would think of such a proceeding during the preaching of a sermon. The superintendent should see to it that the lesson hour is kept sacred, that from the pastor down no one be allowed to interrupt any teacher.

3. What would you do with the continual whisperer in the class?

Instead of talking so much myself I should give that pupil a chance to whisper for the benefit of the class.

4. How to increase the attendance of the primary scholars?

"Suffer the little children to come." Invite them. Get the parents' cooperation. Make the class a pleasant, helpful place. Keep the living Jesus in the midst.

5. Is it best to grade country schools?

As far as you can, apply the principle.

6. What should be the chief attraction of the Sunday school?

The Lord Jesus Christ—in the word of God and incarnate in men and women and children.

7. Is it advisable to use a cornet with Sunday school singing?

Yes, if it helps the school. If it is done to praise the Lord. "Praise him with the sound of the trumpet (Margin *cornet*)."—Ps. 150: 3.

8. If parents take no interest in the Sunday school, what shall take the place of their interest?

No one can take the parent's place. The Sunday school can in a measure become a religious home for the irreligious. And as Paul calls Timothy "My own son in the faith," so the Sunday school teacher can, in a way, fill a parent's place, but never as a parent can and should.

9. What shall we do with Spiritualism in Sunday school?

What shall we do with the boy that eats green, unripe apples? Advise against it? That will do no good. Give him some ripe apples and he has no use for the others. Fill

the school so full of the Christ spirit that there will be no room for anything else.

—Question Drawer, S. S. Advance.

WHO WILL REPLY?

WHO will give an explanation of blackboard work in Sunday schools, plain and simple enough so that those who have never seen such work can understand it well enough to follow it out.

I have seen, a great many times, notices of "chalk-talks," blackboard exercises etc., in convention programs; and while those who were privileged to be there were benefited, many who are desirous of knowing more about such work are still "hungering and thirsting" after it, because of not knowing how to carry it on.

The wheel illustration of the journeyings of the Israelites in a late *Herald* is good and easily understood. Something simple is what we want. I once read an article on chalk work in a Methodist publication. It was profusely illustrated, but the work shown would take an artist to execute it. It was too difficult for beginners. I think it shows a spirit of wisdom to have the illustrations as plain as possible. What are they for? To show off artistic talent, or are they to make more plain the gospel truths in *our lessons*?

When you have a good thing, pass it along for the good of others by sending it to the Sunday School Department.

In a branch of the church the Saints are very widely scattered, the most of them living from eight to ten miles apart.

A few live within a radius of six miles and these have an organized Sunday school.

One sister, whose children are small and whose home is too far away to meet with the Sunday school, has sent for the *Primary Quarterly* and is trying to teach her little ones in a home school. She finds it hard to keep their attention; the children lack that feeling of restraint and reverence that is rightful and necessary to have in any meeting for the worship of God.

How shall she do that a more suitable observance of behavior in her home Sunday school be obtained?

ELLA J. GREEN.

ONSLOW, Iowa.

NORMAL OUTLINE OF THE "MODEL TEACHER."

He should—

- 1. Be a Christian.
 - (a) In belief.
 - (b) In experience.
 - (c) In example.
- 2. Be a Church Member.
 - (a) In profession.
 - (b) In walk.
 - (c) In work.
- 3. Be a Student.
 - (a) Of the Bible.
 - (b) Of the scholars.
 - (c) Of the methods.
- 4. Be a Friend.
 - (a) In sympathy.
 - (b) In helpfulness.
 - (c) In watchfulness.

Some one has said that "The teacher stands at the highest point of organized humanity." Said Bishop Ames, "The greatest office in the church is held by the Sunday school teacher."

Says Vincent, "The affix in the future will not be D. D., but S. S. T."

"THE MODEL SUPERINTENDENT."

Qualifications:—

1. Character.
 - { Not reputation.
 - { Not semblance.
 - { Not professionalism.
2. Knowledge
 - { of Bible.
 - { of school methods.
 - { of human nature.
3. Executive Ability.

Purpose.
Plan.
ush.

Duties:—

1. To Self.
 - Know Christ.
 - Know power of Holy Spirit.
 - Know deep things of God's truth.
2. In School.
 - Secure order and reverence. Classify.
 - Help teachers. Be hopeful and enthusiastic.
3. Out of School.
 - Canvass for new scholars.
 - Visit teachers, parents, the sick.
 - Live right.

—S. S. Advance.

Letter Department.

KANSAS CITY, Mo., July 3.

Editors Herald:—In your late issue of July 1, 1896, appears an article originally from the pen of W. M. Rudolph, Vienna, Illinois, replied to by Mr. I. N. White, and republished and commented upon by you, headed, "Is this Mormonism?"

You have answered in behalf of the Reorganized Church, and in a fair manner to all parties, I believe. It is hardly worth the while to answer in behalf of the Church of Jesus Christ with nothing but ignorance and falsehood arrayed in ridiculous terms against it. But inasmuch as you have answered for your church, I believe a word for ours will not be out of place.

Yes, "make dancing honorable." "This is an awful bad religion to have our boys and girls converted to," says the gentleman from Vienna. While we do not believe dancing to be positively essential to salvation (!) but believe it to be one of the privileges of the faithful, and not fit to be intrusted to the filthy and impure (for unto the unbelieving nothing is pure—their conscience is defiled), or to illustrate it, we believe "corn bread" is for them that can afford no better, but for those who can use butter and honey on their bread, they have a perfect right to do so, as we believe neither one nor the other will affect salvation, if properly used. So it is with the principle of dancing: the pure can engage in the dance and be bettered by it, but the wicked

and unbelieving think evil, consequently they are not fit to engage in the dance with the pure.

If he is so opposed to the "awful dance," why did he not quote some passages against dancing "to lead us from our error" instead of ridiculing and circulating falsehood against us? There is surely much in the Bible in favor of dancing. David "danced before the Lord" (2 Sam. 6: 16) and it displeased Saul's daughter; but we have no account of it displeasing the Lord, so Michal "had no child unto the day of her death." Psalms (149: 3; 150: 4) tells us to praise the Lord with "stringed instruments" in the dance. How could we praise the Lord in the dance if we were not to enjoy such a gathering? Ecclesiastes (3: 4) tells us "there is a time to mourn and a time to dance." When is this time to dance? Is this scripture misleading?

And as for the thirty-first chapter of Jeremiah which Mr. Rudolph quotes, there is not one word said about the "Jews," but it refers to the whole house of Israel. The Jews are of one tribe only so it does "refer to Mormonism" and they do actually dance in the "height of Zion."

In the Gospel according to Saint Luke fifteenth chapter Jesus himself gives us an illustration of how a certain man would do when one son had been off spending his money in evil ways, and when he returned from evil the good father gladly welcomed him home with a dance. If there be such harm in dancing as this unbeliever would fain have the people believe, will he please tell us why the Savior did not say that this father did an awful wrong when he received his son with "music and dancing."

I do not quote the foregoing passages with a view to persuade anybody to dance, for I don't care whether they dance or not. If their hearts are besotted with evil, I would most certainly advise them not to dance, for I should not want my wife or sisters in the society of any such; but I quote them to show that many passages favor dancing and absolutely none can be found against dancing. Does the Vienna righteous man think that the Lord forgot to give any?

Now for the "young lady" and "Mormon preacher" having a "parlor dance" in Johnson County, Illinois. It happens that I am well acquainted in this county, and know of no circumstance that occurred from which he could make his story, and I will say right here, that never has there been a "parlor dance" opened with prayer in Johnson County by our people; neither has an elder belonging to the "Mormon Church" advised any lady to dance. On the contrary, they have advised them not to attend any dances, (and hundreds in the county will testify to it,) because of having to, oftentimes, be mingled with the wicked and unbelieving.

It is not the "dance" part of "Mormonism" that the gentleman has such an aversion to, but the incontrovertible doctrine they teach. When he visited the church he refers to, he not only found that one "young lady" had obeyed the gospel, but a great many of the most honorable men and women the country affords had also taken upon them the name of

Christ by being "born again." This is the part that hurts. The "truth is mighty and will prevail."

If it could be proven that dancing were a sin (but it cannot) and he heard of a "Mormon preacher" dancing, why does he hold the church responsible for what one of its members does? What if we should judge the Baptist by what Holmes did, and make them guilty of the twenty-seven murders he committed, because he once belonged to that faith? Nearer home: What if we should howl about the awful Baptists because we read in the *Leader* (published at Marion, Williamson County, Illinois) of April 9, 1896, that a Baptist divine (?), Rev. J. S. Edmonds, who was for a long time pastor of the Baptist church at Benton, while riding his circuit last September, October, and November, preaching Baptist doctrines, behaved himself so as to make it necessary to find "three indictments for assault to rape." What if we should ask if this was the fruits of Baptist doctrines?

Yours for the right,

SAMUEL G. SPENCER.

ST. JOSEPH, Mo., July 2.

Editors Herald:—On opening the *Herald* of current number my eye caught an extract from my pen, which was not intended for the public eye. I fear it will put me on the roll of boasters. I intended the writing for individual information. 'Tis too late now to lock the door, but I hope this explanation will pass as *amende honorable*.

I am feeling well in the work, the only difficulty is I cannot make the truth boom as I should like to see it. Bro. Lewis is doing tent work at Edgerton, Missouri, commencing last Monday night. If interest justifies we may join him later on. We are now operating two missions in the city with good prospect for a third. Our meetings are quite spiritual and fairly well attended. The faithful are being blessed with spiritual power, while the careless are losing their oil. The shakable will be and are being shaken. The constant pleadings of the Spirit are to live more prayerful, come up higher, etc. May the good All-Father bless you all.

Still for humility,

J. M. TERRY.

GOODLAND, Kans., June 30.

Editors Herald:—This morning finds me at this place, feeling well and hopeful. Will commence meetings to-night in the city and if the interest justifies will remain over two Sabbaths. Since I last wrote you I have been very busy looking up the scattered sheep. You know that Jesus gave us the parable of the ninety-nine that were safe in the fold and the one out on the mountain top far away; so there are many to-day out far away from the fold on these broad plains, cold and hungry, that need the cheering voice of the Shepherd to give them new life. It is necessary to hunt them up. "Feed my sheep" and "my lambs" was the Savior's instruction, and this I desire to do by the help of God's Spirit.

I believe it is as needful to save those we have in the church as to convert the sinner.

There is, to my mind, too much planting done without the proper cultivation, hence the seed is lost or the plant dwarfed, and it fails to make the proper growth; hence the Lord's oft repeated injunction to the Saints to come up higher and grow until we become more like Christ—fully developed spiritually as full-grown men and women, as our great Head and divine Teacher. May God help us all to so live and labor together as brethren until we all come in the unity of the faith as one man in Christ.

ALMA KENT.

WASHINGTON Ind., June 30.

Editors Herald:—We came here the 25th inst. and have preached a number of times, in town, at Bro. Peter Binkley's house and at Tom's Hill, four miles away.

I have hoped for a reanimation of this branch, but the way seems dark. We are hopeful of the future nevertheless, but are very sorry to see the Saints give way to discouragement.

"The faithful in Christ Jesus" at Oakland City are doing well. All things considered, and look for additions to their number in the near future. They will have their first sacrament service July 5.

I take this means of informing the brethren and friendly aliens at West Fork, Beall, New Harmony, Mt. Carmel, and other points that I will reach them when time and circumstances permit and the Spirit of God directs, which may not be soon.

We expected to meet Bro. M. R. Scott, Jr., here, but for some unknown reason he did not appear. My health is improving some.

In bonds,

ALMA C. BARMORE.

BATTLE LAKE, Minn., July 3.

Editors Herald:—Our reunion is over and truly we had a joyful time. The meetings grew more spiritual each day and all seemed to enjoy them more and more; in fact our reunion was a success. Brn. A. H. Smith, Bishop E. L. Kelley, Swen Swensen, E. A. Stedman, Henry Way, A. Whiting, and others did valuable service in preaching and assisting in the different services. The attendance from the outside was good, especially in the evenings. The new tent was well filled and many stood outside and listened. Good order prevailed through the entire time we were there. No one seemed to have any desire to molest the camp of the Saints nor to injure the big tent in any way. Many friends were made to us as a religious body, and prejudice gave way before the preaching of the word as the frost before the morning sun. I was here six years ago with the tent. Then the people stood off and pointed the finger of scorn, and never once asked me to their homes; but now it is "Come and see us when you come to Fergus Falls. May God bless you in your good work for man." This is indeed encouraging to me.

Bro. E. L. Kelley did valuable service in presenting the law to the Saints and has made many friends in and out of the church. Come again next June, Bro. Kelley. In fact the people of Fergus Falls proved to us that they were our friends. They raised over twenty

dollars for our new tent and also contributed to the incidental expenses of the meeting, for which a vote of thanks was tendered them at the close of meeting and ordered published in the county papers.

Bro. A. H. Smith and the writer begin a series of meetings in Detroit this coming week. We anticipate a good time. Five were baptized during the reunion.

Yours,

I. N. ROBERTS.

SLOAN, IOWA, July 8.

Editors Herald:—While at the union depot, St. Joseph, the night of leaving home, I was captured by Bro. D. Krahl and taken to the Espey mission, where Bro. and Sr. G. Whitehead were in waiting, and enjoyed good liberty in talking to those assembled. From thence to Woodbine and Six Mile Grove, attending a two-days' meeting at the latter place which was very largely attended, enjoying the company of both Saints and friends at these places.

By request of Bro. Chambers the tent at Whiting was the next objective point, where Bro. Hutchings was joined, and together we labored till the 5th inst., but with very poor encouragement, save in the fact of getting the scattered Saints together, to whom we administered the sacrament and succeeded in getting them to decide to meet together every two weeks in social capacity, and to partake of the sacrament, Bro. Benedict being an elder, and Bro. McKinney a priest.

Thence to this place where, through the kindness of Rev. Wilson, the Christian minister located here, we had been announced the night previously to a very large congregation incident to an entertainment. Not arriving in time to finish seating tent, he very generously gave us use of the church free of even the lighting expense, and opened and closed our service with prayer. And as if this were not sufficient he has very generously dispensed with Wednesday and Sunday night meetings during our stay. On our part we have decided not to have any eleven a. m. service Sundays.

The cause producing such effect is found in the exemplary lives of Srs. Annie and Effie Winegar, who, not yet two years old in the gospel, are a power for good in the society of the young people here. By their energy and perseverance we have an organ, the property of Rev. and Mrs. Wilson, the latter being a material aid in our song service—organist, and choir. These young sisters tastily decorated the pulpit with bunting and flags for me yesterday, and though left alone—Bro. Hutchings having gone home for the present—the preacher felt well (who would not?) before a most attentive congregation of seventy-five last night, the minister making one. Individually, the spiritual prognosis was never more portentous for good when first entering a place.

I tell you, Mr. Editors, it makes me feel good to occupy in a place where our people have set such examples as I find here. Will report further developments.

In bonds,

J. W. WIGHT.

AMADORE, Mich., July 9.

Editors Herald:—Please publish this appeal to the Saints. I am here laboring in the interests of the cause of Christ which we love. I have visited Coleman (attending the district conference there), Bay City, Bay Port, Huron Center (attending a two-days' meeting there), White Rock, and Forester branches, and go to Buel to-night, and back to Amadore for the two-days' meeting next Saturday and Sunday. There is a great deal of work needed in Michigan. Brethren Cooper, Cornish, J. A. and R. E. Grant, Davis, Phelps, David and W. J. Smith, Keir, Carpenter, and others are doing what they can to push it ahead in this part of the State; but more laborers are needed.

The need for laborers is so great, and the laborers, that can have their families sustained so few, with the best effort the Bishop can make to raise means for the support of the work in that department that it looks a little discouraging to the average elder. And it seems like more ought to be done. A greater sacrifice will no doubt be required of us to carry on the work, and a greater effort put forth on the part of the Saints to raise means to support the elders' families, so the work will not lag.

The Saints should not forget that they have claim on God for blessings, when they do his will, and every one, rich and poor, should bring their tithes and offerings to the Lord's storehouse (or treasury) and prove him by doing what he has said; for he has said, "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise."—D. C. Sec. 81:3.

The question for us to decide individually is whether we are willing to trust God or not; and if we decide in the affirmative, don't delay a moment, but bring in your offerings at once, whether much or little, and if done in the proper spirit you will receive a blessing, and the work will be advanced. Section 75:4 Doctrine and Covenants shows it to be the duty of the Saints to assist in supporting the families of the elders who are called to go into the world and proclaim the gospel; also that all should go, that can get places for their families and support of the church for them. The elders are called and willing now, and many of them that are anxious to go have to stay at home and provide for their families. Our prayers now should be that God would bless us with means to support the work, and willing hearts to give when he does bless us.

I am truly sorry for some men who profess to be Saints, worth thousands of dollars, who do nothing comparatively to help carry on the gospel work. "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you."—D. C. 41:2. And again Luke 6:46: "Why call ye me Lord, Lord, and do not the things that I say?"

The Bishop is straining every nerve, and I am helping as best I can, to raise means to supply the wants of the work. Shall we work in vain? Shall we call on the Saints in

vain? Shall our prayers be in vain? or will the Saints come to the rescue as the Lord has prospered or shall prosper them, and be willing workers now in the time of need, and make some sacrifice for the sake of the gospel? We shall work, wait, and see, and constantly pray that God may bless his people with all things needful, and that they may willingly and cheerfully respond, and not only supply those that are in the field, but soon be able to send others that are willing to go, until the world may be warned, and the honest-hearted ones everywhere be gathered into the fold of Christ, when we shall have accomplished the work intrusted to all, (D. C. 119: 8,) that we may receive the reward of the faithful.

G. H. HILLIARD, of the Bishopric.

Original Articles.

THE SUCCESSOR IN THE PRESIDENCY OF THE CHURCH.

I HAVE now before me the Doctrine and Covenants, as published by the Utah Church, at Liverpool, in 1879, from which I will offer some quotations and comments. On pages 177, 178 we read:—

O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him [Joseph Smith] whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him.

Question: Did Joseph Smith ever appoint Brigham Young to be the one to receive this *gift*—to receive revelations for the church, to be the President, Prophet, Seer, and Revelator of the church? No. Did he ever appoint the Twelve? No. Then they could not possibly hold that office, for “none else shall be appointed unto this gift except it be through him.” There was no other way by which any person could obtain it only by receiving their appointment through him, for if it be taken from him, he shall not have power except to appoint another in his stead.

The *only* power he was to have, if the gift was taken from him, was to appoint another as his successor. Appoint *another*, that means *one*. Then if he was only to have power to appoint one other, as his successor, the claims that the Twelve made from 1844 to 1847 as to leadership, were false. He could not possibly have ap-

pointed them, as he was only to have power to appoint *another*—one.

Did he appoint another? He did; he appointed the only one he could legally appoint, his oldest son; and most of the church membership knew of the appointment, and sanctioned it. Brigham Young knew of it, and testified of it.

Young Joseph says:—

I know that there was such an appointment of myself as my father's successor in office.

James Whitehead says:—

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five, I suppose, at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph, his father, blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. . . .

The church did take action as a body on the question of the ordination of young Joseph as his father's successor; the church consented to it. That was done first by the indorsement of the High Council, and then it was brought up before the whole body of the congregation, the whole people; and there were thousands there. That was done at the meeting held in the grove at the east end of the temple. . . . There was a vote taken, the congregation voted, and agreed to the appointment of young Joseph as the successor of his father.

John H. Carter, Sr., says:—

Joseph came on the stand leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, “If Joseph Smith should be killed or die, who would be his successor?” And he turned around and said, pointing to his son, “There is the successor.” . . .

Continuing in the revelation, we read:—

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments. And this I give unto you that you may not be deceived, that you may know they are not of me.

We here have God's law given to the church, so they may not be deceived by any false claimants to the rights of the successor. And by this law we are to *know* that “they” whose

teachings come as revelations and commandments, are not of God. The pronoun *they* in this quotation, means more than one, and from this we learn that God knew there would be a number of aspirants to that office, and he desires to impress it upon the minds of the Saints that “none else [no one else] shall be appointed unto this gift except it be through him” (Joseph Smith).

Verse 7:—

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

To “come in at the gate” means to come in at the proper entrance, and not in any irregular way, but, in the way prepared for entering.

As God says that the one to be ordained as the successor must “come in at the *gate*,” let us see what the gate is. Remember, he is speaking of the successor to the office of President of the Church. Now read page 360, verse 9:—

The President of the Church, . . . is appointed by revelation, and acknowledged, in his administration, by the voice of the church.

And the next verse tells us that his two counselors are to be appointed in the same way. Thus we see that through revelation given to Joseph Smith he was to appoint his successor, thus making the person so appointed one of God's own choosing. That being the only way open through which the person chosen could enter so sacred a position, shows that clearly to be the gate through which “he that is ordained of me shall come in,” as God has declared. “And be ordained as I have told you *before*,” that is, “none else shall be appointed unto this gift except it be through him,”—Joseph Smith. This is a repetition on the part of our heavenly Father to still further impress on the minds of all the great necessity of observing this law, so that none should be deceived.

Let us look a little deeper into this matter. We learn from these quotations the positive fact that Joseph was to appoint his successor, and no one could be his successor except the one he appointed. Now what does “appoint” mean?

1. To fix with power or firmness; to establish; to make fast. 2. To fix by a decree, or-

der, command; . . . to ordain. . . . 3. . . . To set apart by authority.—Webster.

Then for Joseph to *appoint* his successor, he was not only to select him, but he was to ordain him, by a command, and set him apart by authority given him from God. Who did he appoint? His son Joseph, and no one else. Who did he ordain by the laying on of hands? His son Joseph, and no one else. Who was anointed with oil under the hands of the Patriarch, for this office? Joseph Smith, and no one else.

We learn more as to God's way in regard to the Presidency of the church in the following: When F. G. Williams was rejected from the First Presidency in 1837, Hyrum Smith was appointed counselor in his stead. When Hyrum's father died at Nauvoo, September 14, 1840, Hyrum was called to be Patriarch, and William Law was chosen to be counselor in his stead. It was then necessary for William Law to "come in at the gate," and the Lord speaks concerning him, saying:—

Let my servant William be *appointed, ordained, and anointed*, as a counselor unto my servant Joseph.—Page 440-91.

This was God's way for entering the First Presidency. Who has thus entered as successor to the Presidency of the Church? Joseph Smith, and no one else.

But we read more on page 178. The one appointed was
to teach those revelations which you have received, and shall receive through him whom I have appointed.

Thus saith the Lord, speaking to the church. Then if teaching *those revelations* is a test as to the true successor, let us see who has taught them? What did Brigham Young teach concerning the books of the church containing the revelations from God? That they were "like a last year's Almanac"—or "a child's garment which he had outgrown." And again, that they were "not worth the ashes of a rye straw." Young Joseph has always taught that they were the law of God unto us, and as such must be respected. He is continually calling the people to the observance of what is written in the books and telling them that they will be judged by them at the last day.

What do those revelations teach? That there is one Lord, and one God,

who is above all and over all—our Father in heaven. That to him we must pray. That by him we will all be held responsible for our acts. They teach that his Son Jesus Christ is our Redeemer, and our advocate with the Father, and that it is in his name that we will be saved. This is the doctrine as taught by Young Joseph.

What did Brigham Young teach? Here are his words:—

Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the Ancient of Days! about whom holy men have written and spoken. *He is our Father and our God, and the only God with whom we have to do.* Every man upon the earth, professing Christians or nonprofessing, must hear it, and will know it sooner or later.—Sermon, April 9, 1852.

"Those revelations" teach further, page 170:—

Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

This teaching is strictly adhered to by young Joseph. But what did Brigham teach? Blood atonement! to kill a man to save him:—

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be), if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels of the Devil until our Elder Brother, Jesus Christ, raises them up, conquers death, hell, and the grave.

I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them.

The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.—Sermon by Brigham Young, Salt Lake City, February 8, 1857.

Again we read on page 170:—

Thou shalt love thy wife [not wives] with all thy heart, and shall cleave unto her *and none else.*

This doctrine young Joseph has strictly contended for, since the days of his youth, against a mountain of opposition. He is firm in regard to it to-day, and always has been. What

did Brigham teach? Polygamy—to have as many wives as you want.

"Those revelations" teach that whoever believes the gospel, repents, and is baptized for the remission of sins, has hands laid upon his head for the gift of the Holy Ghost—and then lives in harmony with the laws of the gospel as taught in "those revelations"—shall be saved in the celestial kingdom of heaven, where God and Christ and all the holy ones dwell. This has ever been the teaching of the present Joseph. What did Brigham teach? That a *new covenant* had been revealed to the *Saints!* and although they were in a saved condition and many of them pure in the sight of God, he taught them that unless they would receive and obey this *new covenant* they would be damned. The so-called revelation on polygamy says, page 464:—

I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; . . . the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receive a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

Joseph taught that man's salvation or condemnation rested upon his acceptance or rejection of the gospel. Brigham taught that it rested on his acceptance or rejection of polygamy—as the above quotation shows.

In consideration of all this, we now ask, Who, as the successor, has taught the revelations received through Joseph Smith? His son Joseph, and no one else.

LINEAL RIGHT.

On page 303 we read:—

Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and priesthood hath remained, and must needs remain, *through you and your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Reading the above, no one can deny that the priesthood held by Joseph Smith was to descend to his son, and continue through his seed until the end. This is equally true, even if the Lord was speaking to more elders than him. It is evident from the statement at the beginning of the revelation that God was speaking to at least two persons, for he says: "You

my servants." But who were those persons? It may have been only those of the Smith family. The writer has not been able to learn who the Lord was addressing at that time, but the revelation was given through Joseph Smith to those who were "lawful heirs according to the flesh;" and there is no reasonable line of argument that can be used to deprive Joseph Smith of the priesthood held by his father, and he not only held the Melchisedek priesthood, but the Presidency of the High Priesthood—the Presidency of the Church, the office of Prophet, Seer, and Revelator. And not only was his priesthood to descend through his seed, but his life—the life he lived, the office he held, the work he did—was to continue; to be picked up and carried on from where he laid it down, even until the "restoration of all things."

On page 385 we read that the quorum of the Presidency is composed of three presiding High Priests, of the Melchisedek priesthood; and on page 387 we read.

It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

These are to be ordained high priests, to preside over branches or districts, for we read on page 445 concerning high priests, "who shall be appointed *standing presidents* or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for *standing presidents*; this is the office of their calling, saith the Lord your God."

This shows us that the special duties of high priest is to preside. Their *office* in the priesthood is to preside, and this right descends from father to son the same as does the office of Patriarch. In this dispensation of the gospel, the office of presidency—Prophet, Seer, and Revelator to the church—began with Joseph Smith, and was to descend through his seed. But the office of Patriarch began with his father, and was to descend through Hyrum Smith and his seed. (See page 440 verse 91.) As to this special line of presiding, high priests and their priesthood, we read on pages 387-8, "The order of this priesthood was confirmed to be handed from *father to son*, and rightly belongs to the literal descendants of

the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth"—Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah. Verse 53, page 389 says that three years previous to his death Adam called these men together and that they "were *all high priests*." And when they had assembled with all his righteous posterity he bestowed upon them his last blessing. I don't think that it is doing violence to the subject to assume that they were presidents of the stakes or districts of the church assembled in General Conference. On page 390 we read more concerning "the rights of high priests and the high priesthood, which is the greatest of all; wherefore it must needs be that one be appointed of the high priesthood [not of the Twelve, as was Brigham Young] to preside over the priesthood, and he shall be called president of the high priesthood of the church; or, in other words, the presiding high priest over the high priesthood of the church." This is continued on page 392:—

The duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

All this is held by the royal line of high priests, and it came down from father to son, from the beginning; but during the long periods of apostasy was hid with Christ in God, but revealed in our day.

God gave the office of Bishop to the seed of Aaron, and it descends from father to son. He gave the office of Patriarch to descend from father to son, and revealed that it was to descend through Hyrum Smith and his seed. Then did he give nothing to descend through the *choicest* seed, that of Joseph Smith the Martyr? If he arranged for the descent of these two offices, did he not consider concerning the descent of the greatest office of all, the Presidency of the Church? If he planned for the line of men to have charge of the finances of the church, and the line of men to convey the sealing blessings to the church, would he not plan for the line of men to be his spokesmen to the

church; to receive revelations from him, the men with whom he was to converse, and through whom he was to make known all things necessary for salvation? Most assuredly he would and did! And that gift to them was the Presidency of the High Priesthood, the highest gift and office of all. Joseph was known ages ago as the "choice seer," and his name was known, so the Book of Mormon says. He was the only man upon this earth who could do the work he performed. He was born to do that work. He was of the chosen seed, of the royal lineage, of the direct line; and that seed did not end with him, neither did his authority nor right to that sacred office; neither did it fly off on a tangent and fall upon Brigham Young, the President of the Twelve, a man not of that royal line. But it continued through his seed upon the head of his son Joseph Smith. Now it makes no particular difference if the Lord said the same to others, none can deny that he told Joseph Smith that "the priesthood hath continued through the lineage of your fathers," and that he was a lawful heir to it "according to the flesh," and that it must remain "through you and your lineage, until the restoration of all things."

NAUVOO HOUSE.

And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that *his blessing* shall also be put upon the *head of his posterity after him*; and as I said unto Abraham, concerning the kindreds of the earth, even so say I unto my servant Joseph, *in thee, and in thy seed*, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord.—Page 436-56, 59.

Our Utah friends try to make it appear that there is nothing very special in Joseph Smith's favor, in the above; that it relates chiefly to his connection with the boarding house. But we can see therein some very clear and positive statements. In the first place Joseph and his family and his seed after him were to have a home in that house for ever—"from generation to generation, forever and ever." Why was this right given him? It was given to no other man? Others were to

have the right to buy stock in that house, for the benefit of themselves and their children, but no one was told that they might have a "place" in that house, except Joseph and his seed. Here is surely special favor shown.

But, they say the anointing and blessing here spoken of, was all in connection with that house. What nonsense, to try to make it appear that all the kindred of the earth should be blessed through his seed in connection with a boarding house! There is something deeper than that in the statements. Great things were to come through him and his seed, and great blessings to the race. Through them great work was to be accomplished, which no other men could do, because they would not have the right or authority to do it, therefore, they were to have a place in that house, upon which the name of God was to be named.

Verse 57 says:—

For this anointing have I put upon his head, that his blessing shall *also* be put upon the head of his posterity after him.

What anointing? That he shall have a place in that house—is that the thought conveyed? No, indeed; but—“*this anointing . . . that his blessing shall also be put upon the head of his posterity after him.*” That was his anointing, that *his blessing* should be given to his seed—should continue through him and his lineage. The word “also” means, “in like manner;” that is, the blessing that Joseph received should *in like manner* be put upon the head of his posterity. The same blessing that he had, should be given to his son. Which son? his oldest son—“*the head of his posterity.*” His blessing—the same blessing that he had, mark you—was to go to his son. What was his blessing? To be the President of the Church, Prophet, Seer, Revelator, and Translator. “In like manner” Joseph was called to that all-important office by revelation, because he was the only man upon earth who could fill that office. He was born at the proper time, to fill that office. He came of the chosen lineage to fill that office. He was chosen of God and called to fill that office, and *in like manner* his son Joseph, “*the head of his posterity after him,*” now fills that office.

In the following quotation there is more said to Joseph Smith than to any other man, in the present dispensation:—

As I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.

We are here told that mankind is to be blessed through Joseph's seed. Why? Because it is the Abrahamic seed, it is the direct line, that has been “hid with God.” They are “heirs according to the flesh” “chosen before of God,” selected as the ones who would truly and faithfully present the word of God to fallen man, and picked out as the ones to preside over and care for the church; therefore, in them, the kindred of the earth were to be blessed, and if they desire the choice blessings of God, it is through them that man must seek them; and we are justified in chiding our fellow men for rejecting that seed as much as we are in blaming them for rejecting Abraham and his seed. The greatest blessings have come and are to come through that seed, for the Lord says: “*as I said unto Abraham . . . so I say unto . . . Joseph.*” “As,” means “in the same manner.” In the same manner, as the kindred of the earth should be blessed through Abraham, even so shall they be blessed through Joseph Smith and his seed.

Will any other seed than his answer the purpose in our day? No. Can we obtain the blessings through any other leader than his seed? No. Will God make allowances for his people disregarding his statements in this respect and blindly following blind leaders? No. How was mankind blessed in Abraham's day? Through the gospel, which he, as the chosen of God, presented to them. How are they to be blessed now? Through the gospel, which Joseph Smith and his seed, as the chosen of God, presents to them. There is just as much danger in rejecting the present Joseph Smith as there was in rejecting Abraham.

On pages 405-12 we read:—

After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

This is an account of a vision given to Joseph Smith and Oliver Cowdery.

Our Utah friends claim that here is at least one case where the same promise that was made to Joseph was also made to another. But let us see, this is only the story of the vision, written for the benefit of the Saints. I have not been able to find who wrote it, as it appears in the book. If Oliver wrote it, he may have said “in *us* and our seed.” He might have so understood it! If Joseph wrote it, he may have said “*us*” out of modesty, or in this case he may have used the pronoun, as it is very commonly so used by writers, almost everywhere, but meaning the writer alone. At any rate, as Elias did the speaking he would not have used that word at all; it was supplied by the writer of the vision, whoever he was. Elias would have said, “In *you* and *your* seed all generations shall be blessed.” And as the revelation quoted above from page 436 was given nearly five years after the vision now under consideration, and it clearly says that it is in *Joseph* and *his seed* that the kindreds of the earth shall be blessed, it shows us clearly that it was Joseph's seed that was spoken of in this vision. If any should still have doubts on this matter, I would ask them, Where is the seed of Oliver Cowdery? What are they doing for the kindred of the earth? The seed of Joseph Smith is in his proper place at the head of the church, as Prophet, Seer, and revelator; and thousands can testify of blessings received through him; of how he has unraveled the snarls of others' clumsy work; how he has corrected false doctrine, and cheered the hearts of the disheartened and discouraged; how he has led them out of gross darkness into the marvelous light, and fanned the little spark of faith they had retained, into a burning fire for this great latter-day work; how he has gathered together the broken fragments of the Church of Jesus Christ and successfully reorganized it, and made it honorable in the sight of God and honest men; how he had made friends for the cause, even in those places where Saints were once persecuted and driven out;—how he is now leading the church on conquering and to conquer, until Messiah comes.

GEO. S. LINCOLN.

Conference Minutes.

VICTORIA.

Conference held at Geelong, Victoria, May 2 and 3; D. McIntosh president, J. Kaler vice president; W. J. Trembath and G. Hailey secretaries. Branch reports: Leopold 30, gain 1. Hastings 73, gain 4. Queensferry 41, no change. We a committee appointed by the Victoria district conference held at Queensferry on the 4th and 5th of January, 1896, beg to request the General Conference to appoint a man who has had varied experience in the church to the Australian mission. This is with the consent and knowledge of Bro. Butterworth, our presiding missionary in charge. The above report was received and adopted, and a resolution was carried by the conference approving of the above and ordering the district secretary to forward a copy thereof to the Twelve. Bishop's agent's report: Balance last report £1.; receipts £4. 17s.; payments £5. 17s. Priesthood reports from Brn. McIntosh, Butterworth, Kaler, Woolley, I. H. N. Jones, Trembath, Hailey, and others. Resolved that in future any member in good standing be authorized to act as delegate to the district conference. Officers for ensuing term: D. McIntosh president, J. W. Read secretary. Adjourned to meet at Hastings, 5th September, at two p. m., or at call of district president.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference met at Coldwater, Michigan, June 13-15; E. C. Briggs chairman, S. W. L. Scott assistant; Otto Storey secretary, E. A. Blakeslee assistant. Branch reports: Coldwater 124; absent 9. Clearlake 101; gain 4, absent 17. Galien 118; loss 1, absent 60. Hartford 31; gain 5. Marcellus 13. Dimondale 25; gain 2. Knox 41; gain 1. Knox and Dimondale reports were ordered sent back for correction. Bishop's agent's report was read and a committee appointed to audit the same and report at the next conference. Ministry reporting: Elders H. Rathbun, H. H. Robinson, R. E. Grant baptized 26, H. Rathbun, Jr., E. C. Briggs, S. W. L. Scott baptized 10, J. M. Scott baptized 3, T. Horton, E. J. Goodenough baptized some, J. B. Prettyman, R. Alcott, B. Corless, W. Reynolds, and E. A. Blakeslee; Priests G. A. Smith, J. Emrick, J. W. Kiefer, and Francis Granger; Teacher D. B. Teeters. Petition from Williamston, asking for the organizing of a branch at that place, was referred to the missionary in charge. The district tent was turned over to be used as a missionary tent. S. W. L. Scott was sustained district president, O. H. Storey clerk, and Samuel Stroh Bishop's agent. Conference provided for the ordination of Brn. Hiram Rathbun, Jr., and George A. Smith to the office of elder. Adjourned to meet with the Galien branch at call of president.

CLINTON.

Conference convened at Lowry City, Missouri, June 20, at ten a. m.; J. B. Goldsmith

chosen president, E. W. Lloyd clerk, F. L. Sawley assistant. Branches reported were: Deepwater 31; gain 2. Nevada 43; 1 died. Taborville 28; 1 died. Lowry City 78; no change. El Dorado 159; gain 6. Rich Hill 126; loss 4. Clinton 58; 4 baptized. Veve 100; 3 removed; 1 expelled. Butler, organized during last quarter, 33. Lebanon, last report 37; not reported this conference. Elders reporting: J. B. Goldsmith, F. C. Keck baptized 3, A. Lloyd, G. W. Beebe, Sen., T. R. Walters, R. T. White, F. L. Sawley baptized 9, T. C. Andes, W. H. Lowe, J. A. Roberts, D. C. White, L. H. Ezzell, and H. E. Goff; Priests W. Mannering baptized 2, G. W. Beebe, Jr., J. T. Mannering, C. F. Belkham, and C. H. Belkham; teacher G. M. Shearer. Requests for branch organizations at Walker, Vernon County, and Quincy, Hickory County, Missouri. New officers chosen for district, A. Lloyd president, Ella Miller clerk. Preaching by T. R. Walters, F. C. Keck, and I. N. White. The session was held in the M. E. church; a hearty vote of thanks extended for same and to choir for assistance. Adjourned to meet with El Dorado Springs branch, November 14.

EASTERN MAINE.

Conference held at Indian River, May 23 and 24; S. O. Foss president, J. D. Wilson clerk. Reports of branches presented and accepted. Ministry reporting: Elders S. O. Foss, J. S. Walker, and A. W. Kelley; Priest J. N. Ames; Teacher B. F. Foss; Deacon U. W. Kelley. Brn. Alonzo Beal and U. M. Kelley were presented to the conference for ordination to the office of priest, and they were accepted by the conference. Bishop's agent's report presented and accepted. S. O. Foss was appointed to correspond with Western Maine and establish the boundary line between the two districts. Whereas a report has gone from the district to the Twelve that has been injurious to Bro. J. N. Ames, and its influence has barred him from appointment, therefore resolved that we recommend him to the confidence of the Saints and that we sustain him as a minister and preacher of the gospel. This was signed by U. M. Kelley and B. F. Foss. It was put before the conference and he was sustained to labor in the district. Preaching by A. W. Kelley, J. N. Ames, and S. O. Foss. Adjourned to meet at Jonesport at the call of the president.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENTS.

WESTERN TEXAS DISTRICT.

The Saints of the Western Texas district will please take notice that in accordance with the recommendation of the conference of said district held in June, 1896, that Bro. L. L. Wight, of Medina, Texas, has been appointed and duly authorized to act as agent of the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints, in and for said district, in place of Bro. O. D. Johnson, resigned.

Saints in paying and contributing of means for the work of the Lord and the prosecution of the publication of the gospel in said district will please remember and pay to Bro. L. L. Wight, of Medina, Texas.

The Bishopric take pleasure in extending to Bro. Johnson thanks for the faithful services performed by him in the interest of the church in connection with the Bishopric during the time that he has acted as agent, and trust that the change of positions will not in the least impair his efforts for usefulness and good in building up and extending the work of the kingdom of Christ.

We trust the Saints in the district may each and every one respond at once to the good of the work in said district, and if it is only a nickel or dime, contribute what is right and proper to the interest of the work, pay the same to the Bishop's agent, so as to encourage and sustain him in his work, and may the peace and blessings of the Master remain and abide with all.

Very respectfully,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, July 9, 1896.

LONDON, ONTARIO, DISTRICT.

To the Saints and Friends of the London, Ontario, District of the Reorganized Church of Jesus Christ of Latter Day Saints:—Please take notice that Bro. J. R. Shepherd, of St. Thomas, Ontario, has seen fit by reason of pressure of other business, to tender his resignation as Bishop's agent for the London, Ontario, district, and that upon the recommendation made by the district conference of said district, I have this day appointed as agent of the Bishopric of said church in said district, Elder Richard C. Evans, No. 474 Adelaide Street, London E., Ontario.

Saints will pay all funds, tithes, and offerings, into the hands of said agent, that they have to contribute for the use and benefit of said church, and the said agent will act for and in behalf of said church in said district until further notice be given in the premises. I trust that the hearty support of the Saints, both in means and in prayers and faith, may be given to sustain the agent, and that the work in the district may prosper.

I take pleasure also in commending the work of Bro. J. R. Shepherd, former agent, during the time he has acted as such, and extend to him the thanks of the Bishopric for the special aid given to it during his incumbency in the office.

Very respectfully submitted,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, July 11, 1896.

REUNION NOTICES.

BLUFF PARK GENERAL REUNION.

The General Conference of 1896 decided to hold a semicentennial reunion at or near Bluff Park, Iowa, and appointed a committee to make arrangements. The committee now announces that said reunion will be held at Bluff Park, Montrose, Iowa, beginning August 21, and continuing until September 1, 1896, to which all are invited. This camp

ground is located on a high and airy bluff on the banks of the Mississippi River opposite and overlooking the "city of beauty," Nauvoo, around which cluster so many memories hallowed by trials of the past. There is quite a village of nice cottages, a large, well-seated tabernacle for meetings, and an artesian well, springs, and cisterns to supply water, and ample room for tents. In fact, there is no place in this part of the country that possesses so many advantages, conveniences, and attractions.

The committee has agreed on the following named subcommittees to help in carrying to a successful completion this reunion: On grounds, cottages, and tents, James McKiernan and Daniel Tripp. Finance, E. L. Kelley, F. G. Pitt, J. S. Roth, and William Anderson, with authority to appoint assistants as they deem wise. On railroad rates, E. L. Kelley and R. S. Salyards. On music, F. G. Pitt and Alma Whitehouse. On speakers, Joseph Smith, A. H. Smith, and E. L. Kelley. On advertising in *Herald*, *Ensign*, and circulars, J. R. Lambert; in local papers, James McKiernan. On Sunday school work, F. M. Weld, James McKiernan, Sr. Whitehead, and T. A. Hougas.

There will be hay, straw, and wood on the ground for sale, and provisions of all kinds can be ordered from merchants in town and will be delivered at cottage or tent.

All those—who have not already done so—wanting to rent cottages, write to Daniel Tripp, Montrose, Iowa, inclosing a couple of stamps for reply and state about the size or kind and rate you are willing to pay. The price ranges from \$1.50 (unfurnished) to \$5 (furnished), and one room to four rooms. Also state whether or not you will take a tent and what size you want if you can't get a cottage, as the number of cottages are limited, and a number already engaged.

There is a boarding house on the ground where meals will be served to regular boarders for \$4 per week. Transient 25 cents each for supper and breakfast, 35 cents for dinner. The boarding house is in the hands of the ladies of the M. E. Church, of Montrose. Those wishing lodgings at the lodging house must bring sheet and pillow slip and towel. Room, cot, springs, pillow, mattress, and blanket will be furnished at 15 cents per night and a cheaper rate for the ten days. Those wanting tents only or lodging only, write at once including stamps to James McKiernan, Box 225, Farmington, Iowa, so we will know how many tents to order. We will furnish the tents at as low a rate as practical. Terms on tents will appear as soon as we can ascertain something near the number wanted, as the price will depend somewhat on the number rented. Those who bring their own tents will be furnished ground free.

We are late in making these announcements, but accident and unforeseen difficulties and delays have made it impracticable to get a full understanding sooner, and we did not want to announce until we were sure of the arrangements.

Yours respectfully,

2t JAMES MCKIERNAN,
Chairman of Committee.

SOUTHEASTERN NEBRASKA MISSION.

After consultation with the Saints at Wilber, Nebraska, we have concluded to hold a camp meeting at the above-named place commencing August 20, 1896, to last over two Sundays. The district tent will be placed near a beautiful grove about one mile south of Wilber, where plenty of wood and water will be furnished free of charge. A sufficient corps of speakers will be present, and the outlook at present is somewhat flattering for an enjoyable and profitable time.

Remember, Saints, that we can have all the blessings of the gospel in Nebraska as well as elsewhere, if we place ourselves in the proper condition; so let us come with our camping "outfits," prepared to spend the time in spiritual recuperation. The mission is large and only has two missionaries, so we need a united effort to carry the work on to success. The mission is progressing nicely and we hope good to result from our camp meeting.

W. E. PEAK.

J. W. WALDSMITH.

The Northern Missouri reunion will convene at Maysville, Missouri, on August 21, 1896, in J. M. Harvey's grove. Extended improvements and preparations have been made for this meeting. A fine grove, plenty of good water for man and beast, splendid pasture of one hundred and sixty acres of timothy and clover, at the nominal sum of three cents per day per horse. The committee will spare no pains in making all welcome. Committee on speakers, J. R. Lambert and T. W. Chatburn; on grounds, stands, etc., A. W. Head and C. P. Faul; chorister, C. P. Faul; police, T. L. and James Flanders. All the ministry of the district are invited, which comprises Far West, Northeast, and Nodaway, Missouri, and Eastern Kansas districts. Tents will be furnished on the grounds, bedded with straw. Those desiring tents should communicate immediately with A. W. Head, Clarksdale, Missouri, that a sufficient number may be secured. We hope to make this the best of all the series of meetings, so come prepared to camp on the grounds, bring the Spirit of God with you, and contribute to the grand feast that all may be blessed. Sunday school workers, take notice that one day will be devoted to the Sunday school work under the supervision of a committee composed of the respective superintendents of each district, C. P. Faul chairman. Thursday, the 27th, will be the day. Bring your best talent to edify and instruct the little ones, and remember this will be childrens' day at the reunion. Let all the little ones come.

T. W. CHATBURN.

Reunion and conference of the West Virginia district will be held with the Mt. Zion branch, commencing August 21, 1896; conference on the 22d. It is desired that all the Saints in the district will attend the conference, for this will be the last conference of this year, and we hope that all will come who can, and let us have a good meeting. Let all come who can from the adjoining districts. We will use you the best we can, and

try to make your stay among us as pleasant and enjoyable as possible. So come all who can. Those coming from the east should come on the morning train. All should try and come by the 21st, on Friday. All coming by train will be met at the railroad at Cornwallis if they will notify B. Beall or J. B. Russell, at Goose Creek, Ritchie County, West Virginia.

J. B. RUSSELL, Sec.

MISSOURI REUNION.

The Southwestern Missouri mission reunion will be held from August 21 to 30, at Midway Park, which is situated on the electric railway between Joplin and Webb City, Missouri. A large pavilion well seated, ample grove, lighted throughout with electric lights, will be furnished free for the occasion. Midway Park is connected by electric railway on the south with Joplin, Blendsville, and Galena; on the north with Webb City, Carterville, and Carthage. Exceptional cheap rates are offered on this electric line, with extensive advertisement of our meeting on every car five days before convening and continue during the whole time of meeting. This, with a large branch of our people both at Blendsville and Webb City, and a number in the surrounding country, bids fair to claim one of the most interesting and profitable camp meetings ever held in the mission. A lovely stream of water running right by the grounds and fine well water for camp. Ample room for teams, wagons, and tents. Bro. W. N. Robinson, of Independence, Missouri, will have charge of securing railway rates, and will report through *Herald* and *Ensign*. Bro. Charles Sutherland, of Webb City, Missouri, will have in charge and conduct the Sunday school work. Friday afternoon and night, August 28, is awarded to the Sunday school. Sr. Ida Davis, of Weir City, Kansas, will have charge of boarding hall. She will be assisted by the Weir City Saints and others; the proceeds to assist in furnishing the Saints' chapel at Weir City. Rates for boarding 20 cents per meal; 50 cents per day; \$3 per week. Bro. J. C. Chrestensen, of Jasper City, Missouri, has in charge the tent business. All who wish to buy or rent tents, please write him at once. Brn. Chrestensen, Graves, and Walter Taylor will have the oversight and managing of the grounds. Brn. O. P. Sutherland and Daniel Bradford have the oversight and securing of pasture, wood, hay, and straw. All of these appointees will please secure or appoint such other aid as they deem wise to assist them in their labors. Let us all work together and none need be overburdened. Good and efficient speakers will be secured for the occasion. Good music is being arranged for. Please, those that are appointed to the different departments, look well to it, and thus secure happy results.

Any needing further information upon any of their departments of work, address me regarding it at Independence, Missouri.

I. N. WHITE,

Chairman Reunion Committee.

CONFERENCE NOTICES.

Conference of the Central Nebraska district will convene July 25, at two p. m., in the Saints' chapel at Meadow Grove. It is hoped some of the General Conference appointees will be present. All are invited.

LEVI GAMET, Sec.

GROVE MEETING.

Near New Marion, Ripley County, Indiana, August 8 and 9. Saints of Union and Manville branches respectfully invited. A good time expected. Brn. W. C. Marshall and J. D. Porter, will be present. An effort will be made to secure the presence of district president and A. C. Barmore.

M. R. SCOTT, Jr.

CORRECTIONS IN BISHOP'S ANNUAL REPORT.

Please notice corrections in the Annual Report of the Bishop, as follows:—

TITHE AND OFFERING FUND.

Instead of Peter Adams, Indian Territory, read Peter Adamson.

Jn report of William Leeka, Thurman, H. F. Green \$150 should read J. F. Green; Henry Hemp \$10 should read Henry Kemp.

TEMPLE LOT SUIT.

Page 411 as reported.

Read Sarah Hills \$2.00 instead of Sarah Mills; Birdie Snow \$1.00, instead of Birdie Rhode.

Under heading of Temple Lot Suit in Annual Report, page 409 Herald, the name of Joseph Chester \$5.00, should appear instead of John Chester.

A. M. Newberry, Lamoni, Iowa, and C. L. Munro should not be marked "not paid." This was simply an oversight in copying into the report, the memorandum made at the time the name was handed. The accounts were duly paid when money was called for.

From the Far West, Missouri, district, report of William Lewis, \$74.77. This was omitted by oversight not having a list of names, and have not the list on hand at the present time, so as to publish.

Also omission in published report of John Orth, California, \$10.00.

SAINTS' HOME ACCOUNT.

In receipts of Saints' Home Account the items should have been published but were overlooked; they are as follows:—

Receipts.

Mrs. Hanna Bardsley, West Point, California.....	\$ 3 00
Interest on bills receivable (Herald Office).....	7 40
Sr. Eliza G. Page, Lamoni, donation, bills receivable.....	1,000 00
Corn and hay sold.....	17 63
Interest, Hammond notes.....	44 50
Sr. Mary E. Benedict, Thurman, Iowa.....	50 00
Bro. Wm. Leeka, Thurman, Iowa..	100 00
Arthur Judson, donation, work....	2 37
A. Jessiman, on account, work....	40 50
Col. Barrett, on account.....	4 00
Sr. "E. H.," Springfield, Nebraska	5 00

Total \$1,274 40

Also donated by C. H. Barr, Lamoni, 1 horse, estimated value \$40.00, 1 wagon estimated value \$40.00.

David Dancer, Lamoni, Iowa, barn donated, estimated value \$150.00.

Respectfully submitted,

E. L. KELLEY.

BORN.

MCKINNON.—At Monmouth, Illinois, March 10, 1896, to Mr. Wiley and Sr. Mary E. McKinnon, a son; named Wiley Fay. Blessed in the district tent at Hiteman, Iowa, June 21, 1896, by Elders Robert M. Elvin and S. V. Bailey.

SHAKESPEARE.—Near Lamoni, Iowa, April 11, 1896, to Bro. W. T. and Sr. Jane Shakespeare, a daughter; named Helen Gertrude, and blessed June 28, 1896, under the hands of Elders H. A. Stebbins and A. S. Cochran.

BLAKESLEY.—In Lamoni, Iowa, January 9, 1896, to Bro. A. J. and Sr. Mary E. Blakesley, a son; named Ray, and blessed June 28, 1896, under the hands of Elders A. S. Cochran and H. A. Stebbins.

GARVIE.—In Lamoni, Iowa, March 22, 1896, to Mr. William and Sr. Hattie Garvie, a son; named James, and blessed June 28, 1896, under the hands of Elders H. A. Stebbins and A. S. Cochran.

HIDY.—To Bro. John and Sr. Hattie Hidy, at Des Moines, Iowa, April 7, 1896, a son, and named Herald. Blessed June 7, 1896, by Elders W. H. Kephart and Wm. Thompson.

MEISKER.—To Bro. Otto E. and Sr. Anna Sophia Meisker, at Des Moines, Iowa, November 19, 1895, a daughter, and named Carrie Anna. Blessed June 7, 1896, by Elders Wm. Thompson and W. H. Kephart.

MARRIED.

STEWART—LYTEL.—At the home of the bride, at Santa Cruz, July 2, 1896, Bro. G. H. Stewart and Sr. Ollie B. Lytel, Walter Scott, officiating. A large number of the Saints were present and partook of the good things prepared for that occasion. Both parties are highly respected. They start together on the journey of life with the best wishes of all.

BROWN—EDWARDS.—At the home of Mr. A. G. McCloy, Shenandoah, Iowa, July 1, Bro. William S. Brown Sr. Alta May Edwards, Elder Edgar Price, of the Christian Church, officiating.

DIED.

BURNETT.—Jessie Amelia Burnett was born at Vincennes, Iowa, February 22, 1874; died June 30, 1896. Sr. Burnett was baptized by J. S. Snively, February 16, 1896. Husband, mother, and one brother mourn. J. S. Snively conducted funeral services at Union chapel, July 1.

BORTON.—At Oakland, California, June 16, 1896, Ann C. Botton. Born in London, England, March 10, 1815. Funeral sermon by Elder C. A. Parkin on the redemption of man through Christ; consciousness of the dead; and the pre-existence of man, and the especial blessedness of those who "sleep in Jesus." Quite a number of the Oakland Saints attended and some of the San Francisco branch. She was interred in the "City" cemetery at San Francisco. Services at the grave by Elder Joseph Vernon, of Oakland. Her rest will be glorious.

BATCHELDER.—At Independence, Mis-

souri, June 16, 1896, William Skidmore Batchelder. Deceased was born in North Carolina in 1816. He moved to Tennessee in childhood. Accepted the gospel in 1839, baptized by Elder Andres, in Murray County, Tennessee. He moved to Nauvoo, Illinois, in 1840; was ordained an elder in 1843, and in 1844 was ordained a seventy. He was a man of great courage and very zealous in preaching the gospel. He was married to Miss Huldah King at Nauvoo, Illinois, February 21, 1842. Six sons and six daughters were born to them, of which three sons and five daughters, with his beloved wife, survive to mourn their loss. He with his wife united with the Reorganization on their original baptism in 1880 at Buffalo, Iowa; moved to Independence in 1887. Thus one of the old veterans of the restored gospel has passed on to the paradise of God, and his body returned to the dust to await the time when the trump shall call the dead in Christ to put on immortality and eternal life. His testimony was that Joseph Smith was a prophet of God, and that often he had heard Joseph and Hyrum oppose polygamy in the strongest terms and often denounce it from the public stand. Funeral service from the Saints' church, conducted by Elder R. May, assisted by Elder Joseph Luff.

MUNYAN.—At St. Joseph, Missouri, June 17, 1896, Sr. Charlotta C., wife of Bro. G. W. Munyan. Mr. and Mrs. Munyan, accompanied by their children, May and Grant, had been to Lamoni, on a visit to their daughter, Mrs. Robert White. While at Lamoni Mrs. Munyan's health was not good and it was deemed advisable to return to Nebraska. She stood the travel to St. Joseph all right and rested well the night of the 16th, but died suddenly and quite unexpectedly on the morning of the 17th of June. The remains were embalmed and shipped to De Witt, and from thence conveyed to Western, Nebraska. The deceased became identified with the Reorganized Church about nineteen years ago, being baptized at Wilber, Nebraska, by Elder R. J. Anthony. The funeral service was held at the Methodist church, conducted by Elder C. H. Porter.

MACHEN.—Eliza Jane Clark was born at Mansfield Center, Connecticut, April 26, 1826; united with the church, being baptized by Orlando Godfrey, in 1846. She removed to Utah in April, 1850, arriving there in October of the same year. She was married to Thomas Machen, November 26, 1855, and remained in Salt Lake City until April 15, 1858, then with her husband removed to St. Joseph, Missouri, remaining there till July 10, 1860. From there came to Amboy, Illinois, where she died June 30, 1896. She was the mother of six sons and one daughter, all of whom were present at her funeral, except two sons, who had gone on before. She was highly spoken of by her neighbors. She was a kind mother, and is greatly missed and mourned by husband, four sons, one daughter, and one granddaughter. She was firm in the faith of the church. The funeral was held at her late home; sermon by W. Vickery, of Plano, Illinois. Interment in the beautiful cemetery near Amboy, July 2. We believe her rest is glorious.

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WE OFFER FOR SALE SOME CHOICE
Security three times amount loaned. Write us for list and particulars. Six per cent to Seven per cent guaranteed. Highest references. COMMERCIAL BANK, Lamoni, Iowa.

HOUSEKEEPER WANTED.

Wanted, a competent middle aged woman to do general housework in a Lamoni family—a Latter Day Saint preferred. A good home and good wages to the right party—one who will taken an interest in the general necessary work. Family: husband, wife, and five children.
Address, The Herald Office, Lamoni, Iowa.

Summer Vacation Tours TO COLORADO AND THE YELLOWSTONE PARK.

The Burlington Route (C., B. & Q. R. R.) have arranged for five personally conducted tours in private Pullman cars, through the most interesting parts of the west. Leave Chicago and St. Louis, June 23, July 7, 14, 21 and 28. The price of a ticket covers all expenses and the amount is considerably less than what it would cost one to make the trip alone. A special agent accompanies each party, and attends to all details. For particulars, call on C., B. & Q. ticket agent or write for a descriptive pamphlet to T. A. Grady, Manager Tours Department, C., B. & Q. R. R., 211 Clark Street, Chicago. 6t

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Who is making and selling a Tobacco Antidote called QUIT-TO-BAC, sends us the following letter to show what good work the remedy is doing.

The regular Price of Quit-To-bac is \$1.00 per box, or three boxes \$2.50, postpaid anywhere, with written guarantee to cure or money refunded.
Bro. Ordway wishes us to say that for a time he will send one box for 75 cts. or three boxes for \$1.50 with guarantee, postpaid to any place where he has no agent to anyone who if cured will agree to act as agent or try and get an agent.
Bro. H. C. Sharp, of Flora Vista, New Mexico, writes April 23, 1896:—
"Dear Sir:—In February last I purchase three boxes of your Tobacco Antidote. I took one and one half boxes and it made a complete cure. I do not care for tobacco. It makes me sick to smell of it. I let my brother-in-law have the other box and a half and it has cured him. I think it is a great remedy. I believe three boxes will cure any tobacco user in the world if he wants to be cured. . . . I will recommend and do all I can to help the sale of your antidote."

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Land for sale, situated one quarter to one-half mile south west of Lamoni; in three, four, or five acre lots.
These plats will make nice homes; suitable for gardening, raising of small fruits, etc.
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The Saints' Herald.
(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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A special new edition in pica type; a book of 374 pages, size seven by ten inches. It is printed on superfine paper; a book similar in size and style of binding to the large type edition of the Book of Mormon. Leather backs and corners, cloth sides. . . . \$1 00
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The tobacco habit grows on a man until his nervous system is seriously affected, impairing health, comfort, and happiness. To quit suddenly is too severe a shock to the system, as tobacco to an inveterate user becomes a stimulant that his system continually craves. "Baco-Curo" is a scientific cure for the tobacco habit, in all its forms, carefully compounded after the formula of an eminent Berlin physician who has used it in his private practice since 1872, without a failure. It is purely vegetable and guaranteed perfectly harmless. You can use all the tobacco you want while taking "Baco-Curo." It will notify you when to stop. We give a written guarantee to cure permanently any case with three boxes, or refund the money with 10 per cent interest. "Baco-Curo" is not a substitute, but a scientific cure, that cures without the aid of will power and with no inconvenience. It leaves the system as pure and free from nicotine as the day you took your first chew or smoke.

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Yours respectfully,
P. H. MARBURY.

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Sold by all druggists at \$1.00 per box; three boxes, (thirty days' treatment), \$2.50 with iron-clad, written guarantee, or sent direct upon receipt of price. Write for booklet and proofs. Eureka Chemical & Mfg. Co., La Crosse, Wis., and Boston, Mass.

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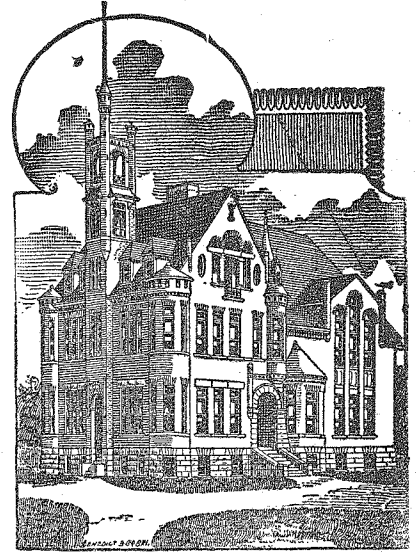
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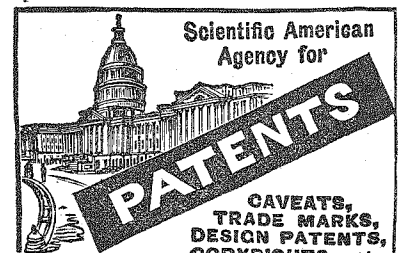
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, July 22, 1896.

No. 30.

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POPE LEO AND MR. GLADSTONE.

ANOTHER encyclical letter from the Pope on the subject of church unity was made public by Cardinal Gibbons June 30. The letter, which is addressed to all bishops in communion with the Holy See, makes no reference to Mr. Gladstone's letter to Cardinal Rampolla, but is received by the press as in some nature a reply to Mr. Gladstone, and as preparing the way for a decision adverse to the validity of the Anglican Orders. The opening sentence of the Encyclical, or rather of the summary published by Cardinal Gibbons, is as follows:—

"The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the peoples of the Christian world the ideal and exemplar of the church as divinely constituted, to which church all are bound by God's command to belong."

Then follows a statement concerning the necessity of the unity of the church in order to accomplish the work intrusted to it by its divine Founder. The letter then continues:—

"It is the duty of all followers of

Christ not merely to accept his doctrine generally 'but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.' Christ endowed his apostles with authority like to his own and promised that the Spirit of Truth should direct them and remain with them forever, and because of this commission 'it is no more allowable to repudiate one iota of the apostles' teaching than to reject any point of the doctrine of Christ himself.' This apostolic mission was intended for the salvation of the whole human race and consequently must last to the end of time. The magisterium instituted by Christ in his church was by God's will perpetuated in the successors appointed by the apostles, and in like manner the duty of accepting and professing all that is thus taught is also 'perpetual and immutable.' There is nothing which the church founded on these principles has been more careful to guard than the integrity of the faith. The fathers of the church are unanimous in considering as outside the Catholic communion anyone who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church.

"Wherefore Christ instituted in the church a living authoritative and lasting magisterium. He willed and commended under the gravest penalties that its teachings should be received as if they were his own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation it must be believed by every one as true.' The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God himself. Christ commanded 'all men present and future to follow him as their Leader and Savior,' and thus not merely as individuals but as forming a society, organized and united in mind. . . .

"As 'no true and perfect human

society can be conceived which is not governed by some supreme authority,' so Christ of necessity gave to his church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government *jure divino*, and men may be placed outside the one fold by schism as well as by heresy.

"The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As he willed that his kingdom should be visible, Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the church by the will of God rests on St. Peter as a building on its foundation. St. Peter could not fulfill this duty 'without the power of commanding, forbidding, judging, which is properly called jurisdiction.' It is by the power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men. The metaphorical expressions of the keys and of 'binding and loosing' indicate the 'power of making laws, of judging, and of punishing,' a power which our Lord declares to be of such amplitude and force 'that God would ratify whatever is decreed by it.' Thus the power of St. Peter is supreme and absolutely independent, so that having no other power upon earth as its superior, it embraces the whole church and all things committed to the church.

"As the governing authority belongs to the constitution and formation of the church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors from one to another. Consequently the pontiffs who succeeded him in the Roman episcopate receive

the supreme power in the church *jure divino*, and this is declared fully by general counsels and is acknowledged by the consent of antiquity. But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the only authority. The bishops, who are the successors of the apostles, 'inherit their ordinary power,' and 'the episcopal order necessarily belongs to the essential constitution of the church.' They are consequently not to be regarded as mere vicars of the Roman pontiffs, since 'they exercise a power which is really their own, and are most truly called the ordinary pastors of the people over whom they rule.' For the preservation of unity in the Christian Church, it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the apostles in which St. Peter did not participate, but that many were bestowed on St. Peter apart from the apostles. 'He alone was designated by Christ as the foundation of his church. To him he gave the power of forgiving and retaining, and to him alone was given the authority to feed.' From this it follows 'that bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation on which the whole edifice rests.'"

The general subject which Mr. Gladstone and the Pope have been treating continues to excite a lively interest in the church press on both sides of the sea. There is not as yet apparent on this side any such alarmist spirit as seems to prevail in nonconformist circles in England. *The Churchman*, of New York (Prot. Episc.), speaks as follows:—

"To some minds, the connection between the validity of Anglican orders and the controversy of faith with unbelief seems to be a very remote one. We do not find any evidence from the outside that such a connection suggested the motive to Pope Leo, in ordering the inquiry upon which the divines of the Latin Church are at present engaged. A more plausible

motive may perhaps be found in the fact that Cardinal Vaughan has given it as his opinion that the Anglican Church is to be won over to Rome through the gradual defection of the ritualistic party. It may be thought by the authorities of the Vatican that many English priests shrink from defection because they cannot consent to reordination. We have all along looked upon the Pope's movement in the question of Anglican orders as a movement purely politic and political. If, as Mr. Gladstone allows, it will not lead to intercommunion, the admission of the validity of English orders by the Vatican can be of no advantage to the 'first bishop of Christendom,' unless it may be expected to remove one great obstacle to the absorption of the national church of England by the papal communion. Besides this, we may remind Mr. Gladstone that the fight against unbelief is to be waged nowadays in a quarter of the field of evidential controversy as far removed from the area of distinctly ecclesiastical disputes as can be possibly imagined. The revolt from faith originated largely in the laboratories of science, and passed thence into the school of philosophy and metaphysics. It concerns not so much the existence and claims of a church of God, as the existence of God himself."

The Independent (Undenominational) concludes an editorial on the subject as follows:—

"Some of Mr. Gladstone's points do not appeal at all strongly to us. He says that if each church among the ninety-nine hundredths of Christendom that believe in the Trinity and incarnation can show that their affirmative faiths agree, it helps them all. Very true; but only so far as these doctrines extend, and not as to validity of orders on which they do not agree. If it would help Anglicans and Roman Catholics in this matter to recognize each other's ecclesiastical regularity then equally it will help their common faith in the Trinity if Anglicans and Dissenters should do the same; and let Mr. Gladstone write another needed letter to his own church on this subject. From his point of view it is true that three fourths of Christendom holds fast to 'the historical transmission of the truth by a visible church with an or-

daind constitution;' namely, that of the Roman, Greek, and Anglican churches, and that it is well that they should not reduce their common testimony by invalidating each other. We prefer to validate all, from Jacobites to Quakers, not by making church order a matter of 'profound importance,' but by minimizing its importance and magnifying the importance of the spiritual element of Christian life possessed in common by the old churches of the 'Apostolic succession' and the 'independent religious communities.'"

The Christian Commonwealth (London) says:—

"The Romanizing tendency in the church of England is justly regarded with the most serious apprehension by Christians both inside and outside of the Establishment. In the physical world bodies attract each other in the geometrical ratio of their proximity, and the final conjunction is made with constantly accelerated velocity. It is to be hoped that these laws do not prevail in the ecclesiastical world; and yet they are unpleasantly suggested in the history of the Anglican Church since the beginning of the Tractarian movement. Let every true Protestant consider, in the matter of plain and undeniable deviations in the practice of his church from New Testament precept and example, how much in such deviations is held in common with Rome, how much is derived from Rome, and whether there is anything better than Roman and church authority for them. And is it not time that those who are responsible for the doctrine and practice of the nonconforming bodies should consider whether it would not be well to stop halting between two opinions, or attempting to occupy two opposing positions, and commit themselves unreservedly, in practice as well as in theory, to the only position from which Rome can be consistently or successfully opposed—to wit, the impregnable rock of Holy Scripture?"—*Literary Digest*.

ADDRESSES

- E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.
- Mark H. Forscutt, Lamoni, Iowa.
- M. H. Bond, No. 2,512 Slattery Street, St. Louis, Missouri.
- R. E. Grant, No. 641 South Division Street, Grand Rapids, Michigan.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, July 22, 1896.

No. 30.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 22, 1896.

WHY?

WE are asked, Why should a just God visit the iniquity of the parents upon the children?

The question furnishes the answer, Because he is just.

The answer may seem harsh. Let us see! Suppose the question to be asked by or for some one, young or old, who has inherited from father or mother, or both, liking for tobacco, strong drink, or lustful tendencies. These all being to the detriment of the individual, and two of them at least, against the good of society, why should God visit on this child the iniquity of the parents, by fastening the appetite on him?

The same principle placed in man and made active at his creation by which this visitation of iniquity of the parents upon the children, as it is called, was made possible, also causes the inheritance to or visitation of whatever is good in the parent upon the child. Without the principle no good could follow; and, unless the principle existed in such way that evil or the tendency to evil might be entailed on the offspring, it could not exist for the descent of good; hence the justness of God.

The condition of all born of the flesh is that whatever attaches by reason of the laws of the flesh inheres in accordance with those laws; hence, the long continued and constant divergence of man from the correct rules of life have entailed upon the present race many weaknesses and vicious propensities, which can be overcome only by the effort of the individual, led thereto by a proper understanding of the law.

The law of heredity, while it may be deplored by many and perhaps denounced by some, was a wise one in its original enactment, and ought

to be taken advantage of by all who believe in its existence and are acquainted with its provisions. A good man and a good woman impress their good qualities upon their children by heredity, just as clearly and solidly as do a bad man and a bad woman inflict their evil upon their offspring; and it is for this reason that very early in the history of the race the Creator said, and caused it to be written that "the fathers have eaten sour grapes and the children's teeth are set on edge." In the same way it might have been written, "the fathers have eaten sweet grapes and the tastes of the children are refined thereby." And the same principle that wrought the bad effect would have produced the good result.

The seal of divine wisdom was set on what had been wrought by divine power, and that seal was, "And God saw everything that he had made, and, behold, it was very good."—Gen. 1: 31.

This included the higher work, man; and, as a matter of course, the laws of his creation and continued being. These laws were continued outside of the Edenic state, as they would have been in it. The change of condition carried with it those laws operative and controlling. Due notice was served on the fathers of the race that to them was intrusted in large degree what their children should be after them; and the race has builded ever since the fall with the knowledge that they could and would affect those coming after them for good or evil; all to be wrought out in the flesh.

This is not to be viewed in the suggestive light of the question, as if to the child attached moral sin, because on him falls this weakness, or evil tendency left by his parents as a heritage, in the sense of punishment visited on the child for sin committed by the parents. Such a view is an injustice to the Creator, a misunderstanding, or a perversion of the situation. It is pardonable in one suffering from inherited perversity of temper, vitiated tastes or tendencies to de-

praved habits, if he fears the issue to himself, or doubts, at times, the wisdom of permitting a principle intended to work for good to result in such evil; but even such a one may learn that the same wonder-working Creator has placed him in such conditions that while he so fears and so doubts, he has the remedy largely in his own hands, and may serve the good received from his ancestors, and overcome the evil resulting from inherited evil tendencies, and bequeath to his own succeeding generations only the good. The gospel plan offers the spiritual remedy; by it there may be a reversal of results, and good come whence evil was possible.

The men of the race in the world at large have an opportunity to make amends to their successors for the mistakes of their own progenitors; and whether the religionist is willing to acknowledge it or not, it is still a fact, that outside of religious work, and the circle of sectaries there is a work of redemption going on, for the eradication of the evils which inherited causes have wrought. The recognition of the facts in the case has roused a desire to evade the evil, and the remedy sought for is being applied, and is being largely successful. Every lover of the race should hail these efforts with rejoicing and help where he can.

Take the supposed case stated at the beginning of this paper, and founding on it a cause for action, drive the evils resulting to society from the habit of drinking intoxicants, out of the generations yet to come, because the men of the present are sober, and bequeath the tendencies to sobriety to their children. In like manner apply the remedy to the cure of all hereditary tendencies to evil.

KNOWLTON HANKS.

BRO. ALBERT PAGE, of Lamoni, was well acquainted with Elder Hanks, whose name we gave in a late issue as Reuben Hanks, and informs us of our mistake. He gives the names of the four as Knowlton Hanks, Addison Pratt, — Rogers, and B. F. Grouard.

"JERUSALEM AS AN ORANGE MARKET."

THE following is clipped from the Chicago Sunday *Tribune* of July 12. If Palestine can compete with sunny Spain, and the productiveness of California and Mexico, the promise of restored fruitfulness has certainly been fulfilled, to a great extent at least:—

Jerusalem is now competing with Spain, Mexico, and California for the orange trade of the world. The fruit is grown in the district between Jerusalem and Jaffa.

A QUESTIONABLE METHOD.

THE following letter and the accompanying statement from Mr. Braden, in his own handwriting, will serve to show that sort of tactics the man resorts to in his zeal to damage the cause of the Saints, against which he feels to make war.

WESTON, Iowa, July 7.

Editors Herald:—I had heard much of Clark Braden, who so relentlessly has been waging war upon "Mormonism," but not until June 2 was I permitted to behold and hear the man.

Upon the evening of that day I listened to one of his lectures delivered in the Christian church in Fontanelle, which consisted chiefly of slander and the most sarcastic ridicule that I ever listened to; yet, I was informed by the Saints that he was quite moderate compared to what he had been in his previous lectures. He spoke, among other things, of the custom of the Saints of "greasing sick folk with olive oil," saying that those who adhered to such practice instead of calling in a doctor ought to be prosecuted. He then told a story concerning a lady in Lamoni, who being sick, called for the administration, but grew worse instead of getting better. But one Sunday morning while she was lying at the point of death a social service was being held in the temple—"the Mormons call their church building a temple"—in which Isaac Sheen, who was the first editor of the *Saints' Herald*, got up and began to give a revelation telling the people to be comforted, because the sister would recover and not die. While he was speaking Asa Cochran entered and spoke to the officer in charge who stopped Sheen in his revelation, and announced that the woman was dead.

I was satisfied this was a yarn, knowing that Sheen had been dead for at least twenty years; and besides, that the Saints do not speak of their house of worship in Lamoni as the temple.

I afterward asked Mr. Braden for a written statement of the matter and received the inclosed which you may use as deemed best. He did not tell us in his lecture that it was some woman's tale, but stated it as a known fact.

I regard Mr. Braden as an unscrupulous falsifier anxious to get hold of any yarn that may have been told, enlarge upon and then

use it in his lectures against the faith of the Saints. He is a man who does not deserve to be noticed by the ministry of God, only perhaps to expose his wicked work.

I learn by letter from Bro. Cochran that he knows of no such transaction as told by Clark Braden. Yours for truth,

H. N. HANSEN.

In the Spring of 1891 I debated with E. L. Kelley in Lamoni, Iowa. I stopped with a Mr. Hart, who was a teamster, and his wife a dressmaker. Mrs. Hart told me that she and her husband were present at a Sunday morning service in church of the Reorganized Church of Jesus Christ of Latter Day Saints, in Lamoni, at which Isaac Sheen stated that he had received a revelation that a woman who was lying at the point of death, would recover. While he was speaking a person entered the church and spoke to the leader in the services, who stopped Sheen, in his revelation, and announced that the woman was dead.

CLARK BRADEN.

It so happens that Elder Isaac Sheen died at Plano, Illinois, April 3, 1874, some years before the place called Lamoni was known, or named as a town; and was never at any time at Lamoni, or in its vicinity.

Bro. Asa S. Cochran, who has been at Lamoni from before the building of any meeting place for the Saints there, made a statement in writing for Bro. T. W. Williams in his late debate with Mr. Braden, at Fontanelle, stating that no such transaction ever occurred in the branch in his knowledge. The Herald Office and force was removed to Lamoni, in the fall of 1881; and no such instance has occurred since that date to our knowledge.

But, suppose that such an occurrence with some other person than Elder Isaac Sheen, as the one who may have prophesied, would that prove that no healings by the anointing with oil ("greasing them," as Mr. Braden calls it) and the laying on of hands; had ever occurred among the Saints, or that no such provision was made by the Savior? We believe not.

Bro. Isaac Sheen was not much given to prophesying in prayer meeting, but usually spoke instructively on some topic suggested by the occasion, or some circumstance or event connected with the church or its history. He was a good defender of the faith, and spoke and wrote without fear of either friend or foe. We knew him intimately from 1863 to the date of his death, and never knew nor heard of his making such a slip as

Mr. Braden's informant charges upon him. We differed from him, or he from us, as anyone chooses to have it, in some things of history and doctrine, but had no reason during his life, or since his death to doubt the honesty of purpose, or the earnestness and integrity of his love for the church.

THE *News*, of Republic, Kansas, of which Gomer T. Davies is editor and proprietor, has the following short, sharp, and pithy defense of the right of American citizens to hold other ideas of religion than those that may be prescribed by their orthodox (so-called) neighbors. Editor Davies is evidently of Welsh origin, and loves fair play in religion as in everything else:—

Two Mormon preachers have pitched their tent in Brown's grove in this city and are holding forth nightly to small audiences. As might be expected their congregations are made up largely of women. But as they call themselves the expurgated edition of Latter Day Saints and eschew polygamy as a doctrine, the phase of that faith that has always made it so popular with the women has been discarded.—*Concordia Empire*.

"Man's inhumanity to man makes countless thousands mourn." We might add that the most brutal cruelty perpetrated against Christians is that wrought by other Christians. Here's a man who pretends to be a Christian, whose congested, sickly, sour little soul runs riot in the joyous belief that hell is principally populated with the spirits of infants not more than a span long, casting the imputation of lasciviousness on thousands and thousands of the women of America because their religion does not bear his label.

We will warrant that every other religious congregation in the town of Concordia is "made up largely of women," but we are not warranted in the assumption that they go from any other than the purest motives. If Mr. Sawhill cared to tell the truth or to be fair, he would say that the organization to which these "two Mormon preachers" belong has done more to bring into disrepute the system of polygamy heretofore practiced in Utah than all other organizations combined. It may be to the credit of the women of Concordia and to the town itself to be mentioned in such an insinuating manner, by a local paper; but, somehow or other, we can't see it in that light.

DIVORCE LAW INEFFECTIVE.

THE following will be noted by those who believe that the present divorce system is not what should be written on the statute books of many of the States:—

FORT SCOTT, Kan., July 15.—The Kansas

Court of Appeals, all the Judges concurring, has declared ineffective the law under which divorces have been granted in this State for over twenty-five years. It is estimated that from 35,000 to 50,000 divorces are affected. The decision also affects property rights and the custody of children.

EXTRACTS FROM LETTERS.

BRO. W. BROADWAY, writing from Hamilton, New South Wales, June 8, says:—

I am glad to say that the Lord is gathering out the ones and twos in this part. We have built a nice little chapel. We owe something on it, but what we owe is to brethren in the church. We have not got the deeds, but hope to do so, and will then send them to the Bishop. Times are hard here, as I suppose they are all over the world. We are now having a big strike and it seems to stiffen all trades. We hope to see it settled in a week or two. Bro. Kaler baptized one last week and we expect two to be baptized this week. Three were baptized a few weeks ago; so the work is speaking slowly. We were disappointed when we did not get an appointment or two to this mission, but the Lord knows best.

Bro. A. M. Baker, Neosho, Missouri, July 13:—

I have been preaching for the past month in and around Neosho. Bro. Boone, Christian minister (?), exposed us again last Sunday night. I reply to him to-night. Many of the Campbellites are holding up for the "boy."

Bro. Henry Kemp, Shenandoah, Iowa, July 11:—

Our work in this district moves slowly; five have been baptized in Shenandoah of late, four of them Sunday school scholars, one a member of the old church. We have many urgent calls for preaching. The conference of the Nodaway district was well attended, the meetings quite spirited; all I think enjoyed themselves well. We are grateful to our Father in heaven for all.

Bro. Roderick May, of Independence, Missouri, wrote July 11:—

There never was better opportunities for preaching than now in this district. We have one tent with a seating capacity of two hundred and fifty, and could find use for a dozen. About fifty have been baptized in the district in the last month. Bro. Luff left for California to-day.

Bro. U. W. Greene, writing from Machias, Maine, July 11, sends a newspaper account of a new religious movement that is making considerable headway in Maine, under the leadership of F. W. Sandford, who claims to teach primitive Christianity, including baptism, healing through faith, etc. Of our work in Maine Bro. Greene writes:—

Bro. Blanchard and myself are in this place with tent. Good interest, good audi-

ences, some names for baptism. Will attend to it to-morrow. We are well and happy in the work. God is truly blessing us in our efforts.

Bro. D. L. Shinn, Roscoe, Pennsylvania, July 14:—

Our debate is over and I am truly thankful that I can say truth is triumphant once more. When I came here there were but a very few came out to hear, but now I have great numbers of attentive hearers. I was called on and congratulated by some of the leading men of the place. Prejudice flies away and the gospel is heard and respected. I am more than satisfied with my debate, only that the time was not sufficient—six evenings.

Bro. W. S. Pender, Linn, Kansas, July 16:—

Closed meetings at Concordia, Sunday night with large crowd and good interest. Three were baptized during the meetings. Commence with tent here Saturday night. Linn, Washington County, Kansas, will be my address until reunion at Fact, Kansas, commencing August 20.

EDITORIAL ITEMS.

THE Herald Office is now using a gasoline engine to run its machinery of an entirely new pattern designed and made by Bro. Joseph B. Rodger, of Lamoni. Bro. Rodger has, after thoroughly studying the relation of power to resistance as shown in the many styles of gasoline engines, succeeded in creating one, in which many of the defects in the ordinary engines in use have been remedied; and he now presents to those having need of engines to drive their machinery, an almost perfect and forceful machine in which the powers latent in burning oil and heated air are harnessed, and equipped and held to the service of man. The engine put into the Herald Office by Bro. Rodger, to do its work, is many dollars cheaper than any of the generally known standard machines now on the market; and should it wear well, as it now gives promise to do, it is destined to take rank among the best, and to place Bro. Rodger's name among those of the inventors of the age.

Elder L. P. Hansen, a Danish brother, at Manti, Utah, sends money for *Sandheden's Banner*. He hopes to see the paper again a regular visitor at the homes of the Scandinavian Saints, that they may read in their own language of the progress of the church. He bears witness to the prophetic calling of the President of the Reorganized Church, in which he

stands and contends for the faith delivered to the Saints through the Martyr.

Bro. Gustav A. Johnson, of Kansas City, Missouri, writes that there are six thousand Swedes in the city, but it is hard to reach them without literature. He thinks something should be done to publish tracts and books in the Danish language.

Property valued at one million dollars was destroyed by a cloudburst at Pittsburg, Pennsylvania, July 15. Other portions of Western Pennsylvania, also Southern Michigan and Cincinnati and McArthur, Ohio, suffered great destruction of property by rain and windstorms on that date.

President Faure of France was twice fired at by a man during the celebration of the fall of the Bastille, July 14.

Smallpox prevails to an alarming extent in the city of Havana, its victims outnumbering those dying from yellow fever.

"Good hotels have recently been opened on Mount Carmel, at Nazareth, and at Tiberias."

Cloudbursts and hailstorms devastated many districts of Siberia on the 6th and 7th inst. Hailstones destroyed crops and swollen rivers inundated large districts of country.

Cairo, Egypt, reports the daily number of cholera cases to be from 320 to 360. Yellow fever prevails in the Spanish army in Cuba and a cholera outbreak is feared.

GOSPEL QUARTERLIES.—The July, August, and September edition of the *Senior Quarterly* has been exhausted. Orders for the Intermediate and Primary grades can be filled, as plenty of them remain.

Original Poetry.

THE CRY OF THE CHILDREN OF MEN.

"We are weary, we are laden,
We have wandered far astray;
Let us taste the sparkling waters
Flowing by the grassy way,
Let us pluck the clust'ring berries,
Luscious grapes hung overhead;
Take our ease, forget to-morrow,
Banish thought and banish dread."

Still, O, still, amid the pleasures
Comes the ceaseless cry of pain:
"Who will give us rest and quiet?
Who will give us rest again?"
We have tried each flowing fountain—

Togi,	2 20	Teanau,	2 00	Tofra,	2 00
Teunia,	30				
Total,					\$11 00
BRANCH OF FAKARAVA.					
Vehi,					\$ 10
Total,					\$ 10
BRANCH OF TAKAROA.					
Tutamahine,	\$ 10	Kapua,	\$ 10	Kapua,	\$ 10
Total,					\$ 30
BRANCH OF ANAA.					
Repeta,	\$ 40	Teumere,	\$ 70	Terouru,	\$ 80
Huiroro,	40	Manava,	50	Mahue,	10
Mahia,	1 00	Taurua,	1 10	Taefa,	50
Tutamahine,	1 10	Tekahu,	60	Tevavaro,	20
Tahiapura,	10	Ana,	10	Terava,	20
Total,					\$7 80
BRANCH OF HAO.					
Tekura,	\$ 60	Gana,	\$ 60	Kapuraro,	\$ 90
Tepogi,	50	Papahan,	1 30	Tekeu,	40
Tekahu,	40	Mahiarogi,	30	Teroro,	90
Taitua,	50	Ruaragi,	10	Manuia,	40
Tukua,	30	Tekuro,	40	Mabago,	30
Hinao,	30	Takua,	50	Gapiki,	30
Temahan,	10	Tiaki,	10	Riga,	60
Teihoriki,	10	Tikamotu,	50	Kaha,	20
Mapuno,	20	Teua,	10	Torohia(Tahua)	10
Terika,	10	Temaru,	10	Gatake,	10
Anetoni (Mitinere),	10	Pingo (Pere-titini),	50	Tapai,	20
Teniniko,	10	Moeova (Pere-tibutero),	10	Mihian (Pere-tibutero),	10
Total,					\$12 50

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ABBIE CHILDERS, of Maysville, Arkansas, earnestly requests the prayers of the Prayer Union in behalf of Sr. Julia Balentine that her faith in God may grow stronger and that she may be healed of her afflictions. Also Grandmother Childers and little Innis Jinkins, that the Lord may heal them if it is his will. They are sorely afflicted.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 30.

Thursday, July 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3-8.

Thursday, July 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezek. 36: 24-28.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

MYSTERY OF MYSTERIES.

Curse not the web of circumstance;
Is God no God to thee?

A brooklet ripples not by chance
To join the brimming sea;
By law its babbling waters dance,
And skip in minstrelsy.

And are the laws of sea and brook
But fables in thine eyes?
And are the leaves of nature's book
Writ with eternal lies?
Is there no God of law to look
On man, and sympathize?

Are great worlds moving without plan?
Were they by chance begot?
The smallest insect doubt may scan
Shows wisdom, without blot;
Then, be ye patient, foolish man—
God is, or law were not.

—Blackwood's Magazine.

AS I HAVE never written for the Sunday school department, I thought I would drop a few words this eve. I think the Sunday school a grand place to learn, and none of us are too old to learn. I would like to see the older Saints take a greater interest in this department of the work. There is a work for all. I well remember when I was in the intermediate class. Sr. Sutherland was our teacher, and how we loved her. She taught us our lesson, and made her own life harmonize with her teaching. We, though young, learned that there was truth in what she taught, as her daily life showed. How careful Sabbath school teachers should be in teaching by example as well as precept. If we teach one thing and practice another, the little ones soon see it. We should all try to be prompt at every session. It is not only disagreeable to ourselves and class for us to be late, but to others around us.

When we come, let us come prepared with our lessons, and let us as young ladies and gentlemen not permit the little ones to get far in advance of us in this. Just because we are older is no sign we know all there is to learn, and if there is more to learn let us see we profit by the time spent in Sabbath school. We should all improve our time, while in a class, for perhaps there may be a time when we may be called upon to take charge of a class. If we have not studied our lessons well, it may be the class will know more about the lesson than the teacher. And if we never do teach a class, we will never regret what we learned in the Sunday school.

I wish to say to those patient teachers, whose efforts sometimes seem fruitless to themselves that they know not the influence one word of theirs has had, on that wayward boy, or thoughtless girl. It may be, in after years, they will remember your teaching, and it may guard them against many a snare. So be not discouraged in your efforts for you know not the good you have accomplished, till you receive your crown. Let us, as teachers, ask God to guide us in our teaching. I have a class of little girls, (the one that a few years ago I was in.) And I do desire to teach by example as well as precept, that I may leave a clean record behind. I love to read the instruction in the Sunday school department, and hope to profit by it. I hope that I have said something that will benefit

some one. Let us not be weary in well doing.
COUSIN BELLE.

WEBB CITY, Missouri, May 8.

[WE are glad to make the acquaintance of newcomers. Thanks, Cousin Belle.—ED.]

RIGHT USE OF LIMITED TIME.

TIME is an important element in any work we have to do. The length of time given for that work is not always a matter of our choice; but the proper distribution of that time is within our power. We have a duty to know what time is allotted for a given task, and then to use that time wisely in view of its limits. If we have twenty minutes in which to teach a lesson, or ten minutes in which to make an address, we ought to know at the start how that time is to be divided, so as to form a complete and symmetrical whole when it is finished. A superintendent who occupies three fourths of the time of the teachers'-meeting on the first few verses of the lesson, and finally closes with the more important portions of the text untouched, or hastily skimmed over, shows himself, by that very fact, a poor leader of the meeting,—an incompetent one. A teacher who does not bring his entire planned lesson teaching within the time assigned to it, wrongs himself, and wrongs his scholars. To say that it is impossible to do what one has to do within the time that there is for its doing, is to say that one does not know how to use the time wisely, or is unwilling to do his plain duty.—S. S. Times.

FIND how many good teachers you have, and organize just that many classes, says Bishop Vincent. Yes, and organize one class more, one for training more good teachers, for they are needed.

LOVE to Christ is no pent-up emotion or hidden force. It is demonstrative. It is absent from no circle or condition. It is more than a transient feeling, or a momentary heart-glow. It is a real, moving, and constraining affection. It affects the mind, fills the soul, thrills the being, evokes latent energies and sets the entire nature on fire. It is as all-pervading as was Mary's broken alabaster box, which filled the entire room with its fragrance.—Selected.

Letter Department.

ROCKWELL CITY, Iowa, July 8.

Editors Herald:—The work in the Galland's Grove district is moving nicely forward, all things considered. So far as is known to the writer the branches are all in a fair working condition and their officers making an effort to feed the "Church of God" with the bread of life. Those branches which give the most encouragement to their own ministers, thus inspiring them to activity, reflect the greatest light upon the world and have the most "righteousness, and peace, and joy in the Holy Ghost." Scattered Saints who live their religion and bear patiently "the scoffs and frowns of the world" are letting their

light shine before men, and leading them to honor Christ and glorify God. Example-preaching is so much needed in these days of wickedness to demonstrate to a dying world that there is power enough in the gospel of Christ to convert, save, and sanctify; to make pure, and good, and happy, every one who will believe and obey its glorious principles of life. Those who love the work of God and desire the salvation of souls never lose sight of this fact. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter 2: 20-24.

Our missionary force is unable to supply the demand for preaching, but we will do the best we can and leave the results with God. We actually need twenty more missionaries in this large district in order to warn the people as they should be warned to prepare themselves for the coming Lord. Elder C. J. Hunt and the writer commenced tent work at Rolfe, Iowa, the 13th ult., and have had fair attendance and excellent attention. The work done at that point last fall by Brn. J. F. McDowell and C. J. Hunt resulted in good.

I had the pleasure of baptizing our worthy brother, Henry Tilley, at that place on the 4th inst., and five or six others are almost persuaded to go with us; therefore we think best that the tabernacle should remain there until these are baptized or left without excuse.

I met with the Saints of the Union branch at the home of Bro. and Sr. D. King, near Ayrshire, on the 21st ult., and feasted with them at the Lord's table and baptized our worthy brother, William H. Wilcox. The Saints of this branch did not forget that the elders running the gospel tent needed some help. The assistance was timely and is remembered as coming from the disciples of the Lord; and the kindness of those at and near Rolfe who have furnished us with a home and made our stay pleasant is appreciated. Elder W. W. Whiting has been doing some good work, for which the Lord will evidently reward him.

On the 6th inst. the writer stopped off at Newell and found Bro. and Sr. Oliver Rounds well and looking after the interest of the work in that pleasant village. Sr. R. sent an invitation to some of her neighbors to meet at her home and I enjoyed the privilege of preaching the first sermon by one of our ministers in that town, to about twelve intelligent ladies and Bro. R. and family. I called on the editors, Messrs. Landon and Gordon, though I forget the name of their

paper, and found them to be liberal and fair-minded gentlemen. Mr. Gordon once taught school at Camp Creek, making his home at the time with Father and Mother John Skinner, where he became acquainted with a number of our people and their religion, and because of this, I should judge, he is not prejudiced against our work. We hope to do some tent work in this town in the near future, if all goes well.

Our late conference and dedicatory services at Auburn, where President Joseph Smith and President of the Mission, Bro. Alex. Hale Smith did such good work, was a success throughout and much appreciated by the Saints and others.

"Let us not be weary, comrades!
Let us faint not by the way!
Though the night be long and dreary,
Soon will dawn millennium's day.
Let us keep the camp-fires blazing,
Let us sound abroad his word:
There are glorious victories coming
For the army of the Lord."

C. E. BUTTERWORTH.

MACHIAS, Maine, July 7.

Editors Herald:—Since entering upon the new conference year, we have been quite busy in Maine. Bro. U. W. Greene and I are associated in labor. We spent May in the western part of the State, preaching between fifty and sixty discourses: opened three new places. The liberty enjoyed in preaching was refreshing to mind and body. We feel that it is good to be engaged in a work so satisfactory.

In this section we feel the blighting effect of traveling round in old circuits, established when the work first came to Maine. The failure to heed the admonition, not to "build on another's foundation, neither journey in another's track," leaves us with no new life in our district and the old, feeding upon itself, becomes vitiated. We hope to be able to change the circuit as the season advances.

Conference at Surry was quiet. Bro. S. G. Cunningham was ordained an elder and H. Saunders teacher, by recommendation of West Surry branch. From Surry we came to Machias and opened our tent. We are having fine audiences, bad weather notwithstanding. We are holding meetings at Chase's Mills also, alternating between the towns. Bro. J. C. Foss calls upon us occasionally.

Yours for success,

W. W. BLANCHARD.

SANTA ROSA, Cal., July 7.

Editors Herald:—Too much cannot be said in praise for the zeal and enthusiasm manifested by the Saints in the little towns of Windsor, Fulton, and Santa Rosa, for the spread of the grand and glorious truth, which seems to shine like a bright silvery star amid the darkness. Through the untiring efforts of Brn. Newton and Daley quite a large branch has been raised up, and with the exception of a few the Saints are battling valiantly for God and the right. Bro. Newton has been our teacher for some time and under his beautiful instructions the Saints have indeed made rapid advancement. May God

bless him and reward him for the grand and glorious work he has accomplished in this vicinity.

Bro. Daley is at present in Lake County, doing all in his power to put down prejudice and error, and in its stead raise aloft the banner of light and truth. O, would to God that more just such noble workers were in the field! The "little stone" would then roll through the land like a mighty avalanche, crushing error and superstition in its onward progress.

But the object I had in view when I picked up my pen was to give you an account of our little church picnic which I had the pleasure of attending yesterday. About sixty Saints from Fulton and Santa Rosa, including the children belonging to the Sunday school, were in attendance. Conveyances were provided by the brethren sufficient to convey all to the grounds. O, what a merry, happy throng! As I looked upon those joyful countenances this thought flitted through my mind: "Will we all meet together as an unbroken family in that upper and better world?"

A chapter was read and prayer offered by Bro. Parks, of Fulton. We then all crowded around such a beautiful repast of all that heart could wish. To say that we all enjoyed the feast and did ample justice to the work before us would be putting it mildly, as the sequel will show, for in taking up the fragments they fell far short of twelve baskets. That part of the program being dispensed with it was proposed that we transform the picnic into a little prayer meeting; but the idea prevailed among the majority that it would not be wise, but when a messenger arrived a few minutes later communicating the sad intelligence that our teacher, Bro. Taylor, who was absent, had suddenly been taken ill, with one accord our hearts seemed to go out in sympathy for that dear brother, as we dropped on our knees and plead to the healer of all ills to touch the suffering one with his healing power. The peaceful and purifying influence of the Spirit seemed to brood sweetly and calmly over each dear one that knelt upon that grassy spot. The Spirit selected Sr. Jennie Page through whom to communicate his mind and will to us, and the tongue in which she spoke was beautiful; it seemed to thrill each heart with such a happy, indescribable sensation, as we listened to those lovely words of inspiration and gazed with inexpressible rapture upon that resplendent countenance. Our joy was unbounded, for the Lord assured us that he was pleased with us and that he had directed us to the little shady nook we now occupied and had been one in our midst from the first and had blessed our food before we had partaken, that the ground on which we were then kneeling by the side of that clear brooklet that trickled and meandered from its source far above us was consecrated, for at this very spot in the little pool shaded by lovely overhanging branches fifteen months ago nine precious souls were buried beneath the crystal element and arose to newness of life.

Dear readers, pardon this little digression,

but I feel in duty bound to say a word in behalf of Sr. Jennie Page, that she is one of our most staunch and enthusiastic Saints. By her noble and untiring efforts to sow the good seed together with the wise and fearless manifestation of those heavenly gifts which God has so bountifully and deservedly bestowed upon her she has been instrumental in helping to swell the ranks of God's people to its present numbers. Although comparatively young in the cause she has been called upon to endure some very severe trials and persecutions, but she is like the gold that passes through the furnace and comes forth burnished and brighter for having gone through the fiery ordeal.

But to return. After listening to those beautiful and soul-stirring prayers and testimonies in which all participated, we wended our way back to the city of roses, each one resolving to live a purer and better life in the future. I will here state that before we had proceeded far on our return trip our hearts were made glad by the joyful tidings that our dear brother who was taken so suddenly ill was healed, for which we gave God all the praise.

A word about our little Sunday school. We have a thriving school here, composed of as bright and intelligent a band of innocents as one wishes to see. O, may the beautiful instructions they receive each Sabbath from their able instructors bud and bloom, and may the aroma be sweetly and calmly wafted on the wings of time far down the dim vista of the future, and may our progress ever be upward and onward, and the peaceful, enlightening, and purifying influences of the Holy Spirit reign supreme in our midst; and may each dear one ever bask in the sunshine of that love and charity that only can emanate from the source from whence all that is good and purifying comes, is the heartfelt desire of

Your humble servant,

E. F. ADAMSON.

SAN FRANCISCO, Cal., July 9.

Editors Herald:—We who are privileged with the gospel of the Son of God—I mean we who have seen its power and truth, and have the assurance of what may be attained by living it, ought indeed, to be a happy people. The words of the Master come to us with double force, "What shall a man give in exchange for his soul?" The salvation of our souls should be the aim of our lives. "Draw nigh unto me, and I will draw nigh unto you," is an expression of the loving Father to his dependent children. Those who have drawn sufficiently near to the Almighty to be able to affirm a knowledge of the above, do know assuredly of its truth. And yet, with the evidence before us, certain evidence too, we find it hard in many cases to convince men that the God of the ancients is still the same, that he is. Well might the inspired Paul write: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to re-

new them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Who wants to "put him to an open shame"—the best friend men have? Certainly no one who has his own interest in view.

That it is possible for one who has "tasted of the heavenly gift," to turn away and need repentance, is clearly indicated, and in conjunction with what Jesus said (Matt. 12:31, 32) it is made certain. But it is not to be supposed that one in the enjoyment of the gift of the Holy Ghost is going to *immediately*, with the consciousness of the doom to follow, make this change in his life's work; but we have the evidence before us, and cited, that this change *can come*, therefore we see that it must be a thing which slowly engulfs its victim. Just as a man becomes a drunkard, no one taking his or her first glass of intoxicating drink thinks for one moment that the future is a drunkard's grave, and yet we know it to be too true. With these facts before us how careful we ought to be not to take the first step. It is a self-evident fact that if we do not take the first, we certainly will not take the second. We see the wisdom of the Savior's words, "Watch and pray, lest ye enter into temptation." I have often felt the force of this statement. And I can affirm to all the world the efficacy of prayer; not a mere speaking of words, but a coming before God, realizing that he is the source of all supply, and ask him in all sincerity to aid in keeping one in the way of salvation. "If any man lack wisdom," or anything else in reason, whether he be Saint or sinner, "let him ask of God." And let him expect an answer. And that the answer will come as divine wisdom shall see proper.

The way and means of salvation are of our Father's appointing, and he knows all our needs. I can say and say truly that I find a grand principle of truth in the statement that "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is the way we are to be cleansed and the way to *remain* cleansed, and there is *no other way*. O, dear Saints in all the world, let us walk in the light, and remember that Jesus Christ is the Savior of *all* men, and especially of them that believe.

In bonds,

CHAS. A. PARKIN.

SPRINGFIELD, Mo., July 14.

Editors Herald:—I have just closed a seven-weeks' meeting here. I have been blessed by the Spirit of our Master to a great degree, inasmuch that a great many believed and eleven were baptized. Those that believed which were not baptized we have left, feeling assured that if they never get any nearer the kingdom they will be friendly to our people and that their old theology is badly spoiled. Bro. and Sr. Pickering and other Saints have done all they could to make the meetings a success, especially the former, who bought four dollars worth of tracts, which we have distributed every night to the people, besides selling two dozen of the Voice of Warning and giving out a great number

of *Ensigns* and *Heralds*, which the people were very anxious to receive.

We moved the tent once and scattered three thousand bills. We leave feeling that the work has now got a start and that the persistent effort which Bro. and Sr. Pickering have put forth and the money they have willingly expended have not been in vain, and the prospect for an early organization makes their faces beam with delight. And their cup of joy was full Sunday morning when they had their first opportunity of partaking of the sacrament and hearing the glad testimonies of nineteen of the Saints. God was indeed with us and our souls were full of joy. Bro. White was with us and presided over the meeting, and on Monday night he was greatly blessed in speaking to a tent full of interested hearers. It was a fine closing sermon and it was well received, and many were the friends who stopped to say "God-bye" and "God speed you."

The Saints remained a little while after the sermon and a petition was signed by those present that the coming quarterly conference should take steps towards the organization of a branch at this place. A prayer meeting was organized for Sunday afternoon. May God bless them, is my prayer.

In bonds,

HENRY SPARLING.

NEW HOPE, Va., July 14.

Editors Herald:—Months and years have passed into their never-returning course, but my name has never appeared in your golden leaves as a contributor to your letter department. The inestimable comfort the *Herald* affords me can be appreciated only by those who have refused all kinds of inducements calculated to make the short stay of this life happy, and gone out into the cold and insulting world to assist others to make ready for the real and lasting happiness that is ushered in at the inevitable call of death to all those who love Christ's appearing.

Often while meditating upon the incomprehensible works of God, my agitated mind is frequently arrested upon the complex thought, "Why is it that the very ones who sacrifice everything that is near and dear to the throbbing heart and to move out into the cold heartless world with prayers, tears, and pleadings, are only answered with scorn, contempt, and abuse, and not infrequently with clubs and stones?" I know it is true that our stainless Savior had it all to bear and much more, too; but why the just must suffer for the unjust, has always been a query to me.

The evening of May 18 found me encircled with loving friends beneath a welcome roof, and giving the parting hand to ones who have ever stood ready, for many years, to assiduously administer to my many wants, to enter into unwelcome walks with no certain dwelling place. However, when my soul is at perfect ease, and my tired mind drinks in the beatitudes of heaven to the realization of the endless peace, perpetual felicity, and absolute contentment, the perplexities of this hypocritical world with all its concomitant trials fade into oblivion.

Since coming here I have sacrificed no honorable means in trying to get our claims before the people, but public buildings are hard to obtain and but little has been done.

There is an excellent little band of Saints here who are doing all they can to uphold the integrity of the church; nevertheless, they are not free from dead branches. The enemy has done us much harm by working through some of his dupes, and his wrath was not appeased until he saw the only church of the Saints in the State go up in flames. The Lord reward them "according to their works."

On the 3d of July I hopefully left the pleasant and hospitable home of Bro. and Sr. Coffman to try and effect an opening at a new place, but am sorry to say that trying was all the further I got. I stopped over night at Lexington, and the next morning at eight o'clock while flags and banners were proudly floating in the exhilarating breeze and the gay youngsters were draped in their luster garbs of jollification, and crowding the over-packed excursion trains headed for the parks and places of amusement, I firmly grasped my two satchels loaded with the message of truth, directed to a sin-cursed village, on a foot and wagon road excursion of fifteen miles, stopping occasionally only to counteract the burning effects of the sun. The trip was by no means a pleasant one; but it is experience that we young elders need to qualify us for higher places in the great work of redemption, and I certainly got it on that trip. With physical exertion, mental anxiety, and spiritual depression, in one week I dropped eight pounds in avoirdupois. I am willing to drop it all for the promulgation of this latter-day glory if the Lord will only give me the Spirit of liberty when doing so.

At bedtime on the evening of the 13th I unexpectedly stepped into the house of loving Saints. To add to my discomfort I found a rumor afloat that I had gone or was about to elope with a young lady of this place. About this time I began to realize the force of the Bible statement in regard to the unmarried man that it's "not good" for man to be alone, although it is just as bad for the married men (elders), for they are often accused of having two or three wives. John came neither eating nor drinking and they called him a devil; and when Christ came in the very opposite manner the same accusers said he was a glutton and a winebibber.

Prejudice is the main argument used against the Saints here; preachers standing in the pulpit and claiming to be called of God to enlighten the people will warn their flocks to keep away from our meetings. They haven't the manhood or courage to come out from behind their crumbling creeds and walls of hypocrisy and show the true American spirit, but will squeal out very piously, "Don't go among the Mormons." It makes me think of the statement of Bro. Clapp at Kirtland, "I would rather be swallowed by a whale than to be nibbled to death by minnows."

We are waiting very anxiously for the arrival of Bro. F. C. Smith. We expect him here next week. From here we go down

about the old famous city of Richmond, and along the Atlantic coast. I am informed that we have a few noble Saints down there.

In bonds,
F. J. EBELING.

GRAND RAPIDS, Mich., July 13.

Editors Herald:—Since I last addressed you I have been busy looking after gospel matters as well as doing a little harvesting. From Coleman conference I went to West Bay City in company with my wife and little daughter Grace, to advertise meetings for Bishop G. H. Hilliard, who, for one week, made the little church ring with gospel truths so plain that "the wayfaring man though a fool" could tell just what he was talking about. The Saints who fail to pay their tithes after listening to Bro. Hilliard, will not pass upon their ignorance in the great day of judgment. We all felt very much edified and instructed with the good teaching we received.

On the morning of the 2d inst. Mrs. Grant informed me that just twelve years ago that day she had taken me for the better or worse, and gave me a strong invitation to attend the celebration of our twelfth anniversary at Wenona Beach, in company with a number of friends, who seemed very anxious to make the occasion an enjoyable one, Sr. S. C. Robertson and Bro. J. S. Kier being among the number. After sizing up a big watermelon which was checked for the same destination, I concluded to go with all my appetite. The melon never returned. A very pleasant day was passed, and in the afternoon I had the pleasure of burying a young man and his wife beneath the crystal wave in Saginaw Bay for the remission of their sins.

While in Bay City the Ladies' Aid Society purchased a fine Estey organ for the church. The sisters of Bay City are alive and do all they can for the advancement of the work there.

From Bay City we went to Bay Port in company with Bro. E. White and wife, and met with the Saints there in sacrament services. We had a very enjoyable time. After a twelve-miles' drive on the 6th inst. I found myself under my own vine and fig tree for the first time since the 1st of May. After looking the little plantation over for a short time, it was found that the wheat was ripe, waiting to be harvested. The necessary arrangements were made, but the neighbor being a little slow to enter with the modern harvester, we concluded to try the old-fashioned way; so Bro. Bates took the cradle, while the writer followed him with a wooden rake and bound up the grain. For a half day it was nip and tuck to know whether the preacher would tie up all the grain one cradle could cut down or not, there being a few Canada thistles to add to his comfort (?). While the propelling power of the raking apparatus was seriously thinking the thistle question over in his mind, and wondering why men did not do as they agreed, the neighbor came with his machine and finished reaping the grain.

On the 9th inst., after gathering clothes and books together, I bade the dear wife and

loving children farewell and started for this place. On my arrival I found all feeling good and pleased at my return. On Sunday we had two good meetings with good attendance. Some outsiders came as far as twelve miles. I was told that out at Englishville where the Baptists would not let us have their church to preach in, and the schoolhouse being closed against us, the outsiders were arranging to build a hall for me to preach in. I have never spoken there yet, but by invitation will speak in a private house there Thursday evening of this week. There seems to be a good interest all through these parts. There is so much to do I hardly know where to go first. Bro. Briggs, can't you send me some one to help fill the many calls?

In bonds,
R. E. GRANT.

ST. LOUIS, Mo., July 16.

Editors Herald:—In a great city like this unusual things are liable to happen and the rather unusual thing of the advent of missionaries in the interest of the Utah propaganda in our midst, and knocking at our doors for a place in which to preach, is the thing which has happened within the last few days.

Elders Fackrell and Christensen, the former lately from Lamoni and Independence, the latter direct from Manti, Utah, called at our home last Wednesday one week ago, requesting the use of our chapel for meetings, etc. I told them that if my consent was the only thing wanting the way would be clear, but that the trustees or directors would have to be consulted. Matters having been arranged they spoke Sunday morning, in defense of the claims of the Utah Church, but were not aggressive nor offensive, only as their presence, as representatives of an unauthorized and unrecognized church, with such statements as that Brigham Young, the present apostles, and presidents in succession were "good men, men of God," "filled with the Holy Ghost," etc., etc., could offend some of the sensitive ones.

Our already advertised subject for the evening, and text (Heb. 8: 6), seemed to prove an inspiration, and the law of unchangeability in the methods of God in dealing with the human family, and as especially applied to the work of Brigham Young and others, was, by the Spirit's aid, shown seemingly to the satisfaction of most everybody present, save perhaps the elders before-mentioned.

Some of our people seemed anxious to have them present their views in detail in regard to "successorship" of the presidency of the church, and an arrangement not altogether of my best judgment or consent under the circumstances was made for them to occupy last Tuesday evening, with an arrangement for reply, if desired, upon last (Wednesday) eve.

Unusually large audiences were present the two evenings, and whatever the ultimate of things may prove, we are satisfied that a policy of necessity has forced the directors of affairs in religion at Utah to forbid public discussion with elders of the Reorganized Church.

I do not wish to be found running contrary to the counsel of the Spirit given in paragraph 4, section 119, Doctrine and Covenants, and if it has application in the case of the people who have been led away into the "salt land," I do not want to be found among "ministers for Christ" who would "hinder" or "prevent" their return to the true fold; but whether a person is "returning" or traveling farther away from a given or desired point, must be left largely to our individual judgment; and judging by that standard, there seems to be a good many whose faces are set away instead of toward the Reorganization, and rules of logic or law seem as useless to them as to the sectarian world.

As men, we have endeavored to apply to our Utah visitors the law of the golden rule, and to treat them with all courtesy and kindness, and for which they have not been slow to express their thanks. But in coming among us, I believe that wisdom and justice demands that they should be kept in remembrance of the fact that they are the responsible representatives of a system of religious faith which, as a whole, has, in the past, made life a burden and the work of establishing the true Church of Jesus Christ both a costly, tiresome, and trying task for the elders of the Reorganized Church; and to fete and feast an enemy, either directly or indirectly, is not always to *do good* to them. In other words, I take it that the church that has millions within its hold should be able to provide halls, entertainment, and support for its ministers. The "without purse and scrip" plea has been so abused and misapplied by men who are willing that it should apply only to others than themselves, that we should not be deceived in this matter. Judas carried a bag—a legitimate and lawful one. There is a church provision ordained by the church for all in the "very hour" of their need (D. C. 23:7): "Whosoever feedeth you and clotheth you, and giveth you money, the same is my disciple," etc. "Into whatsoever city or town ye shall enter, inquire who is worthy, and there abide." Who is here referred to, Saints or people of the world?

Our Utah elders might have inquired or knocked at the door of the Mayor of St. Louis or some of the rich "worthy" people who live upon Grand avenue, or at Vandeventer Place, but they didn't, and if it were not for the "deluded" and "apostate" of the Reorganized Church they could, according to their own statements, be in a hard place for friends and necessary comforts.

To investigators and sincere seekers after and lovers of truth our time and means are ever at their service; but I don't want to be made, under any guise, a stool pigeon for the propaganda of Brigham Young and Company. Jesus said, "Be ye wise servants and harmless as doves," and to effect the latter we must remember that "wise servants" will not forget that there are a good many ways in which we may be the thoughtless promulgators of harm and harmful influences; and that in the great fight which the enemy is waging against us, especially here in this city, we shall, while treating everybody courteously, have to look to our own fences

and be judges as to who are our friends and who are not, and as "wise servants" act accordingly. Neither to do this are we obliged to follow the example set by those who are held up to us as "great and good men," in their treatment, especially of the first elders of the Reorganization in Utah. Things may be better now than when lives were threatened, but the virtue of a necessity is but poor virtue with those who seriously reflect upon the value of motive that *compels* or forces an action.

By papers which we send you it will be seen that these men are to be reinforced by the presence of Elder B. H. Roberts, of Salt Lake City, "the most eloquent man in the church and one of the highest members of its priesthood," and with two vocalists from the famous "tabernacle choir" will proceed to reinforce and reawaken the slumbering spirit of Utah Mormonism in the city of St. Louis.

Church matters, in spite of many opposing and hindering influences, are tending slowly upwards all the time, matters are mending, but the evil force is rampant everywhere and by no means leaves the church unhindered and unharmed. Our attendance at both prayer and preaching service is gaining in a gratifying way—many seriously investigating, and with patient watching we hope to overcome the enemy.

We have secured a free place for tent service, and will erect this week, commencing on next Sunday. There is good interest at Alma—a Sabbath school being organized last Sunday by Brn. Dawson and Archibald. Lovely weather this month, though very warm at times. Have recarpeted the church and are well on the way to a new organ and trying to do the best we can in an all around way for the cause.

M. H. BOND.

BOONESBORO, Iowa, July 13.

Editors Herald:—I notice in the *Deseret Evening News*, of Salt Lake City, Utah, issue for July 2, a statement under the caption, "Slandering Utah People," and signed by one Levi A. Colvin that is quite misleading in a number of particulars, and that leaves me in a false light before its readers. The caption of the letter is false to begin with. I detest a slanderous tongue, as the vilest of expediences, and as being beneath the contempt of all gentility; and as a violation of good sense, good manners, and all law.

"Our Josephite brethren" did not send for "one of their brightest lights, Scott by name," "to counteract" the "teachings" of Elder Colvin and colaborer, as stated by him; nor did he know "all the time" that such was the case, for it is not true. Our Josephite brethren of the Des Moines (Iowa) district of the Reorganized Church held a regularly appointed district conference at Boonesboro May 30 and June 1; and I being a General Conference appointee to labor in said district, attended the conference, as was my right and privilege, without being "sent for" by anybody. Milford, or Incline, is a coal mining settlement on the west side of the Des Moines River, some three miles west of Boonesboro, and a number of the Josephite brethren live there. They invited me to go

there and preach to the people. They rented the hall, and I preached twice, on the signs of the times, the increasing evils of the age. Found the people in the humor to attend the services and listen attentively to the word; hence, did not have to give "the people 'taffy'" to "get them in a good humor."

Bro. Colvin and his "indignant" colaborer, David A. Robison, had circulated some of their tracts and other literature in the community without making any explanations regarding the distinction between the Utah faction and the Church of Jesus Christ of Latter Day Saints as reorganized, after their separation from the church and the faith.

This distinction the people not of either faith desired to know, a number of them made inquiries to know, and we being of that class that desire the light of truth and facts turned in on all subjects of interest to the people, announced this the topic for the next evening. I sent requests to the adherents of the Utah faith to be present. Elders Colvin and Robison came. Elder John Batts did not attend.

I traced the history of the church in brief, showing the faith to have been the gospel, as set forth in the New Testament. I then enumerated some of the leading points of difference existing in faith in the adherents to the latter-day work in 1830 to 1844, and, as being engrafted onto the faith by President B. Young (so-called), after the year 1844 and onward till now. The additions being mainly the theory and practice of polygamy, that Adam is our God, "and the only god with whom we have to do;" sealing wives to men for eternity; blood atonement; repudiating the written word of God and substituting therefor men—"living oracles;" and that there is no law providing that Brigham Young and his successors should become the presidents of the church. And the dictatorialism of "Do as you're told and ask no questions," which of course is the infallible insignia of *priestcraft* instead of priesthood.

To this effort Bro. Colvin essayed to reply the evening following. He referred to Brigham's statement, that Joseph the Martyr rolled the kingdom off onto the Twelve, and that the Twelve Apostles are the First Presidency of the church. He read Brigham's statement, to the effect that he had *never* been in nor stood in his proper place in the church in the world till then, (the fall of the year, 1844,) officially. He read Robert's account of Brigham's transfiguration, some other matters. He defended sealing as set forth in the fraudulent so-called revelation of 1843, reading extracts therefrom. And after doing so, charged me with dealing with an issue (polygamy) now dead in Utah, and he hoped it would never be resurrected. Bro. Colvin had been sealed to his wife for eternity, and grew very ecstatic over it, and did not think a great deal of any man who would not do likewise! I devoted another evening to the subject, including some things said by Elder Colvin, and that was the "tirade," that semi Rip Vanwinkle "tirade," that awoke "ten years too late," was away behind the times, and not even worth remembering, altogether uninteresting! I think, however, that the

five representatives, three of them missionaries from Utah, that sat on the front seat that night, just before me, were quite deeply engrossed in thought, absorbed in meditation profound; in fact were keenly interested, for they heard things they never heard before. Elder Colvin stated so after the services ended. This "tirade," so-called, consisted mainly of examination of the statements of B. Young, as quoted by Tullidge, from *Times and Seasons*, "Life of Joseph," pages 533, 4, 5, 6, and 439; his revelation of Adam-God, and his famous prophecy on the *universal spread and popularity* of the doctrine and practice of polygamy (Tullidge pages 565, 6), delivered at its public inauguration in Utah, August 29, 1852. Also, Joseph Smith the Martyr's statement, found in *Times and Seasons*, October 1, 1842. And certificates of citizens of Nauvoo, including President John Taylor, Wilford Woodruff, their wives, and Eliza R. Snow, all denying at that time that polygamy was either taught or practiced in the church. Joseph's and Hyrum's denunciation of that doctrine as late as February and March, 1844 (*Times and Seasons*, vol. 5, page 423), and the scathing denial of the dogma by an "old man in Israel" five months after the death of the Martyrs; and John Taylor's editorial *vouch* that the statement was "genuine" (*Times and Seasons* 5: 715, 711), with John Taylor's own denial of and denunciation of polygamy as being "without authority from God," *eleven months* after the death of Joseph and Hyrum Smith. (*Times and Seasons* 6: 888.)

A comparison of the statements here cited with the subsequent statements and lives of those same men, coming in on the young advocates of the Brighamite side of the questions involved, took them so by surprise that they mistook the avalanche of evidence from these men for a "tirade"! But what could these men do? They held the two-edged boomerang by the blade! The question is, When did Young, Taylor and Co. tell the truth—in 1842-5, when they denied the existence of polygamy in the church, or in 1852 when they set the idol up? The "Abstract of Evidence" is a strong auxiliary in this connection, also.

Bro. Colvin says: "Bro. Robinson and I had a talk with the Saints here about the situation, when it was decided that if the gentleman, Mr. Scott, was fair in his remarks we would not agitate the question any further. On the other hand, if he slandered and abused as he had done before, the presiding elder of our little branch here, John Batts by name, and by the way a well posted man, would challenge him to debate, which he did the next evening at the close of Mr. Scott's remarks, and the gentleman colored up and backed down like a little man. He knew his big blow wouldn't stand the test."

After I had dismissed my meeting there was a man (whom I have learned since, was Mr. Batts) began to talk as the crowd was leaving the hall, and said something about desiring to find the truth, and proposed to show that polygamy, which Bro. Colvin said the night before was a dead issue in Utah, was taught in the Bible, and approbated of

God! Why is it that after the church in Utah has declared in the most positive terms that polygamy with them is *no more*, and after having professed to participate in the adoption of the constitution of the State of Utah that *prohibits its practice in the State "forever,"* that the elders of that church cling to polygamy and its defense with such tenacity?

The audience dissolved while Mr. Batts was talking. The people at Incline did not wish to hear him. This I was told by a number of persons who are not members with us. He left an appointment to discuss the question the next evening, but not a soul save his adherent, and three other little girls, were in attendance. The little girls left, and Mr. Batts adjourned his little audience without holding any meeting. Mr. Batts said nothing that I understood to be a challenge to me to debate with him.

But if Mr. Colvin and Mr. Robison insist that a challenge was planned by themselves and their brethren there, and that such was offered through Mr. Batts to me, be it hereby known by them, that if the church represented by them, will honor this challenge of its missionaries, above named, they being unable to meet the issues involved, and appoint a capable defender of its faith, one whom it will intrust with its cause and will indorse him as such, I will accept the challenge to debate the *live* issues constituting the difference between the Church in Utah, known as the Latter Day Saints, and the Reorganized Church of Jesus Christ of Latter Day Saints, under circumstances properly arranged, in Salt Lake City, or in any other place where the discussion of such subjects would be beneficial and of interest to the community. Will the church presided over by Wilford Woodruff, so honor their missionaries sent to Iowa, and respect *their* challenge?

Here is an opportunity for the Church in Utah to manifest its sincerity in the advocacy of its cause and faith,

My postoffice address is Box 211, Lamoni, Decatur County, Iowa.

Most respectfully,
ELDER C. SCOTT.

KIRTLAND, Ohio, July 14.

Editors Herald.—Our two-days' meetings at Wheeling, West Virginia, were a grand success. There was a large attendance of both Saints and friends. Much of the Spirit of God was present, hence all were encouraged to continue their diligence in the services of the Lord. Old Bro. Byrd, of Bellaire, Ohio, was baptized by the writer on the 7th ult., and two more on the 23d, which made six that I had the pleasure of leading down into the waters of baptism during my sojourn in the city. The officers of said branch are active workers for the Master, and under their administrations the branch has prospered very materially of late. The outlook for the work in Wheeling and vicinity is very encouraging indeed.

The rain interfered very largely with the two-days' meetings at Glen Easton, West Virginia. However, we had some good meetings. Baptized Bro. William Richmond and wife, who will be a great help to the work there, if

faithful. The Saints there are talking very strongly of building a churchhouse, which is very much needed, as the schoolhouse in which they hold their meetings is not commodious enough for the large audiences that come to hear our ministers preach. I left quite a number who seem to be very near the kingdom and with little labor will shortly unite with the church.

On the 20th and 21st ult., we held two-days' meetings at Blake Mills, Ohio. Here as at the other places the Lord remembered his people and abundantly blessed their weak efforts. On Sunday evening I baptized three in the Tuscarawas River—Bro. Klair and wife, and Bro. Cramer's daughter Flossie. Much credit is due to Bro. Thomas Darst, the Cramer brothers, and many others of the young people there, for the excellent singing that is furnished by them. The Blake Mills branch ought to be very proud of its choir. God bless these young people in their grand effort to make the services of the Lord interesting and profitable.

There have been over fifty baptized in the Pittsburg and Kirtland district since April 1. The brethren of the ministry report progress in their respective fields of labor. I go to Ashmont, Ohio, this week. Bro. W. H. Kelley returned home on account of his wife's illness. She is much improved. Bro. Lake is with us but will soon leave for his field of labor. On last Sabbath I preached twice in Cleveland. Bro. Rushton and his brother officers are doing nicely, and they are working together in unison. We were glad to meet with Sr. Rushton, who arrived in America a short time ago, and with whom we made our home during our sojourn in Leeds, England. With kind regards to all the brethren in the office and God's people in all the world, I remain,

Your brother in bonds,
GOMER T. GRIFFITHS.

Original Articles.

WHY DO WRONG?

THE realism of Christ's gospel is too apparent to the lover of righteousness to doubt, which fact involves a necessity for a practical demonstration of a corresponding realism in our moral rectitude. Herein lies our spiritual warfare.

The fact of salvation being promised to those who overcome makes it possible to overcome, otherwise such a promise were tantalizing.

Though motives may be hidden from all save God, there must be motives prompting every act of our lives, so long at least as we are blessed with a sound mind. And so we are amenable to God, whose decision in the time of retribution will be final. But in the meantime we are amenable to the church for our moral conduct;

and rights granted by virtue of church relationship do not mean license. Christ began and terminated his ministerial career in the light radiating from the written word, not thinking himself greater than or above the word, while acting as a representative of his Father. Should we do more or less?

It were indeed a sad spectacle (to my mind) to hear a fellow-mortal making claims with a plea for acquiescence because of position, irrespective of principle, law, or rule; especially in the light of modern revelations, which have been given to God's servants in their weakness, after the manner of their language, and so explicit, as to benefits secured by abiding in or by law, and the consequence to ensue, if transgressing law. Nor were such sadness lessened but intensified, if such a procedure were indorsed or passed by, as if it would not injure. For if the commission of wrong will be harmless, it were as well, perhaps, to sin that grace may abound.

God doeth as he pleaseth, but we are bound to make given and accepted law our rule of action, otherwise the claim of its verity or imperativeness were a farce.

A love evinced to God, by diligence in present duty, will beget a love for all God's creatures, especially the household of faith, and effectively eliminate all desires to seek for power or prestige by adopting policy in lieu of principle, that God's law would not guarantee. The gospel being right, all that is opposed thereto purporting to be religion must be wrong. And since power is given to act and do right, why do wrong?

It is quite evident that the satisfaction of wrong is but for a limited time, and when the mind which conceived and by the coöperation of the will power perpetrated the wrong, is brought to a calm and contemplative condition, and thus reviews the act, it is more than likely that the satisfaction is supplanted by remorse of conscience, and a struggle begins in which a godly sorrow is felt, suggesting retraction with a corresponding determination to be more cautious in the future, or the predominance of man's proud and rebellious nature, saying, "Why should I yield, retract,

or repent? It's too humiliating. I'll not do it!" Thus the flesh subdues, and the spirit is led captive; for where two antagonistic and contending powers exist, one is quite likely to subdue the other. It must of necessity be so with the flesh and the spirit, for there can be no compromise; hence the promise is to him that overcometh. Therefore if we fail to overcome we shall be overcome, and to my mind this is the end of the chapter on that point.

It is possible to delve and soar for a reputation by essaying to settle vexed or abstruse questions and yet pay too little attention to our moral rectitude, which would be a rare specimen of human folly. And I don't know but that it is possible to justify ourselves in the commission of wrong under the pretext of our inability to evince a godly perfection. For self-justification is a very prominent trait in the human character. But I incline to the opinion that were we to change and evince the same desire to correct "self" as we too often evince to correct others, we would do much towards the subjugation of this trait so often made too prominent.

There is such a striking and vivid contrast between a godly righteousness and the righteousness of the scribes and Pharisees, as to induce all Latter Day Saints to strive as zealously to keep from being pharisaical as they should from being liars, tale-bearers, or drunkards. I am not prepared to say that Christ was mistaken in attributing a cleanliness to his disciples (John 15: 3), or in enjoining upon them to be perfect as their heavenly Father was perfect (Matthew 5: 48); for in the first place I believe through obeying the gospel the word reflects they obtained a remission of sins. Hence were clean in the sight of God, being then free from sin; therefore God recognized them as his adopted children. In the second place, by virtue of this relationship with God they occupied a new sphere and by a perfect obedience to the laws given to govern them would be perfect in their sphere as God was perfect in his. Further: It being through pure desires and the coöperation of the will power that they through obedience had obtained a remission of their sins, it was made

possible for them to so live as to *retain* a remission of sins, and thus remain clean in the sight of God.

But I don't understand that the perfection to which they could aspire in their several spheres was equal to the absolute perfection with which God is clothed; but, having attained to a remission of sins, they were clean in the sight of God; and as they had so far subdued the flesh as to submit to the ordinances of God's house, thus rising to a life divinely new, the same resolution being brought into requisition would have enabled them to have kept the flesh in subjection, and thus to have retained a remission of their sins, and therefore to have remained perfect in their spheres. This thought is quite compatible with the apostle's teachings; viz., "Sin is the transgression of the law." Hence no transgression, no sin; no sin, no condemnation; no condemnation, God's recognition is assured; therefore justification by God through Christ is felt and enjoyed; hence the admonition to stand fast in the liberty where-with Christ has made us free, thus being prevented from being again entangled with the yoke of bondage. (Galatians 5: 1.) In the same chapter the works of the flesh are enumerated as, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" etc; so it were an error to suppose that drunkenness is the only crime that prohibits an inheritance in the kingdom; for variance, revellings, etc., are placed in the same category with drunkenness.

But in contradistinction to these evils we find that the fruit of the Spirit is enumerated thus: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. So that if from motives, desire, or aforethought, with the coöperation of will power we commit any of the above evils, and come under condemnation, thereby jeopardizing our liberty in Christ, from motive, desire, or aforethought,—with the coöperation of the will power we can show forth the fruits of the Spirit, being above the law. Why, then, do wrong?

We are very largely if not alto-

gether, what we desire to be; and since we do not do that for which we have no desire, why cherish a desire for wrong?

If evincing a nonmental reservation, in our acceptance of the gospel, and we have received a peace that passeth all understanding, why not evidence a nonmental reservation in being governed by given and accepted law as citizens of the kingdom? It cannot be thought that law given to govern citizens of Christ's Church are less imperative than those by which we were made citizens. Why then evince an indifference or essay to palliate, cover over, or pass by wrong, which is made palpable by a violation of those laws.

Should I now or at any subsequent period, feel convinced that the laws reflective of our method of adjudication were defective, I would be at a loss to know how I could advocate or believe in the realism of our method of adoption. I have not, nor do I now believe, that the right to aspire to a citizenship carries with it the right to priest or people, to think of, much less to enter into, the sacred precincts of God's divine and revealed economy, to change or modify its reflected decrees; for then would the kingdom be divided against itself. "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—Mal. 2:9. To even the causal observer there appears at once, a visible compatibility between the above, and section 85:8 of Doctrine and Covenants in reflecting the verity and therefore the imperativeness of the law. I cannot regret that the power to offer or receive bribes or the love of nepotism should exist; but, if offered, accepted, and cherished, with a view to hinder or prevent justice, I would think it were unfortunate, as sooner or later disastrous results must follow such a procedure. I have thought it strange that those evincing rebellion should, as it is sometimes made to appear, so easily excite sympathy, for no evil can possibly come to any, if charged with wrong, by submitting to the operation of given and accepted law. For if justice is prevented or denied by one tribunal, appeal to another is permissible, or provided for. But I

perceive it possible that much evil may ensue, by undue officiousness in efforts to prevent the operation of law.

All members of a regularly organized branch are amendable to that branch for their moral conduct, and no plea, whatever may be the incentive, looking to the prevention of recognized officials from carrying into practice church law and rule, would be justifiable.

I neither wish to extend nor to limit law-imposed duties or prerogatives; but think there is a difference between officials of districts and branches and the local ministry of an organized district, who are under the jurisdiction of the district president. The former are charged to see that God's law is kept, by virtue of their appointment, the latter only as they may be called, or appointed. They may, however, cooperate by informing the proper authorities, if knowing of evil which had not yet come to the knowledge of the latter. But such information would necessitate a proper inquiry and labor, which should invariably precede accusation and citation to trial. Undue interference in duties by one official, which legitimately belongs to another, would be very effective in making trouble, hence the necessity of practically sticking to the text, viz.; "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence," etc.—D. C. 104:44.

A failure to be diligent is bad, but diligence evincive of a zeal not according to knowledge is worse, hurtful to the individual, and if permitted to go on unrestrained must prove hurtful to the cause. Christ very nicely informed the disciples that it was not for them to know the times and seasons that the Father has put in his own power. Let us shun undue inquisitiveness, essaying to be wise servants, being diligent, true, and faithful in our respective callings.

In bonds,

JAMES CAFFALL.

THE TWO GENEALOGIES.

THERE is a seeming disagreement between the records of Matthew and Luke concerning the genealogy of Christ. After studying the matter,

the following seems to me the most reasonable explanation of the difficulty. I however cordially invite any to pull my theory to pieces, provided he can offer a better; or, if this seems reasonable, I shall be grateful for any additional evidence in its favor.

MATTHEW 1:6-16.

LUKE 3:23-31.

1. David.	David.
2. Solomon.	Nathan.
3. Roboam.	Mattatha.
4. Abia.	Menan.
5. Asa.	Melea.
6. Josaphat.	Eliakim.
7. Joram.	Jonan.
8. Ozias.	Joseph.
9. Joatham.	Juda.
10. Achaz.	Simeon.
11. Ezekias.	Levi.
12. Menasses.	Matthat.
13. Amon.	Jorim.
14. Josias.	Eliezer.
15. Jechonias.	Jose.
16. Salathiel.	Er.
17. Zorobabel.	Elmodam.
18. Abiud.	Cosam.
19. Eliakim.	Addi.
20. Azor.	Melchi.
21. Sadoc.	Neri.
22. Achim.	Salathiel.
23. Eliud.	Zorobabel.
24. Eleazer.	Rhesa.
25. Matthan.	Joanna.
26. Jacob.	Juda.
27. Joseph.	Joseph.
28. Jesus Christ.	Semei.
29.	Mattathias.
30.	Maath.
31.	Nagge.
32.	Eli.
33.	Naum.
34.	Amos.
35.	Mattathias.
36.	Joseph.
37.	Janna.
38.	Melchi.
39.	Levi.
40.	Matthat.
41.	Heli.
42.	Joseph.
43.	Jesus Christ.

Evidently the writers of the two Gospels (Matthew and Luke) have traced the lineage of the Savior through two different lines; both, however, springing from the loins of David, and both, therefore, in harmony with the prophecy uttered by Jeremiah:—

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.—Jer. 23:5.

David's two sons, Solomon and Nathan, stand as heads of these two lines, Matthew tracing the genealogy through the former, and Luke giving

the history of Christ's descent through Nathan's line.

By Matthew's account the generations from David to Christ, excluding both David and Christ, number twenty-six. Luke gives forty-one. The number of years from the birth of Solomon to Christ was about one thousand thirty-three; so that by Matthew we are allowed a little less than thirty-six years to a generation, and by Luke a trifle over twenty-five. From this it may be supposed that Nathan's descendants usually married younger than did those of Solomon. It will be observed that the name *Salathiel* is given as the sixteenth (beginning to count at David) in Matthew's record, the same name being located by Luke in the twenty-second generation.

By our estimate as to the length of a generation in the respective lines Matthew makes Salathiel to live about five hundred seventy-six years after the birth of Solomon; and five hundred fifty years after that event according to Luke, a difference of twenty-six years, which is easily accounted for by the consideration that the length of the generations varied, some exceeding and some falling short of the average.

From all this we are led to the conclusion that the name "Salathiel" refers in both records to the same individual; and we seem to be confirmed in this conclusion when, by a comparison of the two accounts, we discover that in both Zorobabel is declared to have been the son of Salathiel.

If the above be true then the two lines have been united which we believe may have come about in this manner: In Matthew Zechonias is said to have begotten Salathiel, while Luke says, "Salathiel, who was the son of Neri." In 1 Samuel 16: 19, David is called the son of Jesse. In the twenty-sixth chapter, seventeenth verse, and those following, Saul addresses David as his (Saul's) son; and in the twenty-fourth chapter, eleventh verse David speaks to Saul calling him "My father." In reality David was the son of Jesse and the son-in-law of Saul.

The thought that we would bring out is this: The genealogies record the names of the male descendants in

the two lines down to the time of Zechonias and Neri, when, it may be supposed, Neri failed to supply a male descendent; but that his daughter married Salathiel who was therefore reckoned as his (Neri's) son, but who was in fact his son-in-law. Here again let us call your attention to the fact that both writers state that Zorobabel was the son of Salathiel, and we can see that here is a strong point in favor of our theory. But after Zorobabel the records again diverge, one giving Abiud, the other Rhesa, Zorobabel's two sons, evidently. The accounts again coincide when we get to the name Matthan (Matthat, Greek). The union of the two lines is here effected in the same manner, we presume, as before. But another difficulty arises: One writer states that Matthan begat Jacob, the other affirming that Heli was from the loins of Matthat. Remember that Matthan and Matthat are the same. And then Matthew says Jacob begat Joseph, while Luke claims that Joseph was from the loins of Heli. Thus both of the sons of Matthan are given as the father of Joseph.

This does not look reasonable until we are enlightened somewhat in regard to the ancient customs and laws.

In a book entitled "Joseph the Seer" (by Bro. William W. Blair), on page 47, are found these words:—

It was a custom of the ancient Hebrews, (Gen. 38: 8), and a law under the Mosaic polity, for a man to marry his brother's widow and raise up seed unto his brother. And it was especially provided

"That the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."—Deut. 25: 6.

Now Joseph, the husband of Mary, was the natural son of Jacob, but, under the law we have cited, he was reckoned from "the loins" of Heli; for Joseph's mother was first married to Heli, and, as he died without seed, Jacob took her to wife and their firstborn was Joseph, who by the law was reckoned as Heli's son, and as being "from the loins of Heli." FRANK L. KELLEY.

INDIAN RIVER, Maine, October 30, 1894.

LETTER FROM AN ELDER.

A REPLY.

EDITORS HERALD:—A few lines by way of comment upon the letter from "an elder." Is it not remarkable to find elders who fail to distinguish between things that differ? He reminds us that man was to "inherit all

things" and on earth was to have "power and dominion." Is he not trying by these statements to prove the right of the Saints to use tea, coffee, tobacco, and strong drink? Perhaps he does not exactly put it in this light. But he comments that "much has been said" about these things, "all of which may be very good; but for me to draw the line and undertake to say where, when, and how every one shall be governed, would be more than he is competent to do"—governed in the things he mentions of course. He makes a witty solution of the problem by saying, "Wisdom and a correct understanding ought to govern."

Just so. He speaks of being charitable. But can we afford to be charitable with things which do not belong to us? The "Word of Wisdom" is given. If we believe it to be inspired why not reverence it? "It may be urged that these things affect our temporal salvation only." This is a strong statement; who can prove it? Every scripture given by inspiration of God is profitable," etc. Our charity cannot alter that which is revealed. "Wisdom and correct understanding" should only lead to a ready acceptance of whatever it pleases God to reveal. "Know you not ye are servants to whom ye yield yourselves to obey?"

Perhaps I am mistaken, but it seems to me that the charity of "Elder A." seeks to justify the use of tea, coffee, tobacco, and strong drinks, and also extravagant dress and tight lacing, if it is consistent with the judgment of the individual. God has spoken plainly concerning the use of tea, coffee, tobacco, and strong drink. He also said, "Let *all* thy garments," etc. How can garments be plain and extravagant? He continues:—

It is the gospel that is to save and by which all people will be judged. Neither the dress nor the corset is likely to be called into question; but the Christ life will secure to all their reward.

Will "Elder A." please tell us how to consider the Christ life apart from the dress and corset? If the dress and the corset cause our good to be evil spoken of, shall we consider them the outcome of the Christ life?

Our brother is right when he says,

Those instructed in the gospel and are careful to be governed by it will stand the test in the great day of the Lord, etc.

Whatever our individual opinions may be the word of God teaches us to be sober and temperate. We see that extravagance in dress and tight lacing are things of the world; and it is written:—

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John 2: 15.

Of course man is to inherit all things. He inherits razors. Should he cut his throat with them? He inherits tobacco and strong drink. But the Lord has told him what they are good for; the Lord has told him that hot drinks are not good.

Time and again we are reminded that tea and coffee are injurious, a statement that some of us can prove. Our bodies are or should be the temples of the Holy Ghost, habitations of God through the Spirit. If God shall destroy him who defiles the temple of God, will he commend those who injure it?

Charity is commendable — that charity which tells our brothers and sisters of their errors (which often are more serious than they imagine) is true charity, and if done in the spirit of meekness is that charity which Paul says "is the bond of perfectness."

Trusting "Elder A." will pardon this reply, I remain, His brother and yours in the one hope,

T. J. SHELDON.

ROCK ISLAND, Illinois, July 14.

Conference Minutes.

NORTHERN MICHIGAN.

Conference met June 20, at ten a. m.; J. J. Cornish was chosen to preside, R. E. Grant associate; C. B. Joice clerk, J. A. Carpenter assistant. Ministry reporting: Elders R. E. Grant baptized 32, F. C. Smith baptized 15, J. J. Cornish baptized 10, J. J. Bailey baptized 4, David Smith baptized 22, F. M. Cooper, W. D. Ellis baptized 2, J. A. Carpenter baptized 15, R. W. Hugill baptized 4, and R. Davis baptized 10; Priests A. Berve baptized 1, H. D. McIntyre, G. D. Washburn baptized 25, E. J. Martindale baptized 4, J. R. Beckley baptized 4, R. B. Campbell, J. K. Soper, and J. Davis baptized 2; Teachers H. J. Badder and E. Johnson. Branch reports: Alpena 52, Valley 89, Whittemore 37, Fork 37, Chase 52, Kingsley 41, Central Lake 14, South Boardman 87, Boyne City 53, Beaverton 32, Coleman 126. Bishop's agent's report: On hand last report \$69.17; received of bishop \$40; amount raised \$554.73; total expenditures \$637.46; amount in agent's hands \$26.44. J.

J. Cornish was sustained district president, C. B. Joice secretary. Fred H. Brooks and Prudie Loan were excommunicated. Conference adjourned to meet at Free Soil, in October.

NORTHEASTERN KANSAS.

Conference was held at Atchison, June 20 and 21; J. T. Davis president pro tem., J. A. Davis secretary pro tem. Branches reporting: Fanning, Centralia, Scranton, Neta-waka, Atchison, and Topeka. Bishop's agent's report: On hand last report \$3.15; received \$28.10; expended \$31.35; due agent 10 cents. Elders reporting: J. T. Davis, J. Arthur Davis, John A. Davis, E. A. Davis, P. Cadwell, W. Gurwell, J. A. Wedlock, W. Hopkins, H. Green, D. Williams, J. B. Jarvis, J. Baillie, W. Menzies, D. Munns, C. E. Guinand, and G. George; Priests J. E. Hudgens, J. D. Price, Bro. Thatcher, and J. Cairns; Teachers H. Boston, H. Thomas, and W. Williams; Deacons J. Burns, G. Johnston, and J. Patterson. The authorities of the church were all sustained. Next conference to be held at Fanning, September 19 and 20.

NORTHEASTERN ILLINOIS.

Conference convened at Mission branch, June 20, at 10:30; F. G. Pitt chairman, M. J. Danielson secretary, E. E. Johnson assistant. After the usual preliminaries were attended to the following branch reports were read: Mission 137; gain 13. Plano 187; loss 5. Unity 26; no change. Streator 31; no change. Chicago 116; loss 3. Sandwich 61; loss 1. DeKalb 40; gain 2. One new branch organized, known as the West Pullman branch, consisting of 21 members. The following-named brethren reported: Elders F. G. Pitt, W. Vickery, C. G. Lamphear, C. D. Carter, A. J. Keck, and S. M. Rogers; Priests G. H. Henley and F. Earl. District secretary M. J. Danielson, reported. Report of Bishop's agent, F. G. Pitt, for four months read. Report of district Sunday school association read, showing a gain of 16 and one new school at West Pullman. F. G. Pitt president and M. J. Danielson secretary were sustained for ensuing quarter. W. Vickery was chosen assistant president of the district. Moved and carried that M. J. Danielson be treasurer of this district. Bishop's agent, F. G. Pitt, was sustained for ensuing four months. Voted that district secretary and treasurer be authorized to call upon the different branches for money when needed for district expenses. Preaching by Brn. Pitt, Carter, Hougas, and Vickery. This conference was one to be long remembered by the Saints of the district, God's Spirit being enjoyed by all those who love the gospel. Adjourned to meet at Sandwich, Saturday and Sunday previous to full moon in October.

Sunday School Associations.

SPRING RIVER.

Convention met May 25; Mina Hart superintendent. A. H. Herke clerk pro tem. Superintendent's report: "Since last conven-

tion have visited all the Sunday schools but Seligman, and find them, with few exceptions, working nicely. Have organized two schools, which have applied for admittance. Have better reports from schools than ever before." Assistant superintendent reported: "Have visited Columbus and Pleasant View schools. Find them doing nicely." Schools reporting: Webb City, Blendsville, Angola, Seligman, Wier City, Pleasant View, and Columbus. Schools all doing well under circumstances. Treasurer's report accepted. District superintendent reported expenses; report accepted. Voted that the treasurer pay Mirtie Jones thirty cents for stationery. Voted that treasurer pay Mina Hart \$2.15. Ordered that treasurer pay \$1.40 balance on banner. Voted that we receive the two new Sunday schools organized by Sr. Hart into the district. The report on tobacco question read and adopted. Voted that rules on program of last quarter be readopted. Afternoon session, blackboard exercises by M. S. Frick. In the evening a fine program was rendered, and banner awarded to Angola, Kansas, Sunday school. Adjourned to meet the Monday following district conference, at 9:30 a. m.

SOUTH SEA ISLANDS.

Meeting called to order at eight a. m., April 1, 1896, by Tapu. After singing and prayer Sr. Ella R. Devore was called to the chair. She chose Bro. Tapu as her assistant in the work of the day. Bro. L. R. Devore rose and spoke for some time on the duties of members toward those in office. Immediately afterward Bro. Hubert Case arose, and after speaking a few moments, Bro. Devore interpreting, the Spirit came upon him in power, rebuking those present for the spirit of insubordination manifested at the beginning of the meeting, as well as at previous gatherings. Minutes of convention of 1895 read and approved. Reports of General Superintendent, and Assistant Superintendent Tapu were also read. Native secretary, Teuira, also reported. Reports were read from the following schools: Rairoa, Avatoru school, total enrollment 35; average attendance 23. Rairoa, Tibuta, enrollment 34; attendance 30. Apataki, enrollment 36; attendance 36. Tarona, enrollment 67; attendance 51. Niau, enrollment 73; attendance 73. Kaukura, enrollment 110; attendance 84. Tikehau, enrollment 102; attendance 65. Manihi, enrollment 105; attendance 66. Arutua, enrollment 98; attendance 34. Takaboto, enrollment 41; attendance 24. Anaa, attendance 20. Some faulty reports were returned to the secretaries for correction and presented later.

Afternoon session, 1:30 p. m.—After singing and prayer business was again taken up. Numbers of schools were not properly reported, the secretaries not being present. The following are the names of the schools not reporting: Makatea, Taega, Tauere, Tuboi, Marakau, Vahitahi, Raroia, Hao, Makemo, Takume, Amanue, Makemo.

For the encouragement of all, a short time was given to brief speeches from Sunday school workers. Thirty-eight teachers responded, occupying perhaps one minute

each. All were well pleased in the work. The election of officers for the ensuing year followed: Sr. Alice M. Case was chosen general superintendent for the year, with power to choose her assistants. She chose Tapu and Petero Derrien. Secretary Teuira was reelected. On motion it was agreed to use Sr. Devore's question books throughout the year. Also agreed that one hour should be the length of time for Sunday school, and that twenty-five questions in the question book should be the limit of the lesson. A vote of thanks was tendered Sr. Devore for her long and efficient service. Many feeling speeches were made, and a general spirit of love and good will was manifest at this closing session. Adjourned to meet again at Kaukura, April 1, 1897.

EASTERN MICHIGAN.

Convention met at Cash, Michigan, June 12, at ten a. m.; Sr. Frone Schinnick president, W. J. Smith assistant, F. M. Cooper secretary pro tem. Remarks on Sunday school work by Frone Schinnick, district superintendent, W. J. Smith, F. M. Cooper, R. E. Grant, Fred Stephens, A. E. Hicks, Charles Whitford, William Davis, and J. A. Grant. District superintendent reported. Secretary not being present, J. A. Grant reported for her. Report accepted. Amount of 71 cents for postage was granted the secretary from treasury. Treasurer's report accepted. Schools reporting: Evergreen, St. Clair, Bay Port, and East Fremont. Port Huron report referred back for correction. A verbal report of Buel Center school accepted, on condition that a written report be forwarded to district secretary. Officers for coming year were elected as follows: Superintendent, William Davis; assistant, J. A. Grant; secretary, Addie Grant, sustained; treasurer, A. E. Hicks, sustained. Committee on program for October convention, William Davis, Frone Schinnick, and Addie Grant. Adjourned to meet one day previous to October conference.

CONVENTION NOTICES.

Convention of Eastern Iowa district will be held at Fulton, Iowa, August 21, convening at one o'clock for business. A full attendance is desired as there is to be election of officers. The Superintendent of the General Association will be with us and will instruct us in blackboard work and some other points of interest. A literary program will be rendered in the evening by the Fulton Sunday school, assisted by others. Please remember to send delegates to represent your school. Do not forget to bring or send reports. If you send your report, send it to Elder John Heide, Fulton, Jackson County, Iowa.

ELLA J. GREEN, Supt.
MYRTLE HARVEY, Sec.

The Southeastern Illinois district Sunday school association will convene on Friday, August 21, at Arrington Station, during the reunion at that place. The exercises will begin at ten a. m. The morning hour will be devoted to discussions on methods of teach-

ing and questions and answers. The election of officers and some literary exercises will occupy the evening. The schools in the district will please make out reports and send to me or bring them in time for the convention. Everyone come prepared to take a part.

ARTHUR H. BURROUGHS, Sec.

Miscellaneous Department.

PASTORAL.

To the Saints in the Southeastern Nebraska Mission; Greeting:—This mission includes that portion of the State east of the 99th parallel of longitude and south of the northern line of counties running west of the north line of Douglas County on the east to Sherman County on the west. We have the tent purchased by the Southern Nebraska district at our disposal for the season, and desire to do all we can with it. There is considerable expense attached to the running of one, and as the intention of purchasing it was to open new fields, we find it necessary to call on you to assist us financially. It should be remembered that this is a missionary work, and all should be willing to do something for its success. The tent is a good one, well equipped, and has only been used at one place since purchased. You made quite a sacrifice in obtaining it, so it will be a mistake in not enabling the missionaries to run it. Therefore, brethren, send in your donations as you are able. Let the branch presidents take a collection for this purpose and send it all together, to save extra expense. Bro. J. W. Waldsmith, of Nebraska City, will receive all donations and see that it is judiciously expended. We now have the tent located in Eagle, Nebraska, with fair prospects in view. We have several invitations to locate when we leave here, and will proceed as wisdom directs. It will be seen that it is not hardly right to expect the few scattered Saints to defray all the expenses, as they are no better off in this world's goods, as a rule, than those in branches; but if all will do something the burden will be light on all. Come to our rescue, brethren, and let us make a united effort in *missionary* work this year. The prospects are good, so let us do our part. My permanent address is Box 54, Netawaka, Kansas.

Yours in gospel bonds,

W. E. PEAK,
Submissionary in charge.

BISHOP'S AGENT'S NOTICES.

I take this method of notifying the Saints of the Southern Indiana district, that owing to the change of field of labor of Bro. James M. Scott I have been appointed Bishop's agent for said district, and duly authorized to receive moneys in behalf of and for benefit of the Reorganized Church of Jesus Christ of Latter Day Saints.

Now dear Saints, will you please hand in your tithes and offerings that we may have meat in the Lord's house. While we are aware that Saints throughout the district are mostly poor temporarily yet we may be rich spiritually; but to be so we must abide a spiritual law. A little from each one will

amount to considerable. Realizing that there are over four hundred members in the district even the pitiful sum of one dollar from each would be quite a help. When we hear so many testify to this glorious work, how glad we are we have had the opportunity of receiving it, do we stop to think that some other ones sent this glad tidings of good news to us; are we not willing to sacrifice a little, so that some one else may rejoice with us? When we look around us and see numbers that are starving for the bread of life it makes us feel to proclaim, "Awake, Saints, Awake to a sense of duty!" Remember the Lord hath said "They that are tithed shall not be burned;" also, "The Lord loves a cheerful giver."

We hope and trust that something may be handed in from every one in the district from time to time as the Lord may prosper us. We know these are hard, "perilous" times; but are we not responsible to a certain degree for these hard times? Are we not afraid to try the Lord? He says for us to prove him and see if he will not open the windows of heaven and pour us out a blessing—"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."—Mal. 3:10, 11. Let us be laborers together with God. If you can't preach, help send some one that can. Let us bear in mind that if we want to inherit the celestial kingdom we must abide the celestial law.

I would earnestly and kindly request the branch presidents and collectors to look after this matter and send the contributions of the Saints to me, and the name of each one contributing, and I will receipt for same.

I expect to visit all the branches in the district as soon as the busy season is over if I don't hear from you before that time. We hope you will respond then. None of us are so poor but what we can give for the work of the Lord five cents per week (to say the least) or more. The elders' children get hungry and it takes money to buy them bread. So then let us strive to enter in at the straight gate that leadeth to life eternal. My address is, Wirt, Jefferson County, Indiana, Box 14.

Yours in bonds,

WILLIAM C. MARSHALL.

REUNION NOTICES.

All the Saints and friends who are interested in the Southwestern Missouri mission reunion, (to be held at Midway Park, and within the city limits of Joplin, from August 21 to 30,) and that are in want of tents for that occasion, are requested to write me at once giving style and size of tent that you want to rent, and do not wait till the last moment of time, as we must have all things ready and prepared beforehand to avoid disappointments. If you do not feel able to rent a tent, buy a few yards of good muslin and make you one. The goods can be used for other purposes when you return home. But do not stay at home because you are not able to rent or furnish a tent. Come right along anyway. Where there is a will there will be a way, but be sure to bring your own bedding, tick, covering, etc., and we will see that you are hung

up somewhere. Let everybody come prepared to stay during the whole reunion (ten days), that we may have a feast of fat things spiritually. A large tent will be divided off into bedrooms for the ministry. How many of you that live in the nearest branches to grounds will now volunteer to furnish a whole bed for each room? And while you are reminded of bringing plenty of bedding, do not forget to bring eatables of all kinds for yourselves and some to spare. Yes, bring your loaves and fishes and a stove to cook them on. Those who come by team should bring their own grain to feed, to save expense; all who come by rail should buy tickets to Joplin (four railroads run into Joplin), and then take the electric line to Midway Park, which will cost you about five cents, and some one will be appointed to look after your baggage and bring it to the grounds at as small a cost as possible. Remember that every grown person is allowed 150 pounds baggage, hence you can bring your bedding, etc., as baggage. Address me regarding the above at Jasper City, Missouri.

J. C. CHRESTENSEN,
Sec. Reunion Com.

CONFERENCE NOTICES.

A conference of the Ohio district will be held at Vale's Mills, beginning Saturday, September 12, 1896, at ten a. m. The new chapel will also be dedicated Sunday, the 13th. It is expected that President Joseph Smith will be present, also one of the Bishopric. Apostle G. T. Griffiths and other officials are expected. Come one and all. We specially request the brethren of the priesthood to be present as there will be some important matters to consider. Come on Friday, the 11th. Let us come in the Spirit of our Master.

JAMES MOLIER, Pres.

FIFTH QUORUM OF ELDERS.

Members of the Fifth Quorum of Elders, please take notice that at the last conference session a resolution was passed by the quorum urgently requesting each member to procure a diary and keep an accurate itemized account of labor done and report to quorum at close of the year. Members who haven't diaries can procure them by writing to the Secretary, at Ridgeway, Missouri. According to resolution, conference appointees will be supplied at quorum expense. Others please remit 35 cents when ordering.

D. W. WIGHT, Sec.

BORN.

WOODS.—To Roy and Julia Woods, of Macedonia, Iowa, April 24, 1896, a son; named Zenas Leroy. Blessed June 7 by H. Kemp and D. Hougas.

GOODE.—March 15, 1896, to Charles and Nancy Goode, of Tabor, Iowa, a son; named Freddie Nelson. Blessed June 14 by H. and George Kemp.

MARRIED.

MORTON—ROHRER.—At the home of the bride's mother, Sr. Esther Rohrer, Colton,

California, by Elder J. F. Burton, Mr. J. Sherman Morton and Sr. Regina Rohrer, Sister Esther's elder daughter. Some seventy-five of the relatives and friends of the young people were present to witness the nuptial ceremonies, including a number of Sr. Regina's music pupils, from Colton, Riverside, Redlands, Highlands, San Bernardino, Beaumont, Los Angeles, and Compton and surrounding country. Sr. Regina is well known about the places named as a teacher of music, and the groom is a son of Judge Morton, of Compton, California, near which place the home of Sr. Regina and her good husband will be.

OLESEN—SANBERG.—In the city of St. Louis, Missouri, June 28, 1896, Elder M. H. Bond officiating, at the home of Bro. and Sr. Bergstrom, Bro. Niels J. C. Olesen to Miss Sanna Sanberg.

DIED.

LANDERS.—At Lamoni, Iowa, July 15, 1896, Sister Christiana Landers passed to her rest in the paradise of God. She was born in the city of Glasgow, Scotland, January 18, 1806, therefore was aged 90 years, 5 months, and 27 days. Her pilgrimage was long and eventful and her reward is sure. Her maiden name was Cairns, and she came with her parents from Scotland to Canada when she was thirteen years old. On July 21, 1830, she was married to Elder John Landers, who was then a minister of the Baptist Church, at Brockville, Ontario. She was firm in Methodism, but he prayed daily that they might come to see alike in religious matters. Finally she noticed that he no longer mentioned this desire in his prayers and she asked him why he did not. He replied that the Lord had spoken to him and said that they should yet be in harmony, and therefore the promise of the Lord was enough; he did not need to importune further, for it would be brought to pass. In 1836 they heard the news of the restored gospel and accepted it, he being baptized October 2, and she December 3, of that year. In 1838 they removed from Canada to Quincy, Illinois. From there he went to Far West twice and brought Saints away in the time of their oppression and distress. In 1839 they removed to Henderson Grove, Illinois, and later lived in Knox and Bureau counties, and from 1847 they lived chiefly in Lee County until 1873. After that in Montgomery County, Iowa, and Blue Rapids, Kansas, until 1886, when they came to dwell in Lamoni. Here Father Landers died January 22, 1892. In all these travels and sojournings the chief thought and purpose of their lives was to aid the cause of righteousness and truth among the people. She was one with her husband in making sacrifice and in performing labor to advance the gospel, all that they had and all that they received being spent in the Master's cause during the long years of their journey on earth. She was the mother of nine children, seven of whom are dead. The two living are Sr. Catharine Stedman, of Lamoni, and Mr. Alexander Landers, of Greenleaf, Kansas. With the former she has had her home during the final years of weakness and decline. There she was care-

fully nursed by faithful hands and loving hearts until the end came that released her at fourscore years and ten. After prayer at the house the funeral services were held in the Saints' chapel, in charge of Bro. H. A. Stebbins. The sermon in memory of her life and her works was preached by Bro. Heman C. Smith. The spirit, from its dying load made free, went to the happy company beyond, while the mortal part sleeps at Rose Hill, awaiting the call of the Master of life.

MAITLAND.—Opalita Haddassah Maitland died the 9th inst., at Des Moines, Iowa. Service in Saints' chapel. Interment in Woodland cemetery, July 10, at four p. m.

HAIGHT.—On June 23, 1896, Sr. M. R. Haight, aged 45 years, 5 months, 8 days. The remains of Sr. Haight were shipped to St. Joseph, Missouri, for burial; being accompanied by her daughter, Sr. Mamie Musser. After a long, tedious trip of five days she arrived on the 29th, and at three o'clock of the same day the funeral took place at the church, conducted by Elder J. M. Terry, from Psalms 17:15, and was quite largely attended. Sr. Mamie wishes to express thanks to the Saints in Oakland, California, for their great kindness to her, and floral tokens of love for her departed mother.

ROWSE.—At Capistrano, California, June 28, 1896, Joseph Rouse. He was born February 22, 1846, in Canada. His father was at one time an elder in the first organization. Deceased was not a member of the church but a believer and a helper in it. Sr. Rouse is now left entirely alone to fight the battle of life, none of her folks being in the faith, herself but recently baptized. May God bless and protect her as she journeys on through this world of trial. Funeral preached by Hiram L. Holt to a large following of friends.

GOODALE.—At Barry, Pike County, Illinois, June 23, 1896, Elder Jackson Goodale, aged 80 years, 1 month, 25 days. He was born in New York City, in 1816; came West in 1840, and settled; in 1852 he located in the town where he died. He was a member of the old organization, and in 1865 he united with the Reorganized Church. To the interests of Christ's gospel and the work of the church he was very faithful. In 1876 he was ordained a high priest at Plano, Illinois. His wife, Sr. Maria Goodale, died in 1887. Of eight sons born to him five are yet living. Of the life of Bro. Goodale the Barry *Adage* has the following good words to say: "Mr. Goodale was a member of that religious order known as the Latter Day Saints. He became a member of this society early in life, and during most of his religious life he was known as a preacher of its doctrines. He was very pronounced in his views, was a great lover of home, and was always regarded as very thoughtful and kind in his family. As a citizen he was of a very quiet disposition, strictly honest and upright, and deeply interested in all that tends to the moral elevation of society. He had a strong faith in a future life, and ever maintained a bright hope in eternity. The funeral took place yesterday afternoon at the Baptist church, Rev. A. J. Young preaching the sermon."

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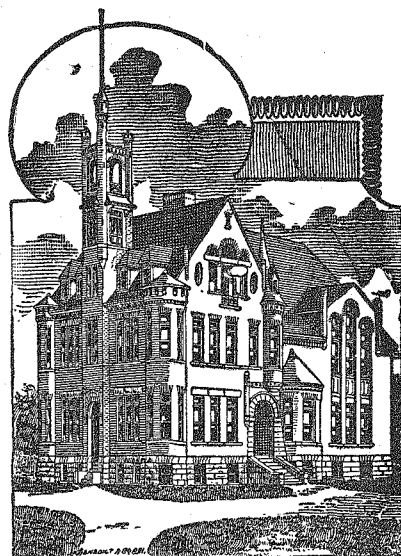
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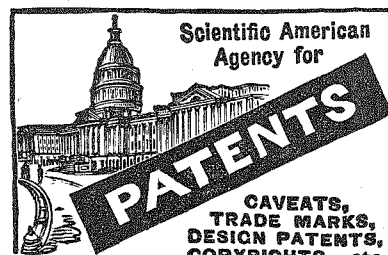
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Vol 43.

Lamoni, Iowa, July 29, 1896.

No. 31.

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RECORDS AT LAST OF THE ISRAELITES IN EGYPT.

ACCORDING to the Bible account in Genesis and Exodus, the descendants of Jacob passed several centuries in bondage in Egypt. Ever since the hieroglyphics on the monuments began to be deciphered hopes have been cherished that some traces would be found of the connection of the history of Egypt and Israel at that time; but up to the present year of grace no direct mention of the Israelites has been found. The Egyptian kings that figured most largely in biblical history—Necho, Tirhakah, So, and Shishak—have been identified; but little of their doings in Palestine has been found recorded; in short, little beyond lists of some of the Palestinian towns conquered by Shishak and Tirhakah, which enlarges our knowledge of the geography, but not of the history.

Captain W. N. Flinders Petrie gives an interesting account in *The Contemporary Review* (May) of the first discovery of a contemporaneous record on the monuments of the existence of Israel in the age of the Egyptian king Merenptah, supposed to be identical with the Pharaoh of the Exodus. The failure to find such traces heretofore is explained by Captain Petrie when he says that unfortunately only the sites of temples and fortresses occupied by the dominant Egyptians can be readily sub-

mitted to examination, and, as he shows further on, the Egyptian monuments belonging to the Hebrew period were largely destroyed by the later kings.

It was last December that Mr. Petrie undertook—with the permission of M. de Morgan, the Director of the Department of Antiquities, and the cordial coöperation of the Franco-Egyptian Administration of Antiquities—to excavate an important district at Thebes, containing most of the royal funerary temples. The more immediate results are thus given in summary form:—

“Three months of excavation in this ground brought to light the sites of four royal temples hitherto quite unknown—those of Amenhotep II., Tahutmes IV., Tausert, and Saptah, dating from about 1450 to 1150 B. C.; another temple was identified as belonging to Merenptah, and two others already known—of Uazmes and Rameses the Great—were fully explored and fresh results obtained. With six of these temples we are not here concerned; but that of Merenptah contained the historical prize of the year.”

The story is then told of King Merenptah, who was the vandal of his age, and who, finding that his expulsion of foreign enemies left a scarcity of men for public works, proceeded to build his own funeral temple by tearing down that of Amenhotep III. and using the material. The account proceeds as follows:

“Amid all this destruction—as bad as anything ever done by Turk or Pope—there was one block which almost defied injury. For a great account of his religious benefactions, Amenhotep III. had selected a splendid slab of black syenite, penetrated with quartz veins. It stood 10 feet 3 inches high and 5 feet 4 inches wide, while its thickness of 13 inches of such a tough material prevented its suffering from a mere fall. It is the largest stele of igneous rock known, and was polished like glass on its exquisitely flat faces. The religious change of Amenhotep IV. led to his erasing the figures of

the god Amen, and nearly all the inscription. But Sety I. piously reengraved both the scene and inscription, and added that ‘the restoration of the monuments was made by *Maatmen-ra* (Sety) for his father Amen.’ This noble block Merenptah stole and re-used: the face of it was set into a wall, and the back of it thus shown was engraved with a scene and a long historical inscription of Merenptah. It was afterward overthrown on the destruction of his temple, and lay flat on the ground without any damage but one small chip. The amount of inscription on it is almost without precedent. One side alone contains nearly twice as much as the enormous stele of sandstone still lying in the temple of Amenhotep, and both sides together contain about 6,000 signs. The condition of it is perfect; not a single sign is defaced or injured; the scenes are complete, the faces of the figures as fresh as when cut, and the painting on the scene of Merenptah is as bright as if laid on yesterday.”

The writer gives a translation of the inscription, following the rendering of Mr. Griffith, and for convenience dividing it into paragraphs with appropriate headings.

The matter of chief interest is found in the closing portion, “Triumph of Merenptah:”—

“For the sun of Egypt has wrought this change; he was born as the fated means of revenging it, the king Merenptah. Chiefs bend down, saying, ‘Peace to thee;’ not one of the nine bows raises his head. Vanquished are the Tahennu (N. Africans); the Khita (Hittities) are quieted; ravaged is Pa-Kanana (Kanun) with all violence; taken is Askadni (Askalon?); seized is Kazmel; Yenu (Yanoh) of the Syrians is made as though it had not existed; THE PEOPLE OF YISRAAL IS SPOILED, IT HATH NO SEED; Syria has become as widows of the land of Egypt; all lands together are in peace. Every one that was a marauder hath been subdued by the king Merenptah, who gives life like the sun every day.”

The entire inscription makes 1,400 words in the translation. Of course, the most important point of all—and the point that may never be absolutely settled—is the interpretation and historical setting of the short sentence in the translation, printed in small capitals: THE PEOPLE OF YISRAAL IS SPOILED, IT HATH NO SEED. Captain Petrie concludes his article by suggesting five different views that may be taken of the passage. His discussion of these five views is too extended, if not too purely speculative, to be quoted here. We part with his most interesting article by citing the closing paragraphs which suggest the two essentially different points of view from which the discussion may be carried on, and the need of more light before any certain conclusion can be arrived at:—

“Which view is taken of this new light on Old-Testament history must largely depend on the manner in which the earlier books are estimated. I have here endeavored to make the statements such as to be as little affected as possible by diverse opinions already existing. To those who attach the fullest value to every word of the books of Numbers, Joshua, and Judges, some of these hypotheses that I have named will be somewhat hard. To those who see in these books a collected body of various records and oral history, and already look on the migration to Egypt as but partial, there will not be much to choose in the probabilities on the biblical side, and the argument from the dates of Egyptian history will have more weight. Far more positive information is needed before we can place the question of early Jewish history in a clear connection with the rest of the world. But we have now got one firm point in the midst of the great uncertainties which have hitherto beset the subject.

“Two practical lessons, however, may be clear to the public: first, that if we are ever to understand history, in the Bible or out of it, the pick is our instrument and the ruin-mounds are our material; second, that it is by the exhaustive clearance of small sites which can be readily examined that we shall soonest reach our results, and leave the less to be destroyed by the ceaseless plundering that is always going on.”—*Literary Digest*.

* A UNIQUE LITTLE MAGAZINE.

A little publication, but of value out of all proportion to its size, is Alden's Living Topics Magazine. For the ridiculously small price of 25 cents a year it gives nearly 400 pages of information of interest and value to every one, and hardly obtainable elsewhere. The last issue gives just the facts every one wants concerning the States of Idaho, Illinois, Indiana, Iowa, Kansas, and Indian Territory. The statistics are brought right down to date generally from one to five or more years later than the latest cyclopedias. Thus it deals in every issue with the States of the Union, all the nations of the world, and other important topics. Living Topics ought to secure an enormous circulation. A sample copy may be had free by applying to the publisher, JOHN B. ALDEN, 10 and 12 Vandewater Street, New York.

A member of the Jewish community of Moscow recently petitioned the governor for permission to complete and open an unfinished synagog for public worship. The petition forwarded to the governor was answered by the Chief of the Police, who intimated that it would not be considered, and if any further petitions on the same subject were sent the authors of them would be punished. He added that unless the building were turned to some other use, it must be sold forthwith, otherwise it would be confiscated by the authorities.

One of the most important practical questions decided by the recent General Assembly of the Southern Presbyterian Church was whether a presbytery can refuse to license a man on account of his color. A colored student applied to the Presbytery of Charleston, to be received under its care as a candidate for the ministry, and his application was refused. The record of the Presbytery, in noting the refusal, simply stated that he was a colored man. The Synod of South Carolina approved the records of this Presbytery, with the exception that the Presbytery refused to receive under its care an applicant simply on the ground that he was colored. This action of the Synod was complained of to the General Assembly, but the General Assembly refused to sustain the complaint.

Among the important changes in church polity effected by the recent General Conference of the Methodist Episcopal Church the following may be noted: An important change was made in the elimination of the disciplinary footnote forbidding the rebaptism of persons who have been baptized in infancy. This is a radical departure from the policy which has been pursued by this church. The mode of asking the questions of applicants for admission to the church concerning debt and the use of tobacco is changed. Answers to these questions may be made in writing, and handed to the committee or to the secretary of the conference. The tobacco question is hereafter to be asked of all young men when they come up for admission on trial.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

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St. Louis, Missouri, 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence 2504 Slattery Street. Sunday school, 9:30; preaching, 11 a. m.; social meeting 2:30, and preaching 8 p. m. Prayer meeting Wednesday, 8 p. m. Young people's Religio-Literary, Thursday, 8 p. m.

Cheltenham, Missouri, Saints' chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10 a. m.; social meeting, Sunday, 2:00; preaching 8 p. m.

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San Bernardino, California, corner Fifth and F Streets.

ADDRESSES.

Richard Bullard, Arlington Heights, Massachusetts.

E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.

Mark H. Forscutt, Lamoni, Iowa.

M. H. Bond, No. 2,512 Slattery Street, St. Louis, Missouri.

R. E. Grant, No. 641 South Division Street, Grand Rapids, Michigan.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, July 29, 1896.

No. 31.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 29, 1896.

A STATEMENT AND A CORRECTION OF IT.

WHILE at Independence, Missouri, on March 17, last, Elder S. G. Spencer, of the Salt Lake, Utah, Church, requested of me the privilege of an interview, as he desired to have a talk with me. I made an appointment with him for nine o'clock the next morning, at the house of Bro. Joseph Luff. At the hour, Elder Spencer, accompanied by E. S. Hart, A. G. Young, and W. E. Criddle came to Bro. Luff's house, where, although a little surprised that Elder Spencer should have brought others with him, they were courteously received. The interview lasted until nearly twelve noon, when they took leave.

Some time after my return home, I received from Bro. J. M. Stubbart, of Octavia, Nebraska, a letter dated May 15, stating that Elder W. E. Criddle was using a report of an interview of S. G. Spencer and others with me, and sending a copy of a list of questions submitted to me and my answers thereto, furnished to Bro. Stubbart by Elder Criddle.

Bro. Stubbart states:—

"I asked for a copy of their questions and your answers and he gave them as follows":—

W. E. Criddle, A. G. Young, E. S. Hart, and Sam. G. Spencer, to Joseph Smith.

1. Do you claim to be a prophet of God?

Ans.—Yes, I claim the same authority as my father.

2. Did your father ordain you to be a prophet to lead the church?

A.—No, he did not. He blessed me, but did not ordain me to any office.

3. You say a voice told you to join the Reorganized Church. Is it not possible that the voice was from a seducing spirit—a transformed devil—instead of from God?

A.—Heard a voice, but will not say whether it could be deceptive or true.

4. Who ordained you unto the apostleship?

A.—Marks, Blair, and Gurley ordained me to be an High Priest.

5. Did they hold the office of an apostle?

A.—Marks was not an apostle.

6. If not, how could he give something he never had?

A.—I think one holding an office in the Melchisedec priesthood can do so.

7. Have you had any visions?

A.—Yes sir, a number of them.

8. Have you ever seen an angel or heavenly personage?

A.—I have seen angels. One came as a man and sat by my bed and gave me instructions as to whether to get a doctor or not. (He said he did not know whether it was an angel or not.)

9. Did your mother ever deny that your father entered polygamy?

A.—Yes sir, more than once.

10. Did she, Emma Smith, ever deny to you that he ever had the revelation on spiritual marriage?

A.—She said that she did not believe that he did. I do not believe that he did. I do not know.

11. Do you believe that principle will be practiced in the millennium?

A.—I do not believe that it will, but I have no objection individually.

12. If not, what will those do who have married one, two, or three women here and they die?

A.—I do not know how that will be. I know nothing about whether we will have a wife or not. Apostle Luff interrupted, "can't you give more than a belief? Don't you remember that revelation you said you had?"

13. Do you believe that you will assist us in building this grand temple? Or, in other words, do you believe that the church you represent will ever unite with the organized church in Utah?

A.—No opinion to express; am perfectly willing that the people of God shall build it, and if I am permitted to help build it, all right.

14. Can you honestly say before all men and your prophet father, if you could meet him, and your God, that you know the people of Utah are without authority to administer in the gospel ordinances and ordinations?

A.—I believe there are many in the Utah Church who have authority to administer in the gospel, and the people who they administer unto, I would not be surprised, if they also held authority.

15. Spencer asked, "President Woodruff for instance?"

A.—I do not like to pass upon individuals.

16. Do you say that you have authority to administer the ordinances of the gospel?

A.—I believe I have authority.

17. Who would lead the church if you should die?

A.—I have a theory that it would be upon the apostles.

18. When Elijah informed Joseph the Seer that the time had fully come spoken of by Malachi, how is it that there has been such a delay with your church?

A.—I do not know anything about that.

19. Were not endowments and baptisms given and performed for the dead in the prophet's day?

A.—Yes there were.

20. Have you ever inhabited the Nauvoo House?

A.—I did not.

21. Do you or your posterity ever expect to possess it?

A.—The building is partly down, and of course we cannot dwell in it.

22. If you have failed to receive this promise, for reasons best known to the Lord, is it not possible that you have also failed in the promise of leadership or priesthood?

A.—Yes it depends upon the worthiness of the individuals.

23. Instead of Joseph the Seer leaving the keys with you, did he not take them with him, placing the oracles with the church—the apostles at the head—or as Jesus gave, first apostles?

A.—Yes they were the proper persons to take the lead at Father's death.

I prepared an answer to this letter of Bro. Stubbart's, giving my statement of the interview so far as the subjects introduced by the questions are concerned.

I wrote to both S. G. Spencer, and W. S. Criddle, stating that the questions given by Elder Criddle misrepresented me, and that as neither questions nor answers were submitted to me in writing for examination and verification, they had no right to use them without my consent. This they have done, however, Mr. Spencer having sent them to the *Deseret News*, which published them; and Elder Karl S. Fackrell, one of the Utah elders in St. Louis, sent, in a letter dated July 14, a printed copy of such interview. This is headed with the statement that it was "witnessed by the three elders—Young, Hart, and Criddle, on the part of the Utah Church, and "Apostle" Luff of the Reorganized Church. At the close of the heading is this statement in brackets:—

[The following questions were prepared and written with space left between to be filled in with answers. The answers were written in the presence of all as they were given.—S]

This list sent to me by Elder Fackrell, does not agree with the one furnished by Elder Criddle to Bro. Stubbart. In the list sent me by Elder Fackrell the words "to lead the church," are left out of question number 2.

In the same list the words, "ordained me to be a high priest," are left out of the alleged answer to question number 4. The word "each" is inserted in question number 5 making it to read, "Did they each hold the office of an apostle?" In the list furnished to Bro. Stubbart, the interruption by Bro. Luff is placed after answer to question number 10, in relation to the denial of my mother concerning the revelation on celestial marriage. Also, in Criddle's list the words "spiritual marriage" are used and in list sent by Fackrell they are "celestial marriage." But in the list furnished by Elder Criddle, Bro. Luff's interruption is placed after question number 12, which refers to what a man having two or three wives here should do over on the other side if there was no plural marriage in the millennium.

In Elder Criddle's list question number 14 has the words "and ordinations," added to it. During the answering of this question Elder Spencer interrupted with, "President Woodruff, for instance?" But question number 15 in Elder Fackrell's list gives an entire question thus, "Do you believe that President Wilford Woodruff has divine authority?"

This question was not asked me.

In Elder Criddle's list, question number 16 begins, "Do you say," etc.; but in Elder Fackrell's it is, "Dare you say," etc.

In Elder Criddle's list question number 17 is, "Who would lead the church if you should die?" while in Elder Fackrell's it is, "Who would lead the church if you and one of your counselors should suddenly die, leaving no one appointed in your places?"

In Elder Criddle's list, question 22, the last half of it is, "Is it not possible that you have also failed in the promise of leadership or priesthood?" But in Elder Fackrell's list it concludes in this way: "Is it not possible that you have also failed in the promise of the 'seed' or 'priesthood'?" and the sentence is italicised as above.

This list sent me by Elder Fackrell closes with the following certificate:—

We certify that the foregoing is a true and correct report.

Signed, SAMUEL G. SPENCER,
WM. EDWARD CRIDDLE,
ARCHIBALD G. YOUNG,
EUGENE S. HART.

Neither Bro. Joseph Luff nor myself signed that report nor would we have done so had it been submitted to us for such purpose. It is not a correct report; and the fact that it does not agree with the one Elder Criddle gave a copy of to Bro. Stubbart, shows that it was doctored before being put into print, to suit Elder S. G. Spencer, or others.

I am prepared to answer for and defend the positions taken in the statement made by me of that interview; but distinctly disavow the statement of Elder Spencer and his associates, in all those points in which there is a difference between the two. It was not understood by me to have been an interview for publication, or any public use by Elder Spencer or his associate elders. The questions were not written in my presence, nor did I see them if written; neither were the answers shown me, nor written in my presence to my knowledge.

JOSEPH SMITH.

LAMONI, Iowa, July 20, 1896.

STATEMENT OF INTERVIEW.

LAMONI, Iowa, May 19, 1896.

BRO. J. M. STUBBART,
Octavia, Nebraska.

Yours of 15th received. In reply, Messrs. S. G. Spencer, E. S. Hart, A. G. Young, and W. E. Criddle, were at Bro. Joseph Luff's house, and Mr. Spencer did the talking. He asked me several questions; the form of which I do not remember. If he had them written, I did not see them; but he certainly has not given the answers as I gave them. He had asked me for an interview, and I granted it. He brought the others with him at his own motion, and without consulting me. I had no thought he would misrepresent me. If he had the questions numbered and set down, I did not see them; nor were his minutes of what I said submitted to me for correction. I hoped that neither he, nor either of them, would go away and lie about me.

1. Do you claim to be a prophet of God?

Ans.—I claim to occupy the position and office my father did.

2. Did your father ordain you to be a prophet to lead the church?

A.—Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me by his blessing and the laying on of his hands what-

ever appertained to me as his son and his successor, he did, using the word "ordain" to mean blessing, conferring and confirming upon me whatever he held that could descend to me as his son by right of lineage. He did this in Liberty Jail, in Missouri; and again at Nauvoo, some time before his death, after I was baptized, in the Brick Store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one. Whether he used the word "ordain" I do not know. He again laid hands upon me and blessed me to the same blessing, just before he left Nauvoo for Carthage, in the north room at the Mansion, at which time a number were present. Whether this may be considered an ordination or not; it was a setting apart by blessing; and I have so considered it.

3. You say a voice told you to join the Reorganized Church. Is it not possible that the voice was from a seducing spirit—a transformed devil—instead of from God?

To this question, though I believe the latter part respecting a transformed devil has been added since, I replied in substance:—

"That is not a fair question, Elder Spencer, and is asked with a view to make capital out of a possible answer. I went to God, earnestly asking for direction, as my father did. The conditions were similar; and I believed that if there was a man on earth who had the right to believe that God would deal fairly with him, I was that man. I believe that now. I asked in sincerity, 'Where shall I go?' And I was told as plainly as I can hear you speak to-day, to 'join the Reorganized Church.' I am not prepared to admit, in any sense, that I was deceived; or that the voice was that of a seducing or evil spirit. I am not prepared to say or to believe that God would either deceive me or suffer any evil or lying spirit to deceive me. To admit that would be to throw doubt on every manifestation said to have been received during the rise of the church. It would subject the statements of Joseph Smith, David Whitmer, and others who said they saw angels, and heard them, to grave discredit. No sir; I do not admit that there was, or could have been, any deception or deceiving spirit in the case."

Mr. Spencer tried in several ways to get me to admit that it might have been a deception; but I did not at any time make such admission. He has given in two lines, what I did not say; except that I told him I "heard a voice." That much is true. I would not and did not say that it could be, or was deceptive. I fully believed it to be true and from God, in answer to my prayer.

He asked me if I claimed to be an apostle, and I told him, "Yes;" that as my father and O. Cowdery were apostles, after the ordination that made them the first and second elders of the church in 1830, so was I an apostle.

4. Who ordained you? (The word "apostle" was not used in this question at that time.)

A.—William Marks, who was president of the High Council at Nauvoo, and president of the stake at Father's death; William Blair, and Zenas H. Gurley. Elder Gurley was a seventy in Father's lifetime. Elder Blair

had been baptized by my uncle William, who was one of the Twelve at Father's death; these men ordained me to be an high priest; I was then chosen to be president of the church, and set apart to the office.

I furthermore told him that neither Marks nor Gurley, had ever been divested of the authority they held in Father's time.

5. Did they hold the office of apostle?

A.—Marks was not an apostle, in the sense of being one of the Twelve; Blair and Gurley had been chosen to the apostleship.

6. If not, how could he give something he never had?

A.—Anyone holding the Melchisedek priesthood, could, at the command of God, ordain to any office in the church; and could in case the necessity required it, perform any duty that an apostle might under the same conditions. It is provided for in the revelation on priesthood, Sec. 104, of our book. Don't know what section in yours.

7. Question and answer about correct.

8. Have you ever seen an angel or heavenly personage?

A.—I have seen personages that I believe to have been angels. I then cited to some instances, among them the one referred to; but not in reference to "getting a doctor." It was in regard to my *administering to those* who being sick employed a doctor. I had about concluded not to do so; when I received the visitation referred to. I believed it to be a messenger sent by the good powers above, to show me my duty. It had no more reference to my sending for a doctor than it had to whether I should hire a horse, or buy a dog. I would not say whether this was an angel, as the word "angel" is sometimes used; but it was certainly a messenger, and not a human personage, such as a living man in the flesh, like you and me. This was in substance the answer I gave in my talk on the subject. I referred him to the men who appeared to Abram as he sat in his tent at the close of the day.

9. I think in this question Spencer used the words "practiced polygamy." To this I replied as stated, adding, "She always denied it; not only to me but to others."

10. Did she, Emma Smith, every deny to you that he ever had the revelation on spiritual marriage?

A.—She said that so far as her knowledge went he never had that revelation. That she believed that he did not have it, or give it to the church. That she never saw it, never heard it read, never burned it, or had it burned, and never had anything to do with it whatever. Personally, I do not believe that he did give such revelation; though I do not know.

11 and 12. There was nothing said about the practice of polygamy in the millennium. The question had reference to the "resurrection;" and I replied that I knew nothing about the laws that would govern in the resurrection. That I accepted what Jesus said that in the resurrection there was neither marrying nor giving in marriage. That I knew of no authentic teaching that defined what the conditions there would be in detail; but that

personally I was contented to accept the conditions of the laws ordained of God to govern there when I got there. That I had lost one wife and had another, and that I was not troubled about whether I should have one, both, or none at all over on the other side. The revelation referred to by Bro. Luff was that in answer to prayer upon the question of plural marriage, or polygamy, I was commanded to "have nothing to do with it, only to oppose it." And I stated that I had kept the commandment, to the best of my ability.

13. Do you believe that you will assist us in building this temple—the one to be built here in Independence?

(Here Bro. Luff suggested, "Had you not better ask whether you will assist us? We claim to be the church in succession.")

There was no question whether I thought we would unite with the organized church in Utah; except in the idea of assisting to build the temple in Independence.

I replied: "As to the question of who will build or assist to build the temple here (at Independence), I have no opinion to express. I am quite willing that the people indicated by God as his people shall build it. If I and my brethren with me shall be thought worthy of building, or even assisting to build it, all right; I shall be satisfied for the will of God to prevail in the matter."

14. The question of authority in Utah came up, but I do not believe the question was in the form of number 14. I think it was simply, "Do you believe the church in Utah has authority to administer in the ordinances?"

I replied; that we of the Reorganized Church had always held that there were those in the church that went to Utah and affiliated with that body who held priesthood derived from the church in Father's time. That undoubtedly there were some there still who had not forfeited their priesthood by transgression, and had the right to act for Christ; but that this did not attach to them as a body; only as individuals.

Elder Spencer here interjected, "President Woodruff, for instance?"

I continued: "Excuse me; I do not care to answer the question as to the individuals by name. Each case must be determined by the conditions when the questions as to individuals may arise for consideration; if such contingency occurs."

16. "Do you say [I think the word "hold" was used] that you have authority to administer in the ordinances of the gospel?"

A. Yes sir. I fully believe that I have such authority. And the evidences of the Lord's acceptance and indorsement of my ministry during the last thirty years are quite numerous. I then related some of them.

17. In reply to the question of who would lead the Reorganized Church in case of my death, I told Mr. Spencer; that the care of the church would devolve upon the Twelve as a *Quorum*, until my successor was pointed out by revelation. That the same rights that I held as the son of my father would descend to my sons. But that the calling of anyone depended on *worthiness*, as well as lineage, or birthright. That the

question of the succession of a son to what his father held would turn on the question of worth, other things being equal. But that the Lord by his Spirit would determine the call.

18. I have no recollection of any such question as No. 18; certainly, not in that form. It was evidently a forcing of the text referring to the turning of the hearts of the fathers to the sons, and of the sons to the fathers, etc., and the delay referred to was in reference to the baptism for the dead, etc. I had nothing to say why the Lord had not given a permissive command since the stoppage in such ministrations mentioned in the revelation of 1841; and I so told Mr. Spencer.

19. Mr. Spencer's question about endowments and baptisms for the dead was answered by me in this way: "I know of nothing in the books, nor published teachings of Joseph Smith and his fellow ministers teaching or authorizing endowments. Nor do I *know* whether any endowments were given in Nauvoo during my father's lifetime." I *knew* of none, I did know that there were some baptisms for the dead *in the River* at Nauvoo for I saw them performed. I did not tell him that there were endowments, for I knew of none. My answer as he gives it makes me to say there were endowments as well as baptisms for the dead; which is not true.

20. Have you ever inhabited the Nauvoo House?

A. I have not lived in the house as a residence. My stepfather finished a part of it, and my mother lived there with him for several years, and died in it in April, 1879. I cannot say what my posterity may do. Personally, I do not expect to live in the Nauvoo House, in its present condition and ownership. It is now occupied and owned by the widow and son of my stepfather, Lewis Bidamon. My stepfather tore down a part of the building and built up another.

22. I do not think this question was framed in this way. I think the question was fixed up after the men left me. The question was, "If what is promised, that is, a residence in the Nauvoo House, has failed to be fulfilled, might it not be possible that any other promise made in the same revelation may fail also?"

To this I replied: "Yes, it is possible that any promise made to man may fail so far as he is personally concerned; for the reason that all the promises of God to man are conditional, and worthiness or unworthiness has much to do with such things. But I am not aware that the loss of any priesthood right I may have been entitled to as the son of the prophet is involved in the loss of a residence in the Nauvoo House."

23. There was no question asked me in regard to my father leaving the keys with me. The question was, "Did not your father take the keys of his priesthood with him; as the revelation says they shall not be taken from him?" I answered that the revelation stated that the keys of this kingdom should not be taken from him, neither here, nor in the world to come. That unless he transgressed, what was his and what accrued to him be-

cause of his faithful work, should be continued his. But that this did not affect the fact of his place being made vacant, nor the right of myself, or another to occupy, if God so willed it. And that the oracles were to be given through him to the church. That men, whether apostles or prophets, were not oracles in the sense of the term used in the revelations. That the oracles there named were the commandments of God contained in the books, or the books themselves for that matter; and the revelations of God to the church. That the revelations and commandments of God were given to the church as a whole, and not to the Twelve alone; and that was one of our reasons for the course we had taken. That, in our judgment, those oracles had been treated as a light thing, and condemnation had resulted, as the revelation stated.

Mr. Spencer then asked me whether the apostles were not the leading quorum after the Presidency, as the Savior said, "first, apostles," etc.

To this I answered, "Yes." I then added: "I have always held that, had the *Twelve*, as a quorum, taken the lead at the death of Father and Uncle Hyrum, and carried on the work righteously, and in accordance with the gospel as given to Joseph Smith by the angel, continuing in their places as missionaries to the world, until the Lord had revealed, or called on the one he chose to lead, or become president in its time, there would never have occurred such a scene of apostasy as took place. Nor would there have been a doctrine so evil introduced as we believed had been forced upon the church. That the Twelve, as a quorum, should have taken such steps as guarded the church from imposition, until such time as the one chosen of God to lead had been called, as that quorum was next in authority; but that the Twelve in authority of decision was only one of three, which were equal, as the section on priesthood clearly stated—the Presidency, the Twelve, the Seventy." (See Sec. 104.)

It was in this connection that I said the Twelve were the proper ones to lead after Father's death; and I qualified it as I here have stated. I did not, at any time nor in any way indorse the idea, nor the fact that the right to lead the church, at the death of Joseph and Hyrum Smith, devolved unqualifiedly on the Twelve; though Bro. Luff stated after they were gone that Spencer would so report me.

I know of no revelation to me on the relation to married people, as asked of in question 12, other than the ones referred to by me in my biography, in which I was told that polygamy was not of God. And I stated to Mr. Spencer, that as I had asked the Lord which church I should join; so had I asked in regard to polygamy, and had been as clearly and positively told that polygamy was not of God. I recollect no other revelation. If Bro. Luff referred to any other I know nothing of what it was he referred to.

This interview lasted from about 9 a. m. to nearly half past eleven. Mr. Spencer was the talker; the rest scarcely joining in the chat. The talk was long and apparently

friendly. I made no statements and took no positions that were either untrue in themselves, or if understood were damaging. That Mr. Spencer and his men may distort and twist what I did say appears to be possible. Mr. Spencer expressed the hope that there might be a unity of the two, "you and us," as he expressed it. To this both Bro. Luff and I expressed assent, if it could be done on the lines laid down of the Lord in the works of the church—his word and his will.

I do not take the position that both the Utah Church and the Reorganized Church are both baptizing into the same body of Christ. I took no such grounds with Mr. Spencer. Both Bro. Luff and I gave them to understand that we claimed to be the church in succession. That we had nothing to conceal; and were willing what we had done to be investigated.

I believe the "set time" referred to, cannot be properly applied to the practice of endowments and baptisms for the dead. I know of no endowments being practiced in Father's time. There were baptisms for the dead for awhile in the river until stopped, as referred to in section 107, revelation of 1841. I am satisfied that the endowments practiced in Utah were not had in Father's time; they may have been in Nauvoo after he died; though personally I know of none then.

I never lived in the "Nauvoo House." I did live in the Nauvoo Mansion. It would be possible to build the Nauvoo House, and me live in it yet if God so ordered it to be done.

I did not say the leadership vested in the apostles; I did say that had they remained in their places, and iniquity kept out of the church, the great confusion and wrong that resulted would not have been possible. The conversation on the leadership question was quite long; and some of the answers as sent by you are not only not full; but are absolutely incorrect; as in question 23, which has three in one; and the answer to one, "Yes," referring to the keys being taken by Father, etc., is right; but wrong to each of the others. My answers were full, and plain; at the same time, guarded from incorrectness, especially so in regard to the priesthood and lineal right. They have cooked both questions and answers.

You are at liberty to withstand Elder Criddle or any of them; all over Kansas, so far as I am concerned. Bro. J. R. Lambert is in charge and will give help if needed. But they will not meet you. Those men are not at liberty to use or misuse an interview with me which Mr. Spencer said was for their own private benefit. Besides this, the elders are not bound by any absurd answer of mine to baffling questions, contrary to the books of the church.

Yours in bonds,

JOSEPH SMITH.

Misrepresentation may serve the purposes of those guilty of it for a time; but men of fair minds discriminate at the last against such men. It is not only against the men who misrepresent themselves, but it badly injures the cause they seek to serve.

THE THREE WITNESSES.

WHAT were the nationalities of the three witnesses to the Book of Mormon?

The three witnesses to the Book of Mormon were all of American birth. We do not know the nationality of their ancestors.

PARK BLUFF (NAUVOO) REUNION.

THE Park Bluff (Nauvoo) Reunion, provided for by action of the late General Conference, will be held, as advertised, at Park Bluff, Montrose, Iowa, opposite Nauvoo, as announced in a previous issue of the *Herald*. The opening date is August 21. This we learn from Brn. A. H. Smith and J. R. Lambert, who with Bro. James McKiernan, chairman of the Reunion Committee, have succeeded in removing some obstacles that for a time seemed to stand in the way, and who now have perfected such arrangements as give promise that the reunion will be a success in every way.

The committee hopes to announce reduced railway rates at no distant day. There is also a prospect for securing a lower rate for boarding than the rate announced.

The committee renews its invitation to the Saints to attend and partake of the enjoyments of this important reunion, and to make it a means for good to the work in the Nauvoo and adjacent districts and the work abroad.

Applications for tents, cottages, and other information should be addressed to the committees in charge. See notice in Miscellaneous Department of this week's *HERALD*.

By later advices from Bro. McKiernan we learn that the price of board has been reduced to \$3.50 per week, a reasonable price.

PROGRESS.

AT the Northern Michigan conference at its session, held at Coleman we presume, though the minutes do not state where, June 20, the elders reported one hundred and fifty baptisms, pretty good showing for the district labor.

We congratulate the brethren of that district on the report made. It speaks well for the effort put forth, especially as some of it has been in localities where great prejudice has been engendered by the work done by

Mr. Musser and his coadjutors; added to the difficulties of the studied hostility of sectarianism, and the apathetic indifference of people who care little about religion as a whole, and less for those who preach it.

LATTER-DAY PESTS.

THE canker worms are making sad havoc with the trees in some parts of Western and Central Massachusetts.

FOND DU LAC, Wis., July 22.—The army worm which made its appearance in the northern counties last week has reached Winnebago County, and is doing a great amount of damage to the growing crops. From reports received from all points throughout the north and north central sections of the State the worm seems to be marching over the entire territory, and there is nothing to stop its progress.

Religious services have been held in many of the churches, and farmers have gathered from all quarters praying for the extermination of the pest.

If the worm cannot be exterminated the amount of damage it will do the crops in this part of the country is incalculable. The worms are so thick along the Green Bay road that they can be scooped in shovelfuls.—*Chicago Tribune*.

Eagle, Wisconsin, Mason City, Iowa, and Toledo, Ohio, report great damage by the pest in various counties of their respective States.

EXTRACTS FROM LETTERS.

BRO. I. N. ROBERTS, wrote from Detroit, Minnesota, July 17:—

I held meetings last week on Pelican Lake, preaching to the pleasure seekers. Baptized one last Sunday, making sixteen since leaving home. I am glad to say we are in better shape up here than ever before,—if we only had more preachers. I am laboring as missionary and as a local worker also.

Bro. J. M. Stubbart, Tekamah, Nebraska, July 16:—

We had a good time at our two-days' meeting last Saturday and Sunday at Lake Shore. Three were baptized and a good interest shown. To-morrow I go to Omaha to take charge of the two-days' meeting there. Expect a debate at Blair, between Bro. Scott and an Advent named White. The work in the district generally seems to advance.

Sr. Sarah Blazey, Mitchell, Ontario, July 17:—

Inclosed find remittance for *Herald*. We would not like to be without it. I look forward to its coming as a letter from a dear friend. I love to read it; it cheers me on my way. My father, mother, and one brother are the only Saints in this place. We have been in the church thirteen months. I can say I have been greatly blessed and do rejoice in this latter-day work. I know it is of God. I desire to do all I can to further the cause,

Bro. M. M. Turpen, Macon, Missouri, July 21:—

We closed a very interesting meeting at Moberly on the 12th instant. We erected the tent here last week but the excessive rains prevented our meetings until last evening, when we opened up with a fine congregation and Bro. Chatburn did well in laying the foundation for our future work. We feel well in our work and are a witness of the last revelation given to the church in receiving that peace of mind promised.

Bro. J. B. Roush, Norway, Illinois, July 24:—

Kindly make some editorial mention in the *Herald* that the Saints of my mission may know the reason of my remaining here so long. I have been confined to the house for the past two weeks with a complication of rheumatic pleurisy, rheumatism, and other diseases. At the present writing I am no better but can only sit up a part of the time. I will return to my field as soon as I am able to make the trip.

Sr. Minnie Tilley, Rhea's Mill, Washington County, Arkansas, July 13:—

We would be pleased if any of the elders would call on us as they are passing this way. We would assist them as much as possible. There are no Saints here except my husband and I. There has never been any of our preachers here, so they do not know anything of our faith. This is a Methodist community; still some good may be done. The *Herald* is a great comfort to us. Elders passing inquire for John Tilley.

EDITORIAL ITEMS.

WE once in awhile receive a letter containing some such notice as this: "Put this in as it is written, or drop it in the wastebasket." This usually insures the letter going to the basket, as it would be quite improper to put the letter in, for obvious reasons. We are not prepared to accede to such a demand, for the reason that it leaves the editors no discretion as to either the contents of the letter, or its construction; hence the only safe thing is to put it where the writer says, "into the wastebasket."

In the news from the field we notice that Brn. S. W. Simmons and T. J. Sheppard, laboring in the Indian Territory and Arkansas, are having a pretty tough time of it. Bro. Simmons has been sick, the desire to hear the gospel not very pronounced, the clothing of the brethren is pretty well worn, and the prospects not bright for good times in that field. We suppose there is a great difference in fields. Some must be much pleasanter than others. Those where access to

different places may be by rail, makes traveling easy; those where elders must go on foot, or in private conveyances, would make traveling hard. Those in which there are many of the faith, or friendly to it, where the people are fairly well-to-do afford better conditions, both for hearers and for food and shelter supplies than do those where the people are poor, the population scarce, and places to preach in far apart, and the people careless or indifferent. But who shall say that the laborer in the thickly peopled field is entitled to and shall receive the better reward; or win more souls to Christ? Shall not the humble, faithful man, laboring in the field in which he was born and reared, among the people who are the poor of the earth, thirsting for righteousness, be entitled to and receive a shining crown and sheaves of souls for his labors; though he may himself be poor, and clad in humble garments, and eat of humble fare? We certainly think so.

We have made arrangements to obtain the *North American Review*, that high-class monthly journal, which probably is the best expositor of general American topics published in the United States. By extracts from its eminent correspondents we hope to furnish additional attractions to the *HERALD* readers in the way of cover articles. We devote the first half of our cover space to the treatment of leading scientific, religious, and economic topics. We regard the *Review* as second to none in its line. Those whose tastes incline them to the best in current literature will find the monthly visits of this ably conducted magazine both a pleasure and an intellectual satisfaction. Published at No. 3 East Fourteenth Street, New York; price 50 cents per number, \$3 per year.

Bro. Albert R. Boush, of Oakland, California, writes enumerating a number of marked testimonies received by him by which he has been assured of the divinity of the latter day work. He loves the work, in which he advises all to remain steadfast. Lack of space prevents insertion of the letter entire.

Bro. W. E. Peak reported himself and Bro. J. W. Waldsmith pushing the work in the missionary field, in which prospects in that respect were bright. Bro. Thomas Blodgett, lately

ordained an elder, had also entered upon missionary labor.

Cloudbursts have occurred in various counties in Kentucky, causing loss of life and destruction to property on the 20th inst. Galena, Illinois, and Brazil, Indiana, report great damage to property, also on the 20th.

Bro. G. H. Hilliard, of the Bishopric, has been and is still making an active summer missionary campaign in the Eastern and Northern districts of Michigan, from which he is to go into the Canada mission, proceeding afterwards to Southern Ohio and West Virginia. The Saints in these various fields will be benefited by his labors and the financial and general interests of the work be taken cognizance of and aided by tithes and offerings in proportion to the faithfulness and ability of those who love the cause.

CORRECTION.—It was Bro. Edward L. Page, of Lamoni, who gave us the name of Elder Hanks, noticed in last issue. Please correct in your memories.

Bro. Frederick Gregory, writing from Melancthon Township, Ontario, July 13, gets a column and a quarter of defense of "the faith" and the Book of Mormon in the *Herald*, of Dundalk, Ontario, for July 16. It is quite a full and good paper, for which Bro. Gregory is to be commended.

Attention is called to a ruling of General Conference which provides that citations to trial to answer charges shall not be published in the *HERALD*. We have one now in hand which reads: "Whereas, it has been commonly reported that Bro. ———, a member of the ——— branch, has been guilty of," etc. It may readily be seen that such notices if published would reflect generally upon anyone so charged, however innocent he might be; that it is manifestly improper and unjust to insert such citations in the *HERALD* columns, hence the action of conference in prohibition.

We regret to hear of the death of Mr. Abraham H. Cannon a member of the Quorum of Twelve in Utah. Though we never had an intimate acquaintance with him, during our missionary work in Utah, we several times had the pleasure of hearing Mr. Cannon, and he always impressed us with his sincerity. Though we could not indorse all his teaching, we admire a man

whom we believe to be honest, and we regret to see his career so suddenly end while in the vigor of manhood's prime.

Elder Joseph D. Flanders, of Horton, Kansas, who, with some thirty-five or forty others at Horton, accept the mission of Joseph Smith, but joined the church under the presidency of James J. Strang, or in that belief, visited Lamoni, July 23 and 24, to make inquiry and get an understanding of the view of the Reorganization on questions affecting the organization and leadership. He was courteous and kind in his deportment, and gave evidence of entire sincerity in his convictions. We did what we could to give him the information he sought, and he left us in peace, whatever his conclusions about his visit may be.

Mothers' Home Column.

EDITED BY FRANCES.

THREE GATES.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold:
These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest. "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.
—*The Housekeeper.*

[THE following was written by Elder J. F. Mintun, Magnolia, Iowa, June 9, 1896, by request of Sr. Anna Gosset, of Decatur, Nebraska, in commemoration of her two children, James and Edna, both of whom died December, 1895.]

A MOTHER'S SOLILOQUY.

"Mamma," was the word 'twas whispered,
"Mamma," was the word 'twas said
By two precious children treasures;
Those two children now are dead.

Joy came with the word 'twas whispered,
Joy came with the word 'twas said
By those two sweet household treasures;
But now all such joy has fled.

Yet, methinks,—can it be real,—
I hear it whispered, "Mamma," now?
No; 'tis only sweet remembrance
Come to soothe the aching brow.

"Better's the joy that now awaits you,"—
'Tis sweet Hope that speaks to me,—
"There now rest in Abraham's bosom
Those two cherubs whom you'll see.

"If by faith you pray and labor,
Prompted by God's wondrous love,

'Tis a promise—do not doubt it—
You will meet them yet above."

On this promise I am resting,
And my joy is near complete;
For I surely have a witness,
That these two and I shall meet.

Would I wish now to recall thee,
To this cold, unfriendly world?
Nay, I joy that you are resting,
Both my darling boy and girl.

Little James and baby Edna,
Could I now speak unto you,
I would tell you that your mamma
Is endeavoring to be true;

True to God and to his teachings,
True to all that's pure and good;
And that I am seeking Jesus,
To help me do that which I should.

Patiently I pray and labor,
O, that angels would me cheer,—
Till I finish all earth's duties,
And in paradise appear.

MAYSVILLE, Arkansas.

Dear Sister Frances:—My heart is filled with love and gratitude to God for his goodness and mercy to me, and I just feel impressed to write to the column. I have long felt that I did wrong to enjoy the labor of others' pens and not add my mite. I love this work and I thank and praise God for the noble work and efforts of the mothers and daughters to benefit the world. The Lord has given me five dear little ones to train and nourish for his kingdom, and I feel the weight of the great responsibility so sacred and so momentous, but I feel to thank God that he has given me the sacred trust of helping to raise a righteous generation that shall be prepared to meet the King in his glory. God help all mothers to wake up to a sense of their duty and the responsibility that is resting upon them. I enjoy very much the letters in the Column also the leaflets and the Daughters of Zion department in *Autumn Leaves*. I would that I might be privileged to meet with the sisters, but as that cannot be I will try to do the best that I can and then leave the results with God. May the Lord help us as wives and mothers to so live that our husbands and children shall rise up and call us blessed, and that we may at last hear the "well done." Your sister,

ABBIE CHILDERS.

CLITHERALL, Minnesota.

Dear Sisters:—I have felt as if I ought to write for the Home Column, ever since I got home from the reunion at Fergus Falls. But there was so much to be done, washing, ironing, cleaning up, and berry picking, all needing to be done at once, that I am afraid I put that kind ahead of the spiritual part of my work, and thought the temporal must be done anyhow. So the result has been, I have done a little too much, and brought on an old affliction. Now I can lie on the bed and write. I think it would be wiser to put the spiritual part of our work ahead, and if any is neglected, let it be the temporal. And it occurs to me that if Sr. Walker should wait

till everything else needful was attended to first before attending to her editorial duties, that our *Autumn Leaves*, Home Column, and *Hope* would be lacking, and if she needs our help we ought to give it willingly and not grudge the time taken from our home work to cast in our mites.

Our reunion commenced on Saturday, the 20th of June, and closed on Sunday, the 28th. I believe it was in answer to prayer that the way was opened for us to attend. We enjoyed ourselves well. The Holy Spirit's presence was felt at our meetings, and we were strengthened and encouraged to go on in the good work, feeling that God is with us. I begin to realize more and more the need of taking everything to God in prayer. We were somewhat disappointed at not seeing Bro. Joseph Smith. But he cannot be every place at once, and we were cheered by the presence of Brn. A. H. Smith and E. L. Kelley and others of the elders. We were thankful to hear the sound of the gospel, which is to be preached in all the world as a witness just previous to our Savior's second coming. We were also thankful for the love and unity which seemed largely to prevail among the Saints, making us feel that we were indeed members of the one family or household of God, and we were made to realize more fully why it is that all the law and will of God revealed through the prophets should hang (as it were), upon the two commands to love God with all our hearts, and our neighbors as ourselves. And when we learn to be watchful unto prayer, and to do unto others as we would like them to do unto us, we will not be found wanting in any of the graces needful to make us true followers of the lowly Nazarene. I was particularly impressed by the admonition given us by Bro. Smith. Of course I cannot tell it, as he did, but can only give my understanding of the subject. If we should see any of the members of "God's army" being led astray, or overcome, or taken captive by the enemy, we should rally to their defense and try to bring them back to the lines of safety, even the straight and narrow way which leads unto salvation, and not be so ready to close our eyes and fold our hands and say to ourselves, "I am not my brother's keeper." Let us not be willing to give them up for lost. Just as soon as we see them losing the way and being enticed or even surrounded by the enemy, then is the time, we have the more need to throw around them an influence for good, and try to win them back; then is the time, if we have any charity, to let it be seen, and not turn a cold shoulder, and make them think their comrades have all deserted them. For if we desert others in their time of trial and temptation, then when our time of trial shall come we may find others deserting us. And we are sure to be tempted and tried in some way. Even the Savior did not escape. And if we shall be able to overcome all through faith, happy will we be. So let us try to be true soldiers of Christ and keep our lamps trimmed and burning, that by the light of the Holy Spirit thus given we may be able to discern the approach of the enemy, and try to prevent, as much as in us lies, his

making inroads in our ranks. If the Spirit will reprove the world of sin, it will also reprove the children of the kingdom, of sin in their midst, and if we love them we will try to call them back. Christ came to call sinners to repentance. But we sometimes see people who act as if they were too good to speak to sinners. Christ said to the sinner, "Go thy way, and sin no more." And I believe it is our duty to forgive everybody and everything as we desire God to forgive us, even though we might not be able to reclaim them. Some excuse themselves by saying, "I don't think they wish to be forgiven. They have not repented, nor have they asked for forgiveness." But that makes no difference, it is for our own sakes that we should forgive, that we also may be forgiven. Nevertheless, transgressors should be dealt with, as the law directs, else would the officers appointed to see that the law is observed, be transgressors themselves, not being faithful in their line of duty. And one of the surest ways of forgiving is to go to praying for the one we think in error. It will bring forgiveness to our hearts every time, if we pray with real intent.

I was glad to see Bro. Williams' letter in the Home Column. It is the elders' duty to teach the law, and when they have taught that part of the law more fully, the flock may come to a better understanding of the dress question. For my own part I have been blessed in trying to dress plain. I have a large family to do the work for, and have had poor health much of the time, and have not had hired help more than four months in my life, yet I often find time to rest and to read, and I take great satisfaction in reading. I am a constant reader of the *Herald* and find much good in it. I sometimes pity people who never have time to look in a book or think of resting, yet think they are obliged to do so much unnecessary work to follow the fashion, and I wish from my heart we all believed it right to "Let all your garments be plain." Let us all try to live worthy of salvation, and pray for the adornment of a meek and humble spirit.

Your sister,
EMMA L. ANDERSON.

PRAYER UNION SUBJECTS. MEMORY TEXTS FOR JULY.

"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 30.

Thursday, July 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezek. 36: 24-28.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. S. D. ALLEN, Milton, Florida, writes:—"Please say that I desire the prayers of the Prayer Union, and also of the brethren, that I may be healed of an ulcer of the stomach, which has developed through hereditary tendencies. I am an elder, thirty-nine years old

to-day [July 20] and can do a great deal for the cause, if I am spared. I love the work better than all else, and desire to devote my life to it, but as my health now is, I cannot do much."

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

XENIA, Ill., July 10.

Sunday School Department:—Being much interested in the Sunday school work and highly appreciating the instructions received through the Sunday school column, I trust that it may ever continue to have a place in the grand old *Herald*.

Energy and perseverance rightly directed, say by the power and influence of the Holy Spirit, seasoned by the experience and counsel of those who have long been engaged in this department of church work, will surely be the means of development; yea, of continual advancement in this the grandest work that the human mind can conceive of.

I do feel to thank the Lord for the Sunday school, for the powerful influence that it is wielding with the children and youth of today, thereby fitting and qualifying them for the sacred responsibility that will so soon rest upon them.

Self-reliance is a very important feature of one's general makeup. I fear we do not fully realize the importance of teaching a child to think. Teach it individuality, and that it must early begin to develop the reason and judgment with which the Lord has blessed it, and not go through this beautiful world a mere machine, never realizing the wonderful possibilities there are in store for those who will develop their God-given faculties.

We have a little Sunday school in Xenia of which we are truly proud, and feel to thank our heavenly Father for the success we have thus far had.

We Saints rented a hall, fitted it up, organized a Sunday school, and on the first Sunday in April, 1895, opened our school; and although we have only nine scholars who are children of the Saints, our little school numbers from thirty-eight to fifty-five—sixty-eight being the greatest number we have had at any time. Forty-seven was our average for last quarter, and what we highly appreciate is that they all take part in the lessons, hardly ever having to put a name on the visitors' list. Depending as we do on those who are not of us, for patronage, we feel uncertain as to the final result, realizing that the ministers of the different denominations have a great influence with the parents. There is something about our school that seems to attract the children, and if the children of Xenia were at liberty to go where they pleased, our hall would be full every Sunday. Your sister in Christ,

HEPPIE MORRIS.

[SR. MORRIS, stand by your little school though you meet some discouragements,

Yours is the kind of courage that wins. Secularism may try to overthrow your work, but the reflection of the Spirit of the Master in the daily life of his Saints will win the respect of those who are looking for good. It requires little courage to go with the throng, and do as others do, but brave indeed must one be to step out from accustomed associates and do those things that merit approbation but bring only frowns and jeers. The Lord is blessing the Sunday school work and we have much to encourage us. Go on, sister, and the Lord will bless.]

I FELL into the habit years ago of talking with God, and it becomes so natural that in all my open spaces I do it without thought.—*Horace Bushnell.*

A CHRISTIAN layman of repute, living in an adjacent city, writes the editor of the *Superintendent and Teacher* as follows:—

"The great lack of our Sunday school teachers as a whole is the power of the Holy Ghost. This, it seems to me, is occasioned by a misconception as to what it is. . . . The consequent failure on the part of pastors and others to present the plain New Testament doctrine upon this great subject often and persistently to all classes of Christian hearers and readers, but especially Sunday school teachers and superintendents, is an error, the first to be overcome, after which the best approved machinery of teaching will accomplish legitimate results. . . . Emphasize it, dear brother, and make it, as it deserves to be, first in place and importance."

Letter Department.

LAMBERT, N. D., July 18.

Editors Herald.—I am afraid that like many other places, the work is not on as good footing as it might be here, but I am happy to report that through the earnest labors of Elder Swenson, who has been among us for the past two weeks, we have reason to hope that the Saints, assisted and guided by the promptings of that good Spirit which our Father is anxious to bestow upon his obedient children, are more fully alive to their responsibilities.

How grand, majestic, yet simple, the teaching of our Lord upon this subject, "Ye are the salt of the earth." Dear Saints, let us reflect, What is to become of this surging mass of humanity if we, the professedly chosen people of God, fail of our duty? My heart goes out in response to the earnest appeal of Bro. Roberts. But four missionaries in three States! But the comforting thought comes to me, We are working in line with that same Jehovah who divided the Red Sea and brought down the walls of Jericho. God help us to stand firm.

Bro. Swenson stayed two weeks at Clifford. At the close I had the pleasure of baptizing one who has long been under conviction—Bro. Carl Ericson. On the following day we started overland to this place, driving ninety miles by team, and are now stopping

at the house of M. J. Laughton. We have one candidate for baptism here and hope for more.

My principal object in writing is to get the scattered Saints all through this State to correspond with the missionary force or myself. Comply with the law and attach yourself to the nearest branch, no matter whether you can meet with us or not. Perhaps we can come to you, and if you are letting the light shine by a faithful and consistent walk, there is not the least doubt but that a few others can be gathered in. I have written to two different parties whose address I saw in the church papers and have received no reply. It may be that the letters miscarried. If so, will the brother at Aneta, Nelson County, and Bro. Rasmussen, at Sykeston, Wells County, please write again and let us take advantage of the opportunity while we have Bro. Swenson in the State?

Yours in truth,

WILLIAM SPARLING.

EUSTIS, Neb., July 16.

Editors Herald.—Four years ago when I moved from Lamoni to Nebraska there were no Saints here but two, and they had become indifferent and did not let the people know what they believed; but when I came I told the people what we believed and distributed tracts; then Brn. G. W. Shute and J. W. Waldsmith came and preached, and some were interested. Last winter Bro. J. W. Gillen came here and preached, and now we have twenty-eight members, and Bro. J. W. Gillen, on the 26th of last January, organized us into a branch of fourteen members and the writer was ordained an elder, Bro. Gottlieb Keller priest. Since then I have been president of branch and superintendent of our Sunday school. We have meetings ever Sunday, also Sunday school.

I have opened three new places to preach. On the 11th of July I drove thirty-two miles and preached once, held three meetings on the 12th and baptized five and blessed two children. I have been hunting up the scattered Saints in this country and encouraging them that they may be up and doing and discharge the duty that is enjoined upon them.

Your brother in Christ,

G. W. JOHNSON.

DODGEVILLE, Wis., July 20.

Editors Herald.—Your readers may be encouraged to read of the progress of the church here, as I have been to read of the advancement elsewhere. The missionaries always have a peculiar feeling of joy when they read of the success of others, even though we ourselves may feel a little despondent.

In company with Bro. J. T. Hackett and wife, my wife and I have been holding tent services since the season opened. Times have been very hard here on account of a failure of crops last year, so that people are straining every nerve this year to catch up. At Yellowstone the weather and corn planting were against us, but I think if they could be visited this fall, good could be accomplished.

And, at Portville, in Green County, there is an excellent opening. The most influential men in town have sent us word to come and they will furnish us a place for our tent and care for us while there; but we could not go. If the brethren with the other tent could get there I am satisfied no better point could be found. Portville (the post office is Stewart) is six miles east of Blanchardville.

At Waldwick we encountered the grossest ignorance concerning our work I have yet seen in the State. Our stay there was short, and ineffectual so far as this world is concerned. The effects in the next may be more effectual. We viewed an old mining shaft that was sunken, it is said, because some sister had located mineral there in the early days of the Reorganization through the gift of tongues and interpretation. Peepstones have been brought to bear on the spot with affirmative answers as to there being mineral there. Old miners tell me there are no signs of mineral (lead) there, and I was informed by a Mr. Short, who was employed to help to sink the shaft, that little or none was found. May not some one have been deceived in the source of that tongue and lost a fortune thereby? Or, have I heard it straight?

From Waldwick we moved to Adamsville where we met with the success I wish to inform you of. There was once a Congregationalist society there, also a snug little frame church building, but for years there have been no services there by any of that denomination, and the building has virtually fallen into the hands of the original owner who last winter asked me to occupy in it, which I did for four weeks, and as I was preaching near there all winter I occupied there all winter every alternate Sunday. So we set up the tent there and baptized seven, with good material for a branch with a church and organ thrown in. They are among the most wealthy and influential in the county. Others have given their names for baptism and will be baptized soon. I expect to watch over them if there is no one else to do so as long as I remain in the State. There is an excellent interest there. Any of the brethren passing along the Northwestern or Illinois Central road could stop and do much good. Get off at Hollandale, on the Illinois Central road, or Barneveld on the Chicago and Northwestern.

We came to this place (the county seat) on the 14th and expect to remain here nearly two months, and then move to Lancaster and Flora in Grant County. We expect Bro. McDowell with us to-day and to help us storm the fort here. The editor of the principal paper in this county called on us and asked what we wanted to say for ourselves. I wrote him a column article, which I inclose, which you may use or throw in the waste basket. The editor altered it somewhat after I wrote it, and even changed the extract from the "Temple Lot suit;" but we are glad to get that much. I heard from an editor of another paper that a certain minister would score us this week. "We'll be at home" I told him. All we ask is fair play.

J. W. PETERSON.

TEMPLE, Ohio, July 18.

Editors Herald:—The last of May I left home for the East, Massachusetts district being the objective point. Joined Bro. F. M. Sheehy at Boston and began work on the proposed map, feeling anxious to get it completed. But other work could not be neglected, so we preached Sundays at the most convenient places, and attended other meetings during the week as they came. While there I visited the Saints at Plainville, Providence, Boston, and Brockton, to find the work on a good footing in the main and the Saints going forward. Some very complimentary things might be said of the Saints in that district in the way of encouragement to them and others, but it is sufficient to say, perhaps, that they are in the faith and standing nobly for the cause, aiding the work every way in their power.

During this time and at the present, Brn. H. E. Moler and W. A. Smith were doing tent service in Philadelphia, Brn. I. M. Smith and George Robley on Cape Cod, and Brn. U. W. Greene and W. W. Blanchard in Maine, and Brn. S. O. Foss and John A. Ames in East Maine; but the last mentioned not engaged in tent service. Also Bro. Holmes J. Davison alone in Nova Scotia. So we have been accomplishing what we could with the force at hand.

July 4 Bro. Richard Bullard and I concluded to visit the Saints at Little Compton, Rhode Island. On the way to the depot we were intercepted by the big parade marching down the street, out in honor of the "glorious Fourth." Flags and banners were fluttering in the morning breeze and beautiful sunlight, everything conspiring seemingly to emphasize and honor this memorial of liberty. That which especially attracted our attention and in which we felt great pride was the "little red schoolhouse" borne aloft, emblem of America's free schools; as against sectarian schools where creed and catechism become prominent in educating the youth. All honor to our American free schools, where sectism and catechism have no right to intrude, but where every boy and girl, rich or poor, may obtain a liberal education in the things needful in practical life free. Let the church take care of the rest.

Done with the procession we passed on to Providence, and taking boat rode three hours down the Narragansett Bay to where we were met by Bro. Joseph Pearce, with team, who conducted us to his home, where we received a welcome. But how it did rain that night!

Sunday, the 5th, we attended the Sunday school and sacrament services in the forenoon at the Saints' church and preaching at evening. The Sunday school was well directed, the prayer service excellent, and there were a goodly number out at the evening preaching. There are very worthy Saints here.

Monday morning, while engaged with Brn. Pearce and Bullard in counseling over some local church matters, a telephone message reached me from Bro. Sheehy stating that a telegram had been received at Boston to the effect that Mrs. Kelley was very sick and to return home immediately. Sr. Silva and

husband were just ready, with team, to start to Fall River, distance fourteen miles, and the nearest point to the railway. I joined them and started for home, leaving Brn. Bullard and Pearce to care for the evening meeting. At Fall River I chanced to meet Bro. Samuel W. Ashton and son and Bro. Moses Sheehy, who gave a good account of things there in few words.

Bro. Ashton accompanied me to the depot, and while waiting for the train invited me to lunch with him, and paved the way to Boston, not forgetting to ask, "Can you see your way home?" All of which is golden. Things like that help one to get ready for heaven. Many thanks.

Arrived in Boston just in time to miss the fast train, which leaves at three p. m. I purchased a round trip excursion ticket as far as Buffalo, and started on the seven o'clock train. At Buffalo noon next day while attending to some red tape connected with said ticket both trains left. At 8:30 I took the fast train for Cleveland, Ohio, in hopes of catching the motor to Willoughby, as the fast night train did not stop there. But on arriving at Cleveland found that the motor had gone on its last trip for the night, so was elected to tarry over. I was on the early train next morning to Willoughby. On arriving there the telegraph operator informed me that he had sent a message the evening before to me at Boston, stating that the hotel had burned, so I went on, thinking, "What next?" When nearly over to Kirtland I met Bro. G. T. Griffiths with team on the way to the depot to meet me. I learned that Sr. Kelley was better, but that on the previous Sunday they had about given up all hope of her recovering. I also learned that the hotel was but partially burnt. When the fire broke out the Temple bell was rung, which brought together a large number of the citizens and some strangers, who united and fought the fire bravely and successfully. The fire crept along in the gable between the ceiling and roof, a distance of seventy feet, before it was subdued. Doubting their ability to check the fire at one time, the building was cleared of pretty much everything in it and piled in the street in front of the Temple, and placed in the vestibule, etc., and a watch placed over the goods, so when I arrived things had a look as though a western cyclone might have gone wild and come over and paid us a visit. Fortunately no one was injured. The checking of the flames was a splendid achievement, accomplished by efficient and well-directed purpose.

Sr. Kelley is better and things look some brighter. We are busy untying ends and getting things as far as may be in place. Impressed with the idea that duty calls elsewhere, but first duty is here just now. The meetings are being well attended and are good. Temple callers frequent. Crops are good, fruit (apples) in abundance.

Do not forget the Reunion to begin August 8 near New London, Connecticut. Likely none other will be held in the East this year.

In the faith,

WM. H. KELLEY.

HALLS, Mo., July 21.

Editors Herald:—The Baptist church here is open the first and second Sunday of each month for the use of our traveling ministry. We are not allowed to have a standing appointment, but every traveling elder can stop off here and have the church on those days, if he could drop us a card a few days before so we could give it out.

There are eight Saints living here and we would be so glad if some elder could come and preach for us. There will be no trouble in getting a good crowd out; the people want to hear the gospel as we teach it. We live just one mile from the depot and in plain sight. Anyone can tell where we live, and if we knew when any of the elders could come we could meet them at the depot.

A tent meeting would do a splendid work here, for everyone would turn out, and many have asked me why our folks did not come with a tent, as everyone wanted to hear. But it is so hard to get a church to preach in and get it on conditions that we can do any good. The preachers won't consent for us to have the churches, only this one, and on the above conditions; but the people want to hear and will turn out. Please come; we will care for you while here and be so glad to do so. Remember the place, Halls, Missouri, sixteen miles south of St. Joseph.

Yours in bonds,
BRO. AND SR. I. W. MILLER.

TEKAMAH, Neb., July 17.

Editors Herald:—Tent meetings were continued at Blair, Nebraska, until the 21st ult. with but slight results for good. The few Saints there have many things to discourage, but had they remained patient and cheerful under their peculiar trials they would have been much more highly blessed and would have added an impetus to the missionary work, which under present circumstances they could not, though doing the best they now could. The kindness and hospitality shown by the Saints and many nonmembers to the missionaries were commendable. On the eve of the 20th I took severely ill, and did not hold services, though several had gathered; but through prayer I was so relieved as to hold three services on the following day.

From Blair the tent was shipped to Tekamah, where I began meetings on the 25th, and with the exception of the evening of the 4th and last Thursday, Friday, and Saturday nights have continued since, with interest on the part of a few. Religious indifference and prejudice have made the labor here very trying; besides lack of wisdom on the part of some has increased the burdens of the missionary's work very much. The few Saints now living here seem to be striving to follow the Shepherd's voice. One grave difficulty is the lack of information, and with some the lack of seeking to supply themselves with the proper literature to gain and retain the information needed. While many of them are financially depressed, yet should they save the little amount at times unnecessarily expended their ability to obtain the church literature would be sufficient.

On last Friday the Saints of the Lake Shore branch and their children met and with their friends enjoyed one of the most enjoyable seasons that could be anticipated. Recitations, songs, boat riding, swinging, and partaking to the full of earth's bounties formed the chief characteristics of the enjoyments. The program was good, the repast was all that should be asked, and the day was Nature's best. The two days following were occupied entirely in religious services, the results of which were six preaching services and one social service were held, five children blessed, five sick administered to, and three were baptized and confirmed. The brethren of the ministry present and assisting were Elders F. A. Smith, J. M. Stubbart, James Huff, and the writer. Several brethren, sisters, and friends from a distance were present and the universal verdict was that a season of rejoicing was had. A peaceful, profitable, and successful two-days' meeting was truly held, and do the Saints and friends profit by the instruction given God will be honored, in paying heed to his law, a proper distinction will be recognized between the Reorganized Church and the Utah Church, with especial honor towards the Reorganization, and there will be no tale-bearers in the land, but all will seek to learn and abide in the way of salvation.

The discussion between Elders C. Scott and Almus Adams of the Church of God which was to have been held in this month at Blair, has been postponed until in September.

I expect to visit the Central Nebraska district next week, to be present at their quarterly conference the 25th and 26th.

Yours respectfully in the gospel covenant,
J. F. MINTUN.

STOFIEL, Nev., July 16.

Editors Herald:—Brn. J. Arthur Davis and E. B. Morgan, missionaries to Nevada, have been preaching in the northern part of Elko County. They are noble workers and men of God, well liked and loved by nearly everybody. They baptized four, three of them Christians or Campbellites and one Presbyterian, and the writer two of his grandchildren—six in all. Others are near.

Brn. Davis and Morgan are now south of Elko. During harvest time the settlements are close together. They go thence to Elko and Tuscarora and back again to our part of the county, fifteen miles north of Elko. I would like to go with them but Sr. Penrod is still confined to her bed and has been for over four years. She is past seventy years old. Will the Saints pray for her health to return. She suffers with patience, trusting in the Master.

Yours for truth,

E. PENROD.

STANDLEY, I. T.

Editors Herald:—We are not doing all we can for the cause of the Master, but some of us are trying to come up higher. We have Sunday school at ten a. m., prayer and testimony meeting in the afternoon, and preaching most every Sunday night. Bro. Ellis Short or Bro. Earl Bailey speaks for us, giving good advice and counsel in regard to

eternal life. Will say to the ministry that have appointments in the Indian Territory that Bro. D. Wade, of Franks, Indian Territory, wishes an elder to come to his neighborhood and preach. Some want to obey the gospel. Bro. Wade will make any of the elders welcome. Bro. and Sr. Harrington, of Broadway, Texas, also want an elder to come and preach in their neighborhood. They think one could do well. People say an elder could have a house to preach in.

Brethren and sisters of the kingdom of God's dear Son, live for Jesus; he is our best friend; keep all the commandments, for they are life eternal. I ask prayers of all the Saints that I may always be found worthy of the name of Saint, that I may labor incessantly for the cause of our Master, and ever be able to point the erring ones to the Lamb of God that taketh away the sin of the world, that I may help to make the rough places smooth and the crooked ways straight.

In bonds,

JOSEPH BEDWELL.

COLDWATER, Mich., July 22.

Editors Herald:—Ex Priest ex Saint Musser, the extra, has come and gone. "Why should we mourn departed friends!" For eight nights in the Presbyterian church at California, Michigan, we defended the truth of God against a compound of ignorance and conceit, Methodist and Presbyterian societies forming a combine and securing the services of the above named gentleman. And to begin with, the combine assumed a degree of sentimentality. Just imagine that old religio-political institution getting sentimental! But it wore off. The paper correspondent gave us one of the most tearful contributions to religious literature. But now they are ashamed of the action, and as mute as a sepulcher touching the debate.

We had baptized eight there and after the debate baptized one more, Bro. Cairnes, unimpeachable for integrity, and we have bright prospects for more, many more. Work looming up all over the district. L. F. Daniel and H. H. Robinson made arrangements to bombard Fremont, Indiana, from Hickory Grove—to have commenced Sunday last, but doubtless rain prevented.

We return to California over Sunday.

Cheerfully etc.,

S. W. L. SCOTT.

WILBERTON, I. T., July 6.

Editors Herald:—I have been holding regular meetings of late in my house. Interest good, and the good Lord blessed me with his Spirit. Some of the Baptists say they will send for their minister to meet the doctrine of our church. Well, let him come; we will be right there. We held Sabbath school at eleven o'clock, then went three miles and preached at two o'clock, and preached a funeral sermon at five o'clock. Preached at eight p. m.; have two appointments for next Sabbath; so you see I am busy on the Lord's day. My desire is to spend my days in preaching this gospel of the kingdom.

Your brother,

PETER ADAMSON.

PHILADELPHIA, Pa., July 3.

Editors Herald:—Bro. H. E. Moler and I are holding tent meetings in the city, assisted by Bro. A. H. Parsons, to small congregations, but very good interest. On the 7th ult. I baptized a promising young man and his wife, who attended a few of our meetings and became interested. They were members of what is called the "Brethren" Church, a branch of the Dunkards. Their minister became troubled and told them that if any man would prove to him that he was wrong he would make him a present of a fifteen dollar Bible; and they made arrangements for him to meet Bro. Parsons at their house. Bro. Parsons could not go, so I went.

When we gathered at his house the minister brought a few of his followers with him, and as we assembled together I said that I was in the work of the Lord and that before we commenced our friendly discussion we should bow before God in prayer and ask him to be with us that we might say nothing but what would be pleasing before him.

We commenced about eight o'clock and talked ten minutes, turn about. We talked till about twelve and the Lord was with me by his Spirit. I took the Bible and he took the grammar, and after we had talked about two hours I asked the little audience which they were going to take for a guide, the grammar or the Bible? and they said the Bible.

Our talk lasted about four hours, and the next morning Bro. Edwards' wife came to church and said she wanted me to baptize her; and O, how my heart was made to rejoice in the work of the Lord! On the following Monday I baptized her.

Well, I did not get the fifteen dollar Bible, but I got something better; I received a blessing and was permitted to baptize the sister into the kingdom of God; and was not that better? She seems to have such a gentle spirit, and full of faith, and I think she will make a good Saint. I feel that the good Lord will bless her. That makes three that have been brought into the kingdom since we came to the city, and this is partly the results of Bro. Parsons' labor performed in the past. So the good work goes on, and as the Lord says, One of a city and two in a family. I pray God to bless his Saints, and that the honest in heart may be gathered in.

Your brother,

W. A. SMITH.

HANOVER, Wis., July 16.

Editor's Herald:—So far as the world is concerned we have no fault to find but we do think some of the people who live in it could do better if they would. We came to this place last Tuesday, July 14, and held our first service last evening, the 15th, with an audience of fifty in the tent and some on the outside, and from what we are able to see during the short time we have been here the people are a warm-hearted, friendly people, which is quite a pleasant change to what it was at the place where we came from. For the past two weeks we were located at a small village called Afton, a railway station on the C. and N. W. R. R., in Rock County, and in all my

ministerial work so far I never came so near a complete boycott as we found there; and the two Sundays that we were there passed without any services, for not a soul came to the tent only a few children, and on one of those nights, I had just retired for the night when the people were passing by from the one church of the town (Baptist) which had dismissed its audience at a late hour when I heard one say, "Oh hell! them fellows needn't think they can come here and run opposition to our church!" And by the way that one particular church about one year ago refused to open its door for me to preach in, but in about two weeks afterward opened said doors for a negro minstrel show which was largely patronized by "our church" (theirs.) "If ye were of the world the world would love his own."—Jesus.

I remember some years ago of reading a letter published in the *Herald* by a sister who requested some of the elders to visit this place—Hanover—saying she had some friends or relatives who lived here. Now should this letter meet the eyes of that sister will she kindly drop a card to the writer, giving the names of her friends that we may call on them while here.

When or where we will go from here only time and the interests of the work will determine.

In bonds,

CHAS. H. BURR.

VINCENNES, Iowa, July 10.

Editors Herald.—Brn. Weld and Snively have been of late in our midst and have now left with good wishes from us and desire from Saints and others to soon return. On June 30 Bro. Snively preached the funeral sermon of Sr. Jessie Parrish Burnett in our union chapel to a large concourse of friends, who went away comforted by the elder's discourse. Disinterested ones declared it the best funeral sermon they ever listened to. On the following Sabbath the same brother preached two sermons, closing the meeting after a very stirring sermon on Monday evening. While here two brethren were baptized and confirmed, making now eight baptized by Bro. Snively since he came to us first in February. Others are near the water and we hope for their return in the near future.

As our former president had moved away and death had entered our ranks and reduced us below a quorum, our branch declared itself disorganized, and reorganized yesterday afternoon with a membership of seventeen, choosing Elder F. M. Weld, our district president, to preside over us until some more available president could be had. We will occupy the union chapel at this place the second Sunday of every month, preaching morning and evening and testimony and sacrament meeting in the afternoon.

SISTER E. I. SARGENT.

ROSCOE, Pa., July 8.

Editors Herald.—I am in the midst of a debate with one of the champions of Campbellism. The propositions are as follows:—

1. "The church with which I, Ira C. Moore, stand identified, sometimes nicknamed by its opposers the 'Campbellite Church,' is

the Church of Christ as founded by the apostles, in faith, organization, doctrine, and practice."

2. "The church with which I, D. L. Shinn, stand identified, sometimes nicknamed by its opposers, 'the Mormon Church,' is the Church of Jesus Christ, in faith, organization, doctrine, and practice."

We have three sessions of two hours each on each proposition, beginning at seven each evening, for six days. We have one more day on the first proposition. He has never attempted to prove organization, faith, doctrine, or practice, but has been claiming identity with the primitive church. In his last two speeches he showed signs of anger and jumped on "Joe Smith" about eight or ten times. This was evidently painful to the audience and the moderators. They would have called him to order, but I requested them to "let him have rope." The people cheered me to-night and some say they are beat already.

I have been kind and charitable toward him throughout and tried to show the good Spirit. I have been blessed from the start. Although the people are deeply prejudiced against "the Mormons" here, I have the sympathy of the audience already, and the debate is the daily topic of conversation all around here. Mr. Moore has said all he can say—has already repeated himself. His learning comes to his relief once in awhile, and to-morrow night we may have a nice little speech on metaphysics.

I have baptized two here Sunday and one at Banning before I came here. The Bickertonites are divided into two parties. One party was so alarmed at my work that they have organized more permanently since I came. As a church they die hard, but die they will. It is only "a question of time" now. They say they would join us were it not for second baptism. By this they admit all I ask—that they are not the true Latter Day Saints' Church.

I have now been away from home a month and if nothing happens will likely be here another month. There is much to do here. I am well and full of the latter-day blessing.

Bro. Robert Perrie, of Fayette City, is acting moderator for me; and Rev. Mr. Rodgers, of this place, not a member of either of our churches, is the third party chosen to act as chairman of the moderators, and he has proved so far the right man in the right place—a Christian of no mean sort and unprejudiced in heart. As ever,

D. L. SHINN.

MONTRÖSE, Iowa, July 25.

Editors Herald.—Brethren A. H. Smith and J. R. Lambert have taken up the Bluff Park reunion matter and will assist the committee to carry it on to success. All the former arrangements and announcements hold good except the price of beds at the lodging house; it is found necessary to raise the price to \$1.25 per bed for the ten days; but this is done by the reunion committee, who have to rent the lodging house and secure some one to care for it.

Those who are keeping the boarding house

have reduced the board to \$3.50 per week for regular boarders.

Arrangements for good speakers are being made. The committee is on the ground completing all necessary preliminaries. Excursions can be arranged—by steamboat to Keokuk and return through the Government Canal; or up the Mississippi to Fort Madison and Burlington; or by hack to Carthage or Nauvoo, visiting all points of interest. These excursions all at greatly reduced rates.

If you ever want to see these places, have plenty of company, and a good time at a reunion, come now.

The cottages are not all taken yet—several unfurnished ones along with plenty of tents. Let us know in time what you want and we will do our best to get it for you.

Write to Bro. D. Tripp, Montrose, Iowa. If you have written, your wants are being looked after; so make your preparations to come.

Remember it is a good idea to bring along an empty straw tick and some bed linen and towels if you want lodging, and let us know how many to prepare for.

We are looking after railroad rates.

JAMES MCKIERNAN,
Chairman Reunion Committee.

Original Articles.

PERPETUAL MOTION.

PERPETUAL motion is supposed to be a machine or contrivance, so arranged or constructed that the power or driving force is produced and applied by the machine itself. I have not the least doubt but that in all ages of the world man has exercised his abilities and spent his life and means to invent such a machine. More time, brains, and money have been expended upon this than upon any other invention he ever sought after; and many a poor, foolish fellow, after exhausting his lifetime and fortune, has ended up in a lunatic asylum.

Every now and then we hear or read of some one who has, or is just on the point of discovering it, (most always the latter, however,) and loudly tells what great things he is going to accomplish when he gets it. He is going to revolutionize the motive power of the world, change the whole system, and instead of horse, steam, or electric power moving our wagons, machinery, locomotives, ships, etc., behold, we will see them rattling, banging, tearing, snorting, gliding, and cavorting around on their "own hook," without the least expense to the owners, save the wear and tear.

Notwithstanding these claims have been made years ago, I notice there has been no change in the world's motive powers, only as new ones have been discovered, and in every case where such claim has been made, a close investigation has revealed fraud. I read some time ago of a man who claimed that he had invented a watch which was moved by perpetual motion; and for a long time excited the praise and admiration of thousands. But upon a rigid examination it was discovered that the opening and shutting of the case kept it wound up. Another had a clock that moved without being wound up, which greatly puzzled the world for a long time. But it was finally discovered that the works of a watch had been placed in the pendulum which kept it in motion by throwing a weight from one side to the other, similar to two children squatting and rising at each vibration of the swing. This was quite cute, but would hardly pass for perpetual motion. Another unfortunate fellow still had discovered it and placed it upon wheels, and when he cut it loose it ran him all over a ten acre field and finally broke to pieces in a rail fence. He was so badly frightened that he could never remember "the combination" again. So the valuable invention was lost to the world.

If the devotees of this delusion would devote the one tenth part of the time and money to the investigation of the laws of nature, they would soon discover that such a power as they seek cannot possibly exist. For where in all nature, I will ask, is a precedent? You may point me to the heavens, to the sun, the moon, and the stars, and say, "There is a case of perpetual motion." Not so. The same force that drives and whirls the schoolboy's ball as he tosses it in the air, drives and whirls these huge bodies through the blue regions of heaven. You may point me to the rivers as they go winding their tortuous courses to the sea. Wrong again. For away back of them all, are hidden forces which produce the heat, the cloud, and the wind, which are necessary to the existence of all rivers.

You may point again to animal existence, and say, "Certainly there is perpetual motion." Still wrong. The

same laws and forces which produce and feed the great rivers are back of all animal life, doing the same for it. Man, the last and noblest creation of God, is no exception in this case; he is no more of a perpetual motion than a wagon wheel, or a steam engine. The motion of his lungs in breathing and the palpitating of his heart in the flow of blood, are as much the result of outward forces, as the sustenance of his life by eating and drinking. We may examine the forces of nature in all their different avenues as applied to the heavens, earth, animal and vegetable life, and we will find no precedent for perpetual motion. The reader may then ask, Why cannot there be such a motion? The reason is plain and simple. All forces or laws of nature governing motion are equally balanced, that is, they exert the same power against motion that they do in favor of it. This being true it will be seen at once that all friction will be in favor of the latter, or against motion. It is true then that there can be no motion at all unless an outside power is applied to overcome friction. To make this plain I will illustrate. Suppose a large stone is placed upon the ice, and it is of such a size that it will require a force of five pounds to move it either way. Ropes are attached to the two opposite sides and two boys of equal strength pull their utmost at these ropes. Will the stone move? Certainly not. Why? The two forces are equal, with the five pounds friction against it going either way. If the stone moves at all an outside force greater than the amount of friction must be employed. The boys cannot give this, for they are both doing their utmost. They may pull a lifetime under these conditions and the stone will not move.

Again, you may build a wheel and place it in a position for motion and to it will be subject this same equality of force. The downward pressure of gravitation is exercised equally on both sides of the axle, and if there is any motion at all it must be from some outside power. Your wheel may be so perfect in construction that the weight of a hair may start or stop it, and yet it will be the same. This balancing of nature's forces cannot possibly be destroyed. It is as fixed

and firm as the fact that water finds its level, or air seeks its equilibrium. To prove the truth of this, I will illustrate again, by supposing that the wheel referred to above is similar to a wagon wheel though hub and felloes need not be so large. It must be well balanced. The spokes must be hollow and in these must be placed leaden balls of such a size that they may roll freely from one end of the spoke to the other, as the wheel moves around. It may be supposed that these balls rolling *into* the hub on the one side and *out* on the other would cause the wheel to move perpetually. But will they? A person who has never tried the experiment may say yes. *They will not.* The wheel may move till it reaches a balance and there it will stop. What is the reason it will not move? You will observe that the balls on the one side will not roll *in* to the hub until the spokes get a certain distance *above* a horizontal line; and on the other, they do not roll *out* until the spokes get an equal distance *below* a horizontal line, this throws the wheel on a balance and it will stop. This may disappoint the ardent hopes of the experimenter, but it leaves old nature still herself.

As has already been stated, the great obstacle to perpetual motion is friction — friction of axles and air. And as nature's forces are equal or balanced, it can readily be seen that to start it, man must *create* power; something he never can do. But says one, I will not try to create power, I will just arrange or construct my machine so that one side of the wheel may have greater force than the other. Thou simpleton, can you not see that if you build a machine for that purpose, *it* will be subject to the same conditions governing the original one? That is, you would have to build a third one to destroy the friction of the second, and the third would necessitate a fourth and so on *ad infinitum*. It makes no difference what kind of a machine or contrivance you build; how simple or how complicated, it will be subject to these fixed and immutable conditions.

I will say in conclusion and to sum the whole matter up and put it in a nutshell, whenever a man can from seventy-five cents make a dollar, or three quarts of water fill a gallon

measure, or nine inches make a foot, he can start perpetual motion, and not till then can he do it. And it is just as reasonable, consistent, and profitable for him to attempt the one as the other. I trust that there are none of the Saints to whom these remarks will be applicable; but should there be, I will say, "Do give it up," and instead of seeking *perpetual motion*, devote your time and means to the work of pointing fallen man to the way of *perpetual life*.

THOMAS J. SMITH.

ALPHA, Oklahoma.

HAPPINESS.

How to obtain and retain the precious boon is the problem of problems. My eldest child, who is still a dutiful daughter, when quite small had a juvenile maxim,

"I am always happy,
When I mind my papa."

Her philosophical adage touched, swept, and fairly thrilled the sympathetic cords that led to my parental heart. If we are ever loyal, and obedient to, and abide in the light and smiles of our heavenly Parent, our joys will be multiplied and intensified, the delight of the infinite God will be promoted, and the peace and good will of the heavenly hosts will be accelerated and magnified.

On this stage of action the bars fall across the dial plate of time, but when the night is over and the clouds lift, the sun registers the true time. Our surroundings may, seemingly, momentarily retard the onward and upward march of the soul and thwart our good designs. These untoward circumstances and gloomy environments may, can, and of right ought to be met and surmounted. When, as mudsills, or flagstones beneath our feet, they are benign mercies in disguise. In that things of utility and beauty are the product of great labor, and mechanical skill and honest toil should be rewarded, pray tell me why in the realm of grace anyone expects something for little, or, worse still, nothing? Diamonds are hidden away in Africa's shining sands; gold is obtained from the deep gulches and mountain gorges; the walrus is a denizen of the deep; the polar bear sojourns in a high latitude; monkeys, apes, and baboons, as also other

beasts, serpents, and insects innumerable live in the torrid zone, and abound in the tropics; but this pearl of great price—happiness—is down in the sapphire sea of the domestic circle. When the shrines and altars of home are neglected and the mercy seat of the household is forgotten in cold and dark oblivion; when the dying embers cast fitful and retreating shadows from the fast cooling hearthstone; misery is inevitable and despair the doom. Be, feel, and act lovable, and thou shall be loved by all that is loving, which includes an exalted standard of self-respect. Character cannot be secured from over the sea or fashionable watering places, nor yet in the halls of luxury, neither in the busy marts and fields of mankind. Deep sea diving brings up the trophies of the brine, and far beneath the surface of the earth the rich ores are stored away.

The need of money leads man into the subterranean caverns of the earth; across the raging main; out into the fields of the plain; away to the forests and the quarries, and, behold! this restless pilgrim utilizes the water, atmosphere, electricity, and the sunbeams, all for his convenience, and to promote the pleasures and comforts of those nearest and dearest to his heart; and, forsooth! it is praiseworthy service.

In happyfying others you receive a double benefit and a rich reward. "It is more blessed to give than to receive," but the selfish majority prefer to take. The sum total of our joys are largely found at the loom of industry or within the workshops or fields where the dinner horn can be easily heard. No avaricious person can enjoy his possessions; for the more he gets the more he wants.

I heard the other day of some old rich bachelors who own hundreds and perhaps a thousand or more acres of good land near here, who have been known to wear shirts made from the old coarse sacks that had held the bone dust used to fertilize the soil.

The ambition of Alexander and the mighty Cæsars, the glory and power of Charlemagne, and the great achievements of Napoleon Bonaparte left misery desolation behind.

When disasters are appalling and conquest and carnage, the red hand

of war, and the black pall of death are on the land, history piles up, but in seasons of peace and plenty and in times of health and prosperity, everything runs so uniform and regular that naught scarcely invites his facile pen. Fire and sword, strikes and arson, assignments and failures, infidelity and depravity, and the like, are all chronicled and blown broadcast. The domestic leaven that brings peace is as silent as the stars, as constant as the magnetic needle, as cheering as the sunbeams, and as aromatic as India's spicy groves; hence it is a house-plant, a faithful warden, and a tree of life. So when the family of God will be complete it will be the scepter, robe, palm, miter, and crown. Pleasure and pain, bitter and sweet, light and darkness, love and passion, thorns and flowers, nutritious food and death dealing poisons are so very minutely related and often mingle and mix in such an adroit manner, that, behold! we need the wisdom and grace, the guiding, directing, protecting hand of Omnipotence in order to sail our frail barks on the jasper sea and safely to anchor in the harbor.

In contradistinction and juxtaposition to, "Let no man deceive" himself, and "Be not deceived" we are admonished to "Rejoice evermore;" to "prove all," and "overcome evil with good." If light and truth cannot and will not gain the ascendancy and "hold the fort," I am in midocean on a thawing iceberg.

One eternal truth is stronger than a thousand ephemeral falsehoods, though the latter may apparently run well for a season. The devotees of error and ignorance may eke out a brief sojourn on the poppy leaves of tradition and superstition, but, forsooth! the anointed of God will be blessed in time, cheered in death, and saved in eternity, and that too with a fullness of pleasures forevermore.

I love the people too much to teach them wrong, and thereby fill my soul with remorse. I would not purposely advocate and practice or give sympathy and support to any principle that would belittle and degrade myself, my family, or my neighbor, but the rather seek to advance all that are influenced by my integrity and deportment. To acquaint yourself with evil, in order to avoid its gins,

and snares, and pitfalls, and its very appearance, is meritorious. To seek the good in order to love it, embrace, and adhere to it, is the imperative duty and pleasing service of man. Do not tarry in the light of the glow-worm, the firefly, foxfire, or the aurora, when you can bask in the light of God and warm by the rays of the Son of Righteousness. A rich heritage this, where we can go onward and upward, even amid unmantled cities, devastated fields, and when war, pestilence, and famine fairly revel in the halls of death. It has been said that the darkest hour is just before day, and the hotter the battle the sooner peace; so universal commotion harbingers the dawn of peace, and the day of redemption.

All who love "the law of kindness, and adhere to the perfect law of liberty," and faithfully, willingly, intelligently, ardently, reverently, and persistently abide in the law of the Spirit of life," can think, say, and realize with the ancient worthies that naught can separate us from the love of God. I believe the unerring Spirit of inspiration said: "Happy is the man whose God is the Lord." If the infinite, independent, all-wise and eternal One is pleased, and actually delighted to promote the welfare of his creations and creatures; to seek and to save the lost ones; to redeem the redeemable, and to everlastingly glorify his submissive children;—what manner of persons ought we all to be? All doctrinal truths and gospel obligations are intended to benefit us here now, henceforth, and forevermore. The yoke is easy, the burden light, the aim, object, and end is rest to the soul; therefore we should "gladly receive the word."

We should be as willing to repent and make reparation, as we are to eat and go to the celebration. The hardy sons of toil with frugal board and scanty fare, behold the pleasure seekers, all untrammled, go abroad with pomp, and pride, and pelf. With sun-tanned skin and weary frames they murmur at the contrast. Honest labor is rewarded with at least the common comforts and necessities of life, while health and sweet content crown the scene. The voyager returns with his head full of wonders and his mind stored with society mat-

ters. By and by the most exciting drama ceases to enchant his morbid soul and all that is left his cloyed, foundered, and sickened self is "to travel the morphine route." Like the boy he had eaten all the sugar that was good, so he now takes a fatal leap into the dark. The Lycurgus and Solon elements have met in the rural seminaries of learning to discuss before rustic judges wherein was the greater amount of pleasure; viz., "in pursuit or possession?" Really the two above conditions are but parts of the whole, and cannot, in justice, be two questions. Let a person have all of one in the complete absence of the other, and sure! there is no joy whatever in it. The sooner we learn that the straight and narrow and rugged path of duty is the way of peace and the road to glory, and the quicker we put our knowledge in practice, the better it will be for all concerned. May we as a people, both collectively and individually, strike off the shackles, remove the barnacles, and cast away our ponderous sins, and run with patience, and swift delight, the race for life set before us so as to secure awards and renown.

M. T. SHORT.

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference convened in district tent at Huntsville, Missouri, June 20, at ten a. m.; J. A. Tanner president, Louise Palfrey secretary. Reports were read from the following: Elders J. R. Lambert, M. M. Turpen, J. A. Tanner, W. J. Vaughan, J. T. Williams, R. R. Jones, D. F. Richards, W. H. Vincent, C. Perry; Priests G. O. Adkins, D. Edmonds, F. T. Mussel, J. Waltenbaugh; Teachers G. Thorburn, J. T. Richards. Branches reporting: Bevier 151, Higbee 79, Huntsville 6, Pollock 16, Missouri River 32. Bishop's agent's report: Received \$69; paid out \$65.70. The following resolution was passed: "Resolved, that hereafter the branches of this district be restricted from ordaining anyone to the Aaronic priesthood without the sanction of this district's conference, or in case of emergency, the district president and missionary in charge." Resolutions of condolence to the family of Ephraim Rowland were adopted. Election of officers resulted in J. A. Tanner for district president and Louise Palfrey district secretary and treasurer. The next conference will meet at Salt River, Missouri, at the call of the president. The speakers were Brn. J. R. Lambert, M. M. Turpen, T. W. Chatburn, and J. A. Tanner. The choir, under the efficient leadership of Bro. W. J. Richards, realized the possibili-

ties of music in spiritual work, and did their share, fully, towards making conference successful. Bro. Lambert's visit, anxiously anticipated, was a rare treat, and it is hoped that his wise advice took root and will be the means of directing to better things. The presence of our missionaries, Brn. T. W. Chatburn and M. M. Turpen, was appreciated, and infused life and cheer into the sessions. The Huntsville Saints are more than entitled to the vote of thanks that was tendered them for their unselfish kindness and effort in providing for the visitors, and on the whole the attendance was very good, and the conference marked by considerable spirituality.

NODAWAY.

Conference convened at Union church, the fourth Saturday and Sunday in June; M. P. Madison president, J. N. Byergo secretary, E. Fannon assistant. Reports were presented and accepted from Pleasant View and Rising Hope branches. Platte and Sweet Home were sent back for correction. Elders reporting: H. Kemp, J. Hawley, W. Woodhead, R. K. Ross, J. T. Ford, C. C. Nelson, E. S. Fannon, and M. P. Madison; Priests J. N. Byergo, A. Jenson, and Bro. Jeffers. Teachers J. Nelson, A. Madison, and Bro. Lane; Deacon Bro. Torrence. All officers of the district were sustained. Adjourned to meet at Guilford, October 16, 17, and 18.

NORTHERN MINNESOTA.

Conference convened at Fergus Falls, June 20, at two p. m.; Henry Way president, T. J. Martin secretary pro tem., I. N. Roberts assistant. Branch reports: Oak Lake 72; loss 1. Audubon 25; gain 2. Union 85; gain 4. Central 14; loss 1. Minneapolis 46; no change. Ministry reporting: Elders H. Way, E. A. Stedman, I. N. Roberts, W. Barnhard, T. J. Martin, A. H. Smith, and E. L. Kelley; Priests W. W. McLeod and F. Y. Barnes; Teacher M. O. Erickson; Deacon M. L. Hawley. Report of W. W. McLeod, Bishop's agent: Received previous to March 1, 1896, \$333.35; paid to Bishop, \$333.35; received since March 1, \$3. Report of reunion committee: Received \$113.75; paid out \$118.30; due committee \$4.55. I. N. Roberts, chairman. The report was accepted, the committee discharged, and a collection was then taken up, realizing \$4.55, the amount due committee. Voted that W. W. McLeod, G. L. Jones, and W. W. Gould be a committee to arrange program and perfect other necessary arrangements for this reunion. Voted that W. W. McLeod be a committee to take charge of tent and other church property. Voted that on Sunday, June 28, this tent be dedicated for mission work. I. N. Roberts was elected district president, G. L. Jones was sustained secretary, and W. W. McLeod was sustained Bishop's agent for the ensuing year. The president and secretary of this district were instructed to make out and sign credentials to any one of the brethren who shall attend the General Conference at Lamoni, April 6, 1897. Voted that this body appoint a committee of three to locate place and set time for the fall conference. I. N. Roberts, T. J. Martin, and Joseph Elliott

were appointed. Preaching by Elders I. N. Roberts, E. A. Stedman, A. H. Smith, and E. L. Kelley. Three children were blessed. At the close of the meetings (June 28) the following resolution was presented and adopted: That inasmuch as during the ten days spent here we have received nothing but kind treatment and many marks of personal regard, we desire to have the same go on record. Therefore, be it resolved that a vote of thanks be tendered to the citizens of Fergus Falls for their many acts of kindness, and that the same be published in the Fergus Falls *Journal* and also entered on our district records.

Sunday School Associations.

MASSACHUSETTS.

Association convened in Educational League Hall, No. 54 Main Street, Brockton, Massachusetts, May 9, at 7:45 p. m.; superintendent, E. H. Fisher. Reports from superintendent and assistant read and received. Statistical reports from Boston, North Plymouth, Fall River, Haverhill, Providence, Plainville, Little Compton, Brockton, and Woodville, read and referred to a committee of two, F. Orin Coombs and M. C. Fisher. The committee reported three incorrect, which were ordered back for correction. Treasurer's report read and referred to the above committee, audited, and found correct. E. H. Fisher and F. Orrin Coombs elected superintendent and assistant superintendent, respectively, for the ensuing year, and Ora V. Holmes secretary and treasurer. Voted next convention meet in Plainville, November 14 and 15. Voted the secretary be authorized to pay the indebtedness of this convention. Sunday morning: Devotional exercises. Opening address, M. C. Fisher. Class drill and discussion on "Teaching and Teachers," F. Orin Coombs. Voted we request the manuscript of the opening address for publication. At 2:30 p. m., Solo, Ora V. Holmes. Piano solo, Mr. Littlefield. Essay, Life of Moses, Master Frank Dobbin. Duet, Messrs. Hoxie and Coombs. Teachers' training class, followed by discussion under the direction of Daniel T. Shaw. Voted this convention recommend the organization of teachers' meetings to every school in the district. At 7:30 p. m., Trio, Messrs. Hoxie, Littlefield, and Clark. Vocal solo, Ora V. Holmes. Lecture, Ancient America, illustrated by stereopticon views, F. M. Sheehy. Points of interest regarding trepanning the skull, Dr. John Gilbert. Violin solo, John Hoxie. Benediction, F. M. Sheehy.

CONVENTION NOTICES.

The Ohio district Sunday school convention will convene at Vale's Mills, Vinton County, on Friday, September 11, at 9:30 a. m. We trust there will be a good representation from all the schools in the district. Let those that can, prepare essays on teaching, and the best method to pursue in Sunday school work. Bring your Winnowed Songs, and *Quarterlies* with you, and let each strive

to make the convention a success. There will be some important business to attend to. I desire to be with you, if at all practicable; but if not, let the good work go on; I will report. Be sure and come on Thursday, the 10th. Get off at Radcliff, C. H. V. & T. Railway. H. E. MOLER, Supt.

Miscellaneous Department.

REUNION NOTICES.

BLUFF PARK GENERAL REUNION.

The General Conference of 1896 decided to hold a semicentennial reunion at or near Bluff Park, Iowa, and appointed a committee to make arrangements. The committee now announces that said reunion will be held at Bluff Park, Montrose, Iowa, beginning August 21, and continuing until September 1, 1896, to which all are invited. This camp ground is located on a high and airy bluff on the banks of the Mississippi River opposite and overlooking the "city of beauty," Nauvoo, around which cluster so many memories hallowed by trials of the past. There is quite a village of nice cottages, a large, well-seated tabernacle for meetings, and an artesian well, springs, and cisterns to supply water, and ample room for tents. In fact, there is no place in this part of the country that possesses so many advantages, conveniences, and attractions.

The committee has agreed on the following named subcommittees to help in carrying to a successful completion this reunion: On grounds, cottages, and tents, James McKiernan and Daniel Tripp. Finance, E. L. Kelley, F. G. Pitt, J. S. Roth, and William Anderson, with authority to appoint assistants as they deem wise. On railroad rates, E. L. Kelley and R. S. Salyards. On music, F. G. Pitt and Alma Whitehouse. On speakers, Joseph Smith, A. H. Smith, and E. L. Kelley. On advertising in *Herald*, *Ensign*, and circulars, J. R. Lambert: in local papers, James McKiernan. On Sunday school work, F. M. Weld, James McKiernan, Sr. Whitehead, and T. A. Hougas.

There will be hay, straw, and wood on the ground for sale, and provisions of all kinds can be ordered from merchants in town and will be delivered at cottage or tent.

All those—who have not already done so—wanting to rent cottages, write to Daniel Tripp, Montrose, Iowa, inclosing a couple of stamps for reply and state about the size or kind and rate you are willing to pay. The price ranges from \$1.50 (unfurnished) to \$5 (furnished), and one room to four rooms. Also state whether or not you will take a tent and what size you want if you can't get a cottage, as the number of cottages are limited, and a number already engaged.

There is a boarding house on the ground where meals will be served to regular boarders for \$3.50 per week. Transient 25 cents each for supper and breakfast, 35 cents for dinner. The boarding house is in the hands of the ladies of the M. E. Church, of Montrose. Those wishing lodgings at the lodging house must bring sheet and pillow slip and towel.

Room, cot, springs, pillow, mattress, and blanket will be furnished, at 15 cents per night or \$1.25 for the ten days. Those wanting tents only or lodging only, write at once including stamps to James McKiernan, Box 225, Farmington, Iowa, so we will know how many tents to order. We will furnish the tents at as low a rate as practical. Terms on tents will appear as soon as we can ascertain something near the number wanted, as the price will depend somewhat on the number rented. Those who bring their own tents will be furnished ground free.

We are late in making these announcements, but accident and unforeseen difficulties and delays have made it impracticable to get a full understanding sooner, and we did not want to announce until we were sure of the arrangements.

Yours respectfully,

JAMES MCKIERNAN,
Chairman of Committee.

Those interested in the Northwestern Kansas reunion, and knowing themselves to be members of the reunion society, please forward or come prepared to settle annual dues, as we shall need financial aid.

MRS. MARY SMITH, Treas.

N. W. K. Reunion Society.

BLUE RAPIDS, Kansas.

The Fremont and Pottawattamie district reunion will be held at Thurman, Iowa, commencing Friday, August 21, and will continue over Sunday, August 30. Every effort is being put forth to make this a success. Let no one who can possibly come fail to attend.

BY ORDER OF COMMITTEE.

The fifth annual reunion of Northwestern Kansas district will convene August 20, continuing over two Sabbaths, at Goshen, Kansas, ten miles south and one mile east of Linn, Kansas, in George Gray's grove. Cook stoves, wood, and straw free on ground for those who come to camp. We cordially invite all to come, and especially those of Nebraska and Eastern Kansas districts, as we have met with some of them on like occasions in times past, and shall be glad to see them again. We request all the Saints of our own district (who possibly can) to be present, and pray God's blessings upon all that are willing to sacrifice time and means to build up and sustain the cause of Christ in these parts.

We expect Bro. H. A. Stebbins and E. L. Kelley, of Lamoni, Iowa, and all those who are appointed to labor in Northwestern Kansas on that occasion. Come one, come all, and let us have a time of rejoicing together.

All those wishing to come by rail can write Bro. C. D. Carson, Fact, Kansas, and he will provide a way out to the camp ground. Clay Center, Linn, or Morganville are the near points.

ZELONA SMITH, Clay, Kansas,

WM. LANDERS, Concordia, Kansas,

Committee.

P. S.—Those receiving posters will please post the same in public places and oblige the committee.

CONFERENCE NOTICES.

CORRECTION.

Instead of November 20, 1896, the Western Texas district conference will meet at Pipe Creek schoolhouse in Bandera county, Texas, October 23, 1896, to continue over Sunday. W. H. DAVENPORT, Sec.

Conference of the Eastern Iowa district will meet at Fulton, Jackson County, Iowa, August 22 and 23; Sunday school convention August 21. Let all the ministry and every branch of the district send reports to John Heide, at Fulton. All are invited to come and encourage the work in this district by their presence. WILLARD W. BEAL, Sec.

TWO DAYS' MEETINGS.

As provided for by the district conference, two-day meetings will be held in the Southern Michigan and Northern Indiana district as follows: August 8 and 9, Flint, Indiana. August 15 and 16, South Scott, Indiana. August 22 and 23, Clear Lake, Indiana. August 29 and 30, Coldwater, Michigan. September 5 and 6, Dimondale, Michigan. September 12 and 13, Charlotte, Michigan. October 3 and 4, Nicholasville, Michigan. October 10 and 11, Hartford, Michigan. October 17 and 18, Buchanan, Michigan. October 24 and 25, Knox, Indiana. California and Troy will be provided for later on. Brn. L. F. Daniel and H. H. Robinson will take charge largely of these services. Will presidents of branches see to it, that the dates be submitted to the county papers and all necessary preliminaries arranged for.

Awake ye slumbering nations
Who've slept a long night.

Clap shining cymbals of truth till the tree tops tremble and all the stellar orbs twinkle a response. S. W. L. SCOTT, Pres.

MASSACHUSETTS AND PHILADELPHIA DISTRICT NOTICE.

Everything to be sent to the *Massachusetts district reunion* should be sent to *Poquonnoc Bridge*. Express, freight, or mail. There is another Poquonnoc in Connecticut.

C. D. GERRISH, }
GEO. SMITH, } Com.
E. H. FISHER, }

SOUTHERN CALIFORNIA DISTRICT REUNION.

Friday, July 10. An organization was effected by electing Elder H. L. Holt to preside and William M. Gibson to assist, with other necessary officers and rules, after which short and instructive speeches were made by president and others. The eight p. m. sermon was by H. L. Holt, from the text, "What is truth?" Various ideas in the social and political world are presented as truth, but do not bear the test. So in religious matters. The Latter Day Saints claim to have "the truth." This claim must be practically tested. All truth is susceptible of demonstration. Reward and happiness come from having the truth in fact, not in belief only. Men will be rewarded for what they do, not for what they believe. All truth is of God, and is elevating. The Bible alone is not a sufficient

guide. Anciently truth was known by revelation. God is unchangeable, hence the same to-day. The knowledge, "Thou art the Christ," was received by revelation.

Saturday, the 11th. Preaching by A. Carmichael at 2:30 p. m. Text, "Let us go on to perfection." A timely and lucid explanation of the relations existing between the officers of the church and the laity. The evening sermon was by W. P. Pickering; text, "Search the scriptures," showing the necessity of studying and obeying the written word. Christ's words shall judge men in the last day.

Sunday, eleven a. m., the sermon was by Elder Charles Baly, Bishop's agent. God is watching over us and we are under obligations to him in all things. Every law of God will bring good to man if obeyed. All things that pertain to our prosperity are because of our obedience to God's law. No man is his own master, but is subject to law. Partial obedience to law is not sufficient. Obedience to law does not bring servitude. Law should be respected and obeyed until repealed. There is no room for laziness in God's kingdom; all must work. The sermon was an able exposition of the duties of Saints as to the law of tithing. In the afternoon Elder H. L. Holt, by agreement, continued the morning subject. The law of tithing is of great importance. It is a part of the gospel. Obedience to the first principles are necessary but not sufficient. The peculiar systems of raising means to carry on church work in the Christian world are not in harmony with God's law. God's work is not to be left to a system of begging; but is governed by a law, or system of order. The speaker showed that the system of tithes and offerings governed in ancient times. This law was a part of the gospel economy four hundred years before Moses, and was taught thirty years after Christ. The sermon was a very forceful exposition of the duties of Saints in temporal things. At eight p. m. the sermon was by Elder Holt. "If any man will do his will, he shall know of the doctrine." The Bible, Book of Mormon, and Doctrine and Covenants are the only three religious books in existence, the truth of which is susceptible of practical demonstration. The sermon was full of good points.

Monday the 13th. Preaching by Elder Wm. M. Gibson at 2:30 p. m. Text, Not many after the flesh are called, etc. Man's ways are not God's ways. In every dispensation God calls the humble and lowly of earth to do his work. Afternoon sermon was by Elder D. L. Harris. Text, Ephesian 2:8, 9; Philippians 2:12; Acts 16:33. In these texts salvation is predicated on three propositions. The speaker showed the inconsistency of expecting salvation by faith without works. Salvation is predicated on works as embodied in obedience to the gospel.

Tuesday, the 14th. The 2:30 p. m. session was given to the Sunday school association. After business session a short but interesting program was rendered consisting of songs, papers, and short speeches, and considerable interest in Sunday school work was manifested. At eight p. m., preaching by H. L.

Holt. Text, "He that believeth in God hath the witness in himself." It is a grand thing to be right, and a good thing to know we are right. Possession of a spirit that makes one feel happy is not conclusive evidence that we are right. The Holy Spirit reveals a knowledge of the truth; reveals the things of God. If you are within the church of God you are entitled to know these things. Saul acted in all good conscience, but was wrong. The Holy Spirit shall guide you into all truth. The Spirit of truth does not teach two men differently.

The morning prayer meetings have been very enjoyable; the peaceful influence of the Spirit in testimonies, exhortations, admonitions, warnings, and prophecy was present to a marked degree. Bro. Luff has not yet put in his appearance, which causes a feeling of disappointment in the minds of the Saints; but notwithstanding this, and the fact that the attendance is not quite so large as last year, the Saints are enjoying themselves as only Saints of God can. More anon.

BORN.

COCHRANE.—Lucy Gertrude, born to Bro. Byron and Sr. M. L. Cochrane, July 26, 1893, at Stockville, Frontier County, Nebraska. Gracie Ethel, Born August 3, 1895, at Stockville, Nebraska. Both blessed at Stockville, July 13, 1896, by Elder G. W. Johnson.

DIED.

GARNER.—At Malaga, Fresno County, California, July 9, 1896, Althea Eudora, infant daughter of Daniel and Mary Cazaly Garner. She was born June 22, 1896.

Seven and ten days passed so sweetly
With white-winged thoughts of purest love,
With arms encircling, bosom swelling,
Kindling hope of joys above.

But alas! how soon, how fleeting;
Are the home joys borne away;
Only come with heartfelt greeting,
Then are called from earth away.

Flowers? Yes, oleander blossoms,
Waxen white, so pure and sweet;
Smilax green, the dainty runner
With the rose, have come to meet.

And sweet clysium, folded gently,
To the hands of purest mould,
On the breast of our dear loved one,
Who was dear, much more than gold.

The resting place where flowers are blooming,
And shades of umbrella trees,
Were where we layed our darling loved one,
In the morning's fragrant breeze.

Unto God who is most holy,
Purest love so meek and mild,
We have given up our treasure,
Which to us was a sweet child.

AGAN.—At Allegan, Michigan, June 29, 1896, Sr. Harriet A. Agan, aged 72 years, 7 months, and 19 days. She was born in Herkimer County, New York, in 1824, and united with the church December 22, 1842. She and her husband, Bro. Ira Agan, united with the Reorganized Church in Michigan in 1862. Both remained faithful unto death. He died November 3, 1894. For many years they lived in the Fox River branch, near Plano, Illinois, and were well known by the elders and Saints in the times of activity in that region.

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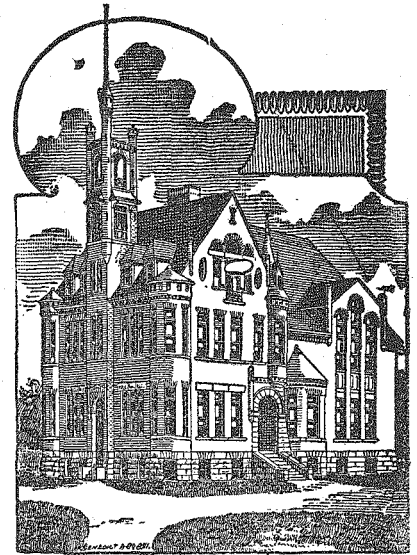
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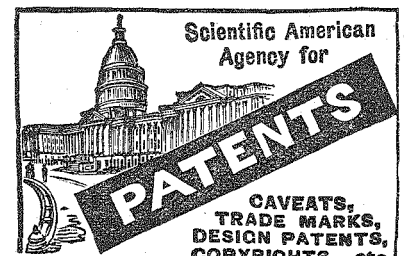
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Vol 43.

Lamoni, Iowa, August 5, 1896.

No. 32.

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NOTES OF RECENT DISCOVERIES— AMERICAN ARCHÆOLOGY.

WHILE the course of study was confined to the so-called "Old World," the notes necessarily pertained to the discoveries in the countries under discussion. With the present number, however, we approach American shores, and turn toward our own historic problems.

The American continent is not newly born. The snow-capped peaks of our mountains were kissed by the rising sun, as early as the white crowns of the Himalayas. Our rivers were flowing to the sea, while the Euphrates was wending its way through the unbroken valleys of Babylonia.

The virgin forests were teeming with life, and the gigantic mastodon roamed at will, from the valley of the St. Lawrence to the Gulf of Mexico, while the great musk-ox went as far south as the confluence of the Ohio and the Mississippi Rivers. The reindeer is also found in a fossil state in New Jersey and Kentucky, as well as upon the frozen cliffs of Alaska.

The Great Irish elk was the monarch of his tribe, but a specimen which rivaled him in height of stature, and spread of horn, was disinterred at Waukegan, Illinois, and at last destroyed in the Chicago fire. There was also a large horse on the Pacific Coast and in the Southern States, while a smaller animal of the same species

roamed the wide plains and yet when this country was discovered the horse had so long disappeared, that the Indians had no tradition of his existence.

The cave-lion appears to have been of the age of the mammoth, and to have disappeared at about the same time, while in this country, the *Felis Atrox Leidy*, larger than the existing lions, roamed along the Gulf Coast, and another feline animal frequented the coast of Texas which rivaled in size the Bengal tiger.

AN EARLY RACE.

There were men as well as animals before the beginning of authentic American history, and man, the marauder, has probably been an active agent in the destruction of many forms of life.

Whether these people were the ancestors of the Indians of to-day as Prof. Powell claims, or whether they belonged to another race, as some suppose, it is not within the province of this department to inquire. Certain it is, that they were the builders of earth works, of stone works, and were the occupants of cave dwellings. They had implements and ornaments, and other minor vestiges of art. There were different tribes also of these early peoples, and these tribes bore about the same relation to each other as did the Indian tribes inhabiting this country, when first visited by Europeans.

Each tribe adopted different methods of burial, and it is possible that cremation was sometimes practiced. In some of the southern districts, it appears to have been the custom to erect dwellings on low mounds constructed for the purpose, and when deaths occurred, to bury the remains in the floor, burn the houses, and heap mounds over them before they were entirely consumed. The houses appear to have been constructed of upright posts, set in the ground, lathed with cane or twigs, and plastered with clay, having the roofs thatched like those described by the early French explorers. Some of the mounds were

elongated, some were constructed in circles or squares.

The were octagons, gateways, and parallel roads, sometimes extending over an area of several square miles. These mounds were after constructed in the form of animals, men and birds, beast and fishes, being represented in the outlines. Sometimes a single mound would be thus shaped, and sometimes the outline would be formed by a succession of mounds like the turtle figure in Hughes County, South Dakota.

AGRICULTURISTS.

That some of these tribes cultivated the soil is evident, for the prints of corn cobs are found upon their clay vessels, and there are lumps of clay bearing the impress of the ears. It is also true that charred cobs, ears, and grains have been repeatedly found, and that, too, in the mounds and pits, which appear to have been the work of the "veritable mound builders."

They must have raised tobacco also, as well as maize, for the supply of "prehistoric pipes" is very large and varied. Some of these are quite modern in appearance, and others are in the form of animals.

MINERALS.

They must have mined copper to a certain extent, many copper articles having been found. Bracelets were sometimes made of copper roughly hammered, while those of another class are made of sheet copper, by first forming a cylinder of required size, and then bending it to proper shape.

Sometimes they were made as in the illustration, of copper beads alternated with shells.

Articles of silver have also been found, although their age is quite uncertain, and they may belong to the class of intrusive burials. In a large mound at Prairie du Chien, Wisconsin, there were found fragments of blankets and clothing, various articles of copper, and ten silver bracelets similar to the one shown in the illustration.

A GIGANTIC INDIAN.

Egypt, with her careful art of pres-

ervation, has a rival in the natural resources of California, and near San Diego has been found a veritable mummy.

This is the wonderfully preserved body of a gigantic Indian, who must have been about nine feet tall. This calculation makes allowance for the shrinkage, which may be pretty closely calculated.

There can be no mistake about the accuracy of the measurements as they were taken by Professor Thomas Wilson, curator of the department of Prehistoric Anthropology in the Smithsonian Institution, and also by other scientists. The tape line, even now, shows the length from the heel to the top of the head, to be eight feet and four inches.

The mummy is evidently that of an Indian, and is probably prehistoric, although its age cannot be determined with any degree of accuracy. The historical records of California go back about two hundred and fifty years, but they make no mention of any man, or race of men, of gigantic stature.

Its preservation, in that arid region, is scarcely a matter of surprise, the atmospheric conditions being such that a body buried in the dry season may become perfectly dessicated before the arrival of the rains, and thus be rendered permanently proof against decay.

The body was found in a cave by a party of prospectors. Over the head are the remnants of a leather hood, and the man was evidently well advanced in years.

A PREHISTORIC BATTLE FIELD.

An interesting field for the archæologist has been found in the Indian Territory, a little south of the Arkansas River, and near Redland station. At this point the Kansas City, Pittsburg, and Gulf Railroad enters and passes through a deep cut about sixty rods in length. In the process of excavation here the graders uncovered tons of human bones and barrels of pottery. It is estimated that not less than one hundred thousand human bodies have here been laid within an area of about fifty acres.

WERE THEY OF THE EGYPTIAN TYPE?

The skulls found here are unusually long and narrow, the forehead retreating, the top and back head being

proportionally large. The cranial sutures are fine, sometimes almost imperceptible. The measurements indicate a people of small stature. Although they were all adults, they could not have measured more than five feet, or five feet and some inches in height.

THEY WERE WARRIORS.

Only fighting men were buried here, and the skeletons, many of them are fragmentary, and sometimes the fragments of several different individuals are found in the same grave. Many show intentional mutilation, the limbs being bent back upon the trunk, so as to bring the feet and head together. Arrow points and spear heads are frequently found in the skeletons. One skull contained thirteen arrow points, and a fine agate spear head, four inches long, was taken from the spine of another skeleton. They were buried in great confusion, the heads being placed towards every point of compass.

WHO WERE THEY?

It can only be conjectured who they were, and conjectures would be out of place in this department. It has been supposed that they belonged to the Egypto-Maya race, which originated in Yucatan and Central America. The material of the arrow points and spear heads indicate that the battle was not fought by the typical mound builders, for they are formed of agate, obsidian, and other materials belonging to the far west.—*Progress, Vol. 1, No. 10.*

The *Review of Reviews* for August, while largely given over to the issues of the Presidential campaign, finds space for the treatment of other important topics. Besides the character sketch of Mr. Bryan, the Democratic candidate for the Presidency, the *Review* has illustrated articles on Harriet Beecher Stowe and Dr. Barnardo, the father of "Nobody's Children." There is the usual elaborate résumé of the current magazines; and the departments of "the Progress of the World," "Record of Current Events," and "Current History in Caricature" answer the typical American demand for what is up to date and "live."

The August *Arena* contains the first of a series of "Bibliographies of Literature, Dealing with Vital, Social and Economic Problems," which will fill a want long felt by students of social and economic problems. This first Bibliography deals with the Land and the Land Question, and is carefully com-

plied by Thos. E. Will, A.M., Professor of Political Economy in the Agricultural State College of Kansas.

FOR THE BIENNIAL ENCAMPMENT

Of the Knights of Pythias, Uniform Rank at Cleveland August 23rd to 30th the Nickel Plate Road will sell tickets, available on all trains August 22nd, 23rd and 24th from Chicago to Cleveland and return at \$8.50 for the round trip, good returning until August 31st. This is a saving of \$1.50 on the round trip as compared with other lines and our passenger service includes fast trains, drawing room sleeping cars and unexcelled dining service. For further particulars address,

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, August 5, 1896.

No. 32.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUG. 5, 1896.

IN ANSWER, CERTAINLY.

THE *Searchlight*, published by the Church of Christ (the Hedrickite Church, so-called), at Independence, Missouri, in its issue for July corrects its reference to Vol. 3, No. 1, of SAINTS' HERALD, from which the quotation upon which its argument against the Reorganized Church for believing Joseph Smith to have been a prophet to the time of his death was predicated, and upon which we asked for information in a late issue of HERALD, and now says "Vol. 1, No. 3."

There is a difference of two volumes and two numbers in the periodical, and of two years and three months in time between the two citations; and we are not expected to know what was intended by the writer, unless it is stated.

The *Searchlight* for July, page 43, after correcting its citation, continues:—

Now that we have corrected this typographical error, will the *Herald* kindly verify our quotation and then answer our questions contained in the article above referred to.

We have verified the quotation, from the citation for Vol. 1, No. 3, p. 64. Our answer will follow.

The article from which this quotation is taken will be found in the number of HERALD for March, 1860, published at Cincinnati, Ohio.

At the conference held at the house of Bro. Israel L. Rogers, near Sandwich, Illinois, October 6, 1859, it was resolved "that this church publish a monthly paper to be issued as soon as convenient;" also that William Marks, Z. H. Gurley, and William W. Blair should be appointed a publishing committee, and Isaac Sheen editor.

In accordance with this action material for filling the columns of the periodical was collected, articles and contributions to it were solicited, and

the first number was issued in January, 1860.

The other articles in the March number of 1860 are signed, and the one from which the quotation is taken is not, from which it is presumed that it was an editorial, Bro. Isaac Sheen being the editor. The article itself is entitled, "The Early Revelations," and was written upon the occasion of a letter received from some one of the brethren giving an account of a conference "of members of the Church of J. C. of L. D. S., held in Woodford Co., Illinois, Dec. 22 to 25, 1859." The brother writing the letter did not claim that the conference was one held for the church, but was merely "of members of the church." At that conference "a resolution rejecting the second edition of the Book of Doctrine and Covenants, claiming a want of sufficient proof in its Divine origin, was adopted."

This resolution of these "members of the Church of L. D. S.," held as stated, was the occasion for the writing of the article, "The Early Revelations," from which the quotation was taken.

The opening paragraph of that article gives the proposition in support of which the author of the article was to write; and, in the light of which all that follows after it was to be understood.

Now we propose to prove that *all* the revelations which Joseph gave *unto the church*, we are bound to "give heed unto." If the first edition of that book is divine, all the subsequent revelations which are contained in the Book of Covenants, in the Book of Abraham, &c., and which he gave *unto the church*, are equally divine. The first edition endorsed and recommended "all his words and commandments which he *shall* give unto you." We suppose that a revelation "given April 6th, 1830," will be sufficiently early, and its validity will not be disputed, but the fact is, that this is a revelation which was given on the identical and memorable day, when the church was organized with six members, and in it the Saints are commanded to give heed unto all his subsequent revelations.

The revelation upon which the argument of the article was based is found in the first edition of the Doctrine and Covenants, section 46, para-

graph 2. It is section 19, of the present edition used by us. It is also found in Book of Commandments, section 22, paragraph 4, dated April 6, 1830.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

The writer then propounds certain questions directing them,

To those brethren who reject *all* the revelations of Joseph, which were given within thirteen years preceding his death.

Some of these questions are,

Do you give heed unto all Joseph's "words and commandments," which he gave unto you? Do you obey this commandment of God which I have cited; viz.: that "his word ye shall receive as if from mine (God's) own mouth?" Do you believe that "by doing these things the gates of hell shall not prevail against you?" . . . If you do not believe in these things, you do not believe in this revelation, and if you had believed in this revelation, you would not have rejected the subsequent revelations which were given through Joseph to the church.

Then follows a statement of the writer that the revelation referred to and quoted from, taught why the "gates of hell" had prevailed against the church, and thick darkness had gathered about the sheep wandering as if without a shepherd, then the quotation which the *Searchlight* has presented with such gusto to prove that the Reorganized Church have vowed to believe "Every word that came from the mouth of Joseph Smith, even until the day of his death."

To this were added the words,

What will they do? They have plenty of Gods and if one fails they can call on another.

The quotation is,

If you "are determined to advocate and practice old fashioned Mormonism," as you say you are, you will have to give heed unto *all* Joseph's words and commandments, instead of rejecting *all*, except those that are contained in the first edition of the Book of Covenants, and even some of them.

We might leave the subject without another word of comment, for there is not a line in this quotation that is an avowal of belief in all the words of Joseph Smith in any sense, to say nothing of belief in those words and commandments which were given by him to the church, he having received them from God. But, this statement that the Reorganized Church was under obligation to accept and believe all that had been uttered by Joseph Smith, the first president of the church, has been so persistently and recklessly made both by those who attacked the work from the outside, and those who, like the publishers of the *Searchlight*, accept a part of his revelations to the church and reject a part, and those who fall out with the church and reject the Book of Doctrine and Covenants as a whole, that it may be well to state the position of the church in this regard, as we understand it, speaking for ourselves, as editors of the HERALD, and for the church as we understand the general attitude of the ministry on the point.

The questions of the *Searchlight*, as we gather them, are substantially as follows:—

"Are we to understand by this request from the *Herald* that they do not now indorse and believe in *all* the words and commandments of Joseph Smith?"

Our request to the *Searchlight* was to ask them to inform us where the Reorganized Church ever made an avowal of such indorsement and belief. To our request the *Searchlight* goes back to an article written and published in HERALD for March, 1860, a month before the present Joseph Smith was connected with the church, and some three years before he had anything to do with the HERALD as its editor, and cites a statement made in support of the writer's proposition to prove that the church was bound to give heed unto the revelations which Joseph Smith received from God and gave unto the church, in accordance with the revela-

tion cited and quoted, given in April, 1830, nearly three years before the *Searchlight* fixes the date of the falling of Joseph Smith as a prophet. There was no attempt to prove other position than that, and no claim to any other than that made in the article from which the quotation was made.

There was nothing in our request to the *Searchlight* that states a withdrawal from any position ever taken by the Reorganized Church, or that warrants the conclusion that the church has ever taken the position assumed in the question to which we are writing; whatever the Editor of the *Searchlight* may choose to understand from the question for information asked by us. We asked for information, and were met by a quotation twisted from its intended application.

We now distinctly state that the Reorganized Church has not at any time in private, or in public council, in quorum meeting, or joint quorum meeting, in special or in General Conference, or in any sort of official statement, in writing or otherwise, ever taken the position that the church or any members of it were under obligation to accept, indorse, believe, or be governed by *all* the words of Joseph Smith spoken or written.

The further question of the *Searchlight* on the point, referring to the Reorganized Church, is,

Have they revised their position regarding their claim that Joseph was a true prophet up to the day of his death?

We answer: The Reorganized Church has not revised the position taken that Joseph Smith stood as the leading presiding officer of the church organized in April, 1830, and was accepted by the people, the church, and indorsed and approved as a prophet by the Lord through the Spirit by prophecy, revelation, discernment, and the conferment of the Comforter, the Holy Ghost, the Spirit of truth upon those ministered to by him in laying on of hands; and in baptism in water for the remission of sins. That he was a prophet and accepted of God at the time of his death.

This does not involve the necessity of assuming the position that "all the words" of Joseph Smith were to be indorsed and taken as the "words and commands of God," no matter what

those words were, how, when, or upon what occasion those words were uttered, or written. Not having at any time taken such position just referred to the Reorganized Church has had no necessity to revise it, nor is it under necessity now, either to avow or disavow it.

The *Searchlight* proceeds, and says:—

Mr. Hedrick, who was the author of the article, published it in 1864, is now dead, and his statement of their belief has gone unchallenged for over thirty years.

The pith of the foregoing statement would seem to be, that, because Mr. Granville Hedrick chose to assume the privilege to make a false statement about the faith, or belief of the Reorganized Church thirty years ago, and no one saw fit to pay any attention to it, therefore to revive it now makes the false statement true. The statement was false in 1864 when it was made and is false now; no such avowal of belief has ever been made by the church, and the statement that it had would not be true if Mr. Hedrick had been dead a hundred years instead of thirty.

Neither Mr. Hedrick in 1864 was, nor the *Searchlight* in 1896, is authorized to state the belief of the Reorganized Church.

The HERALD editor has been a member of the Reorganized Church since 1860, and from that date has been closely identified with the controversies among the elders, and with the council considerations of those called and acting in the various public offices of the church, and knows that during all the time since April, 1860, a careful scrutiny and studied steadiness of purpose have been maintained by all the leading minds to prevent the church being compromised by theories only, and the unauthorized statements of men. Legendary teachings and traditional philosophies of the elders may be good in their way; and some of them may be correct in themselves; but as belief or unbelief in them can neither save nor damn, the elders of the Reorganized Church have been careful to take them and give them for what they might be worth; and belief or unbelief in them has been left to the personal privilege of the elder, and member, the church not being compromised by them.

The Church of Christ, for which the

Searchlight is supposed to stand, hardly gives the eldership of the Reorganized Church credit for the modicum of good sense it is entitled to, when that journal in its desire to compromise the eldership in the theory of a plurality of gods; which Mr. Granville Hedrick was disposed to dispute; presumes to state that the Reorganized Church has avowed its belief in "all the words of Joseph Smith," and is for that reason under obligation to avow and defend the dogma, asking the question,

Will the *Herald* defend this doctrine of plurality of gods as a plank in the platform of their faith?

To which we answer, Certainly we will, when it is placed in the platform of faith by the church. Until then, we are not under obligation to so defend. When that doctrine, or theory is made a part of the faith of the church, we shall be ready to maintain it, or to take defeat in attempting to do so should we fail.

The *Searchlight* states that the doctrine was "publicly proclaimed in Nauvoo, by Joseph Smith," and that he emphasized "his sermon by telling his audience that he spoke as one having authority."

The *Searchlight* goes further and speculates on this statement of its own, thus:—

He based his ideas doubtless on the Book of Abraham which was claimed to have been translated by virtue of his powers as a translator.

We venture now to suggest that the *Searchlight* has done what some others have done—taken a short extract of what is called the King Follett sermon, said to have been the last one preached by Joseph Smith, and which occupied some two hours and a quarter in its delivery, which extract can be read in fifteen minutes, and which was published after Joseph Smith's death, as the official declaration of a dogma of belief of the church. It was not revised by Joseph Smith prior to his death and its publication; nor do we know what the complexion of the teaching of the whole of that sermon would have been if we had it all, instead of a small portion taken in longhand. It is for this very reason that the Reorganized Church has refused to stultify the manhood of its eldership, and infringe the right of examination and

belief or disbelief upon evidence, by avowing, or claiming that "all the words" of Joseph Smith, and all his acts were to be accepted, indorsed, and observed without inquiry, and without hesitancy. Broken evidence like the King Follett sermon, the published record of which was made after his death, is at best doubtful; and unless supported by corroborating proofs is unsafe to build upon, whether the attempt to build be for or against the dogma supposed to be taught in it. Building no theories on that evidence, the Reorganized Church is under no obligation, either at the demand of the *Searchlight*, or anybody else, to either affirm or deny the statement of any belief based on that sermon. Nor is the church under obligation to affirm or deny the extract of the sermon as published. Elders are at liberty to use it for what it may be worth to them.

In the same sentence from the *Searchlight* reference is made to the Book of Abraham; and an effort made to force the idea that the Reorganized Church has adopted that too, as one of the standard works of the church. It says:—

This Book of Abraham has been often used by the early elders of the Reorganized Church as authority, and especially to support the doctrine of lineal right to office.

The Book of Abraham has not been indorsed by the Reorganized Church; nor has it been incorporated in the Book of Covenants and Commandments. Is the *Searchlight* so obtuse as not to see that had the Reorganized Church accepted the Book of Abraham that it would have been included in their resolutions of indorsement with the Bible, Book of Mormon, and Doctrine and Covenants?

The writers for the HERALD, including the editors, have used the book, as well as the Polyglot Bible, the Douay Bible, the Doddridge and McKnight New Testament, the Revised Version, the Apocryphal New Testament, and the Book of Jasher, all of them with current histories, sacred and profane; and none of these works have ever received the indorsement of the church. Are we, then, under obligation to defend every theory, absurd or profound, false or true, that any elder or writer may have elaborated from any one or all of these, as

a plank in the platform of our faith? Surely not.

The *Searchlight* makes this statement on page 37 of the July number, the one we have been replying to:—

The church who so boldly claims that Joseph was a prophet to the day of his death should not be backward about accepting all his words, whether they purported to be by inspiration or otherwise. For if a man continues so pure before God as to be his prophet he is pretty sure to speak the truth at all times regardless as to whether in the Spirit or out, and those who are believers in his divine calling should be perfectly willing to not only "avow an intention to believe all his words, but, actually believe in all his words."

This statement is either an ignorant one, or a malicious one. If an ignorant one, it may be excused; if a malicious one, it is born of the irritation that is roused in some portions of the believers in the latter-day work and the mission of Joseph Smith, partially or wholly, because his sons and those with them refuse to be concluded by the reputed sayings of the Seer, upon which those opposing have built theories and predicated doctrines, or raised tomes of objections to him as a fallen prophet. For instance: Our Utah religionists assert that because the sons of the prophet say they believe in the mission of their father and in the revelations given by him to the church as published in his lifetime, they should just as consistently accept the dogma of plural marriage and the alleged revelation, which is claimed as the basis for its introduction into the church; and the *Searchlight* now asserts that because we of the Reorganized Church believe that Joseph Smith was a prophet at his death, and died a martyr, therefore we should proclaim belief in, and be concluded by all the words of that man, whether those words "purported to be by inspiration or otherwise."

Since the church was founded till now, the contention has been that man was fallible and not infallible; that there has been but one perfect man—the man Christ Jesus; that man could not of himself be considered infallible. This was the contention of the early church as against Catholicism, and all other claims to infallibility. Shall the role now be changed to suit the argumentative theory of the *Searchlight*? Shall the Reorganized Church take this position against the primitive church itself,

and against the better judgment of the honest minded among nearly all classes of believers in Mormonism, so-called, because, forsooth, the *Searchlight* says we should? Hardly.

Some of the prophets of olden times lived and died accepted of God, and yet some things in their records are indicative of the fact that they did and said what human wisdom, or the lack of it, directed.

The *Searchlight* states its position thus:—

Now we agree with both of the great factions of Mormons on the first principles of the gospel and in the teachings up to February, 1834; but after that day we say that Joseph did cease to be a seer to the church and whatever he gave after that time lacked the inspiration of God, and was as liable to be wrong as right, and that some of the revelations and teachings coming from him after that date is one of the causes of the present prostrate condition of the church.

To prove this statement of position to be correct the *Searchlight* cites the "many-gods" sermon, which was delivered in the spring of 1844, only an extract of which was published after Joseph Smith's death. To be consistent with its own position the *Searchlight* people must believe "all the words of Joseph Smith" up to February, 1834, "whether they purported to be by inspiration or otherwise."

To prove itself right in attacking the reputation and character of Joseph Smith as a man of God, the *Searchlight* resorts to the following bit of logic:—

Some people think that because we refer to the mistakes of Joseph Smith we are injuring the latter-day work. We would ask these same people, Does it injure the Christian religion to refer to the mistakes of King David? Just because King David did practice polygamy, must we all sanction polygamy for fear that by referring to King David's connection with this practice we hurt the Christian religion? Is this logical?

We answer, that there is certainly no logic in this argument and question. The Christian religion is not dependent on either the good or evil practices of King David. He lived long prior to the coming of Christ, and did not in his life, or acts in life, or his teachings, mould, fashion, or direct in the establishment of the Christian religion. His practice of polygamy was not consistent with Bible teaching and history, and was directly condemned by revelation to which the *Searchlight* itself sets the seal

of its sanction and adoption. Joseph Smith lived, taught among, and died in open connection with, and in the active discharge of the duties of a leader of the people; thousands upon thousands of whom were born into the faith through the preaching of the gospel by him and his associate elders, and who received under their hands the ministrations of the Spirit of truth, long, long after 1834.

David Judy, A. C. Haldeman, Granville Hedrick, — Owen, and perhaps several others, who made up the charter members of the "Church of Christ," when it was born in Woodford County, Illinois, were members of the Church of Jesus Christ of Latter Day Saints under the presidency of Joseph Smith, at his death, and had been cognizant of the course of the church, its doctrine and practices, during their connection with it, and yet registered no protest against either the man, the doctrine taught, or the practices observed, until after he was killed. Whence, then, comes the inspiration by virtue of which some years after the man is in his grave, did they discover that for nearly ten years of his life, and theirs (or some of them) in the church, he had fallen from his standing as a prophet and had by virtue of a false spirit taught false doctrine and given false revelations?

The Reorganized Church has from the first stated that the so-called revelation on celestial marriage gave sanction and credit to a doctrine contrary to all of God's revelations to the church prior to the alleged date of it; hence could not have been from God; or, if it had been given by Joseph Smith, as from God, it had not been given to, nor accepted by the church in legitimate form; hence was not any part of the faith of the church, and could not be.

If you believe Joseph Smith to have been a prophet, then you have got to believe that revelation, as well as the rest, say our Utah Church people. The Church of Christ, by its then president, C. A. Hall, who became their president by virtue of revelation, as we have been told, undertook to connect Joseph Smith with being the author of that revelation on plural marriage, and failed. The object evidently was to claim that too as evidence

of Joseph Smith's fall. This Church of Christ sets up a misstatement of the faith of the church uttered by Granville Hedrick, thirty years ago, and charges the Reorganized Church with having "vowed to believe every word that came from the mouth of Joseph Smith, even until the day of his death;" therefore, say they, we of the Reorganized Church have necessarily to believe in a plurality of gods; or if we do not defend that dogma; or that we by a refusal tacitly admit that Joseph Smith gave false teachings to the church. And this too in the face of the public declaration made by us that,

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

Paul gives the position in 1 Corinthians 8:5, 6:—

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

The *Searchlight* says in this same article, page 37, third paragraph of left hand column, in reference to our request to be informed where to find the avowal "to believe in all Joseph Smith's words," that,

It looks to us like this is a neat evasion by the *Herald* of the question at issue and an attempt to raise a cloud of dust to obscure the real point of the article; viz.: That Joseph Smith did preach and teach false doctrines after 1834.

The issue was this: The *Searchlight* made a statement compromising the good sense, and misstating the faith of the Reorganized Church; and the *HERALD* asked for information as to where the asserted avowal would be found. It appears that the question did raise a cloud of dust; but who has kicked it up? Did we do it, because we objected to being misrepresented, as an individual, and as a people?

We accept the Bible, the King James' or Common Version, the Holy Scriptures, the Book of Mormon, and the Book of Covenants, containing the revelations to the church, as given by Joseph Smith. We accept the teaching of the eldership, including Joseph Smith, Hyrum Smith, O. Cowdery, and all the rest of the ministry, where such teaching is in harmony with the word. We have not and do not pledge ourselves to believe all the words of any man, whether they "purport to

be by inspiration or otherwise." But when any word comes from the Lord and is tried, approved by the accredited word and the revelations already received and accepted by the church, we shall stand or fall in defense of it. And, no matter through whom words may come that impose beliefs and practices contrary to the received and accredited word, we are under no obligation whatever, moral or by the avowal of any one, or of many, to accept such words, or to defend them, apologize for them, or be bound by them; no matter what the *Searchlight* and its supporters may think about it.

The "members of the church of J. C. of L. D. S.," at that conference of December, 1859, rejected by resolution the "second edition of the Book of Doctrine and Covenants."

The first edition of Book of Covenants contains 234 pages with revelations to the date of June, 1833. There are two revelations after that date—the Appendix, and the Minutes of the General Assembly, held at Kirtland, Ohio, August 17, 1835; two hundred and fifty-seven pages in all. It would be understood, by inference, that the second edition being rejected, the understanding would be that the first edition would be or was approved.

With this answer to the questions of the *Searchlight* on the topics treated of we leave it with our readers, our apology for offering what we have written being that by our inquiry we provoked the *Searchlight* to the article to which this replies.

We believe that the commands and words of God to the church are valid law, and should be heeded and obeyed. We believe that the words of God received by Joseph Smith and by him given to the church, should be heeded and observed. We believe that what has been or is spoken by inspiration should be credited as inspired. We believe that "holy men of old spake as they were moved upon by the Holy Ghost," and that men in our own time may and do so speak and write. We believe that men may be inspired as prophets, and do and say what God commands them to do. We believe that men may be thus inspired as prophets to do the work God may command them to do. And yet we do not believe that because a man may thus be inspired to speak and do the

work of a prophet of God, that he is for that reason so invested with attributes of sanctity that all his words and acts are necessarily the result of inspiration, or that he cannot mistake in judgment and err in word, or in deed. We believe that when a man speaks or writes under the inspiration of God, what he writes or speaks is of God; but that the same man may, as a man, both say and do many things that are just, wise, and true without being necessarily inspired; and that such a man may, as a man, say and do things by man's wisdom that may be unwise, or even foolish, which would not be binding on the people of God with whom he might be associated, or entitled to be believed and acted upon; and that unwise things said or done would not necessarily prove the man not to have been, or not to be a prophet, still accepted of God. This being our belief, it follows that the thing done or the thing said is to be considered and weighed for itself, and not for the reason that the man said or did it. Prophets were measured by this rule since the world began, and will be till prophecies fail, tongues cease, and knowledge be vanished away. Nor do we in so writing state, or mean to state, that Joseph Smith said, or did, as a man, wise or unwise things; nor do we write it, or intend it to be an apology for any unwise things which he may have said, or done; leaving each thing said, or done, to be determined upon when and where occasion, or emergency may demand.

BRN. CHATBURN and Turpen, doing tent work at Macon, Missouri, "particularly invite theologians, historians, agnostics, the practical man, the thoughtful and critical reasoner to attend at the city park," etc. This is an age of advertising and some of our brethren are developing in that line of getting their work before the people. Their handbills bear witness to their enterprise and efforts to reach the masses.

In addition to the handbill the local paper advertises the work of the brethren as follows:—

LATTER DAY SAINTS.

The meetings being held by the Latter Day Saints in their tabernacle at the City Park, are becoming interesting, as evinced

by the increasing attendance. Elders T. W. Chatburn and M. M. Turpen are conducting the services. Mr. Chatburn is a speaker who holds the close attention of his hearers, by the clear points he makes, fortified by texts of scripture fitting his peculiar theology. The chart lectures are something new, and seem well received by the audience.

Mr. Turpen takes up another line of Gospel preaching. He is also a good speaker, and presents his arguments in a logical way. These people are not, they claim, connected with the Utah Mormons. They are anti-polygamists, and all their books and ministers renounce the dogma which was a great obstacle placed upon the church by Brigham Young after the death of the Prophet, Joseph Smith, at Carthage, Illinois, in 1844. Young and his followers are apostates from the religion of the original founders of the church, according to these preachers. This reorganization was effected in 1860 by Joseph Smith, Jr., whose headquarters are at Lamont [Lamoni], Iowa, where they have a fine town composed chiefly of Latter Day Saints. The *Herald* Office, the official organ of the church, is located there. These people number about fifty thousand, and claim to be increasing throughout the United States, the Canadas, and elsewhere.

The meetings will continue for a week or ten days longer. They will doubtless attract large audiences.

SCIENTIFIC AMERICAN.

THE fiftieth anniversary number of that excellent journal, the *Scientific American*, published by Munn & Company, No. 361 Broadway, New York, dated July 25, is a good one. It contains an epitomized account of the progress of improvements on machinery from the printing press of the Franklin wooden frame hand press of the capacity of 240 impressions per hour to the Hoe octuple press of the New York *World* of the capacity of 96,000 per hour, through which the paper travels at the rate of thirty-two and one half miles per hour, and which requires the labor of ten men and boys to tend and remove from it the printed, pasted, and folded papers all ready for the mail. From the sedan chair for "my laydy" to the bicycle of 1896. From the Morse telegraph to Edison's phonograph; from the common road bridge to the Brooklyn cable and St. Louis steel railway, and Niagara Falls cantilever bridges. It is a wonderful record of scientific achievement. It will pay any man with mechanical tendencies to take the *Scientific American*, weekly journal, \$3.00 per year, 10 cents per number.

THE *Oracle*, published at Orting, Washington, in its issue for July 24 contains the following item, from which it appears that Bro. J. C. Clapp is still facing the opposition:—

Rev. D. L. Fordney of Ballard, who preached two excellent sermons in the M. E. church last Sunday to large congregations, is to favor us with another visit soon. While here he challenged Mr. Clapp, an elder of the "Latter Day Saints" to public debate, to begin August 3. Mr. Fordney is one of the strongest evangelical preachers in the Northwest, and Mr. Clapp one of the best debaters of his church, so the public may expect a spirited debate.

EXTRACTS FROM LETTERS.

BRO. J. C. CLAPP seems to be renewing his youth in the great Northwest, at least he is succeeding in getting the word before the people in a way that promises good for the cause. He wrote from Orting, Washington, July 24, as follows:—

We have been having a warm time here at Orting. Some of the best folks in town have embraced the faith and Satan is in a rage about it, and he has stirred up the people to a great rate. Truly they say "all manner of evil" "falsely." They tried first to raise a mob and failed; then they tried to get the town council to drive us out; and then after having failed to have the house—the Christian church—closed against us, they sent off and got a big preacher and he "exposed Mormonism." And, Oh! what a tirade of abuse and falsehood. It was painful to listen to it. In the morning I wrote him a note telling him I would hold him accountable for what he said and would reply to him next night, which I did to a large audience and turned the tide of popular opinion *decidedly* in our favor. So now we are to have a public discussion and the big egotist is going to affirm (his own proposition) that "the Book of Mormon is a romance written by a man by the name of Spalding and was stolen by Joe Smith and a man by the name of Rigdon." I think I have heard something about this before, but no doubt it will be very interesting and I shall anxiously wait for Monday night for the debate to begin. He is already so broken down in the minds of the people that they are mocking him on the streets. As soon as the debate is over I will write a letter to the *Herald*.

Bro. H. E. Moler, Philadelphia, Pennsylvania, July 28:—

We are still continuing our tent meetings at this place. Our tent was blown down in yesterday evening's gale. Bro. Smith was struck on the head by a pole, causing a scalp wound but not serious. No serious damage done, and the tent is up now, and ready for meeting to-night. The Germantown *Independent*, came out last week with a portrait of Bro. Joseph giving a short historical sketch, and statistics of the Reorganization, which were correct.

Bro. J. W. Wight, Sloan, Iowa, July 29:—

Five baptized last Sunday. All going well.

Bro. Columbus Scott, writing from Boone, Iowa, July 30:—

I am here occupying the tent for a few evenings while Bro. William Thompson has by urgent request gone to Oskaloosa; he visits his home briefly, at Centerville. He writes that he will return Monday next, August 3. Sunday, August 2, being my birthday, I shall, if alive, be aged forty-six years.

I, too, am growing o'd,
The years so quickly glide away;
I trust, the faith, though tried as gold,
With grace, may bide the day.

The excessive rains here of late militate some against our tent services, but we try to be courageous. I found the remnant of the Saints at or near Eagle Grove, alive in the work, and keeping the Sunday school work vigorous and strong. I have been laboring most of the time since our June 1 conference, at Boonesboro and vicinities. Have baptized and confirmed two, sowed some gospel seed; and we now have the Utah missionaries all on the retreat.

Bro. W. S. Pender, Linn, Kansas, July 27:—

Had excellent audience in tent yesterday afternoon. Spoke an hour and thirty-five minutes to attentive hearers, setting forth scientific evidences corroborating Book of Mormon history. Presented biblical evidences of Book of Mormon in evening to about two hundred people. Before the close of the service the M. E. minister asked if he could make a statement, and being informed that he could, stated to the audience in a very grave manner that he had been informed that an attempt would be made to do personal violence to the men who were conducting these meetings to-night, that there was talk of egging them; that it had worried him a good deal; that he hoped it would not be done. If it was done Christian people would not sanction it and should not be held responsible for it. He had no confidence in our church work and considered us "jugglers" of God's word. What a *fiasco*! Surrounded as we were by interested listeners and friendly disposed people. We assured the minister that we were in no danger and advised him to cease worrying for our safety. The people had supplied us with eggs and we had eaten them three times a day, and that was probably what the gentleman meant who spoke to him about our being egged! I then invited him to show the people wherein we had "juggled" the Scriptures, offering him the use of the tent in which to do so. He repeated the statement but declined to attempt to prove it true! We assured him that personally we would not feel at liberty to make such charge unless prepared to prove it. That under the circumstances we considered the charge as untimely as the alarm he had endeavored to create for our safety.

Sr. M. A. Anway, Dickens, Nebraska, July 20:—

I want to thank the brethren and sisters

for their kind response to my call for reading. It has been a great pleasure to me to get the papers, although, as Bro. Rudd says, they piled up by the sackful. I have found a place for them. Bro. Payne took a lot with him to distribute and I see that one *Ensign* was taken out of the wrapper to be read before we got it, showing that somebody was interested, and it may do good. My health is getting worse and I ask the Saints to pray for me. I would like to get letters from Saints, and will answer if able to.

Bro. T. W. Chatburn, Macon, Missouri, July 25:—

Inclosed find clipping from the Macon *Republican*, which will give you an idea as to our meetings here. Tent is full to overflowing every night with a very intelligent class of people. The South Methodist minister is out this morning in the city paper, with a scathing article against us—Brigham Young, Spalding Story, fanatics, unstable people, superstitious, Joe Smith," etc. Will notice him in due time. "Great is Diana," but she must crumble before the truth divine. We are well and happy in the fight. Bro. Richards, of Higbee, with his choir is with us, Sr. Thorburn, organist, rendering the finest of music. Bro. Richards was born singing and never cried only by note.

Bro. T. W. Williams, Macedonia, Iowa, July 25:—

Am holding meetings at Carson. Expect to commence tent meetings at Oakland on Monday. Am physically unfitted for it however.

EDITORIAL ITEMS.

BRO. JOHN SMITH wrote from New Bedford, Massachusetts, July 21, that one more had been baptized at Fall River. So the work moves, "here a little, and there a little," one by one, here and there as the Lord directs.

We acknowledge receipt of a letter from Sr. Nellie Richardson, no address appearing on the letter however. She writes of blessings received through the gift of healing in the church, also of a manifestation of divine personal ministrations.

Bro. Gustav A. Johnson writes that his address is Kansas City, Kansas, not Missouri, as we gave in last *HERALD*. Please read it so.

From late advices we learn that Bro. A. H. Mills, who has been quite ill at the home of Bro. G. H. Hulmes, Allegheny City, Pennsylvania, is slowly recovering, and will return home to Independence, Missouri, as soon as able to travel.

Mrs. George Burns, a sister, residing at No. 140 Fremont Street, Flint, Michigan, requests that mission or district authorities arrange to do some

ministerial labor at that point. Some believe the word and desire further knowledge of it.

Reports from Wisconsin announce a new pest that threatens the entire product of the cucumber producing region, a large district in the southern part of the State. The prophecy of Joel concerning the "locust, the cankerworm," etc, is being fulfilled. It is well that Malachi's record provides a means of deliverance from the "devourer." Some farmers are offering prayers for deliverance, others, enlightened, are finding it by obedience, to the spiritual and the temporal law.

Mrs. John Warden, a sister residing at Cadillac, Michigan, writes some details of her spiritual experiences in the latter-day work. By trust in God and willingness to accept the truth as she saw it she has been confirmed and established in the faith of the gospel. Blessings have come to her home as a result, of which she bears witness as an expression of her gratitude. God loves a grateful heart and is pleased by manifestations of appreciation. He has said that against none is his anger kindled but those who confess not his hand in all things.

Storms and cloudbursts continue to be the order of the year, so far. Western Pennsylvania suffered severely from a deluge of rain on the 27th. Railroad and other bridges were washed away "by the hundreds," the dispatches say. Houses and other properties were destroyed, and some lives lost. Indianapolis, Frankfort, Bluffton, and Anderson, Indiana, report similar visitations, on the same date. Central Indiana was visited by the severest storms in years.

George Jacob Schweinfurth, known as the Rockford messiah, has been indicted several times for "unlawful cohabitation" in Winnebago County, Illinois, the seat of the "heaven" of the impostor. It is said that he has admitted the fraudulent character of his claims and will shortly make a confession. Scandalous details are promised in connection with the conduct of the headquarters at Rockford, Illinois.

Sr. Emma McFadden, Buxton, Ontario, writes of the labors of Bro. John Shields at that point, who had evidently given satisfaction to the Saints, who met to present him with

a book satchel. The occasion was a pleasant one to all, the gift a help to the minister. We are obliged to omit details. Sr. McFadden also sends an account of a meeting held at Broadbent's Grove, near by, which was attended by visiting and local Saints and ministers.

By letter to Bro. Fred A. Smith we learn that Bro. W. E. Peak was doing tent work at Eagle, Nebraska, July 20, assisted by Bro. Thomas Blodgett. Times were very close, but the brethren were hopeful, reasoning evidently that they must try to convert the world, whether favorably or unfavorably received, so far as in their power. It is sometimes difficult to preach the gospel, under peculiarly adverse circumstances, but also hard not to preach it if called to labor in the vineyard. The influences for good that prompt men to labor for the redemption of men are and must necessarily be strong, and to the good man, irresistible. The men who are laboring for good are conscious of its indwelling power and that the hope of humanity is in the gospel. They have hope toward God, knowing that the difficulties incident to earth life and its mission are "but for a moment." It is the men and women who endure in this hope, who grow in power to move forward steadfastly in the prosecution of their work, who are useful here, who will be honored hereafter, and who are appreciated and worthy in the sight of God. Difficulties, trials, and sufferings are regarded as unnecessary by some, but they seem necessary to test us and evidently are means by which we prove God. There might be very little sympathy and considerateness and compassion in the world were there no special causes requiring manifestations of those qualities; there might be comparatively but little development in patience, endurance, and hope for perfection hereafter, were there no interruptions to the smooth easy current of life conditions here. The Lord has seen fit in his wisdom to permit the course of human life to so run that all its legitimate currents shall tend toward the future life as a final haven or home. That is the true course, because the things that are seen are but temporal, while the unseen is eternal, abiding, perfect.

The "hope of life" is not of life here, but "hereafter." "To you it is given in the behalf of Christ not only to *suffer*, but to reign with him." The right to reign is conditioned upon the willingness to endure the necessary suffering incident to the discharge of duty. "No excellence without labor" has become a proven and trite motto in the affairs of this temporary world, and "no heaven without endurance and necessary suffering" is a statement of the same principle in spiritual things. There came to the Master the evidences of his Father's pleasure and open acknowledgments, during his earthly ministry; there comes also to the faithful servant the manifestations of the Master's commendations and acknowledgments in the same line of duty, so that like the experience of the apostle, the fellowship of Christ's sufferings brings the inner consciousness of divine fellowship and communion by which comes assurance of both suffering and reigning with *him*. Thus to the faithful servant of God is renewed the divine pledge of the future reign with Christ brought near, and of which he receives a foretaste, in the blessings that follow trial. Could we all learn to endure patiently, without repining, the necessary difficulties incident to earthly duties, greater strength of character would result, more service be rendered to the cause, and added blessings be realized. Called to endure the fellowship of Christ's reign and sufferings, let us also seek for the strength that shall cause us always to look upward and be strong, as he was strong, and able to endure. He has inspired us to strength and goodness, we may also inspire others to endurance.

Bro. Mark H. Forscutt has returned to Lamoni, after a brief visit to Nebraska, apparently improved in health. He will remain in the Bishop's office for a time, at work on a set of new books. Those who would have their names engrossed on the new ledger in Bro. Mark's excellent chirography would do well to make their remittances at an early date.

Bro. F. G. Pitt, writing from Chicago, the 30th, says: "Our new location is a success. We are reaching a greater number of strangers. Our numbers are gradually increasing. Several investigating and good interest manifested generally."

Original Poetry.

THE CRY OF THE SONS OF GOD.

"Children we, yet pilgrims, strangers,
Wanderers in the desert bare;
Lead us, Lord, to verdant pastures;
Lead us to the meadows fair.
We can trust thee, we can love thee;
We are thine, for weal or woe;
Sons of men, why will ye linger?
Unto whom else would you go?
"He it is in blood-stained raiment.
He who erst from Bozrah came;
Jesus Christ, the King, the Savior;
Ever and for aye the same.
He the light to guide you heavenward;
He the fount in barren ground;
Living water, heavenly manna,
All in all in him is found.
"Hark! his loving voice is saying,
'I am come, the Prince of Peace!
Hush that mournful, bitter wailing;
Sons of men, from murmurs cease!
Hear him, Oh, our best Beloved!
We will follow, lead us on;
Time is passing, life is fleeting,
And the day will soon be gone."

ELDER WILLIAM KENDRICK.

LONDON, England.

TO MY BABE.

BY M. W.

My darling baby thou hast come
And brought new joy unto our home,
Right welcome, welcome here thou art,
You precious, gentle little heart.
Who could refuse thee warmest place,
After looking in thy lovely face.
Round about thee, ever present,
Night and day, making so pleasant,
O'er thee, may bright wisdom hover!
Comes this prayer from thy fond mother;
Kisses too—and without number!
July, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"—*Set.*

A SAD MISTAKE.

"WELL, there, Mrs. Best, you don't know how glad I am to see you!" exclaimed Mrs. Coddle, as she ushered her friend into her nice sitting room, and threw open the blinds. "There; take a seat in my new stuffed chair—lay aside your hat. I was just wishing I could see you, for I—"

"I wished to see you enough to drop my work—but not wholly for you; I wanted to get out and rejoice in the sunshine, with the birds, bees, and flowers; but I would not pass

you by in my little ramble. Now go on, Mrs. Coddle, and tell me why you were wishing to see me."

"Because I am feeling so dull and gloomy, and it always does me lots of good to have you come in with your face sparkling with joy, just like the water sparkling in the sunshine. O, I wish I could be as you are!" said Mrs. Coddle, actually wishing it, yet not feeling strong enough to attain it.

"Why, I should think you would rejoice in your heart, whether asleep or awake, when you have such a beautiful home, such lovely children, and such a worthy husband."

"Well, I suppose I ought to, but if I can't how can I?"

"Why can't you? What is there to hinder you? Just for a moment compare your circumstances with the circumstances of many of your neighbors, and even with mine, and see how much more you have to enjoy than we have."

"I know it, but there is a skeleton in every house, you know, and sometimes it seems as if mine is of gigantic stature."

"That is a saying derived from a story, which probably was not true in its statements, only an illustration. I don't think there can be any skeleton or spectre in this beautiful home that cannot be expelled by your ignoring it and directing your attention wholly to the appreciation of your blessings, and the happiness of others."

"Now, dear Mrs. Best, please don't censure me. I can't bear it to-day. I have all I can endure now. O dear! if you only knew, you—"

"Pardon me, do pardon me, Mrs. Coddle; I did not intend to censure you, nor to wound your feelings in the least. I was simply judging from appearances and from experience."

"That is the way people usually judge, but still their judgment may not always be correct. They can only look on the surface; they don't know what is behind the curtain," replied Mrs. Coddle, her face assuming a sad, dejected look attended by a sigh.

"If you are in trouble I truly sympathize with you, inasmuch as I can without knowing the facts of the case, and if I can comfort you, I will be glad to do so," was the kind response.

"I know, Mrs. Best, that I have a good home and pleasant surroundings, but that is not all one wants." A tremulous voice and moistened eyes plainly told how deep were her emotions. "The fact is right here, Mrs. Best, between you and me, my husband is not kind to me. He does not seem like the same man he was before we were married. Then he was more than willing to gratify my every wish; now he don't seem to notice what I say. I consented to settle down with him because I loved him, and thought he loved me; but I can see that he grows more cold and distant every year, and sometimes is cross and fearfully disagreeable. And here I am tied down to this house, and the care of three children, and this will fret if I want him to help me, and is never willing to hear a word about my trials or hard work. He is a good provider I know, and always keeps help for me, if possi-

ble to get anyone. Only this morning I wanted him to spade up a little spot in my flower garden, but he would not touch it, and grumbled over something and went off to his business. I have felt all fussed up ever since, or I should not have told you what I have. But there it is, and 'tis the truth, and something similar occurs almost every day. Well there, Mrs. Best, I wish sometimes that I was situated as you are, had no husband, no children, and no home to take care of. I could go around and enjoy myself, and do good in helping others who are in trouble, as you do."

Probably a few who may read this can, either by experience or observation, realize some of Mrs. Coddle's feelings.

"It must be a very sad case to have an unkind husband, and I am sorry to say that there are many women who feel just as you do in regard to their domestic affairs. You consented to be his wife because you loved him, and had reason to think he loved you. Very good; that is the first step. Then you were pleased with his attention and he was pleased with your appreciation of the same. His mind was not overtaxed with business, neither was yours burdened with care. He was happy in wooing you, and you were happy in being wooed by him, neither knowing or thinking of the responsibilities that awaited you. No fault, no blame, only a common occurrence. The world has many, very many similar cases, and many of them no doubt are very much worse than your own. I know a person will get tired of a sameness in her work, and sometimes feel wearied and fretted, and so do the men with their business. They, too, get vexed, and tired, and often ill, but must stick to their work for the necessities of the household depend on their diligence and economy, just as the use of the same depends on the interest and skill of the wife. The love of every married couple should strengthen every year, and will if properly nurtured by both husband and wife. Your husband loves you, and you love him. Let some accident happen to either of you and the other will quickly exhibit the truth of the case. We get wearied and vexed with our cares and obstacles, and sort of fall into a morbid state of mind, and don't realize that we are fretting others with our own fretfulness, neither do they realize that they affect us, and the best thing we can do is to shut out all unpleasant feelings, and remarks of others, and with the help of God fill our own soul full to running over with kind, loving thoughts toward every member of the household. Several, who have good homes, have told me just as you do, that they would like to be situated as I am. But they don't count the cost—the loss of husband and children and the entire upsetting of everything, to say nothing about the trials connected with adapting oneself to the freaks and customs of different people, for whom one may work. Ye who have homes and near connections in life, don't so long for the pleasures outside of your home as to make the inside disagreeable. If you cannot find happiness in the situation you are placed, probably you would notice some of the disagreeable things in

other situations, for there is no place without some things not adapted to our mind, and either you or I might long for our former blessings, and regret many things we had done, but then it is too late," replied Mrs. Best, whose experience and observation had taught her many lessons.

"Very true, very true," exclaimed Mrs. Coddle, who had given respectful attention to her friend's kind suggestions, "and I will try and govern myself by your ideas."

She, like thousands, thought she was to live a life of ease in the marriage relation; was to be a pet and have all her frivolous notions granted, regardless of the trouble it might cause others. She had not fully realized that her husband, too, got weary with a sameness in his work, and more weary with her constant complaining and fault-finding.

"Now, my dear friend," continued Mrs. Best, "set self aside and let your first object be to confer happiness on every member of your family. Study the characters of the noble women of old, as well as of the present day, and with the blessing of God try and come up to their standard of goodness. I must hasten home to my domestic labors, for one must practice as she preaches."

"Come again; do."

SR. ALMIRA.

AUGUST MEETING, DAUGHTERS OF ZION.

OPENING hymn, 715, Saints' Harp. Prayer. Scripture reading, 1 Thessalonians 5: 1-23. Select reading from Home Column with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 236.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. SUSAN TYLER requests your prayers in behalf of Tibbe Andrews, of Butler, Pennsylvania, a worthy widowed sister, that if it is God's will she may be healed.

Bro. A. S. Guinand, of Louisville, Kansas, is sorely distressed with rheumatism. The best doctors, he says, fail to help him. He therefore desires the sisters to supplicate the good Father for the restoration of his bodily and spiritual strength.

Bro. Alma C. Barmore, of Oakland City, Indiana, writes: "Please place my name before the Prayer Union. I desire prayer that my health may be restored."

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.—D. C. 32: 2.

Thursday, Aug. 6.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to

his servants in the direction of the affairs of the church.

Memory Verses.—Psalms 50: 1-23.

Thursday, Aug. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Mosiah 2: 3.

Thursday, Aug. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 1-8.

Thursday, Aug. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—D. C. 28: 2.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

Beloved Collaborers in the Sunday School:—Thinking that a few encouraging words from one who knows what it is to labor under difficulties might help some one and prove an incentive to greater effort and renewed zeal, I essay to write.

We often feel the need of such in our work; and, in endeavoring to encourage others, we are sometimes helped and encouraged ourselves.

We need not expect when we enter the Master's service, no matter in what department we take our place to labor, that we are not going to meet with difficulties. We will not "be borne to paradise on flowery beds of ease." There will be crosses to bear, sacrifices to make, obstacles to overcome, and battles to fight (with self perhaps). But the heavier the cross, the greater the sacrifice, and the fiercer the battle, the brighter will be the crown, the greater the reward, and the grander the victory.

The adversary understands the importance of this work better, perhaps, than we do; hence his efforts to discourage and overthrow its adherents. But through patience, perseverance, and much prayer, we shall conquer.

As has been said by others, The magnitude of our humble efforts we may never fully know here; but when we stand before the great and just Judge, and the books are opened, and everyone shall receive according as his works have been, we shall know.

And as the poet has so beautifully expressed it,

"It may be that the children
We have lead with patient hand,
Will be found among our jewels
When we reach the better land."

What a glorious thought! Let none think the Sunday school work is a mere children's institution and too small for them to engage in. Let me tell you it is a noble work, and worthy your very best efforts. Every true Christian should be interested in it, for it

presents a broad and beautiful field in which to sow the precious gospel seed.

Parents, do not think when you have sent your children to Sunday school that you have discharged your whole duty. When it is possible for you to do so you should attend the Sunday school yourself. Let the children see that you are interested in the work and they will be interested. Let the teachers and officers keep in touch with the General Association as far as possible. Avoid getting in a "rut," study and keep yourselves informed as to the latest and best means of conducting a Sunday school.

This is a progressive work, and if we do not keep our eyes open and make an effort to keep up with the work, we will be left in the rear; for the work is bound to move. We are thankful to hear of the progress it is making. Be prayerful and humble. Teachers should not only make themselves thoroughly acquainted with the lesson, but should seek earnestly for God's Spirit that they may teach aright. If the servants of God who are sent out to preach the gospel cannot preach without the Spirit, neither should we expect our teaching to accomplish much good if unaccompanied by the enlightening influence of the Spirit. Do we, as primary teachers, understand the sacred and important trust placed in our hands? That of feeding the dear lambs of the flock?

"Feed my lambs," said Christ our Savior,
"Place the food within their reach."

That we may have patience and wisdom to place the spiritual food within the reach of the little ones, that they may understand this beautiful gospel of our Lord Jesus Christ while their hearts are pure and tender, is the prayer of your colaborer,

MATTIE HUGHES.

PRIMARY WORK PLANNED FROM THE CHILD'S POINT OF VIEW.

TOO MUCH cannot be said in favor of special exercises for the primary class.

It is unreasonable to expect that the little ones will enter heartily into the singing, if the words are meaningless to them, and the music is beyond the range of their voices.

Children, like older people, have a preference in the matter of songs, and, if they dislike any special one taught, will almost invariably show it, either by engaging listlessly in the exercises, or by remaining silent. A few of the familiar tunes used by the main school may be utilized, by adapting to them words which the child-mind can grasp and understand.

The same is true in regard to prayer. A few simple petitions, which the children are asked to repeat after the teacher, will impress them more, and make more real to them the fact that they are talking to God, than to listen to a prayer that is offered in behalf of older pupils.

Some of the best talent in the land is now furnishing material in both of these directions, so that no primary teacher need be at a loss to obtain what is necessary for her class.

The needs of the little children should be the law for superintendents and primary teachers.—Sel.

Letter Department.

MEADOW GROVE, Neb., July 27.

Editors Herald:—I closed tent meeting at Tekamah on the eve of the 21st with apparently a good interest, the best I think shown during the entire series of meetings. Some are near the kingdom, and many have been unburdened of much prejudice. Had tent shipped to Valley, Nebraska, by kindness of Brn. Nelson and Ralph Brown, where services will be held for several weeks or as interest demands a continuation.

Came to Meadow Grove on the 25th, where I attended a very peaceful quarterly conference of the Central Nebraska district. One new branch was reported as organized by Bro. W. E. Peak at Shelton, Nebraska. Nine children were blessed. A goodly attendance at each preaching service. I preached four times with fair liberty. Assisted in organizing the Meadow Grove Sunday school, selecting Sr. Belle Williams superintendent, Bro. George Lewis assistant superintendent, Sr. Mary Young secretary, and Sr. Alice Fish, treasurer. A collection was taken sufficient to pay all first expense and prospect is bright for a permanent school work, as all seem interested in doing all they can to make it a success.

I speak here again to-night and at Norfolk to-morrow night. Will be at Valley, to begin meetings on Wednesday night, to continue in tent meetings.

Hopefully your brother,
J. F. MINTUN.

FREMONT, Ind., July 23.

Editors Herald:—I left home on May 8 for my field of labor—Southern Michigan and Northern Indiana. I arrived in Coldwater, Michigan, the next evening and was kindly received by the Saints and friends. I met with Bro. and Sr. Bailey from Lamoni, who were there on a visit. On Sunday Bro. Bailey preached in the morning and the writer in the evening. The afternoon prayer-meeting was a spiritual feast. Sr. Bailey sang a beautiful hymn in the Spirit full of good advice to the young as well as those of riper years.

I remained there over the next Sunday preaching for them mornings and evenings.

Then Bro. Granger took me over to South Scott and Flint, Indiana. We preached a number of times in each place with some interest. We were kindly cared for and Saints are anxious to have the elders come and preach for them. We then returned to Coldwater and attended the quarterly conference, which was a good one. At the close Bro. Briggs baptized Sr. Trout. Others were almost persuaded to be Christians.

We then attended Bro. L. Scott's debate at Hall's Corners, with Mr. Musser, of the Campbellite Church, which lasted eight nights. There were large crowds and much interest manifested. Bro. Scott has continued the work there and baptized one, and others are near the door. Brn. Briggs and L. F. Daniel have assisted the work there

some while I have been looking after the work at South Scott.

Last Monday Bro. Daniel and I commenced grove meetings here. Yesterday he thought it was necessary for him to go home, and I am still here battling against opposition of various kinds. The Advents have commenced meetings in a hall, and last night there was a free show on the street, and it rains nearly every day; but we are having some interested listeners and will continue over next Sunday. There are but few Saints here, and they are anxious to get some more, so they can have a branch.

This is a fine part of the country. Crops are good, fruit is plenteous, and we expect to have a fine spiritual harvest here as well.

My mission address is Angola, Indiana.

In bonds,
H. H. ROBINSON.

NAPONEE, Neb., July 23.

Editors Herald:—Since writing to you I have been laboring in Webster and Franklin Counties. I have been quite successful in securing places to preach, and also in getting a hearing.

Bro. William Parsons and family assisted me greatly while near Guide Rock, and Bro. W. A. Moore and family have been of great service to me while at and near Naponee.

I had the pleasure of leading a sister into the waters of baptism while near Guide Rock, and yesterday I had the satisfaction of baptizing a brother at this place. Last week, by the assistance of Bro. Moore, I preached at a schoolhouse about six miles from his place, and this week I am preaching at a schoolhouse yet further distant. The interest at both places is good. I have also preached at the residence of Bro. Moore, and twice at the Congregational Church at Naponee, and I am to deliver a lecture at the church on the Book of Mormon to-morrow night. The minister expressed surprise at the doctrine taught by us from his pulpit. He said he came expecting to hear a good deal of heresy but instead of that he heard nothing but good sound doctrine.

I have had no invitation or calls to preach from the Western Nebraska mission field except from Bro. Moore and Bro. John Hill. I shall be pleased to hear from any of the brethren in said field. My permanent address is Wilber, Nebraska.

Your brother in Christ,
C. H. PORTER.

SANTA ROSA COUNTY, Fla., July 24.

Editors Herald:—I have read a few copies of the *Herald* recently and find in them but little written from this region, (Santa Rosa and adjoining Counties in Florida and South Alabama) which I know has some prominence in regard to the spread and prevalence of the gospel truths. We have a district comprising all of Santa Rosa County, Florida, and a big strip off the Southern part of Escambia County, Alabama, comprising nine branches with a goodly quantity of members (cannot state at present how many), and presided over by President Edward Powell, of Milton,

Florida, an old veteran in the cause, who has worked with energy and zeal in support of the truth, and in defense of the Saints; and he is still at work, and he with the assistance of Bro. Van S. Jernigan whom he (Bro. Powell) has recently ordained to preach, has made wonderful progress during the last year in bringing to light the gospel truths among our people, and the work, as well as its production, is still going on.

Some of the most intelligent and aged people of the district have embraced our doctrine and the young people of both sexes are zealous workers in the cause. There are very few if any drones in the hive, and it is evident that the Lord is helping us and that the Holy Spirit is among the people of this district.

We have a beautiful and a healthy country, which is watered by the best cooling springs, rivulets, streams suitable for milling purposes (water power and small rivers) which make it convenient for the transportation of timber, logs, lumber, and other products to the gulf, where there is always a market for such products as our country produces. Our people are generally healthy and, better still, it has been the will of God up to date not to visit us with hurricanes, tornadoes, floods, and other devastating disturbances so disastrous to the lives and property of his people in this locality. I am a new member of the Church of Christ, though over seventy-one years of age.

T. JEFF. JERNIGAN.

NEWELL, Iowa, July 23.

Editors Herald:—We closed a five weeks' tabernacle meeting at Rolfe, Iowa, last Sunday; four baptized, all adults. The families of Brn. J. M. Reed, Alex. Barker, Henry Tilley, also Sr. Coiner, greatly aided us in the services. Sr. Dora Barker presided at the organ. The last week we were cheered and ably assisted in song service by Bro. William McKim and wife, of Deloit, and Sr. Anabel and Yokely Carroll, of Auburn, the former coming a hundred miles by team, the latter over sixty miles on bicycles. Bro. McKim gave us two cheering sermons. Bro. E. Ford, of Curlew, the energetic president of Union branch, gave the friends a stirring practical talk on the reasons why he was a Latter Day Saint. He expects to visit and feed the scattered sheep at Rolfe.

After Bro. C. E. Butterworth went to Benan, to take charge of a grove meeting, Bro. W. W. Whiting came to our help and with his soul lit up with gospel fire he acquitted himself nobly. Last Sunday he baptized a woman who had been on probation in one of the popular churches for thirty years because she would not be poured or sprinkled and call it "following Jesus through the waters of baptism." Last winter she talked to her pastor about being immersed, but he advised her to study up sprinkling and pouring a little closer.

The noble efforts of Bro. J. F. McDowell at this place last autumn have not been forgotten, and more of the fruits will yet be seen.

Bro. Whiting and the writer reached this

town (Newell) yesterday, a distance of about forty miles, by team, having quite an experience in a rainstorm. Bro. and Sr. O. A. Rounds, of Ozark, Missouri, reside here and are alive in the latter-day work; anxious for their townspeople to hear the gospel. A pleasant location for the tabernacle has been secured and we expect to begin services tomorrow night.

CHARLES J. HUNT.

DOW CITY, Iowa, July 23.

Editors Herald:—Since my last letter Bro. C. J. Hunt has baptized two and Bro. W. W. Whiting one at Rolfe and have closed their meetings at that place and moved the tabernacle to Newell, where they expect to hold meetings as long as the interest demands. From there they expect to go to Cherokee.

Bro. J. F. McDowell baptized one at Dow City and went to Benan to assist in tent meetings at that point. Meeting at Benan lasted nine days and the preaching was done by Brn. R. R. Montgomery, Charles Derry, J. F. McDowell, and the writer. At the close of this meeting three were baptized and the Saints were rejoiced to see the additions to their number. The two-days' meeting at Deloit conducted by J. F. McDowell and the one at Harlan where J. M. Baker and R. Wight had charge, were both excellent meetings. At Harlan Bro. Charles Derry rendered some valuable assistance, where on Sunday, the 19th, he preached at the request of branch officers and those in charge of said meeting a memorial sermon in honor of our late worthy brother, President W. W. Blair. Bro. Charles Derry's visit to our district was enjoyed by the Saints and his preaching much appreciated by all.

Bro. J. F. McDowell is now at Defiance where he and the writer expect to hold forth in one of the district tents, while Brn. C. J. Hunt and W. W. Whiting hold forth in the other tent, as stated above.

The time of holding the two-days' meeting at Pilot Rock was changed at the request of the branch officers from July 18 and 19 to August 8 and 9. All goes well.

C. E. BUTTERWORTH.

SHAWNEE, Texas, July 21.

Editors Herald:—On May 22 I reached Manchester, Texas, and labored there two weeks. On June 7 I went thirty miles south to Blossom Prairie. One family of Saints live there. Preached three days and returned to Manchester. Only small congregations met with us. Bro. Elem Erwin was with me on this trip. On the 13th of June I came to this place in company with the same colaborer. We labored here till the 26th, then moved to Douglass, where I remained till the 8th of July. Audiences here were small, but very attentive. Some good was done. On the 11th returned to this place and have been preaching ever since till yesterday, when we closed our meeting with two additions to the church.

While attending to baptism an enemy set fire to our arbor and burned it down. Bro. Erwin assisted me again at this meeting. The enemy is on the alert in Texas, and the

work moves very slowly. The opposition is stubborn and malignant. Some men are very patriotic, to hear them talk, but act contrary to the first amendment to the Constitution—the fundamental law of the land. But we are advancing slowly here in Texas. We have no advantages as far as permits are concerned over the roads in Texas, which renders traveling more tedious and difficult. This is especially so to a man from the North.

It being so very hot my body now resembles a person with the measles. The heat is intense. I intend to move south in a short time, a call having come from Percilla to come and help them.

As ever,

I. P. BAGGERLY.

SELVIN, Ind., July 24.

Editors Herald:—We came to this place the 22d, and preached the first sermon last night. We shall continue a few more evenings if nothing prevents. We are occupying the M. E. church. We preached here three times three years ago and removed some prejudice, and so found most of the people glad to have us come back. We shall go to Tennyson Sunday, the 27th, and remain nearly a week, as Messrs. George and Elijah McNeely of that place are very anxious that we come. It is not a very good time for missionary work, but by God's help we are doing some good. Brethren, pray for us that our health may be restored.

In bonds,

A. C. BARMORE.

HERBERT, Ala., July 24.

Editors Herald:—Since last writing I have been very busy trying to spread the everlasting gospel in these parts. I find the field white for harvest and but few laborers; but I am confident God will do his work in due time. The missionary can baptize people in nearly every place if he will only preach the gospel plainly and simply so the populace can understand it. Fine, flowery sermons will do very well to represent a man's smartness, but fail to represent Christ to the people. The best preachers the world has ever had are plain, simple gospel preachers. The world is well supplied with fine scholarship and oratory, but has few gospel preachers. What the people need is the gospel preached plainly and in power. Both learned and unlearned can understand plain preaching, but few can understand fine, flowery language. Take the people as a whole and they command a small vocabulary and they have something else to do besides going to the dictionary for the meaning of words. Preachers make a mistake by preaching over the people's heads. They will never be successful gospel preachers until they adapt themselves to the language of the common populace. Everybody admits plain preachers to be the best, hence if you want to be the best preacher tell the gospel plainly. Quote no Greek or Hebrew in your sermons.

I am holding meetings at this place with interest. Will go from here to Flat Rock. I have baptized several since last writing—a

negro once, and white. Some became so stirred at Moss Point, Mississippi, that they threatened me with a dose of eggs; but I failed to get the argument. The Devil is not bound down yet, but will continue his work for a season. In bonds,

J. D. ERWIN.

PHILADELPHIA, Pa., July 26.

Editors Herald:—Bro. W. A. Smith and myself are still at work with the district tent on the outskirts of the city. We now have been at this present location two weeks.

Very small audiences greet us, but they are attentive. Sometimes it looks quite discouraging to think of continuing the effort, but we still strive on; some good may be done, we cannot tell. The Saints of Philadelphia have nobly supported us with their means so far.

We are as yet undecided as to where we shall next locate. We are now on Stenton Avenue, above Haines Street, Germantown. We will likely continue here the remainder of the month. We ask to be remembered to our heavenly Father by all the Saints.

Yours in the gospel,

H. E. MOLER.

BLUFF PARK, Iowa, July 28.

Editors Herald:—I spent Sunday commemorating the eighty-third birthday of the surviving sister of the martyred prophet. Sr. Salisbury had seventy-three of her descendants and friends to congratulate her upon attaining the age and passing it—limited by the Psalmist—four-score years. After feasting, Bro. Wint McGahan called the assembly together under the shade trees, a hymn was sung, and prayer offered by her son, Solomon Salisbury. The writer was introduced as the speaker of the occasion. We reviewed the many thorns she met in her young days and the few roses she was able to pluck as she ascended the hill of life; the sacrifices offered for the gospel she had embraced; that her life was lived in the most eventful period of the world's history—from the shearing hook to the binder; from the tallow dip and the pine knot to the incandescent light; from the goose quill to the phonograph; from the flail to the steam thresher; from the ox team to the electric car; from the stitch-stitch to the sewing machine; in theology from the terrible doctrine of despair to the glorious one of sunshine and hope, made so by her illustrious brother; from the darkness of the dungeon to the light of joy: A new world and alongside of the events of time the glorious gospel of Jesus in revealed beauty and power—God's kingdom on earth. Then the evidences of that kingdom and the divinity of the Book of Mormon, closing with an exhortation to all her descendants to put themselves in accord with the gospel of Christ by obedience to its mandates.

A gloom was cast over the assembly by the absence of Bro. Alexander Smith. Poor, short-sighted people we are! We invite an elder and say, "Come and visit us; spend some time with us; minister to us the spiritual, give us plenty of it; you have it in abundance," and never for a moment think

that we should minister of our temporal to help them along. Why not be as liberal with what we have temporal as the elder is with what he has spiritual, and so balance accounts? So Alexander could not come for want of cash—temporal. Our elders have no way of making money. The railroads will not let them travel on their good looks, so the Saints who wish an elder to visit them, kindly take this hint—that the wheels be greased beforehand, when they send the invitation "Come." Don't rejoice when you read of an elder traveling on foot carrying his grip like a tramp, but at once see to it that you sacrifice and send him some of your abundance to let him hire a livery or ride in a car if the Saints cannot meet him or take him. And, elders, do not borrow! Just be brave and tell the Saints you need the money to travel, and it will come.

Arriving in Keokuk, I met the great kicker, James McKiernan, and I glory in his spunk. Just kick again, Brother James, when they impose upon you. Bluff Park reunion had been declared off because the willing would work and others were willing to let him; but it is on again. We met Bro. Alexander, who had come to the rescue. He and Bro. James had set the wheels in motion and the General Church Reunion was shaping into a thing of life. I had a very pleasant trip up the river—or rather, canal, with Bro. Alexander, he pointing out the scenes of his childhood, the forests where he hunted the turkey and the deer, the cooling spring, the old Nauvoo House as it loomed up to view, the Mansion, and the graves where lay the silent dead. While I contemplated the scene and entered into sympathy with my brother in his review, my eyes were attracted to the glorious beauty of the landscape. Like a sea of light the grand river moved on in majesty, the banks on either side fringed in a livery of green, reflecting back their shadows in the water, while cloud and sky seemed to vie with each other as to which could take the palm of splendor from my admiring eyes. Yonder a tall chimney, as tall downwards as upwards; see the dead tree mingling its gray length in shadow among the living green and then notice the shading as the eye runs backward. See that fish jump clear out of the water, catch the fly, turn a complete somersault, and back to his element he goes head first. Out goes a life to help perpetuate another's life. No consideration on the part of the fish; the little intelligent pleading eyes are never once thought of; it is only, "I want you." And now that same fish must swim for life else a bigger fish will catch him, serving him as he did the fly. As Samantha Allen says "Cur'ous, 'aint it?"

We near the Bluff. What is that building? It is the station where the Saints may get off the train right at the foot of the hill, and if they wish to climb and save the nimble sixpence which some one is—fish-like—waiting to catch, you may do so. The cottages are right on top of the hill. I bade Bro. Alexander good-bye and steamed over to Commerce landing, drove up Young Street past the Temple Lot where once in magnificent grandeur stood an unfinished

temple, erected by the most willing, unselfish workers ever God gave life to, now vanished. I drove through fields of vineyards that can challenge any spot on earth, even the vine-clad hills of Bingen—"Dear Nauvoo," on the river. "For beauty and splendor as I saw the enchanting scene, I challenge John's sea of glass"

Yours fraternally,
JOHN A. ROBINSON.

GRAND RAPIDS, Mich., July 26.

Editors Herald:—Since last writing you we have organized a branch here to be known as the Grand Rapids branch. Its membership will approximate sixty at present. Bro. E. K. Evans was ordained and chosen presiding elder and J. A. Cavanagh was ordained and chosen presiding priest. There were thirty-six members present. The organization was perfected without a jar or even a dissenting voice.

Several were baptized during the last week, and more have given their names for baptism, which will take place in the near future. I am preaching every night and twice on Sundays, and cannot fill the calls. I have opened up the work at Alpine, Belmont, Englishville, and to-morrow night will speak at or near Dutton, a place where the restored gospel has never as yet been told. All of these places are from eight to twelve miles from this city. Nearly forty have been baptized since the 1st of January, and the end is not yet.

I wish to say to the brethren and Saints in Northern Michigan district, that as your field officer I will do the very best I can to help you as much as possible, so don't feel discouraged if I fail to reach all points as early as anticipated. Money is scarce, and time so precious, and there is so much to do I hardly know where to turn first. I wish the Saints in an unorganized condition would report to me the condition of the work in their respective localities that I may know just how they are getting along. The organized branches will look to Bro. J. J. Cornish to assist them in counsel and ruling matters, as he is their district president.

In bonds,
R. E. GRANT.

Original Articles.

SPARKS FROM OUR ANVIL.

AFTER the conference at Auburn, Iowa, held the forepart of June last past, the writer tarried and lectured about the Book of Mormon, using sciopticon in illustrating. We also delivered a few sermons; audiences "from fair to good" in size.

From there we went to Dow City, tarrying two weeks, then to Benan, Carroll County, to assist in a grove meeting from 10th to 20th of July. Elders C. Derry and C. E. Butter-

worth present, the latter in charge. Meetings were spiritual and resulted in three baptisms. On the 17th the writer left for Deloit, Iowa, attending two-days' meeting; preached five times to interested audiences; social service on Sunday a. m. was good. Elder Derry left Benan for Harlan on the 18th. We go from here to Defiance the 22d inst., to erect tabernacle, Bro. Butterworth to be present the 25th, and he in charge. On the 25th and 26th in company with Bro. J. M. Baker we expect to attend a two days' meeting at Galland's Grove.

Am feeling well in the work of the Lord, and find much to rejoice the soul. Everything connected therewith appears so firm, and a divine certainty attaches thereto. Increased light comes "as the days go gliding by"; we behold new beauties causing an enlargement of faith, a strengthening of our hope, a confirmation of our expectancy. All this serves as nourishment to the soul and intellect, building up and establishing our life in the cause of Christ, which is primitive Christianity restored, and no mistaking it. It cannot be weighed in the balance and found wanting, for it is all there as God primarily ordained it. It has endured, unharmed, through sixty-six years of attack from the wisdom of the world. It has never withdrawn from being criticised; it has never feared a thorough investigation; never sought cover from the world's gaze; never faltered in its onward march; has always refused to compromise a single point at issue; has never offered an apology for anything it presented for man's consideration; has never feared a foe; its dauntless courage is born of truth's intrepid power; and we feel that

"Tis a glorious thing to be
In the light, in the light,
Which the Saints of old did see,
The true light of God."

It is our desire to abide in the faith, and partake of its benefits. We feel we have received much of good therefrom, and although poor we desire to make many rich. We are conscious that although we strive for the masteries we are not crowned except we strive lawfully. We would not injure anyone, knowingly, nor seek aught but their good. I would that all who claim to follow Christ would learn that evil speaking, gossiping, exag-

geration, false accusations, etc., are not of God, neither are they prompted by his Spirit. Saints should live above all such things.

We glean a few extracts from an article appearing in the *Mid-Continent*, of July, 1896, issue; a Presbyterian paper. "The New Church." After speaking of the large number of churches Mr. Parker says:—

There is a restlessness on the part of a multitude of worshipers who seem determined to establish another church, which may be denominated for lack of a better name the Eclectic Church. Multitudes of men, many of them intelligent Christians, do not attach themselves to any particular, existing church organization, but worship wherever they find spiritual food suited to their wants. . . . When they fail to find in one church the intellectual and spiritual food demanded . . . they go to another church where these things are supplied. . . . They are too numerous, intellectual, and respectable to be called religious tramps. . . . this church seems to be growing to such proportions that it cannot be passed by with indifference, or disposed of with some uncomplimentary epithet, but it demands intelligent and serious treatment, for its very existence has been made possible by the probable defects of present church organizations.

The last clause evidently explains the presence of these Eclectics. What of the claim so long made by the preachers that all these evangelical churches were and are branches of Christ's church. Did Christ organize a defective church? Why do these Eclectics go from one church to another seeking spiritual food if all are fed by the Holy Spirit? If the true gospel is preached by them all, what are these Eclectics in search after? Again he says:—

The Eclectic Church is an admonition to organized churches to conduct their work in harmony with the principles of Christ's kingdom.

Precisely, but who of them is willing to surrender sectarianism in favor of Christianity proper?

The theology of the medieval ages was good enough for those times, but human statements of divine trust need revision from age to age.

Does he not tacitly acknowledge that people have been and are being fed on "human statements" instead of the "divine trust" itself? And these Eclectics are wearied of "human statements."

Truth is eternal, but the symbols of truth may be modified to suit the progressive conceptions of truth by men.

We have a new astronomy, a new botany, a new chemistry; . . . the stars are essentially the same as in the times of the Chaldeans, but there are various systems of astronomy.

If "the truth" as Jesus gave it had been taught instead of their vague "symbols," such a condition of affairs in the religious world might not exist. We may have a new astronomy, etc., but one thing is strongly patent—that a new gospel of Christ is among the impossibles. The Eclectics are in search for the gospel. Can the Presbyterians supply the demand? Private interpretation has cursed the world. Creeds are becoming obnoxious, and the truth as it is in Christ is being sought for, and the Latter Day Saints' Church holds the key, by divine providence, that can unlock and solve the problem now existing in the domain of religion.

Theologies are becoming putrid, and ecclesiasticism is a burden of oppression; doctors of divinity are becoming laughing stocks, and modern Babylon is trembling on the verge of dissolution. Their misconceptions and perversions of God's word are breeding contempt; the wisdom of their wise men is perishing, but the gospel of the Son of God is bound to win the laurels in the great conflict, and to shine forth as the glory of God and his Christ, and all the obedient shall

"Join the everlasting song
And crown him Lord of all."

A few days ago we were handed a bill containing a likeness of one, W. W. Blalock, who was holding a series of meetings at Carroll, Iowa. He has closed there and opens at Arion; two miles east of here, to-morrow evening. Upon this bill is printed the following which we give as an "eye-opener" and suggester to the ministry:—

The Christian Church is one of the most respectable religious bodies in the United States. We have ten weekly newspapers, fifteen Bible colleges, one hundred missionaries, five thousand preachers, eight thousand churches, and nine hundred thousand members.

We have had in our fellowship one judge of the Supreme Court of the United States, Jeremiah Black, two Presidents, Andrew Johnson and James A. Garfield, four Governors, R. M. Bishop, of Ohio, Ira J. Chase, Indiana, W. J. Stone, Missouri, and F. M. Drake, Iowa.

How is that as a bid for prose-

lytes? Has the "Christian" Church the gospel and Jesus Christ in its ranks? If not, then of what avail are all such officers? In their church edifice at ———, there is painted on the wall back of the pulpit the motto: "No creed but Christ." We felt like taking a piece of chalk and writing underneath so to make it read, "No creed but Christ, and not much of him." Why? Because they "deny the Holy Ghost who giveth utterance;" deny the original form of church polity; deny many of the promises of Christ; deny the efficacy of several ordinances. Then surely our suggestion is not out of place.

We would that our "Christian" friends preached an affirmative rather than a negative Christianity. If what Christ and the apostles advocated as recorded in the New Testament was the Christianity of Christ, no man should have any hesitancy in declaring it as the counsel of God necessary for present uses. Certainly the Being who then gave it to the world as his conception of the right policy in religion should be willing to maintain it as the correct idea for to-day.

We so hold and teach, awaiting time's own decision respecting the matter. Respectfully,

J. F. MCDOWELL.

Dow City, Iowa, July 21, 1896.

Conference Minutes.

DES MOINES.

Met with the Boonesboro branch, May 30; W. C. Nirk presiding, C. Scott associate; W. Johnson secretary. Branches reporting: Angus, Boonesboro, Des Moines, Valley, Newton, Richland, Oskaloosa, and What Cheer. Boonesboro report referred back for correction. What Cheer report referred back for approval. Elders reporting: C. Scott, W. Thompson, D. M. Rudd, W. C. Nirk, W. Johnson, W. H. Kephart, J. W. Morgan, N. Stamm, M. H. Cook, S. McBirnie, P. P. Batten, and Bro. Troughpear; Priests E. Rowley, J. Barnes, and Bro. Pratt; Teachers A. Freel, J. Clark, and J. Prosser. Bishop's agent's books and report audited and accepted on committee's report. Preaching by Brn. C. Scott, W. H. Kephart, and W. Thompson. Adjourned to meet with the Valley branch on the first Saturday in October.

Judge Culberson, of Texas, now a Congressman, has defended 110 men charged with murder in the first degree and has never had a client sentenced to death.

Sunday School Associations.

NORTHEASTERN KANSAS.

Convention met in Atchison, June 19; Sarah A. Parker superintendent, assisted by Evan Davis; William Williams clerk pro tem. There are five schools in the district. Fanning, Netawaka, Topeka, and Atchison reported. No report from Scranton. A gain of one school since last convention. Adjourned to meet in Fanning, September 18, at 10:30 a. m.

PARK BLUFF SUNDAY SCHOOL WORK.

All Sunday school workers that expect to attend the Park Bluff reunion on August 21 to 31, 1896, are requested to meet on August 22 at eight a. m., the second morning of the reunion, for the purpose of organization and to perfect the program. This work is invaluable to the church, both in the missionary department and for the instructing and the encouraging of those already in. All should be interested. You that have met difficulties in your work, formulate them into questions and present for discussion. The leading workers of the church are intending to be there and we can expect good instruction and a profitable time. Let all come loaded with important questions on methods, etc, etc.

F. M. WELD, Chairman,
S. S. Committee.

CONVENTION NOTICES.

The Kewanee district Sunday school association will convene at Buffalo Prairie, Illinois, September 4, at two p. m. The schools of the district are earnestly requested to have reports from each school and forward to the secretary, also credentials for delegates, and a large representation from each school present at this session.

ALMA WHITEHOUSE, Sec.

Box 624, KEWANEE, Illinois.

On account of the change in the program, the convention of the Eastern Iowa district will meet August 21, at Fulton, Iowa, at ten a. m. instead of at one p. m., as formerly announced in convention notice. A "Model Sunday school" will be held in the evening. Let all the children come. The lesson for August 2 will be used, so all who are coming prepare yourselves and bring your *Quarterlies* and Bibles.

ELLA J. GREEN, Supt.

Miscellaneous Department.

REUNION NOTICES.

The reunion of Northern and Central districts of California will convene at Santa Cruz, California, at ten a. m., on Friday, September 11, 1896, and continue ten days. We have secured the same place where we held our joint reunion last year. It is a beautiful grove situated in East Santa Cruz, known as Vienna Garden, in which there is a large hall. The grounds, together with wood and water, will be furnished free by the Santa Cruz Saints. They have also appointed

a committee to make arrangements with the different traders, such as bakers, butchers, vegetable peddlers, dairymen, etc., etc., to furnish the grounds with such necessaries at a reduced price. Board and lodging can be had near the grounds as cheap as at any town on the coast; meals at from 15 to 50 cents. Plenty of room to pitch tents on the grounds, which are inclosed with a good high board fence. Good pasture near for horses at 75 cents per head during the reunion.

Now let all come who wish and can, and come with the full determination of having a grand good time, and help to make it, and none will go away disappointed.

Those intending to come by rail can obtain one third rate return certificates by writing Bro. C. A. Parkin, 3010 Sixteenth Street, San Francisco, California. See his notice in *Herald* of July 1, 1896.

SIMEON STIVERS, }
WALTER SCOTT, } Com.
J. H. LAWN, }

BLUFF PARK GENERAL REUNION.

The General Conference of 1896 decided to hold a semicentennial reunion at or near Bluff Park, Iowa, and appointed a committee to make arrangements. The committee now announces that said reunion will be held at Bluff Park, Montrose, Iowa, beginning August 21, and continuing until September 1, 1896, to which all are invited. This camp ground is located on a high and airy bluff on the banks of the Mississippi River opposite and overlooking the "city of beauty," Nauvoo, around which cluster so many memories hallowed by trials of the past. There is quite a village of nice cottages, a large, well-seated tabernacle for meetings, and an artesian well, springs, and cisterns to supply water, and ample room for tents. In fact, there is no place in this part of the country that possesses so many advantages, conveniences, and attractions.

The committee has agreed on the following named subcommittees to help in carrying to a successful completion this reunion: On grounds, cottages, and tents, James McKiernan and Daniel Tripp. Finance, E. L. Kelley, F. G. Pitt, J. S. Roth, and William Anderson, with authority to appoint assistants as they deem wise. On railroad rates, E. L. Kelley and R. S. Salyards. On music, F. G. Pitt and Alma Whitehouse. On speakers, Joseph Smith, A. H. Smith, and E. L. Kelley. On advertising in *Herald*, *Ensign*, and circulars, J. R. Lambert: in local papers, James McKiernan. On Sunday school work, F. M. Weld, James McKiernan, Sr. Whitehead, and T. A. Hougas.

There will be hay, straw, and wood on the ground for sale, and provisions of all kinds can be ordered from merchants in town and will be delivered at cottage or tent.

All those—who have not already done so—wanting to rent cottages, write to Daniel Tripp, Montrose, Iowa, inclosing a couple of stamps for reply and state about the size or kind and rate you are willing to pay. The price ranges from \$1.50 (unfurnished) to \$5 (furnished), and one room to four rooms. Also state whether or not you will take a tent

and what size you want if you can't get a cottage, as the number of cottages are limited, and a number already engaged.

There is a boarding house on the ground where meals will be served to regular boarders for \$3.50 per week. Transient 25 cents each for supper and breakfast, 35 cents for dinner. The boarding house is in the hands of the ladies of the M. E. Church, of Montrose. Those wishing lodgings at the lodging house must bring sheet and pillow slip and towel. Room, cot, springs, pillow, mattress, and blanket will be furnished at 15 cents per night or \$1.25 for the ten days. Those wanting tents only or lodging only, write at once including stamps to James McKiernan, Box 225, Farmington, Iowa, so we will know how many tents to order. We will furnish the tents at as low a rate as practical. Terms on tents will appear as soon as we can ascertain something near the number wanted, as the price will depend somewhat on the number rented. Those who bring their own tents will be furnished ground free.

We are late in making these announcements, but accident and unforeseen difficulties and delays have made it impracticable to get a full understanding sooner, and we did not want to announce until we were sure of the arrangements.

Yours respectfully,

JAMES MCKIERNAN,
Chairman of Committee.

BLUFF PARK REUNION SPEAKERS.

The committee on speakers has selected the following named persons as speakers: Joseph Smith, A. H. Smith, Joseph R. Lambert, Heman C. Smith, E. L. Kelley, C. Scott, F. A. Smith, and T. W. Williams. F. G. Pitt and Alma Whitehouse committee on music. Other speakers will be present who will assist in the work.

The above-named persons will please consider the publication of this list a sufficient invitation and notification to cause them to be present for duty, if no other more formal invitation is sent out.

The cottages are all now engaged. Those wishing accommodations will have to take lodgings or rent a tent, or go in with some one who has a cottage. In either case you had better bring bed tick, pillowslip, and towels in your luggage.

Mr. Cassady will have two hacks to convey passengers and baggage from ferryboat and depots to Bluff Park at the following rate: Passengers from Montrose depot, 15 cents; Bluff Park depot, 10 cents; trunks 25 cents; valises 5 or 10 cents, according to size. Excursions to Nauvoo and return, including ferriage, 10 persons, 35 cents each. Free excursion by Steamer Vanmeter from Montrose to Keokuk and return to trade Mondays and Fridays. Come right along to Bluff Park General Reunion.

JAMES MCKIERNAN,
Chairman Reunion Com.

TENT NOTICE.

Will the Saints and friends interested in the Southwestern Missouri reunion (to be held at Midway Park, on the Southwestern

Missouri electric railway line, between Webb City and Joplin, from August 21-30) and that are in want of tents for and during said reunion, please order them at once. Tent rate will be as follows: 9½x12 wall tents each \$1.10; 12x14 wall tents each \$1.50; canvas cots each 25 cents; good double blankets each 25 cents; pillow cases not filled each 5 cents; gasoline lamps each 25 cents. To the above rates freight charges will be added from Kansas City to Joplin and return, whatever that may be. If I can get your orders at once all can be shipped at once (and save expenses), set up, named, and numbered, before the reunion begins, which will save trouble and confusion. Write your wants plainly to me at Jasper City, Missouri.

J. C. CHRESTENSEN,
Sec. Reunion Com.

July 29, 1896.

REUNION WITHDRAWN.

We are sorry, yes sorry indeed, after all the work the committees had accomplished, to be compelled to withdraw our reunion that was to be held at Arrington Station, Wayne County, Illinois, because of speakers being engaged elsewhere, coupled with shortage of finance.

BY ORDER OF COMMITTEE.

NOTICES.

Those coming to the conference of the Eastern Iowa district, come to Maquoketa on the morning trains, as all trains will be met Friday morning *only*. Fulton is seven miles from Maquoketa, and Sunday school convention convenes Friday afternoon.

JOHN HEIDE,
Pres. Fulton Branch.

TWO DAYS' MEETINGS.

At the conference of the Kewanee district, held at Canton, Illinois, two days' meetings were ordered to be held at Millersburg, September 12 and 13; also at White Eagle, the third Saturday and Sunday in September.

ALMA WHITEHOUSE, Sec.

CONFERENCE NOTICES.

The Kewanee district conference will convene at Buffalo Prairie, Illinois, September 5 and 6. An invitation is extended to all Saints to attend who find it convenient to do so.

ALMA WHITEHOUSE, Sec.

The Colorado district conference will convene with the Denver branch, August 29, at ten a. m. All who possibly can are respectfully invited to attend. All the branches in the district will please see to it that full reports are forwarded to the secretary in time to be in his hands at the opening session. The special attention of the Cottonwood and Eustis branches in Western Nebraska, are invited to this notice. As the Southern Nebraska district, of which they formerly formed a part, has been divided to conform with missionary lines on the ninety-ninth degree of west longitude, the above-named branches no longer form a part of that district. They are therefore at liberty to unite with the Colorado district if they desire to

do so. And we cordially invite them so to do. Please send a full report by the hand of delegate if possible; if not, by mail to secretary.

GEORGE E. MCCONLEY, Sec.

STERLING, Colorado.

By arrangement with the General Reunion committee the Nauvoo district conference will convene at Bluff Park, Montrose, Iowa, August 21 and 22, the first days of the reunion.

The district Sunday school association will occupy Friday, beginning at 10:30 a. m., and the conference proper will convene Saturday at 10:30 a. m. As we only have two conferences a year let us have a good attendance. All will want to attend the reunion, just make a little extra effort, and be there the very first day, and show by your works you are interested in the welfare of the district. All preaching services will be in charge of reunion committee.

852t

F. M. WELD, Pres.

SOUTHERN CALIFORNIA DISTRICT REUNION.

(Continued from last week.)

Wednesday at 2:30 p. m. Elder Van Fleet occupied the stand. The speaker showed that Romans 12 represented the body of Christ, also that 24th and 25th chapters of Exodus were typical of the body or church. When God establishes his church he has his servants to follow the pattern laid out. The speaker explained in detail the organization of the church and its type as given in these chapters. The ark with its mercy seat and cherubims represented the First Presidency on earth, also in heaven. The candlesticks represented revelation, etc.

Elder D. L. Harris was the speaker of the evening; text, Matthew 24: 4, 5. Does the good book teach that Christians are liable to be deceived? The speaker showed from the Scriptures that there would be many deceivers, and proposed to show how to detect them. A false teacher will not teach all the truth. They say certain gifts are not needed. "Our gospel" came "in power, and in the Holy Ghost, and in much assurance." These were needed to confirm believers and detect deceivers.

Elder Joseph Luff arrived unexpectedly, late this afternoon, much to the joy of the Saints. He is feeling quite unwell but thinks after a little rest all will be well.

Thursday 2:30, Elder H. L. Holt was the speaker; text, 1 Corinthians 3:10-15. We must build upon the true foundation; of proper material. We are promised temporal blessings as a reward for keeping the the temporal law. This is good, even if no higher motive is present. Having testified of a knowledge of the truth we are under greater responsibilities. Elder Luff in closing testified that the blessings of the Lord followed those who keep this law.

Elder Joseph Luff spoke at eight p. m., using as a basis Isaiah 55:8, 9. It is inconsistent to look into God's word for guidance and direction, and then attempt to correct or modify the instructions there given. God's object is to bring man to a unity of the faith. "He set some in the church," etc. (1 Cor.

12:28.) What for? (Eph. 4:11, etc.) Paul said there was one Lord, one faith, etc. Now there are many faiths. Man has attempted to improve on God's plan, but has made a sad failure. It is said Jesus paid it all. This is not true. The Bible does not teach it. To believe alone in Jesus Christ is not sufficient. We must believe in him as a witness, a leader, a commander. We must believe in his life work as well as his death.

Friday, 9:30.—At the morning prayer service Elder N. Van Fleet was ordained to the office of high priest by Elder Joseph Luff.

Elder D. L. Harris spoke at 2:30 p. m. from Romans 1:16. The speaker showed that had the Saints obeyed the word of the Lord they would now have been in possession of the land of Zion. It is possible to have faith in God, in Jesus Christ, and in the gospel, and yet not have sufficient to keep all his commandments. How is it with us to-day?

The eight p. m. sermon was by Elder Joseph Luff. Ecclesiastes 3:14, 15, What God doeth he doeth it forever, etc., and 1 Corinthians 12:28, God set some in the church, etc. God is the common Father of the race. Whatever he ordains for the race, is for the whole race. God's works are perfect from the first, and cannot be improved upon, while man is constantly adding new discoveries and improvements. Man learns and improves, but no improvements in God's works. The speaker showed that God's wisdom is perfect, therefore what God doeth he doeth it forever. "God set some in the church" in ancient times. He did it forever. The sermon was an unanswerable argument for the continuation of the church after the pattern laid down by the Christ.

Saturday, the 18th.—At 2:30 p. m. business session was held. Downey was chosen as the place; as near the Fourth of July as practical, the time; and R. R. Dana, Joseph Chester, of Los Angeles, and J. Scott, of Garden Grove, as the committee for the reunion of 1897.

Preaching in the evening by Elder H. L. Holt; text Isaiah 55:4. A good gospel sermon.

Sunday, the 19th.—Prayer service began at eight o'clock, in which Elder D. L. Harris was ordained a seventy as provided for by General Conference, under the hands of Apostle Joseph Luff and H. L. Holt of the Seventy. Also fourteen who had been baptized the day previous were confirmed. Two more were baptized during the day, making sixteen in all baptized at this reunion.

At 10:45, sermon by Apostle Joseph Luff; texts, 1 Corinthians 12:1-7; 2 Corinthians 5:7; Ecclesiastes 10:10. More care is needed among the people of God than among others. The gospel is commensurate with all the moral exigencies of the race. It pledges an emancipation of every man from every evil. The Spirit of God is diverse in its operations in order to meet every condition of the Saints. The character of every person should be transformed to the perfect image of Christ Jesus. We have not learned of any better way of meeting the conditions of this life than that taught by the apostles. The superficial thinker, deep student, and all

classes are brought into the fold of Christ; hence there must be at first some variance between them. One man should not expect another to come all the way to meet his views. Each should abide the counsel of God. Both may travel in opposite directions and still approach a common center.

The church is an arena in which the counsel of God is reflected in the character of those brought into it. A man should prepare his tools to do good work; so God's people should prepare themselves by examining whether their will conforms with God's. This requires close self-examination. The blunt instrument should be ground down by the stone. So our characters should be refined by a grinding process, that the work we do should not be a disgrace to the church or ourselves. In our intemperate zeal we have led people to come into the church under a false apprehension. These should be taught that sorrows as well as joys will be met. Faith in God should teach us to bow submissively to his decrees. The object of all gospel truth is to form character. All the thanks that God wants for his blessings is the building of our characters.

The 2:30 sermon was by Elder Charles Baly. "Take heed to the doctrine." The speaker showed that the propositions laid down in the Bible are susceptible of demonstration; thus differing from any other book except the Book of Mormon and Doctrine and Covenants. Relating to religious matters, the speaker plead for an impartial examination, with the promise that "He that doeth the will of the Father shall know of the doctrine."

At eight p. m., preaching by Elder Joseph Luff; text, Matthew 16: 26; James 5: 2; John 10: 10; The Savior had reference to spiritual life. The body without the spirit is dead; so is the church without the Spirit of God dead. The speaker maintained that man is not totally depraved naturally but may become so. Christ was the life and the true light that lighteth every man that cometh into the world. The church that has not within it the power to communicate life to those who are in it, is dead. The speaker showed from Revelation 12th chapter that the woman represented the church in its spiritual character. The man child was the life or soul of the church. The church gained the world and lost its soul or life. What shall we do to get back the soul or life of the church? A grand gospel sermon, bristling with points polished by the Spirit, and replete with rich food for thought.

Thus closed our fourth reunion at Downey. The preaching was of a superior character, the prayer and testimony meetings were spiritual and marked by the exercise of the gifts, and a very social time was had among all present.

W. P. PICKERING.

BISHOP'S AGENT'S NOTICES.

Dear Brethren of the Southwestern Texas District:—In Compliance with your wish expressed in and at your last local conference held at San Antonio, Bishop E. L. Kelley has appointed me to act as Bishop's agent. A

more worthy man never held the keys of any trust than Bro. C. D. Johnson, who, by his own request, has been removed from this office. And so far as my efforts are concerned, I cannot expect greater proceeds than were obtained by him. For you well know that during the few years that Bro. Johnson has filled the office he has been a faithful servant of God and his people. If, therefore, you should feel more the weight of your own responsibility in helping to carry on the work of God and put forth a greater effort than you have ever done before, and if you will resolve to do this carry and your resolutions into effect, then as an unworthy servant of the most high God I am ready to guarantee prosperity to you and the work. We read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes."—Mal. 3:10, 11. I. T.

Then as God has said prove him, we cannot be out of place in doing so. Then let us go back to the days of Abraham, who was the first Hebrew we read of, and follow the children of God through all ages down to the present time, and find, if we can, where God has in a single instance failed on his part. He says, "Prove me." And when we prove God a failure, then, and not until then, let us fall into doubt. "Wherefore, Abram paid unto him tithes of all that he had."—Gen. 14: 39. I. T. "And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God has appointed to receive tithes for the poor."—Gen. 14: 37, 38.

Surely Abraham was one of the favored of God. And do we not believe that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him"?—Acts 10: 34, 35. I. T. And again we read, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year," (Deut. 14: 22. I. T.) and this "that the stranger, the fatherless, and the widow, which are within thy gates, shall come and eat and be satisfied."—Verse 29.

We surely cannot expect the fullest blessings of heaven until we have complied in full with the law of God. That law is perfect, and will make us wise unto salvation. Then let us be wise servants, learn the will, the whole will of God, and do it. For it is said, Thou shalt live by every word that comes from God. "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people."—D. C. 64: 5. The Lord is merciful to his children. Then I am safe in saying that when the whole law is complied with he will bless those that will so do. May the Lord bless the work in the South and all over the mission, and be a stay and a comfort to the weary and wandering children of modern Israel, and hasten the great day of his coming when we shall no longer prophesy in part, see in part, neither

know in part, or see through a glass darkly, but see as we are seen and know as we are know, and be remembered by him when he comes into his kingdom, when the light of his countenance will light the earth, and all these things which are in part be no longer needed, and the faithful will hear the welcome plaudit, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord," and the pure in heart see God and his Christ, and reign with him a thousand years. Until that time may the God of heaven, of peace, and of love, with the mighty power of his strong arm, hold you up through all the fiery trials of life, and bring you before the bar of God without a blush or shame of having omitted any part or portion of his law, is ever my prayer, for the sake of Christ. Amen. L. L. WIGHT.

BORN.

BOODRY.—At Bluff Center, Nebraska, December 13, 1895, to Bro. Leslie and Sr. Dora A. Boodry, a daughter; named Ila. Blessed May 14, 1896, by Elder C. H. Porter.

HEFFNER.—At Guide Rock, Nebraska, January 25, 1891, to Mr. Henry and Mrs. Bertha Heffner, daughter; named Annie May. Blessed July 7, 1896, by Elder C. H. Porter.

AULT.—At Naponee, Nebraska, August 13, 1895, to Bro. Lee and Sr. Mary Ault, A son; named Floyd. Blessed July 19, 1896, by Elder C. H. Porter.

ELEFSON.—At Woolstock, Wright County, Iowa, to Oliver and Amelia Elefson, June 16, 1896, a daughter. Blessed July 21, 1896, at Woolstock, Wright County, Iowa, by Elder C. Scott, and named Florence Mable.

DIED.

HAWLEY.—Bro. Clarence W. Hawley, at Osage, Minnesota, July 6, 1896. He was in bathing and swam across the mill pond and on his return he went to the bottom and rose no more. It is supposed he broke a blood vessel, as he was bleeding quite freely when taken from the water, about thirty minutes later. He was born July 21, 1874. He and his brother, who had just gone before him, were baptized at the same time, June 9, 1894, at Pelican Rapids, Minnesota, by Elder Swen Swenson. Clarence was teaching school at or near Osage, some forty miles from home, and was in high standing as a teacher. He was loved by all, which was manifested by the large attendance at the funeral. Sermon was by I. N. Roberts at the Baptist church in Detroit, assisted by T. J. Martin and the Rev. Mr. Hall, pastor. Bro. and Sr. Hawley have the sympathy of all in their sad bereavement. Who will be the next?

BOLTON.—At Oakland, California, June 16, 1896, Ann C. Bolton. Born in London, England, March 10, 1815. Funeral sermon by Elder C. A. Parkin, on the redemption of man through Christ; consciousness of the dead; and the preexistence of man, and the especial blessedness of those who "sleep in Jesus." Quite a number of the Oakland Saints attended and some of the San Francisco branch. She was interred in the "city" cemetery, at San Francisco. Services at the grave by Elder Joseph Vernon, of Oakland. Her rest will be glorious.

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The undersigned desires to purchase volumes 1, 2, and 3 of the *Times and Seasons* to complete the set; also volumes of the *Messenger and Advocate*, *Millennial Star*, or other publications of the early church. Volumes issued in the early times of the Utah Church are also wanted.

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Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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Yours respectfully,
P. H. MARBURY.

Pastor C. P. Church, Clayton, Ark.

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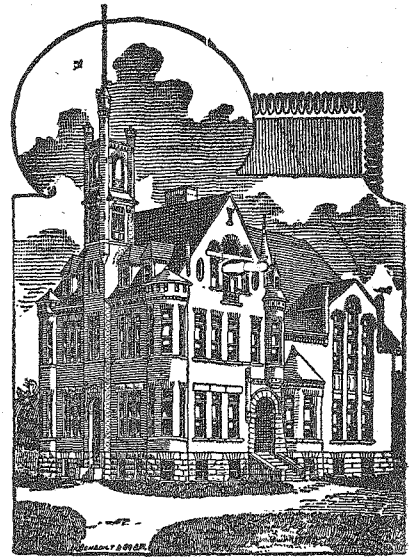
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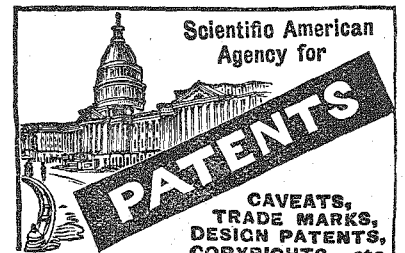
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, August 12, 1896.

No. 33.

F. L. Scott

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JEW IN PALESTINE.

THE WAY BEING PREPARED FOR THE
PREDICTED RETURN OF THE JEWS
TO THEIR OWN LAND. — AN
AMERICAN TRAVELER'S
OBSERVATION.

SOME notable facts of deep interest to students of prophecy are reported by Dr. Harvey B. Greene, of Amherst, Massachusetts, who returned last week from an extensive tour of several months' duration in the Holy Land. Dr. Greene, as our readers may remember, is the eminent botanist who made the collection of familiar flowers of the Bible from which were made up the floral Albums issued by the *Christian Herald*. Dr. Greene has been busy since the beginning of the year in and around Jerusalem, in Galilee, and east of the Jordan, searching for the flowers referred to by Bible writers. His quest took him into all parts of Palestine and brought him into contact with the people who now live there in the villages identified with the lives of our Lord and the Patriarchs. He had consequently unusually good opportunities of learning the present condition and character of the people and comparing them with those he observed in them in his former visits.

One of the first matters forced upon

his attention was the prominence attained by Jews in Jerusalem, Jaffa (the ancient Joppa), and other towns. In some streets, notably in Jerusalem, nearly every store is in the hands of the Jews. Going out on the first morning after his arrival in Jerusalem to purchase implements, etc., for his work he was surprised to find the principal stores closed. He could not understand the suspension of business at first, but looking up at the signs he recognized the Jewish names and remembered it was Saturday, the Jewish Sabbath.

Dr. Greene learned that there are fully forty thousand Jews in the city, which is double the number there were there fifteen years ago, and they are growing in numbers and influence. The number who went there at the time of the exodus from Russia some ten or twelve years ago, was so large that the Sultan issued a special order forbidding any Jew of Russian birth to settle there. Those who had settled were not to be disturbed, but no more were to be admitted. Some, however, do gain admission still by the familiar method of backsheesh. With Jews of other nationalities there appears to be no difficulty. Dr. Greene was much interested in one colony managed by Jews. The property had been acquired by fifty families, and five families have been sent forward to occupy the ground and prepare it for cultivation. The five families are supported by the other forty-five, who furnish them with implements and materials. When they report that the colony is ready, the forty-five families will come out and take possession. The tendency, however, still is to settle in the cities, the Jew preferring trade as an occupation, to the tilling of the soil.

When we consider how many promises there are of the Jews being once more in the possession of their own land and the statement that they will be there when our Lord comes, these facts observed by Dr. Greene are very significant. The way is evidently being prepared for their return and the advance column is already in pos-

session. To this must be added the suggestion of Holman Hunt, the famous artist, that the Jews should lease Palestine from the Sultan, giving him guarantees of increased revenues, a proposal which Mr. Hunt says he would favorably consider.—*Editorial in Christian Herald and Signs of Our Times, June 10, 1896.*

TAKE YOUR CHOICE.

AS COMPARED with the nourishment they give, fruits and nuts have the least proportion of earthy salts. Animal flesh comes next, then vegetables, and fourth in rank we have cereals and pulses, which are shown to have the largest amount of the earthy matters. From the analysis we see that fruits as distinct from vegetables have the least amount of earth salts. Most of them contain a large quantity of water, but that water is of the purest kind—a distilled water of nature—and has in solution vegetable albumen. We also notice that they are to a great extent free from the oxidized albumens—glutinous and fibrinous substances; and many of them contain acids—citric, tartaric, malic, etc.—which when taken into the system act directly upon the blood by increasing its solubility, by thinning it; the process of circulation is more easily carried on and the blood flows more easily in the capillaries—which become lessened in calibre as age advances—than it would if of a thicker nature. These acids lower the temperature of the body and thus prevent the wasting process of oxidation, or combustion in the system. Exhilarating and stimulating effects produced by tea, coffee, and chocolate are caused by theine in tea, caffeine in coffee, and bromine in cocoa or chocolate—the latter containing a smaller percentage of the stimulant than the others. All have a similar alkaloid base. Milk has become extremely popular with all classes of physicians of late years. Formerly a fever patient was forbidden to take milk. In modern practice milk is about the only food allowed. An exclusive diet of milk is found very efficacious in diabetes. At the German spas, Carlsbad, Wiesbaden, etc., a very little bread is allowed and the diet mostly made up of milk, eggs, grapes, and lean beef. A non-starch diet is the rule, bread, starchy vegetables, and cereals being almost excluded. Rice is easily digested and an excellent food, except that it abounds in earth salts. Fruits are not only digested in the first stomach, but they have a large part of their nourishment already in a condition to be absorbed and assimilated as soon as eaten. The food elements in bread and cereals have to undergo a process of digestion in the stomach, and then be passed on to the intestines for a still farther chemical change before they are of use to the human system. This is the great

advantage of a diet of lean meats and fruits.—
From "How to Prolong Life," by William Kin-
near, in *North American Review* for August.

THE TREASURY DEPARTMENT.

GENERAL HARRISON CONSIDERS IT THE
NATIONAL POWER PLANT.

"THE Treasury Department is the steam plant from which all the other departments get their power," writes ex-President Harrison in an article on "The Secretary of the Treasury," in August *Ladies' Home Journal*. "In the ordinary operations of government it is only a collecting and disbursing agency—collecting such taxes as Congress has authorized, and paying out the money as directed by law. It would be an ideal condition of things if the Treasury Department received each morning just the sum of money it had to pay out that day—no surplus money out of use in its vaults, no deficit to be met by loans. But things cannot be so nicely adjusted. Wars make burdens that a single generation cannot bear, and they must, in part, be put over upon other generations, by the sale of time bonds bearing interest. Out of the great expenditure for the suppression of the Rebellion of 1861 it has come to pass that the government furnishes, either directly or through the national banks, all of the money used by the people. The Treasury Department is now a great bank, and no longer a mere public collecting and disbursing agency. It issues paper money, receives it in payment of customs duties and internal taxes, and pays it out again for salaries, supplies, and public works. It is also required to redeem the greenbacks and treasury notes—to give coin in exchange for them if demanded."

THE YOUNG MAN'S LIFE WORK.

WHAT HE DOES NOT DO HEARTILY HE
NEVER QUITE DOES.

"ANY man is unfortunate who devotes himself to an occupation that is vetoed by his own tastes and preferences," writes the Rev. Charles H. Parkhurst, D. D., discussing "Selecting a Career," in a paper addressed to young men in August *Ladies' Home Journal*. "The scriptural injunction, 'Whatsoever ye do do it heartily,' is one to be respected quite independently of the moral consideration that was weighed by Saint Paul when he wrote it. What a man does not do heartily he never quite does, which is to say, what a man does not do with his heart he never quite does. There are touches of excellence to which an effort does not attain except as it is the outcome of a certain amount of enthusiasm. Work is doing a thing because we have to. Play is doing a thing because we like to; and there is a great deal more of one's true self in what he does because he likes to. Only a part, and that the driest part, of any workman is enlisted till his endeavors emanate from a spot deeper down than the level at which he keeps his intelligence and his skill, and begin to flow out from the fresher and juicier regions of the heart. So that in settling this question of a vocation it is a matter of prime importance for a young man to decide what that particular business or pro-

fession is into which he can go without a remainder, into which he can throw himself in unreserved investment."

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, August 12, 1896.

No. 33.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUG. 12, 1896.

QUESTIONS AND ANSWERS.

QUES.—1. Should all the bread and wine that is blessed for the sacrament be partaken?

2. If not, what disposition should be made of the remaining?

3. Is this residue sacred?

4. Is it proper to ask God's blessing on all the food prepared for a meal and then consume only a portion of it?

Ans.—1. This is a matter of custom, to be regulated by the branch itself, there being no general rule about it. If a large branch, where the number attending sacramental service varies from a few to many, it is out of the question to so regulate the amount of bread and wine to be provided, as to furnish just enough to go round; and, hence, it is not practicable for all to be consumed at every session.

2. The same disposition that should be made of any other residue of sweet and wholesome food.

3. Not necessarily. The terms of the blessing are that the bread and wine shall be blessed unto "the souls of all those who partake of it." This does not so include the portion that may possibly be left over under conditions, that it makes it sacred, as the shewbread was supposed to be, lawful for the priests only.

4. The same is true of the food placed on the table. It is not all eaten, as it is usual that more than enough is made ready; and it would be almost an act of gluttony to sit at the table and eat all that might be there, because the blessing of God had been invoked on that portion partaken of by each.

These questions have been answered a good many times already in the HERALD. Some few branches have a rule that the bread and wine provided shall be continuously passed until all of both is eaten and drank. In a small branch where the attendance was regular this might be practicable, for just enough only could then be

prepared, after the experience of a meeting or two; in large branches it would not be so practicable.

Q.—Is it right to soften or smooth down the law of the Lord against iniquity, or any form of evil, in order to root it out of the church (as we are commanded in Doctrine and Covenants) simply on the ground of the transgressors being sensitive in the extreme, or even on any other ground?

A.—It is not right to compromise with iniquity in any sense. However, the mission of the church is to save, which requires wisdom and longsuffering and patience in dealing with transgressors. No specific line of action can be laid down to meet the emergency referred to, outside of the general provisions of the law, which are both merciful and just, and require that the transgressor be persuaded from wrongdoing if possible, also that the law be honored. The conditions and circumstances surrounding the case referred to must determine the course to be pursued. A knowledge of human nature with a love both for humanity and the good of the church will enable the one dealing with the transgressor to deal wisely, to avoid extremes, and in nine cases out of ten to influence the erring one to do right.

Q.—How long may a member of the church willfully absent himself from the services, before a charge of apostasy may be preferred?

A.—No specific time during which a member may willfully absent himself before being dealt with is given in the law. It is our personal opinion that if after patient labor and friendly effort to persuade to "go to the house of prayer" the member manifests no disposition to maintain his spiritual standing, he should be dealt with, either by suspension of membership for a time, or otherwise. Mere enrollment with spiritual indifference does not constitute membership in the church in the true sense. However, care should be taken that no one be either suspended or expelled who might be saved to the church and to their eternal good; but withered branches cumber the spiritual ground of any branch organization.

Q.—Will a man who has been born a cripple, or deformed by being minus any essential part of a perfect body, either by birth or subsequent accident, have a perfect body restored to him at Christ's coming or any time thereafter?

A.—Yes, certainly; God is to perfect the works of his hands. "The spirit and body shall be reunited again, in its perfect form," etc. Read Doctrine and Covenants 28:6; Alma 8:10.

Q.—What, according to our time, is to be considered early, either morning or evening, with regard to retiring or rising, as referred to in section 119, paragraph 9, Doctrine and Covenants?

A.—We should think that from nine to ten o'clock for retiring and from five to six o'clock for arising—with the hours of nine and five o'clock preferred—would be an approximate time to the spirit and letter of the commandment for an adult, unless some specific condition required a change in special instances. It is well-known that sleep in the early part of the night is more beneficial than that taken after midnight; hence the importance of retiring "early." The early morning hours are invigorating; sleep beyond the proper hours of arising is often enervating and a cause of intellectual stupor or drowsiness, unless one has lost sleep by late hours, etc. Nature teaches in harmony with the revelation—"early to bed and early to rise." Children, of course, require earlier and longer hours of sleep. The tendency to late hours almost always results from habit, but the habit may easily be corrected if one desires.

Q.—May it be considered according to the pattern for an elder or priest to use a rubber suit for baptisms? If wrong, would it be justifiable in case the elder or priest has only one suit of clothes with him?

A.—It might be, but we prefer to baptize without the rubber suit. Convenience caused the adoption of sprinkling in lieu of baptism, and we think it may go so far as to cause undue precautions against contact with water. We prefer to actually "go down into the water" with the candidate and to feel that we are "in the

water." It is a type of cleansing and the better apprehended, by us at least, by actual contact. Personally, we would rather borrow another suit than to use the rubber. We don't like it, but would not say that its use was unlawful, though it might be. The liquid wave is refreshing and invigorating and has never hurt us, even in winter, with proper arrangements, which can easily be made.

Q.—Please show where the harmony is between the last two words of the second line of paragraph 3, "Another church" and the last two words of the second line of paragraph 5, "In all churches," of Sec. 51, Doctrine and Covenants.

A.—This revelation was given in Kirtland and when other Saints from New York State were gathering to Kirtland. The Kirtland Saints probably were unable to do more than to maintain themselves, unless by temporary loan to others about to join them; hence the provision was made that the means placed in the Bishop's hands be used for the wants of those to whose use it had been contributed. The words "all churches" refer to all branches of the church, the design being to make all self-supporting, not dependents upon the main body at Kirtland. However, should one branch wish to obtain help from another, help could be afforded, but as stated, and under proper regulations. This is as we understand it. The Saints at Kirtland were, as a rule, poor or in moderate circumstances. This with the prevalence of religious persecution from all the sects seems to justify the conclusion that the language was not designed to provide for loans to other religious societies. It *might* be done, and under a contract; but we know of no time when the church had means at her command for which she did not have abundant use in the prosecution of the work.

Q.—Where may the limit be placed to the first six and one half lines of paragraph 4, section 51, Doctrine and Covenants—the limit of reservation, I mean.

A.—The limit was and is to be placed by the integrity of the officer named who under the spirit of the law was to place it at the limit fixed by "a faithful, a just, and a wise steward." (Par. 5.) He, like others, makes report of all receipts and expenditures, and in his administration is required to "appoint unto this people their portion, every man according to their

families, according to their circumstances, and their wants and needs" (See par. 1), under the specific and general provisions of the law.

A BROTHER has written a little screed on equality, and asking us whether he is right. Answering from the standing point occupied by him in his article we answer, Yes.

There is no law of either God, or man, that makes it the duty of the careful and diligent laborer to share the results of his toil with the vicious, or idle, who toil not.

A strangely inconsistent idea has obtained with some and remains, that a man cannot secure a competency, or acquire wealth beyond his daily consumption, honestly, only as he does it by absolute hand labor; that means acquired by the use of money, property, or land, without personal labor is dishonestly gained. This is quite contrary to the teaching of the Master in the story of the talents. It is also out of harmony with the examples afforded by the cases of Abraham, Jacob, Lot, Solomon, David, of Old Testament times, and of Joseph of Arimathea, Lydia, of Thyatira, and some others of New Testament history.

That there are many at the present time, whose fortunes have been gotten by morally improper ways, none will dispute; but there are others who have by legitimate means fostered the little resulting from labor, until fortunes were assured.

We are not apologists for the rich; but we read that God said "ye might have been the richest of all people;" which cannot be interpreted, except by admitting that some would save and accumulate while others would have competency, and others only the results of daily toil, and others still cared for from the industries of the whole, being incapacitated to labor.

Those who by reason of misfortune fail to secure what is necessary to feed and clothe them have just claim on the laborer and the careful manager; but the idle, the brawling, dissatisfied, and discontented, who are faultfinders and enviers of their fellows, have not just claim; their situation is named in the sentence, "the idler shall not eat of the bread of the industrious." The average

American lives beyond his means. His desires and affected wants are always ahead of his needs and income.

The result is, he is usually in debt, and a portion of his daily earnings is constantly diverted from the supplying of his daily needs and the legitimate "laying up in store," which ought to characterize every industrious man.

God has never yet offered a premium on laziness, nor offered a reward to the vicious. He has designed that to him that sows there should be a reaping time, to him that seeks there should be a finding, to him that labors a result in bread. And, this has followed since the world began; and must continue, with now and then an exception, for which none but he who knoweth all things can assign a just reason. It is unwise to murmur, unavailing to whimper and complain, and folly and madness to rebel, and seek by human wisdom only to withstand and overturn the conditions which make the exceptions possible. Let us then be industrious, patient, and wise, and "in due time we shall reap, if we faint not."

It is urged, now and again, that the spiritual leaders are responsible to some degree for the lapses from integrity and virtue that occur among the people. It is admitted, however, that this responsibility, in the Reorganized Church, is of a negative, rather than a positive nature, in that it is said that a correct life and virtuous conduct are not sufficiently taught and rigorously insisted upon.

We had supposed that the ministry, from the first to the last in standing and importance, had taught the principles of morality, virtue, and honesty, persistently, and as of the first necessity in a Christian and divine life; and that such ministry were constantly so teaching; that responsibility to so teach was imposed by their calling and their office; and we certainly believe this to be the case now.

There is nothing in the gospel that makes a place for, or winks at sin; or preaches license to murder, kill, rob, steal, lie, commit fornication, adultery, or anything like it; to commit prenatal murder in any of its forms; to distort the human form by any kind of human device, by which it is ren-

dered incapable of performing all the functions of its being designed of God in the creation; to thwart, or prevent the carrying into proper fulfillment the laws of nature by which human life is conserved and the race perpetuated, or the doing of anything by which the race is dwarfed in physical stature and strength, or stultified in spiritual development. All these things are inconsistent with and contrary to the gospel, and he who does any of them will be held to answer to God, in the day when the books are to be opened and all men judged.

It may be true that there has not been a constant arraignment of the sinners in special forms of sin, and the supposed transgressors held up to the lash, but there has certainly been the closest of teaching of the positive rules by which men cease to be carnal and devilish, and do become spiritual and Christlike in thought, in wish, and in conduct.

THE city of Chariton, Iowa, the main line point from which one departs to reach Lamoni, is now receiving some attention from our missionaries, as states the *Chariton Herald* of July 30:—

Revs. R. M. Elvin and A. M. Chase, of the Latter Day Saints' Church, of Lamoni, have both been callers at the *Herald* office the past week. They are the men holding a tent meeting at the corner of Eighth Street and Linden Avenue. They say they are having good and orderly audiences and "doing well for a town where people's religious views are pretty well established already."

It is to be hoped that the item below is founded on more than mere rumor. The Turk has manifested his true inwardness to such an extent, that few doubt the duty of the great powers to drive him out of Europe or reduce him to the supervision or rule of another government. The world is too far advanced for the rule of the Moham-medan.

LONDON, July 28.—The *Daily News* will tomorrow say that the relatives of the Czar in England, Denmark, and Greece have submitted to the Russian Emperor official documents bearing upon the atrocities committed in Turkey, which have had the effect of alienating his Majesty's sympathy from the Turkish Government, and have given rise to the hope that concerted action will be taken by the powers that will put an end to the Turkish horrors.

REDUCED RAILWAY RATES TO BLUFF PARK GENERAL REUNION.

REDUCED rates have been obtained from the Western Passenger Association lines for the Bluff Park (Nauvoo) reunion.

This will give many an opportunity to be present and visit the historic scenes of the past and participate in the enjoyment of a general reunion of the church.

The rate fixed is one and one third fare for the round trip. The lines of railway over which said rates have been obtained run from Chicago on the east to the Pacific Coast on the west, and from the Dakotas on the north to the Gulf on the south.

For full particulars concerning lines of travel, etc., see announcement of committee in our miscellaneous columns.

It is to be hoped that the efforts of the General Conference committee will be seconded by a large attendance. The outlook is encouraging. Prospects are excellent and an extra good time is anticipated.

The reunion opens at Bluff Park, Montrose, Iowa, on Friday, August 21.

THE record of the year, already startling, gives promise of being an appalling one in the manifestations of destructive physical forces. The statistics that accompany reports of destructive storms, etc., do not tell the complete story. It is also told in the poverty, sickness, and general disaster and despair that immediately follow in proportion to the extent of the calamities; also in their later influences upon the conditions of the people, affecting local and general sections as they often do for years to come.

The following tells the story of a recent tidal wave:—

SHANGHAI, August 2.—News of a terrible disaster, with great loss of life, has just reached here. A tidal wave, estimated to have been about five miles in length, swept in from the sea last Sunday and inundated the coast of Haichau, in the northeast of the Province of Kiang-Su.

The damage done was great.

Many villages were destroyed and it is estimated that 4,000 people were drowned. In addition an immense number of cattle perished, the rice fields were submerged and almost totally destroyed, with the result that a famine is feared in the district during the coming autumn.

Haichau is situated opposite Yuchan Island on the coast of Kiang-Su Province, which is on the Whang-Hai, or Yellow Sea. The surface is mostly level, which may account for the great loss of life. Kiang-Su is one of the most fertile provinces of the empire, and exports more silk than any other part of China. The Yang-tse-Kiang enters China through this province, the principal city of which is Nan-King.

THE brethren named below have evidently made a good impression on the people of Rolfe and Newell, Iowa, judging from the following and another friendly item which appeared in the *Newell, Iowa, Mirror*, of the 7th. The best of causes ought to make the best kind of men, and the best kind of men ought to make a good, a saving impression. It was because of this, no doubt, that the Savior declared to his people, "Ye are the salt of the earth," etc., or, as the Inspired Translation reads, "I give unto you to be the salt of the earth":—

The Latter Day Saints closed their meetings here Sunday night and have gone to Newell. During their stay here they made several converts to their teachings. These people are not Mormons and do not agree with the teachings of the Utah Mormons. The elders who conducted the meetings here, C. E. Butterworth, W. W. Whiting, and C. J. Hunt, are very pleasant men to meet and are always ready to explain any points in their creed. They made many friends here among those who do not agree with their religious belief.—*Rolfe Argus*.

EXTRACTS FROM LETTERS.

BRO. WILLIAM LEWIS, writing from St. Joseph, Missouri, July 31:—

We have more calls for the tent than we can fill. Bro. J. M. Terry and William Summerfield are now in Cameron, having full tent of earnest listeners. Bro. J. T. Kinman preached four times at Hemple, near his home. Friends came asking him to come and preach, which he did very satisfactorily.

Bro. J. W. Peterson reports from Dodgeville, Wisconsin:—

Expect to remain here about a week. Am having some conflict with a Church of God preacher. They are very much like us in many things. Whether he is the kind that "are not against us" or those that "scattereth abroad" I have not yet determined.

Bro. T. W. Chatburn, writing from Bevier, Missouri, July 6, says:—

I baptized Bro. Palfrey, of Macon, last Sunday. All the family, but one boy, are now in the church. Had a splendid time at Macon, a thousand people out at our tent meetings, and the city preachers in the papers against us—we answered mildly.

Bro. W. S. Pender, Linn, Kansas, August 6:—

Lightning struck a residence last night about one hundred yards from tent, tearing down chimney and shattering the building some, but did not seriously harm anyone. Big rain here, which assures good crop of corn.

Bro. J. C. Clapp, Roslyn, Washington, August 6:—

Been having lively times at Orting; spoke twenty times; began here last night; will speak ten nights and baptize several, then on to Spokane for about ten nights. I am alone, but as Fred Douglas says, "One with the Lord is always a majority." Love to all.

EDITORIAL ITEMS.

WE learn that Bro. and Sr. L. R. Devore arrived at San Francisco, July 29, from Papeete, Tahiti, after a voyage of forty-five days; both in their usual health. They will remain in the Pacific Slope mission.

We are informed that the San Francisco brethren are having success in their open air meetings on the public streets. They expect Bro. Joseph Luff to be with them by the 11th. Bro. J. F. Burton was expected to reach the city on the 2d inst., to make final preparations to sail for the Society Islands mission.

Mr. J. L. Mize, of Jones Mill, Alabama, writes of his pleasure in noting the plain differences in faith between the Reorganized Church and the organization claiming to be the church, in Utah. He is investigating the faith.

Bro. O. B. Thomas, writing from Low Moor, Clinton County, Iowa, the 3d inst., reports the general interest there to be very good. "Some seem to be very near the kingdom; one or two desired baptism, but met with opposition from their husbands too positive to be overcome at present."

Cincinnati, Ohio, received a second visitation of cloudbursts on the 1st inst. Hundreds of people were prostrated by the severity of the lightning, which was unusually sharp and vivid, and which, accompanied by high winds, did much damage in the suburbs of the city. Other points, west and south, report heavy and destructive storms on that date.

Prayer is requested in behalf of an afflicted lady residing at Battle Creek, Iowa—no name given—who is a Latter Day Saint in belief.

Bro. F. M. Slover writes that Bro. I. N. White has been successful in the White-Slover debate, near Parrish,

Illinois. Particulars later on. Much interest in the discussion.

Bro. Edward Trimby, writing from Scranton, Pennsylvania, July 31, states that Brighamite elders are endeavoring to plant an organization, or rather, to secure converts at that point. He would like to see the Reorganization represented by a constant missionary effort.

Bro. C. M. Fulks, at Lehigh, Indian Territory, has had occasion to do considerable local labor in refuting the false claims of the Brighamites, who have baptized some in that locality. From his experiences with representatives of the Utah Church he is satisfied that polygamy is a cardinal tenet of their faith, whether practiced by few or by many.

By letter dated Brant, Michigan, the 29th ult., we learn that Bro. Hiram Rathbun, Jr., was laboring in that portion of the field. He had met with some old-time Saints who had rejoiced to meet a representative of the Reorganization, in which they recognized the faith and spirit of the early church. He was encouraged to continue labor for the cause.

Elders of the Southwestern mission are earnestly invited to visit Clyde, Callahan County, Texas, by Bro. F. M. Oldham, who is doing what he can to prepare the way for the missionary. He asks to hear from brethren laboring in that field.

Bro. Aug. Johnson, of William's Bay, Wisconsin, wrote July 27 that in his opinion a publication of paper, and tracts in Danish would not reach the Swedish people to any desirable extent. He thinks publications should be in the Swedish language. He was preaching among his countrymen last winter, and found that the printed word was a most necessary thing for successful work.

Bro. A. H. Smith left home on the 7th for Western Iowa. He will return en route to the Bluff Park reunion.

Bro. Fred A. Smith has been called home because of sickness in his family. He hopes to be able to attend the General Reunion.

Bro. G. M. L. Whitman's address is Blair, Washington County, Nebraska. He expects to resume work in the field at an early date; is now at work building a home.

Two hundred people were rendered

homeless and property valued at \$200,000 destroyed by a cyclone at Steubenville, Ohio, of late.

Rumor has it that King George, of Greece, will abdicate in favor of the Crown Prince if the great powers compel Greece to cease her operations to make the island of Crete a part of the Grecian dominions. Kings ought to abdicate, but the King of Greece has done well in almost driving the Turk from ancient Grecian territory.

The imposition of new taxes has caused renewed riots in the interior of Spain. The day is near when the people will refuse longer to sustain the war policies essential to the support of monarchical systems of tribute levying and expensive government.

We renew our request for terse reports or synopses of the proceedings of the various reunions now about to open their tents in the different fields. The main features of the meetings are all that are essential.

Heavy rains caused the Rama and Siquia rivers, in Nicaragua, to rise rapidly on July 29, doing damage estimated at \$1,000,000.

Original Poetry.

CRY OF THE LIGHT OF THE WORLD.

"Softly as the breath of twilight,
Like a whisper through the grass,
Comes a footfall, faint, so faintly,
Through the shadows seems to pass;
Draweth nearer; will they hear him?
Sad he seems and all alone.
Hush! He cometh! calling, calling,
And He seeketh for his own.

"Come, ye wayworn, wandering children;
I have sought you far and near;
I am come to soothe the weary,
Come the broken heart to cheer.
Would ye taste the crystal waters?
Would ye feast on heavenly bread?
Follow me, and in my footseps,
Safely, sweetly, ye may tread."

THE APPEAL OF THE SONS OF GOD TO THE SONS OF MEN.

"Sons of men, why will ye linger?
Day is fleeing, night is nigh;
See, He passeth! softly, slowly,
Sons of men, why will ye die?
Still he waiteth, still he calleth,
Through the mists and shadows dim.
Unto whom else are ye calling?
Unto whom, if not to him?"

ELDER WILLIAM KENDRICK.
LONDON, England.

Mothers' Home Column.

EDITED BY FRANCES.

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear of clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

SELECT READING FOR SEPTEMBER MEETING
OF DAUGHTERS OF ZION.

CHILDREN'S RIGHTS.

A CHILD'S first right is the right to be well born. By this we do not mean born to an inheritance of riches, but born to an inheritance of physical, mental, and moral health. The law of heredity is God's rendering in Nature of his law promulgated from Sinai, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." This is no arbitrary law of an arbitrary law-giver, but an immutable scientific fact. Dr. Elam, in his work on "Natural Heritage," says: "All the passions appear to be distinctly hereditary: anger, fear, jealousy, libertinage, gluttony, drunkenness—all are liable to be transmitted to the offspring, especially if both parents are alike affected, and this, as has often been proved, not by force of example and education merely, but by direct constitutional inheritance." Dr. Horace Bushnell says: "Take a parentage that has in it all the dyspeptic woes of gluttony and self-indulgence, one that is stung and maddened by the fiery pains of intemperance; one that is poisoned and imbruted by the excesses of lust; one that is broken by domestic wrongs or exasperated by domestic quarrels; one that is fevered by ambition, or soured by morbid humors of envy and defeat; lengthen out the catalogue, take in all the sins which in some true sense are also vices and have their effect upon the body, how is it possible on any rational principle of physiology that the children who are sprung from this distempered heritage should be as pure in their affinities, as close to the order of truth, as ready for the occupancy of all good thought, as well governed before all government, as ductile, in a word, to God, as they that are born of a glorious lineage, in faith and prayer and God's indwelling peace? It is a most dismal and hard lot as every one knows, to be in the succession of a bad, a vicious parentage. No heritage of wealth can repay, or more than a little soften, the bitterness of it. The real and true beginning of a godly nature is this: the child is not to have the sad entail of any sensuality, or excess, or distempered passion upon him. The heritage of love, peace, order, continence, and holy courage is to be his. He is not to be morally weakened beforehand, in the womb of folly, by the frivolous, worldly, ambitious expectations of parents concentrating all their nonsense upon him. His affinities are to be

raised by the godly expectations and prayer that go before; by the steady and good aims of their industry, by the great impulse of their faith, by the brightness of their hope, by the sweet continuance of their religiously pure love in Christ. Born thus the child will have just so much of Heaven's life and order in him beforehand as have become fixed properties in the type of his parentage."

A careful study of heredity shows a great and unexpected proof of the scientific accuracy of the Bible, and a correspondingly strong refutation of the assertion so often made, that there is a conflict between the Bible and science. Note the words, "to the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Inheritance of evil is limited to the third and fourth generation; inheritance of good goes on indefinitely, blessing *thousands*. One of the best established laws of heredity is that the evil taint, for example that transmitted by drink or tobacco, exhausts itself on the third, or at longest on the fourth generation. Often the family dies out by this time in consequence of this evil taint; but if it does not, there comes a total revulsion in the fourth or fifth generation, an utter loathing for that which their fathers craved. On the other hand, an inheritance of health, mental and physical, of genius, of high moral qualities, goes on indefinitely reproducing itself. The history of America gives many examples of this fact. The sturdy stock which gave to Franklin his strong, clear common sense, his dauntless moral courage, makes itself felt in his relative, Lucretia Mott. The Adamses, from that grandfather of the American Revolution, Samuel Adams, down through two presidents and a long line of descendants, show the "bent" for statesmanship. The Beechers show a similar "bent" for preaching. The Willards, at whose head stands Mrs. Emma Willard, mother of higher education of women, show the teaching faculty; while in the Abbotts, whose lineage and home we have sketched, we see the teaching and preaching faculties combined.

The fact that an inheritance of good has greater persistence than the inheritance of evil, lights up what would otherwise be the blackness of darkness, as we think of the innocent's suffering for the sins of the guilty, and makes this law one of promise as well as one of threatening. No stronger bar against the indulgence of evil habits or passion, no higher incentive to pure living can be set before men and women, than the fact that unborn children are to reap the fruit of their doing, whether it be good or whether it be evil.

Children's rights to a healthy physical inheritance are often violated ignorantly; indeed, the violation may grow out of the very best of motives. I remember a case in point. Among my friends was once an old lady whom I loved very much; she was a typical New England housewife; never a speck of dirt was seen on her premises; she was the best cook in the neighborhood, as well as the best butter and cheese-maker. When I

knew her at seventy, she was hale and hearty, living on a farm, doing all her own work, washing included, and priding herself greatly, as well she might, on her strength. Two sons lived with her, but they, as well as her daughters who were married, were in poor health. The daughters were home on a visit and I was invited to meet them. During the course of the afternoon the mother said, "I cannot understand why it is my girls are not healthier! not one of you four can do as much work as I can do now. When I was your age I did more than all four of you put together can do." "That is just the trouble with us now," remarked the eldest daughter, "you used up our strength before we were born;" and it was a fact.

(To be continued.)

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.—D. C. 32: 2.

Thursday, Aug. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Mosiah 2: 3.

Thursday, Aug. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 1-8.

Thursday, Aug. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—D. C. 28: 2.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

Dear Primary Teachers:—I have been asked to give a few hints on the opening exercises of the primary room, and I have tried to pick out the ways that have seemed to me most helpful in my work among the little ones, with whom God has permitted me to plant the seed, and so I bring them to you. I hope you feel that your work is one of the most important in the Sabbath school, and that you, as well as myself, desire to do the best work possible.

We are dependent on each other in a sense, so I hope these few hints may help some who may have just started in the good work. I desire, first of all, to fix God's word in their hearts. Illustrations are good and I would use them; also the blackboard, but be careful not to let the picture or story cover up the Bible truth.

Let us, however, begin at the very begin-

ning: First, Try to to be present to greet your scholars as they come in, inquire about their parents and show an interest in the everyday life of the family.

Second, When you are teaching new hymns be sure before you have your opening exercises to have one familiar hymn that all can sing.

Third, Have variety. Make them acquainted with the Scriptures. Take a few verses at a time, repeat them over and over, as they become familiar with them, add a verse or two until they have learned the Psalm or chapter. Sometimes it is good to take a Psalm and arrange questions and answers. Take the 112th Psalm for instance. Who is blessed? Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

What about his seed, will he be rich? etc. and you can easily make the questions and as easily answer them by using the commandments, the Beatitudes, the first, twenty-third, twenty-seventh, one hundred and twenty-first and many other Psalms that may come to you.

Fourth, Teach them to pray by having them repeat the sentences after you. It will be a little hard at first but in a little time you will not mind it. Use as simple words as you can, so that they will understand what they are asking for. This will help them to pray and not say prayers. Teach them that a person may say over a great many words to God and it is not praying, then tell them what true prayer is.

Fifth, Have a little march song of some kind, so that they will be rested and ready for the lesson.

Sixth, Take the Bible in hand and read a few words then have them repeat after you and so read the lesson together. God has promised that his word shall not return unto him void, so don't be afraid and say that they will not be interested. If you plead with God before you go, to give you just the message from his word that he desires taught, having made as careful preparation as you can, you will not be disappointed.

Seventh, Don't try to teach too much at a time but have the points so that they can remember them for the next Sunday's review. Make them so plain that they can live by them all the week.

Eighth, Try to have each one earn the money that they bring to help on God's work. This will teach them to sacrifice for God's work, so as they grow older it will become a habit with them. As far as possible urge the parents to cooperate.

Ninth, Help the children to see that they can work for God by bringing new scholars to Sabbath school. . . .

In working this way we can all be working together to build up Christ's kingdom on this earth, remembering always to try to do as Christ would if he were in our place.

—*Angie R. Brooks in Sunday School Advance.*

Promptness and regularity in the schools are first principles in management and essential to their successful conduct. A faithful teacher is a prompt and regular teacher.

Letter Department.

WOODBINE, Iowa, July 31.

Editors Herald:—Believing that I am indebted to you for words of instruction and comfort, and realizing that the only way I can pay that debt is by trying to give comfort and encouragement in return to some poor struggling souls who like myself stand so much in need of it, I take this opportunity of contributing my mite to your pages.

My labors at present are chiefly in and around Woodbine, trying to keep the gospel stone rolling; but I am not very successful, partly because the professedly religious element have got all the religion they want (not all they need) and are so satisfied with their own righteousness that they have no desire for the righteousness which comes of the true faith, and partly because the avowedly irreligious are given up to the pleasures and evils of the world, hence have no taste for the things of the kingdom of God. Another reason, and perhaps not the least, is that we neglect our duties, because we lack the zeal that should characterize the children of God, hence we do not grow in the grace of God as we should and are far from being lively members of Christ's body. Is the slumbering time come? The wise and the foolish were all to be caught napping when the midnight cry goes forth; but the wise should store up plenty of oil before they go to sleep, and when their lamps are trimmed they will be ready to go and meet the bridegroom. Are we among the wise? God help us to see the necessity of filling our lamps, that his grace may be in our hearts, and his Spirit illumine our minds, that may be ready to go into the marriage feast. Then the cry, "Behold the bridegroom cometh" will be the sweetest music our ears ever heard.

But with all our deficiencies I find the majority of the Saints strong in the faith. In our meetings we are blessed with the Holy Spirit's presence, and our hearts are made glad as we "Speak often one to another," which is evidence that the closer we draw near to God the nearer he will draw unto us. Then let our faith be manifest in our works; for, we read that "the righteousness of God is revealed from faith to faith, as it is written, The just shall live by faith."

It has been my privilege to visit different parts of the field and see the workings of truth under different conditions, but I find its glorious effects the same wherever people embrace and live it. "One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is through all and in you all." This same hope inspires all his children and this one God and Father is ours. This is evidence that we have not followed a cunningly devised fable, and the certainty brings peace to the soul.

It has fallen to my lot to memorialize the life and death of our dear lamented brother, Bro. Blair, several times, but owing to physical incapacity I had to request Elder H. O. Smith to preach the sermon in Woodbine after I had read a brief memorial of our de-

parted brother's life as I have known him for over thirty-five years. Bro. Smith did well. I was afterwards invited to Persia, Galland's Grove, and Harlan to perform the same sad duty. In the three last places we had crowded houses, and in Woodbine a very respectable audience; but in Persia the M. E. friends gave up their service for the occasion and the minister offered prayer. In every place there was manifest a deep and abiding love for that man of God, and deep regrets at his departure from us, but also a resignation to the divine will, believing that "God does all things well."

I attended a ten-days' meeting at Benan in Carroll County, at the request of President Butterworth. The attendance was large each Sabbath, but the farmers were too busy in their harvests to attend in great numbers during the week. There was preaching every night whether the audience was great or small; preaching done by R. Montgomery, J. F. McDowell, and the writer, until Saturday the 18th, when it was left to Bro. Butterworth and local brethren. I learn that three were baptized. I went to Harlan on the 18th the Saints paying my way. I attended meeting there that night, as there was a two-days' meeting there, in charge of Elder James Baker, of Dow City, and Romanan Wight, of Galland's Grove. Bro. Wight delivered a good discourse on the prophetic calling of Joseph the Martyr. Elder James Baker delivered an excellent discourse in the afternoon, but I fear that Harlan is not hungering and thirsting much for the gospel of Christ, judging from the general attendance at the meetings. It is true there was a large and attentive audience at the memorial service, but during the week nights the audience was slim. The Saints generally seem devoted to the cause, and the old veterans stand boldly for the truth, and it occurred to my mind that among the younger officers of the branch there was talent and devotedness that would be heard, seen, and felt in that vicinity. I occupied the pulpit five times while there; I visited old Saints and friends and tried to cheer the afflicted. I was kindly treated by all with whom I came in contact, whether in the church or out, and I am thankful to say this is my experience everywhere among the Saints. I was presented with a beautiful large print "Pronouncing Bible" by Brother Brewster, and my expenses were paid by the Saints, and Bro. Brewster kindly brought me to Panama, and Bro. Wilder kindly brought me home after sharing his and his wife's hospitality during the night of the 23d, so that on the 24th I arrived home, according to contract with my family, that I might be able to spend the seventieth anniversary of my birth on the 25th inst. It has seldom been my privilege to spend the anniversary of that day at home and they desired me to do so this once.

Well, on Saturday morning at the breakfast table, I found a beautiful gold fountain pen under my plate, the gift of my family, and later on a dozen splendidly executed photos, illustrative of my ugliness, came by mail, the gift of Bro. J. O. Booth, artist of Harlan, and as I was busy poring over my books, I heard the rumbling of vehicles and

looking up I saw a number of buggies stopped near my house, all filled with smiling faces, that had traveled from twelve to twenty miles to celebrate the anniversary of my birth. These were my old friends and neighbors from Magnolia branch, among whom I had labored at different times for over thirty years, and with whom we had lived fifteen years. Surprised? Yes, genuinely surprised, for I was caught that time for certain! I had come home to spend a quiet day with my family, never dreaming that anybody thought enough of me to come twelve or twenty miles through the scorching heat to celebrate my birthday, even though I was seventy years old; but I see that gospel ties are strong and enduring, and I thank God for such abiding love. It did me good, and was abiding evidence my labors had been appreciated; and in their loving thoughtfulness they presented me with a beautiful easy-chair, in which to recline in my old age. Elder Fy-rando made a neat presentation speech, brief, but appropriate; but my eloquence all evaporated in the words, "God bless you all." We spent a pleasant day together—my family, and Magnolia Saints, and friends. That day was an oasis in the desert of life, and will always be gratefully remembered by me. Why do I mention it here? Simply as an act of gratitude on my part for the kindness shown, and also to show that there are bright spots in the life of even a poor traveling elder.

Well, seventy years is not a very great age, but that is the number God has permitted to man, "And if by reason of strength they be fourscore years, yet is their strength labor and sorrow." In looking back upon those threescore years and ten, it seems but as yesterday, when I was thrown a helpless waif upon life's troubled sea, and in viewing the struggles and trials, cares and perplexities through which I have passed they seem as nothing, though bitter for the moment, and I recognize them as part of God's method in schooling me for the work which lay unseen before me; and the only things I now regret, as I stand upon the threshold of eternity, are my dullness at learning and backwardness to apply the lessons taught, together with the many froward steps I have taken, both before and since I became an adopted child of God. It lacks but little of half a century since the Master called me into his ministry, then I said, "Here am I, Lord, send me." It was not for ease, nor worldly honor, nor for earthly gain that I laid down the hammer and left the anvil to take up the sword of the Spirit—the word of God; it was because I recognized God's kingdom as "a little stone, cut out of the mountain without hands;" and I desired to help to roll it forth and thereby secure to myself a part and a place therein. I cannot boast of the good I have accomplished; I only know I have tried to labor for God, and the result eternity must determine; and for my reward I trust to his boundless love and mercy. Indeed, I feel that I receive my reward day by day in the loving kindness God has shown to me and mine; but if I shall have succeeded in leading any to the Tree of Life, my joy will be infinite.

Brother Joseph, I appreciate your editorial

in present number of the *Herald*, and especially that part in which you speak of the different fields of labor the elders occupy. I have been in all kinds, the rough and thorny, and the smooth and pleasant, the latter especially in my later years. I have tasted the bitter and the sweet, and I think I can appreciate the saying of the angel to John in Revelation 10, where the the angel presents to John the "little book," that signified the great mission, to "prophesy again before many peoples," etc., saying, "It shall make thy belly bitter, but it shall be in thy mouth sweet as honey." No doubt the receiving of such great commission from God was sweet, but the experience would be bitter, making sad the heart to see the stubbornness with which his efforts to bless were rejected by the high and low. Such is the mission of every servant of God. It is pleasant to be a coworker with Christ, but to be spurned and rejected of men is better indeed.

I want here to tell my brethren, It is not the pleasant fields and easy circumstances with comfortable surroundings that yield the wisdom and knowledge, and develop the patient, loving, faithful qualifications of the heart and soul, such as shall qualify us to be successful coworkers with Christ, and fit us to "stand as saviors on Mount Zion." These qualifications are gained by experience in the rough, rugged, thorny paths of life. If our young men desire to grow and develop strength of character, with the excellencies found in the life of our Lord and Savior Jesus Christ, they, like him, must take up the cross wherever they find it, and be willing to wade through trials and difficulties, and over the rough, uneven paths of life, going into the highways and hedges, hunting in holes and dens of the mountains for the wanderers, and fight for every inch of ground with the sword of the Spirit; hence the necessity of buckling on the whole gospel armor and launching out into the deep sea of life, trusting in God for the guidance of your fragile bark; and if adverse winds and angry waves seek to engulf you, cling more firmly to the promises he has given, and do not stop to send up a piteous wail of woe, because of a few privations and hardships you may be called upon to endure, "Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." (Rom. 5.) Then, "giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1: 5-7.)

I desire the prayers of all Saints that I may endure to the end in the fellowship and service of Christ. CHARLES DERRY.

SAN FRANCISCO, Cal., July 30.

Editors Herald:—All is well with this branch of the church; we are holding the fort nicely, and still waging war against evil

and the indifference of men. We are endeavoring to teach the way of truth, and free ourselves from all blame as far as showing our fellow men their duty toward God, is concerned. We have preaching at our hall twice each Sunday, and also hold Sunday school. We have prayer meeting every Wednesday evening, and for some weeks now our younger brethren hold meetings on the public streets every Monday evening, where they preach the word, distribute tracts, and cards, advertising our place of worship, and inviting all to attend. Quite a number of strangers are thus led to attend our meetings. We enjoy quite good liberty in preaching the word, and are always blessed in so doing. Many hundreds have heard the truth here, but for the result we must wait. As a rule we are all strong in the faith, anxious and willing to do our duty, and praying for the way to open up so that we can do more and serve the cause better.

In *Herald* of late date, I see my father's name mentioned among the missionaries at Tahiti. When Addison Pratt and B. F. Grouard sailed from America in 1843 or '44, Seth Smith Lincoln, a Baptist preacher, and his wife Priscilla H. Lincoln, were among the passengers. During the voyage they undertook to convert the elders from their errors, but were themselves converted to the truths they taught. On reaching Tahiti they were the first white persons baptized there, and I understand that my father was the first soul immersed there. He was ordained an elder, and from then on united his labors with the missionaries. As soon as there were enough converts they organized a branch of the church, and I learn from Elder Joseph F. Burton that my father was the first president of that branch. He remained there three or four years, and landed at San Francisco (then Yerba Buena) in 1847. Here he found a body of the Saints who had come from New York in the ship Brooklyn under Samuel Brannan, and after remaining here some time was made the president of the San Francisco branch. In the fall of '51 or spring of '52 my parents returned home to Boston, on a visit, and on going back to the Pacific Coast my father died on the ship just outside the "heads" near San Francisco. He died strong in the faith, never having accepted the dogmas of apostasy.

We have with us now in our city Elders Daley and Gilbert, and this morning I had the pleasure of welcoming home Elder Devore, who landed last night from Tahiti. He is looking fine and as young, apparently, as when he went away. I have not yet seen his good wife, as she had not yet come ashore, having remained all night on the ship. We are looking anxiously for Bro. Luff, and hope soon to see and hear from him. All the Saints here are well as usual.

The Mormons have established a branch here and hold regular services. The attendance at our services is fair, and the interest shown is good, and we make good impressions upon the minds of the hearers if nothing more, and we have the satisfaction of telling the good news. May God bless our efforts.

GEORGE S. LINCOLN.

KAITANGATA, New Zealand, July 6.

Editors Herald:—We are still in the faith and striving to let our light shine. We go on the streets Saturday nights, when the weather permits, and we get a good hearing. The people seem slow to obey the gospel, but we leave the increase with the Lord. We go out and deliver tracts on Sundays, so we are preparing the way for the missionaries when they come. We are longing for some one to come here, for the harvest is great and the laborers few; but we hope the time is near at hand when some one will be sent; for it is a good field to work in.

We have had several interested in the work, but they have had to go away because work in the mines became slack in the summer; but they will take the seed with them. We pray our Father in heaven in their behalf. We are glad to hear of the work's progress in New South Wales. We trust it will increase the more.

We have a home for an elder when one comes; he will have plenty to keep him from wearying. We have no tracts but the Epitome, so our work in that direction is at a standstill till we get more; but I have some *Heralds* I can give to the people.

One time when I was preaching a man came to me with a stick, but he did not strike me. The Utah people are very strong on the north island and among the natives. The people took us for them, but we strive to let them know the difference. I think we have been among them long enough for them to see. Your brother in the gospel,

THOMAS DIXON.

ST. LOUIS, Mo., August 2.

Editors Herald:—I have not written to your columns since quitting the active ministry a year ago. This was not because my interest in the gospel of Christ has in the least abated, but because I did not feel that I could write anything of special interest.

I have been preaching as often as I could and do my work at the same time, and have been blessed with excellent liberty. Since Saturday evening, the 25th, I have spoken eight times and done my work, which latter is quite hard. The Spirit aided in every effort and there was evidence that good was done to the glory of the Master.

The Utah elders are busy, and the result will be good to our cause here, if we all stand firm and unitedly for the work. It is rumored that they have converted some, but I guess not. I think the opinions of the Saints here are what they have always been. It is to be hoped the branch officers will so perform their duties that all will understand the true position of both, and so choose the better and true way.

The tent work here is moving, but slowly. The only trouble I can see is a lack of laborers. The efforts of those in charge are, however, heroic and faithful.

I send a word of good cheer and greeting to the Saints of Western New York, Western Pennsylvania, Ohio, and West Virginia, who know me. I hope to see you all again some day and to labor again among you for the Master; but I suppose it will be a good while

in the future, if ever, when this wish is realized.

The saddest thought which came to me in leaving dear old Kirtland and that country was the thought "The souls I baptized for the Master—will they continue and go on unto perfection?" This was the only thought that could bring tears; but I left them in God's care. That was of course all I could do, and indeed he only is able to keep them, and of course, can do so without my special efforts. Man is puny, but God is great and powerful. I acknowledge him in all I have and am and in his blessings to Lillie and our little ones. We are all well and striving to continue in the upward walk.

I was much cheered by Bro. Francis Ebeling's last letter in the *Herald*. I hope he won't do too much walking this warm weather, for it must be almost torrid where he now is.

I pray for all the Saints. May they likewise remember me. With kindest regards and fellowship to you, brethren, and to all.

JOHN S. PARRISH.

BERWYN, Neb., July 27.

Editors Herald:—On the 15th of May I reached my field and began meetings on the night of the 16th in the Cottonwood branch, near Maxwell, with fair attendance and good interest. While there I made my home with Bro. Knapp, who with his wife did all they could to make my stay comfortable. While in that region, by the kindness of Bro. Knapp who took his team, I visited some of the scattered Saints—Bro. H. Newberry and family at Hershey; Bro. and Sr. Huey, who live about seven miles north of North Platte, in the sand hills; and old Sr. Braffett and daughter in North Platte;—and I think some good was accomplished. From Maxwell I, in company with Bro. Payne and daughter Della, went across the country southwest to Dickens, where we stopped for the night with Bro. Anway. Here we parted, Bro. Payne going to Chase and Dundy Counties to labor for a few weeks, while the writer was headed for Hayes County, Bro. Anway furnishing conveyance and accompanying me. Here the writer preached his first sermon in a sod schoolhouse, near Marengo. While here, Bro. Leach, in his seventy-fifth year, was born into the kingdom. The few Saints at that place were very kind and alive in the work, but are very poor on account of repeated crop failures.

From here we moved eastward, and stopped off for a week or more at Eustis, where there are a few Saints, but all earnestly engaged in the work. Because of ill health three times is all I preached while there. A week or ten days rest at home again prepared me for active labor. I then went to Arcadia, Valley County, on the 8th inst., where I was met by Bro. E. B. Knott, who conveyed me to his home. Bro. K. and all the Saints in that neighborhood, except Bro. and Sr. Huffman, are but children, in the work, being baptized last spring—all the fruits of earnest labor performed there by Bro. C. W. Prettyman. I labored there and at Longwood until coming here to-day. Of our meetings at these

latter points I will say they were the best attended I ever held in this season, it being right through harvest. At Longwood I preached for nine consecutive evenings with congregations averaging about ninety. Was assisted at these last points by Bro. Prettyman. Expect to go from here to Belmont or Crawford on the 30th.

I thank the Saints for their offers of papers in answer to my request. Have received all the offers I can use, and a few more.

In bonds,

D. M. RUDD.

CARTHAGE, Ill., July 28.

Editors Herald:—The eighty-third birthday anniversary of Catharine Salisbury was observed here at the residence of her son, Don C. Salisbury, last Sunday, July 26. By request, I send in the following account of the event:—

Grandmother Salisbury is the only one living of the brothers and sisters of the prophets, Joseph and Hyrum Smith; and pursuant to the usual custom all her relatives were invited to meet last Sunday, to observe her birthday. Seventy-five persons were present—all relatives but eight.

Her sons Solomon, Don, and Frederick, and their families were there. Of the children of Lucy Milliken, Don, Florence Neuland, Clara Hendel, and families were present, also George and Clarence.

The grandchildren and great-grandchildren present were numerous; among whom was her granddaughter, Mrs. Emma Newman, and family of Burlington, Iowa. The other Iowa relatives were unable to be present, greatly to the regret of all.

After dinner Elder J. A. Robinson, of Independence, Missouri, made an excellent address in which he recited some of the principal events of her life and told of the wonderful progress in the arts, sciences, and religion since her birth, in 1813.

"When she was born, men were mowing with the reaping hook, as in the days of Abraham, and groping in theological darkness." "She has seen her brother as the chosen instrument of God dispel many illusions and establish the Church of Jesus Christ on earth once more."

Grandmother is in good health and sews and reads fine print without spectacles, every day. She is a constant reader of all the church publications and takes great interest in all church work. Her birthday is July 28.

HERBERT S. SALISBURY, Secretary.

SAN FRANCISCO, Cal., Aug. 3.

Editors Herald:—We arrived at this place from the Islands Mission, in the evening of July 29, having been forty-five days out, ten days over average time.

We left Papeete June 14. We were both very ill more or less of the time; but, thank the Lord, we have landed safe and are recruiting somewhat already. Have met with a kind reception by the brethren and sisters we have met so far. More anon.

Hastily, yours as ever,

L. R. DEVORE

NETAWAKA, Kan., Aug. 4.

Editors Herald:—My labors in this mission field are about being closed. Since General Conference by request, I have acted as missionary in charge of Northeastern Kansas district. And to all concerned I would say, In the future send all inquiries and information concerning missionary work to my successor, W. S. Pender, as I cannot take any charge any longer in this field. I am ready now to go to my field in the West—the Rocky Mountain mission. I am now waiting the convenience of the Bishop, and the Bishop I am afraid has to wait the convenience of others. I hope the Lord will provide.

The field here is promising and the missionaries are at work. Brn. E. A. Davis and J. W. Hudgens are occupying all the territory north of the Kansas River; Bro. J. Alfred Davis south of that river; and Bro. Wedlock in Atchinson and vicinity for the time being. The writer has labored of late at Topeka, Scranton, Atchison, Fanning, and a trip through the western part of Spring River district, which was enjoyed among relatives and many Saints that I have not met for years—I pray for success to the field I now leave and the one I am soon to enter.

In bonds,

J. T. DAVIS.

NESHANNOCK, Pa., Aug. 2.

Editors Herald:—On the 25th ult. I left home for Sharon, Pennsylvania, and remained there over Sunday and Monday. In the meantime I held three meetings. I was kindly received by the Saints there, whom I had not seen for about two years and a half. I found the branch in a very good condition. I ordained our young brother, Richard Baldwin, to the office of priest. If Bro. Richard will only act out the advice or admonition of Paul to Timothy, to apply himself to study, and live a humble and prayerful life, he will become a useful instrument in the hands of God in accomplishing much good. Bro. R. Etzenhouser rendered good service to the Sharon branch during his sojourn there.

On the 28th I began operations in the Union church at this place. It was here where Bro. Etzenhouser created such a sensation during the month of May. Just as soon as Bro. E. left here, the Rev. Baker, of the Christian Church, was sent for by a few members of said church, to expose Mormonism. Of course the Rev. B. could not refuse such an urgent invitation, especially when he learned that Bro. E. had gone to Missouri. Now this same minister attended some of Bro. E's preaching services, but had not a word to say to Bro. E. The next week after Bro. E's departure he went for Bro. E. and Mormonism at the rate of ninety miles an hour. However, his "balderdash" did not have much effect on the large majority of his audience, as a great many of the people left the house in disgust. His method of exposing Mormonism is similar to the course pursued by the Rev. Braden; in fact he read entirely from the Braden and Kelley debate. I replied to the misrepresentation of Rev. Baker to large audiences in the Union church for six nights, and the Lord stood by

his servant in defending the blessed truths of the gospel of Jesus Christ in a marked manner. The best class of the people there are very friendly to our cause, and I have no doubt but what many of them will unite with the church in the Lord's own due time. We have eight members there now, all of whom seem to be kind-hearted, and very earnest in the work. Much credit is due Bro. George Powell, who was the first minister to introduce the gospel in this place. Bro. P. has the high respect of both the outsiders and the Saints here. He has been with me all week, and has rendered excellent service.

Very glad to learn that our worthy brother, G. H. Hilliard, intends to be at our conferences in West Virginia and the Ohio districts on the 22d of August and 12th of September, respectively. We sincerely hope that the Saints will make a great effort to attend these conferences. I leave this week for West Virginia and Southern Ohio. We are all well in these parts.

Yours hastily,

GOMER T. GRIFFITHS.

Original Articles.

"IT'S NOBODY'S BUSINESS!"

ANSWER TO ELDER A. IN HERALD
OF JULY 8.

INDIVIDUAL rights, independent of society, institutions, or government, have always been a mooted question, and presumably will be, as long as present conditions continue. Mutual and voluntary concessions are absolutely necessary in all liberty-loving organizations. Where agency is exercised allegiance is not compulsory but optional. No individual is forced to become a citizen of this country, but when he of his own accord does so, he becomes amenable to the laws of the majority. Individual opinion can never supersede a majority decision. When the majority passes judgment, or decides a question, it must so remain until revoked by a majority. Ofttimes laws are enacted which are repulsive to a minority, yet they must submit. When they do not, disintegration commences, and if continued, organization finally ceases.

Men in America say, "This country has no right to legislate as to what I shall eat, or drink, or wear. My citizenship is not to be determined by these things. If I am a good peaceable citizen that is all that is necessary."

Who is to determine what constitutes a "good peaceable citizen," you or the majority? The majority who made the laws alone can decide. If they

decide it is wrong for you to drink alcohol or for women to wear men's clothing, their decision becomes a part of the constitutional statutes and you are amenable thereto, notwithstanding you as an individual may feel it should not be so. It so remains, and your opinion does not change nor withhold enforcement.

This is equally true regarding the church. Individual members do not decide as to what is right or wrong; the Constitution making power; that is, God, alone, can do that.

In the *Herald* of July 8 a brother signing himself "Elder A.," says:—

From all we have been able to learn by searching the revelations ancient and modern, they make the preaching of the gospel paramount, and the only means for the salvation and the perfecting of the race of man.

I believe this to be true, and, standing as it does here, I heartily indorse it; but our brother proceeds to modify and says:—

It is not the adorning of the body with jewels or costly apparel, but that of a quiet, lovable, and peaceful spirit, and the putting on of the "divine nature" that commends men to God.

This statement separated from the rest of the article, would seem simple enough, but the writer tries to prove that it makes no difference what a person wears so the heart is right, or what one eats and drinks just so he feels it is right—he will be acceptable with God. This is the old sectarian idea, "It makes no difference, just so you feel you are right," made to do service by a Latter Day Saint elder in the interest of personal freedom in conduct and personal adornment.

One thought intrudes here: "God is his own interpreter." *Individual interpretation of God's law was never granted to any age nor any people—Latter Day Saints included.* I understand that God is the author of all law, whether *physical* or spiritual; and if I violate the law of my physical being I have violated God's law, and I am as surely a sinner in God's sight as though I had broken any other part of his law. To argue that just so one complies with the written law he is at perfect liberty to break the unwritten law or, if he obeys the cardinal principles of the gospel that, as far as his general actions are concerned, he is free to do as he pleases, is contrary to the gospel.

A sister who loves her tea and coffee says, "O, well, I can use my tea and coffee and I can be just as good a Christian as you if you do not use them." A brother uses tobacco and he says, "It's nobody's business, if I want to use tobacco I'll do so, and I'm just as good a Latter Day Saint as those who do not."

A sister puts on a corset, paints her face, and adopts the restrictions of body which are a menace to good health, and she says, "I'm as good a Latter Day Saint as any of you."

Another brother and sister grow slovenly and careless and are unclean in their habits and say, "Well, we are as good as any of you; it's none of your business how we live in our own house."

It is evident that neither of the persons mentioned above has the spirit of this work. Why? Because the principal point with them is self-justification of an act, which they think all right (because it suits them), but which others think is wrong. No one is his brother's keeper, but each is answerable to the law. If it teaches that cleanliness is a virtue, then the one who is not clean breaks the law. If it teaches the preservation of the physical body, then the one who violates the law of his being is a sinner. If it states what an individual should or should not drink or eat, and that individual violates it, he is a sinner. True, the gospel is the only means for the salvation of man, but in that gospel are included means which, if obeyed, will save us physically as well as spiritually. If saved at all, the physical and spiritual must be saved together, and to secure that salvation we must obey the laws of the physical as well as the spiritual being.

The brother says:—

If the seeds of everlasting life be thoroughly in the soul and the divine nature developed, and the great law of liberty fixed in the mind of a man, and he walking blamelessly in the ordinances, who shall say what he may or may not eat or drink, or what he shall or shall not wear?

From this we gather that the only thing absolutely necessary to salvation is an observance of the ordinances, then each man can be the judge himself as to what he shall eat, drink, and wear. If this position of our brother is correct, it is optional

with the individual as to what he drinks, eats, (chews,) or wears; and the man who yields to passion and human appetite, yet has obeyed the gospel ordinances, is as well off as the individual who seeks to observe every known law of body, mind, and spirit!

How are we to know that "the seeds of everlasting life" are "in the soul" or the "great law of liberty fixed in the mind" of any man or woman? By their assertions? No. We can only determine to the extent that they find expression in a conquered physical organism, in subdued passion, in restrained appetite, in crushed pride, and in resisting that which injures, and obeying that which develops the complete man. If the "seeds of everlasting life" are "in the soul" they will impregnate the physical organism with truth and light, thus eliminating the sin-breeding germs, and by this process overcome the disposition to err in any direction, and as it finds expression more and more will evidence to all that its saving force is experienced now and here. Do not tell me that the seeds of everlasting life are thoroughly in the soul if you eat and drink that which shortens and destroys life. Do not tell me that the "great law of liberty is fixed in the mind" of any woman who enslaves her physical organism by *binding* a corset around it. It is inconsistent to think the "law of liberty" is in her mind when she proceeded to place in bondage the only outlet for the expanding seed—her body.

Elder A. continues thus:—

If his [God's] people were not free to conform to all the teachings of the wise ones of the world and the church, he [God] would no doubt have given the pattern for a regulation suit, so we could all fall into line in full uniform; and when on dress parade could make a grand display.

This is the first time I have ever heard an elder urge that the membership of the church were "free to conform to *all* the teachings of the wise ones of the world"! The world is at variance with God, and a majority of the teachings of the "wise ones" conflict with God's simple truths. All that appertains to the physical and spiritual needs of man is included in the gospel, and we need not, neither can we with safety, go to these "wise

ones" for a solution of these vital questions. Does not God rebuke ostentation and display? Does he not discourage squander and extravagance? Does he not disparage gluttony and drunkenness? He does; but according to Elder A. the church is helpless in enforcing his wishes because no man is to judge "what I eat, drink, or wear," and should have a "mantle of charity large enough to extend to all conditions and the surrounding of man"!

Elder A. champions the wearing of a thirty-five dollar suit of clothes and tells how he would like to meet his Master. If Christ came to-morrow I would prefer to meet him in a negligee shirt and clean ducking pants than to meet him in a thirty-five dollar suit of broadcloth, knowing at the time that the hard earned contributions of the poor of his people had been taken to purchase it, I would feel more acceptable before God if I entered his presence realizing that I was clothed in modest apparel, than to wear silk or satin and know that some poor ones had gone without the necessities of life. No man or woman to-day who has the "seeds of everlasting life in the soul" or "the law of liberty in the mind," will spend money for unnecessary adornment or extravagant clothing when the poor of his people are crying for bread. In these hard and troublous times it would well become some of our people to emulate the Adventists in their sacrifice of unnecessary, harmful, and gaudy adornment. As a church they are ahead of us in this.

In quoting Doctrine and Covenants 144:12 the brother says:—

Now the Lord was content to let the wearer use his or her own judgment as to the fineness and quality of the goods,

Thus leaving it to the individual to determine whether to wear diamonds, high priced silks and satins, or more modest apparel.

We quote D. C. 42:12:—

Let all thy garments be PLAIN, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

The Encyclopædic Dictionary defines the word "plain" as,

Devoid of ornamentation, show, or adornment, simple, unadorned, not rich, not luxurious.

Webster says;—

Simple, natural, void of extraneous beauty

or ornamentation; not luxurious, free from costliness; not rich.

This being the definition of the word "plain" as used in the above quotation, is the individual left to choose as to the "fineness or quality" of the goods without any divine restriction? We opine not.

Concerning the wearing of corsets, Elder A. says.

But who is to be the judge? the one who looks on, or the one who wears the corset?

So might the tobacco user say, "Who is the judge, I or the one who looks on?" So also the drunkard, the libertine, and the glutton might argue. Anything which hampers or obstructs the free exercise of the functions of the body is a violation of God's law if used.

Elder A. continues:—

To my mind a woman who is competent to teach others would know whether she was injuring herself or setting an example that was liable to injure others.

Individuals may be competent and qualified to teach certain things and be ignorant of other vital and necessary truths. A woman who laces or fetters her body with a corset is not competent to sit in judgment concerning her action, neither is she fitted to give advice on this point to others. In the discussion of this question the woman who wears the corset is the one on trial, and it is not permissible to appeal to the one on trial to decide whether the act is right or wrong. I have visited Sunday schools where good meaning, yet erring sisters, have been essaying to teach a class of young girls, when the corset strings were pulled so tight they were in constant misery! A woman wearing a tight-laced corset is not suitable for a Sunday school teacher, especially if the class is of girls, because of her bad example! I have known Latter Day Saint (?) mothers to try to hide the crowning evidence of motherhood by tight-lacing, thus depriving the child of prenatal growth and thwarting the purpose of the Creator! But, go ahead and do it, for you will be acceptable with God in the end, even though by your folly you ruin your own health, bring on premature old age and female weaknesses; yea, though you permanently thwart the full development of the laws of creation, because Elder A affirms that the woman is to decide what is injurious

and what is not! O no, Bro. A., this argument will never, never do.

Again he says:—

If lacing sufficient to brace her up and add beauty and loveliness to the form is needful, I would say, Draw the corset strings a little, but do thyself no harm.

But who is to decide as to the harm? You say the woman. Then the young girl who hooks her corset strings over the head of the bed in lacing is all right, for she says, "It don't hurt me a bit," notwithstanding she can't walk up a hill at an angle of fifteen degrees without getting out of breath, and when in company she must constantly resort to that peculiar corset sigh and side-grasp which an observing person notes so frequently.

The natural form given of God to woman, according to Bro. A., is to be improved upon and she to secure "beauty and loveliness" above that given of God by drawing "the corset strings a little;" and an elder of the Reorganized Church of Jesus Christ of Latter Day Saints advises her so to do! God made woman, but her shape can be improved upon and she can have more "beauty and loveliness" by means of an invention of corrupt man; so says Elder A. I repudiate such a position, maintaining that God created man and woman intending that each organ should have a healthy, untrammelled growth, and anything that interferes therewith should be discouraged rather than commended by God's ministry.

Bro. A. continues:—

It may be possible that many women do now and have hitherto drawn the strings a little too tight for comfort, but with all that, if the light and the life of the gospel are thoroughly planted in the soul, the character will shine out, and reflect a beauty and grandeur that will so far eclipse the outward adorning that the pride and little hurt that may attach in the estimation of some will not interfere in their advancement in the divine life.

While I give our brother credit for sincerity, yet no sentence could be more misleading and erroneous than the above for if the "light and life of the gospel" are "in the soul," and bearing fruit, so far as earth life is concerned, it is shown in resisting the world, the flesh, and the Devil. Bro. A. reasons that one can yield to the world and the flesh to the extent that it does a "little hurt" and yet be as much in favor with God as one who

does not! Anything that hurts the body—God's temple—is contrary to the gospel and censurable. If God wanted woman's waist to be small, why did he not so order it in the beginning? Every woman who puts on a corset and laces herself and by this means changes her natural form, hurls an insult into the face of her Creator, tacitly affirming that he did not complete his work, or else made it wrong! It is a duty of God's ministry to denounce the inventions of men which pander to pride, vanity, and sin; and I am sincerely sorry that any elder should champion things which human experience, reason, and scientific research have proven wrong.

The corset has done more lasting injury to woman since its adoption than any other of the inventions of "Dame Fashion."

Are we to let every young boy and girl know that they can decide what they are to eat, drink, and wear? Can our young girls and women pander to vanity, "draw the corset strings a little," resulting in "pride and little hurt," and it not "interfere with their advancement in the divine life"? Whether Bro. A. meant to convey this thought I am unable to say, but his reasoning followed to a legitimate conclusion results in this.

Respecting "Bro. A." in his honest convictions, yet radically differing from him, I subscribe myself as one who is a foe to error, yet a friend to all mankind,

T. W. WILLIAMS.

A PLEBEIAN'S VIEW.

LET every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God.—Rom. 13:1. (I. T.)

Taken in connection with its context, the above affords abundant food for thought, at least to the common mind, the central thought being, *subjection to higher authority*; and so sweeping is it that it includes every soul, laity and priesthood of every degree, and applies with equal force to all. Following this line of thought, step by step, we come at last to the President of the church, the highest in authority, and the query arises, To whom shall *he* be in subjection? "To the decision of the entire body when in council assembled;" has been given in answer to the above; but will it

bear investigation, and is it in harmony with the written word of God? And, as we are admonished to "be not wise above that which is written," it might be well to heed this injunction.

Perhaps the nearest approach to human authority, to which the President should bow, will be found in Doctrine and Covenants 5: 8, where the Lord instructs Oliver Cowdery to admonish Joseph the Seer in his faults. The action of the general church, in passing upon any measure, is simply an acceptance or rejection of it as binding upon the body in a similar manner as one may baptism, and not in a sense of authority. The church was commanded to receive the words of the "Seer" as from God's own mouth. By parity of reasoning, we may conclude that a similar obligation devolves upon the Reorganization, in reference to the teachings of the present Joseph, whether in the form of direct revelation to the church, or in teaching the revelations of his father, the "Seer." This view is sustained, in part at least, by conference resolutions of September 13, 1878. Again, if he is to teach the revelations of his father, he must be endowed with the same Spirit that his father was when he received them; as it requires the "Spirit of God to understand the things of God."

Herein we find an answer to our query and learn that the *higher authority* to which he must subject himself is the authority of heaven, even God the Father of all, through Jesus Christ his Son. How straight his path, how swift his doom for deceiving the people of God, may be inferred from the statement that God will destroy that prophet who deceives his (God's) people. As authority in this instance is clearly reserved, it requires no proof to show that it is not delegated; and as delegated authority only may be exercised by man, we are driven to the conclusion that the prophet of God who stands as a mouthpiece of God, can only be in subjection to God as *higher authority*. Guided by the Spirit of God, he will not seek to interfere with the agency of man by trying to *force* them to accept his theological opinions; but those who reject or treat them lightly, do so to their own in-

jury, be they high in authority or obscure among the laity, and they are entirely without warrant for so doing. From the decisions of all others the right of appeal is granted in regard to law; but, an appeal from his decision of law or requirements of God, has not been provided for. An appeal carries with it the possibility of reversal of judgment, and reversal in this case would be God reversing his own words, if we are to receive the words of his prophet as from his own mouth, and he has said, "My words fail not."

We are at liberty to accept or reject the prophets of God, but must also abide the consequences of our agency. The only difference I can see between ancient and modern prophets is, that the latter speak in a language known to me, and whose idioms I am acquainted with, not so with the former; hence the modern are more comprehensible, and I am not so liable to misunderstand them, therefore my condemnation will be greater for rejecting the counsel of those in authority in the church at the present day, than of those away back in the misty past. And the same deference is due from me to each officer in his sphere until higher authority decides in regard to the question at issue.

It is my right to appeal from, but not to ignore the findings of any court from the lowest to the highest. But from the highest there is no appeal, neither am I afraid that injustice will be done me there. My confidence in the church authorities is measured, not by the man or men composing the different quorums, but according to their relative positions in the church. My confidence in the President of the church is absolute, as I believe that his integrity and devotion are second to none, while his official position gives him advantages to which others may not aspire. His lookout on the walls of Zion towers far above that occupied by any other watchman and consequently he can descry the enemy at a greater distance, and, like the Commanding General, has a right to unquestioned recognition.

Confidence in other authorities decreases in proportion as they descend the line of priesthood, by reason of station alone. I hold no man's person in admiration, but I do the wisdom of

God; and to me the different divisions found in the Aaronic and Melchisedek orders, are an exemplification of it. As God knows the end from the beginning, I do not believe that he ever did, or ever will make a mistake in choosing a medium through which to communicate his will to mankind, nor do I concede that veneration born of confidence in God's wisdom is in any sense dangerous or intenable.

To question the prophetic calling and teachings of Joseph Smith, President of the Reorganized Church, is to question the mission of his father. Disprove the claims of the "choice seer" and the validity of the Bible is overthrown; accomplish this and the sonship of Jesus Christ disappears. Such disappearance destroys the Godhead, and inaugurates anarchy. But, thanks to his holy name, God, our wonderful God, has placed such an undertaking beyond even the faintest appearance of success, and every effort to detract from its splendor, or bedim its fame, only develops more of the hidden beauties of this "marvelous work and a wonder."

May God speed the day when "every soul" shall be in subjection to *higher authority*; and may he teach us all to cultivate wisdom, patience, veneration, and love for the *powers that be*, and thus prepare ourselves to meet and yield perfect obedience to "Him whose right it is to reign." May we be enabled to keep a unity of the faith as it is in Christ Jesus, and learn to clearly distinguish between positions and persons, giving honor to whom honor is due, have our lamps trimmed and burning, and wearing the wedding garment when the midnight cry, "Behold, the bridegroom cometh, go ye out to meet him," shall thrill each waiting soul.

R. H. WIGHT.

Selected Articles.

WHEN BAPTISTS FIRST BEGAN TO IMMERSE.

SOME of the Baptist papers, particularly in the South, are still devoting considerable space to the discussion of the points raised by Rev. Dr. Whittitt, of the Southern Baptist Theological Seminary, concerning the historical basis of the doctrine of baptism by immersion. The latest

and perhaps the most important contribution to the discussion is a two-column editorial in *The Religious Herald* (Baptist, Richmond, Virginia,) reviewing the controversy from its inception up to date. The chief grounds of complaint concerning Dr. Whitsitt's encyclopedia article on "Baptists" were his statement that Roger Williams, a pioneer Baptist, was sprinkled and not immersed, and that the immersion of adult believers was introduced into England in 1641.

It appears that Dr. Whitsitt spent two months in the British Museum, in the summer of 1880, and obtained, according to his recent statement in *The Religious Herald*, about forty contemporary witnesses for the position he has taken as to English Baptists previously to 1641. It appears also that such Baptist historians as Dr. A. H. Newman, Dr. Henry C. Vedder, and Dr. Burrage agree with Dr. Whitsitt on 1641 as the time when the so-called early English Baptists began to immerse. In confirmation of this position appeal is now made to certain documents in the British Museum called the King George pamphlets, which fix the date, it is said, at 1641. *The Religious Herald* thinks that there should be a suspension of judgment in the case until the documents in question have been thoroughly examined again and their testimony on the point at issue clearly established. In conclusion it says:—

We have reached the stage in the discussion where we can await the result with perfect equanimity. No generally accepted principle of Baptist faith is involved. Landmarkism can never be made a test of orthodoxy in the Southern Baptist convention. When rightly viewed, the Pedopapists are not given any advantage whatever. Our strength lies in the appeal to the New Testament. We shall all be led to emphasize the Bible more and to teach Baptist principles more vigorously. We have no desire to canonize persons of any age, by whatever name they are known. If people of the Baptist name in England had to struggle toward the full apprehension of New Testament truth, are we not doing the same thing now? How long has it been since we grasped the missionary idea, and has it grappled all of us yet? Let us honor the men of old for what they did. Our history is glorious enough without claiming more than is our due. We do not attempt to say now who is right in this controversy. We are not in possession of enough evidence. We need all the evidence, and it must be settled, not in the heat of debate, but in the balanced judgment of cooler moments. Whatever is the truth, let that stand. If we have been

wrongly instructed on these matters heretofore, it is not the first time that such a thing has happened, nor will it be the last. In the meantime, there seems small ground for haste in determining a question of history of two hundred and fifty years ago.

In an editorial note *The Episcopal Recorder* (Philadelphia) thus refers to the same controversy:—

The statement of Professor Whitsitt, himself a Baptist, that immersion was unknown in England prior to 1641, is causing much commotion among his co-denominationalists. Some Baptist papers indignantly accuse him of want of loyalty, seeming to lose sight of the necessity of proving the accuracy or incorrectness of his fact, rather than of personally assailing their Professor. To be sure the statement militates against the unbroken succession of that mode of baptism, but this is an assumption accepted by nobody but Baptists; yet honest seekers after truth, and that denomination contains very many such, will care more for facts and proofs than any matters of personal feeling or conviction which may or may not be based upon prejudice. Turn on the light, by all means. That is what we all want as much as Ajax did, and no cause worthy of support will suffer from the closest scrutiny. A cause which will not pass unscathed through every and any fair examination should and must be given up.—*Literary Digest*.

Conference Minutes.

SHEFFIELD.

Convened at Clay Cross, July 11 and 12, at six p. m. John Austin, president, Joseph Arber secretary pro tem. Reports were read from Elders J. Austin, S. Platts, S. Holmes, and H. Hoole; Priests F. Beaumont, W. Sharpe, J. Holmes, and J. Arber. Communication from Apostle Caffall read, also a general report from district president. Reading of the letter convening conference. Branch report received from Sheffield. Clay Cross did not report. Whereas, much negligence has been evinced by some officials of the Sheffield district in failing to report to the conference, therefore be it resolved, that those failing to report their labors to the July and January conferences hereafter, their licenses will be demanded unless it be known that the force of circumstances prevented them reporting. All church authorities in their various positions were sustained. Sunday morning meeting at 10:30 was held in the Market Place, Elder James Caffall as preacher. His sermon was excellent, more especially from one who has passed his seventy-first milestone. At two p. m. the Sunday school held a session of an hour. The time was a most profitable one and enjoyed by all. Prayer and testimony at three p. m. Sunday evening service was held in a field close to the meeting room. Bro. Caffall was again the speaker. It was a good effort and we trust will do good. Thus closed one of the very best conferences ever held in the Sheffield district.

CENTRAL NEBRASKA.

Met with the Meadow Grove branch, July 25, at two p. m.; W. M. Rumel president, J. H. Jackson secretary pro tem. Elders reporting: J. F. Mintun, W. M. Rumel, L. Gamet, D. M. Rudd, H. O. Smith, W. E. Peak, and C. H. Porter; Priests E. Downey, C. N. Hutchins, J. H. Jackson, and J. Lippencott. Branch reports: Deer Creek 46; 1 baptized 17 absent. Clearwater 67; 10 baptized, 1 received, 1 removed, 1 died. Elkhorn and Evergreen, no report. Letters from Brn. Lippencott and Peak showed that a branch of fifteen members had been organized at Shelton, Nebraska; James Lippencott president and Mrs. Sterly clerk. No statistical report was sent. Bishop's agent's report: On hand and received \$77.65; paid out \$40.26; due church \$37.39. W. M. Rumel was sustained as president of district and Levi Gamet as secretary and Bishop's agent. The preaching was by Elder Mintun. Those present reported a pleasant and profitable session. Arrangements were made for a three days' meeting to be held in the vicinity of Clearwater, October 1, 2, and 3, in charge of the missionary in charge and president of district. Adjourned to meet with Clearwater branch the last Saturday and Sunday previous to full moon in February.

SOUTHERN NEBRASKA.

Met with the Saints of Fairfield, Nebraska, June 21 and 22; J. W. Waldsmith president, M. H. Forscutt assistant; J. L. Diefendorf secretary. Branch reports: Fairfield 64; gain 5. Palmyra 38; gain 3. Nebraska City 138; gain 2; 36 absent. Eustis 14; no change. Hebron 26; no change. No report from Blue River, Brownville, Cottonwood, or Lincoln branches. Elders reporting: J. W. Waldsmith, W. E. Peak baptized 1, M. H. Forscutt, C. H. Porter baptized 9, J. Thompson, P. C. Peterson, A. J. Myers baptized 1, C. E. Blodgett baptized 4; Priests R. O. Self, M. J. Schafer, J. H. Drury, and J. Lippincott; Teacher J. E. Hopper. Bishop's agent's report: On hand last report \$12.79; received \$182.80; paid out \$198.66; due agent June 1, 1896, \$3.07. The resolution laid over eight months ago came up and passed unanimously, which reads: Whereas, the General Conference has decided that the business of the church should be done by the conferences and that the conferences should consist of delegates properly chosen by the bodies to be represented, and by the elders in charge thereof, therefore be it resolved that hereafter the branches of this district be requested to send delegates to the several district conferences according to the rule constituting them representative or delegate conferences. J. W. Waldsmith, W. E. Peak, and J. L. Diefendorf were chosen as a committee to draft a set of rules that shall govern the district under the delegate system. Petition from Fairfield branch that D. Thomas Blodgett be ordained an elder was granted and the brother was ordained by M. H. Forscutt, W. E. Peak, and J. W. Waldsmith. By the advice of missionaries in charge, James Gillen and A. H. Smith, the boundary lines of the district were changed to correspond with the

boundary lines of the missions, and so the 99th degree of longitude is the western boundary of the Southern Nebraska district. The present district officers were sustained for ensuing term. Charles Woods was chosen as assistant secretary. Preaching by Elders M. H. Forscutt and W. E. Peak. Resolution of thanks tendered the friends and Saints of the Fairfield branch for assistance rendered in the care of those who came from a distance. Adjourned to meet with the Palmyra branch at call of district president.

SOUTHERN MISSOURI.

Conference convened in the tent at Mountain Grove, at the close of the district reunion, July 25; W. C. Cather president, W. A. Brooner clerk. Branch reports: Burnham 42; gain 2. West Plains 58, Vera Cruz 87, Ozark 48, Woodside 33. Some of these being somewhat incorrect, and the Willow Springs branch not reporting, the secretary was instructed to confer with the branch clerks and have their reports corrected. Ministry reporting: Elders W. C. Cather, H. Sparling, C. J. Spurlock, C. M. Bootman, J. R. Wedlock, A. M. D. McGuire, and J. P. Knox; Priests T. Hamilton and H. Havey. Treasurer's report: On hand and received \$6.11; expended \$4.13; on hand \$1.98. Report accepted. A petition from the Saints at Springfield asking for the organization of a branch at that place was then heard and the district president and missionary in charge were requested by the conference to organize said branch as soon as practicable, the same to include all Saints living nearer to Springfield than to other branches. The question of enlarging the district and taking in more territory was brought up, and on motion the counties of Laeclde, Pulaski, Phelps, and Dent were added to the district. The officers elected for the ensuing four months were: President, C. J. Spurlock; assistant, Henry Sparling; W. A. Brooner was sustained secretary and treasurer. Henry Sparling was sustained Bishop's agent. Conference adjourned to meet with the West Plains branch, November 14, at ten a. m.

Sunday School Associations.

CONVENTION NOTICES.

The Nauvoo district Sunday school convention will convene at Bluff Park, near Montrose, Iowa, August 21, 1896, where the following program will be rendered as near as possible: Called to order at 10:30 a. m. Song No. 221. Prayer. Song No. 43. Appointment of committees. Reading minutes of last convention. Reports of officers. Reports of schools. New business. Short talks. Song No. 30. Two p. m., song No. 7. Prayer. Paper by Bro. Warnock, "How to conduct a Bible class and interest the older ones in Sunday school work." Paper by Sr. Birchell, "How to conduct a Sunday school." Short remarks by all. Chalk talk by Bro. W. N. Robinson, General Secretary. Remarks by General Superintendent. Song No. 184. Benediction. Winnowed Songs will be used.

CHAS. CRAIG, Dist. Supt.

Miscellaneous Department.

PASTORAL.

To the Ministry and Saints of the Southern, Central, and Northern Districts of California; Greeting:—Having been appointed by Elder Joseph Luff, of the Quorum of the Twelve Apostles and missionary in charge of the Pacific Slope mission, to take the oversight of the work in California, which appointment has been duly ratified by the First Presidency of the church, it seems proper to me that I should address you a few lines through the *Herald* to notify you of this fact, and that you may be able to judge of my status in the gospel and learn what manner of man I am, and know of my hopes, my desires, and my intentions: also by the grace of God in regard to this portion of the Lord's vineyard committed to my watchcare and through which I have been made a coworker with you in the same.

I have not sought this appointment, but rather would have evaded the responsibility; but believing those through whom the appointment came to me to be both duly authorized and also inspired servants of God, I have accepted the appointment reverentially, as from God. I have been slow to buckle on the ministerial harness, but having now done so, I desire, and fully intend, God helping me, to keep my neck well up in the collar. It is far from my wish to shirk any duty whatever or pass by an opportunity of doing work for the cause, and hope never to be found reclining in idleness in the cool and pleasant retreats of the vineyard while my fellow laborers are manfully bearing the heat and burden of the day.

Dear brethren in the ministry, I am now in the field to work with all my might for the Master. If you need a helping hand in opening new places or in any department of the work, I am always at your disposal, conditions permitting. I should be pleased to hear from you all at your earliest convenience, and to learn of your whereabouts, get your address, and learn of the condition of the work in your several branches, districts, and fields of labor. I would be pleased also to hear from the scattered Saints who are away off from the branches and association of the Saints. Please send your address so that the elders when passing near your places of abode may visit you.

There are a great many more things that ought to be said, but my time and the *Herald's* space forbids more at present.

With an ever abiding faith in the divine origin and final triumphs and greatness of this glorious latter-day work, I am,

Your brother and fellow-laborer in the kingdom of God.

J. B. PRICE.

No. 1537 Eighth St., OAKLAND, California, July 25.

To the Saints in Australia; Greeting:—As I have been placed in charge for the ensuing year, I send you these few words of advice as to the needs and wants of the mission.

First, we need to maintain unity and concord among ourselves, that we may arise to higher planes, thus extending our views,

and get a better understanding of our surroundings.

Second, we want officers in the several branches who will strive to honor the cause, and magnify their calling by being "lively stones" and energetic in the discharge of their duty.

Third, "all are called according to the gifts of God unto them," and are naturally expected to be "lights in the world" and be ready to give every man that asketh a reason for the hope that is within, with meekness and godly fear. Now, all are not called to labor on the farm, in the mines, nor in the ministry; but all are called to labor in their respective places and positions for the accomplishment of the work intrusted to all. The Lord doesn't need your money, for the cattle upon a thousand hills are his, the gold and silver mines are his; yea, "the earth is the Lord's, and the fullness thereof;" but he wants the individual as a "living sacrifice," a willing and contrite heart—one at least who is willing to pay his just debts, and square accounts with the Lord before he boasts very much about being "free indeed," and owing no man anything.

Fourth, the traveling ministry need the sympathy and prayers of the Saints collectively, to aid and cheer them on in the good fight of faith, that they falter not, nor give up in despair, but finally "come off more than conqueror through him who gave himself for us." I would also ask the district secretaries to be as accurate as possible in recording new names, and send the same to the General Church Recorder by January, so that a true statement of our labors may appear in the minutes of General Conference. Bro. Stebbins' report shows twenty-two baptisms for our last year's labor, when to my knowledge seventy were baptized by the three traveling missionaries. Let every one stand at his post, perform his own part, and the work is sure to prosper. There is a better outlook, notwithstanding the depression, than there has been for years in the past, and if we walk up and occupy wisely the work will prosper. Peace be with you all.

In bonds,

C. A. BUTTERWORTH.

REDUCED RAILWAY RATES.

BLUFF PARK GENERAL REUNION.

The committee on railroad rates to the General Reunion, at Bluff Park, Iowa, takes pleasure in announcing that reduced rates have been obtained over the lines included in the Western Passenger Association, covering territory from Chicago to the Pacific Coast, over the following lines of road; viz.; Atchison, Topeka, and Santa Fé; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha, Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Jacksonville, Louisville, and St. Louis; Minneapolis and St.

Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines; Burlington and Missouri; Colorado Midland; Denver and Rio Grande; Fremont, Elkhorn, and Missouri Valley; Rio Grande Western; St. Joseph and Grand Island; Union Pacific.

The following rules govern the reduced rates: An attendance of one hundred purchasers of tickets over any or all of said lines is necessary. Said tickets must be signed by the chairman or secretary of the reunion, after arrival, at Montrose Iowa. Ministers who travel at reduced fare are not entitled to this reduction, nor to be included in the one hundred referred to.

To obtain the reduced rate all passengers should purchase a full fare ticket and obtain a receipt from the selling agents for every ticket purchased on the going passage.

If a through ticket to Montrose with one certificate cannot be had, the purchaser should be particular to obtain a certificate with every ticket purchased.

"Certificates which shows the purchase of tickets not earlier than three days prior to August 21, the opening date of the meeting, or which show the purchase of tickets during the first three days of the meeting, may be honored if presented not later than three days after the date announced as the closing date of the meeting, Sunday not to be accounted as a day in any case." In other words, going tickets are good on the 18th to the 24th inclusive, and return tickets on any day up to and including September 4.

Tickets on the going passage may be limited or unlimited, according to the rules governing roads issuing, but return tickets are limited to continuous passage to destination.

For further particulars inquire of local railroad agents.

COMMITTEE ON RATES.

BLUFF PARK REUNION.

By reference to the minutes of the last General Conference, pages 21, 22, it will be seen that the church ordered, or appointed, a General Reunion to be held at the time and place appointed by committee, etc. The request of the committee was as follows: "To this end your petitioners were appointed a committee and instructed to petition your honorable body to *make or appoint* a General Reunion of the church to be held with the above-named districts in the year 1896, at the time and place to be designated by the undersigned committee; or that you appoint a committee to act in conjunction with said committee to appoint time and select location."

The action had on said petition is stated thus: "The petition was granted and the committee named in the document was selected to have charge of the General Reunion thus provided for."

Being fairly well acquainted with the situation, I think I am prepared to say that it is important that this reunion be made a success. The location is a beautiful one—healthful and pleasant—and those who attend with a proper object in view will be well paid

for their efforts and sacrifices. For needed information, see the advertisements in late *Heralds*.

Come, all who can, and come prepared to assist in defraying the necessary expenses of the meeting. Come in the spirit of prayer, and for the service of God. Take such innocent recreation as may be needed, but do not come for worldly pleasures.

J. R. LAMBERT,
One of the Committee.

CONFERENCE NOTICES.

The Eastern Maine district conference will be held at Jonesport, August 29, 30.

S. O. FOSS, Pres.
J. D. WILSON, Sec.

By arrangement with the General Reunion committee the Nauvoo district conference will convene at Bluff Park, Montrose, Iowa, August 21 and 22, the first days of the reunion.

The district Sunday school association will occupy Friday, beginning at 10:30 a. m., and the conference proper will convene Saturday at 10:30 a. m. As we only have two conferences a year let us have a good attendance. All will want to attend the reunion, just make a little extra effort, and be there the very first day, and show by your works you are interested in the welfare of the district. All preaching services will be in charge of reunion committee.

F. M. WELD, Pres.

Quarterly conference of Little Sioux district will convene at Moorhead, Iowa, September 5 and 6. Sunday school association on Friday, 4th, at 2:30 p. m., for which an entertaining program is being arranged. Prepare to attend both. Seek blessings for yourself and others.

A. M. FYRANDO, Dist. Sec.
and Supt. Ass'n.

NOTICES.

Anyone who is going to attend the general annual reunion at Woodbine, Iowa, September 18 to 28, and can play a tenor horn, will kindly correspond with S. B. Kibler or F. L. Hupp, in regard to same; also baritone. We want a full classification of instruments which we think we are going to succeed in getting. Answer prompt and oblige. (We can furnish instruments.) Yours,

S. B. KIBLER.

BISHOP'S AGENT'S NOTICES.

To the Saints in Northern District of California; Dear Brethren and Sisters:—You who have means and can, will you send your tithing and offerings that there may be wherewith to supply the worthy poor and the families of the ministry who are about the "Father's business"? We need funds now. We have no funds on hand.

Need I impress upon you that this is part of the *necessary* work to be done? Let us all labor together for the spread of the glorious gospel and honor our Father who has ap-

pointed us stewards over the means put into our hands. It may seem far off, but the day *will come* when we will be called to an account for our stewardship. O, then, we will be so glad that we acted wisely; or sorry if we did not. Let us keep before us that *all* we have, God has permitted us to have. Let us all be anxiously engaged in the carrying forward the gospel of the Son of God. I would not ask you for myself personally, but I do in behalf of the needy and deserving.

May God inspire you all by his Spirit to observe and obey every word that comes from his mouth. In bonds,

CHAS. A. PARKIN, Bishop's Agent.
3010 Sixteenth St., SAN FRANCISCO, Cal., August 4.

REUNION NOTICES.

NORTHERN ARKANSAS CAMP MEETING.

This meeting will begin September 10, and will continue ten days or more, in a beautiful grove three miles above the post office on Martin's Creek, Sharp County, Arkansas. Parties coming from near Center will do well to come by way of Williford, and there inquire for Martin's Creek post office, and the people there will tell you the way to the camp ground. Those living in Fulton County can find the way easiest by following the County road that leads from Salem to Poca-hontas, as that leads by the camp ground. Those in Southern Missouri can best find the way by coming to Coates' post office, which is five or six miles distant from the camp ground, and Bro. Hasbrouck will give you directions.

This grove is located by the side of a beautiful stream of running water, clear as crystal, and the waters are densely populated with the finny tribe, and there is also a beautiful spring of cold water in the edge of the grove. We are very anxious to make this meeting a grand success, and to do this we must have the cooperation of all the Saints living round about. Therefore we say, Come one, come all, and bring your wagons, tents, horse feed, and enough of the necessities of life to do you and one more while there. In thus doing you will be prepared to have a good time. We will be pleased to see a goodly number from Southern Missouri. Bro. Montague, the missionary in charge, will be one of the speakers, also Brn. D. R. Baldwin, formerly of Lincoln, Nebraska, now of Ravenden Springs, Arkansas, and C. M. Bootman and A. M. D. McGuire, of Southern Missouri, are expected to be there and assist in the preaching and other services. If anyone wishes to correspond with me, please address me at my home office, Pomona, Missouri. In bonds,

JOSEPH WARD.

MAYSVILLE REUNION.

Old Far West and adjoining districts are wide awake, and our reunion will be a huge success, and although it seems almost impossible to procure speakers from a distance, yet we will have a fine corps of local ministers, together with the missionaries of the district, who will be on the grounds. The grounds are beautiful, the location all that could be asked for, and the people are anx-

ious and happy. We hereby extend a cordial invitation to all the ministry of the reunion district to come and camp with us for a week or ten days. Bring your best sermons with you and be ready to deliver them when called upon. I want every man from teacher to missionary to be present, bring your wives and children, and the Spirit of God with you, and success is ours. We will try and care for all and make you welcome. Harder the times, greater the sacrifice and grander the blessings. T. W. CHATBURN, Chairman.

The following numbers are a selection of hymns from Saints' Hymnal to be used at Park Bluff reunion: 1, 11, 12, 18, 21, 24, 26, 28, 31, 43, 53, 58, 62, 69, 73, 75, 80, 84, 88, 99, 102, 121, 135, 138, 145, 155, 161, 164, 167, 169, 179, 180, 190, 191, 195, 211, 217, 230.

F. G. PITT,
ALMA WHITEHOUSE, } Music Com.

RAILWAY RATES FOR THE SOUTHWESTERN MISSION REUNION, AUGUST 21 TO 30.

We have succeeded thus far in securing reduced rates on the railroads for those attending the reunion at Midway Park, near Joplin, Missouri, one and one third fare for the round trip, but only on the basis of one hundred paying full fare going to Joplin. Whatever further concessions are granted, will be announced by Bro. Sutherland as soon as he receives notification of such from the railroads. As at present arranged, it will be necessary for those going by train to the reunion, on either the Pittsburg and Gulf; Missouri Pacific; or Ft. Scott and Memphis, to buy a ticket to Joplin, paying full fare therefor, and get a receipt from the station agent from whom you purchase this ticket. This receipt, or certificate will be signed at the reunion by Bro. Sutherland or some one whom he authorizes, and when he has signed one hundred of them, he will notify the agent at Joplin of the fact, and then on presentation of this receipt thus signed, the agent will sell you your ticket home for one third the regular fare.

W. N. ROBINSON,
Of the Committee.

RAILWAY RATES TO GENERAL REUNION.

Those coming should purchase tickets to Montrose or nearest junction points on roads leading to it, and ask the selling agent for a receipt, containing certificate of attendance, which when filled out and signed by clerk at the meeting entitles the holder to one third fare returning on presentation to ticket agent at junction points where receipt was given as you came through on going trip. Be sure to take receipts when and wherever you purchase tickets. Receipts for fare paid on the train cannot be recognized, nor will any reduction or refund be made to parties who do not hold receipts. Those coming over the C. R. I. & P. should purchase where they will get C. B. & Q. train to Montrose. Keokuk is best point to change. Through tickets can be via C. R. I. & P. from all points on the M. & St. L., B. C. R. & N., R. I. & P., D. M. & N. W., M. K. & T., T. P. & W., K. C. St. J. & C. B., H. & St. J. or K. C., F. S. & M. railroads.

Those on the C. B. & Q. or any of its branches can get tickets direct to Montrose. Those on other lines can ascertain the best and nearest route by asking the nearest ticket agent.

The Western Passenger Association having granted us the privilege of these reduced rates, let all who wish to avail themselves of this reduction be careful to observe the rules and present your certificate to the clerk of the meeting on or before the 24th day of August so that we may certify them to the agent at Montrose. We must have one hundred or more of these certificates to present or the reduction will not be granted. See that the word "delegate" is marked on the contract and on each coupon of tickets purchased.

The roads named will carry you returning for one third fare (if the conditions are observed). A. T. & S. F., B. & M. R., B. C. R. & N., C. & A., C. & N. W., C. B. & N., C. B. & Q., C. G. W., C. M. & St. P., C. St. P. M. & O., Colorado Midland, D. & R. G., F. E. & M., S. C. & P., H. & St. J., K. C. St. J. & C. B., Illinois Central, Iowa Central, J. L. & St. L., M. & St. L., Missouri Pacific, R. G. W., St. J. & G. I., St. L. & S. F., U. P., Wabash, and Wisconsin Central lines along with others before mentioned. JAS. MCKIERNAN, Ch'n. Com.

HENDERSON, Illinois, August 6, 1896.

BORN.

KEYPORT.—To Bro. William and Sr. Mary Keyport, at Powersville, Iowa, February 7, 1896, a daughter, and named Janette Alfreda. Blessed at Powersville, Iowa, July 22, 1896, by Elder W. H. Kephart.

WARNOCK.—To Bro. Robert and Sr. Minnie Warnock, a daughter, May 15, 1896. Named Mary, and blessed by Elders James McKiernan and Robert Warnock, July 5, 1896.

DIED.

SWAGERT.—At Lyons, Wisconsin, July 29, 1896, Sr. Ida L. Swagert, aged 27 years. She was born April 27, 1869, at Milwaukee, Wisconsin; married to Isaiah L. Swagert, June 17, 1887. She was baptized into the church August 6, 1889, by Elder M. T. Short. Funeral services at the M. E. church at Lyons, July 31, by Elder Charles H. Burr, assisted by the M. E. pastor. The remains were followed to their last resting place by a large concourse of relatives and friends. The floral offerings were unusually fine.

COOK.—At Lamoni, Iowa, July 19, 1896, Majory L., daughter of Bro. George and Sr. Malvina Cook, aged 2 years, 14 days. Funeral from the house, in charge of Elder J. A. Gunsolley and sermon by Elder R. M. Elvin from Matthew 19: 14; interment in Rose Hill cemetery.

HAWLEY.—Lislie Hawley, daughter of Bro. and Sr. Hawley, in her eighth year on July 3, 1896. Funeral sermon by Elder C. A. Parkin, at the residence of the parents, July 6, at three p. m. She died as she had lived, pure in the sight of the Lord, and we feel assured she will come forth in the resurrection of the just.

BELL.—At Fall River, Massachusetts, July 18, 1896, Sr. Sarah E. Bell, mother of Bro. Daniel T. Shaw, aged 60 years, 3 months, and

3 days. Funeral July 20, with sermon by Elder John Smith. "Gone to her rest."

MCBIRNIE.—Little Willie, infant son of William and Jennie McBurnie. Born at Boonesboro, Iowa, November 13, 1895. Died July 24, 1896. A lovely bud of promise plucked so early in life's springtime from the family plant. Funeral sermon by Elder C. Scott, at the home. A very large assemblage attended. Two verses sung at the tomb, a brief benediction, and the faithful little grave solemnly took charge of its sacred trust. But, we'll meet little Willie "In the sweet bye and bye."

GOODRICH.—Ivan Guston, son of Bro. Vinton M. and Sr. Eliza Goodrich, was born June 29, 1893, at Byer, Ohio; died at Byer, Ohio, July 20, 1896. Ivan was a bright child, loved by all who knew him. His short life was one of joy to his parents. Father, mother, three brothers, one sister, and many relatives and friends mourn, but are comforted with the words of the Savior, "Of such is the kingdom of heaven." The funeral services were held at the Christian church, Byer, Ohio, conducted by T. J. Beatty, assisted by J. L. Goodrich.

ELLIOT.—Mary L. Grose was born February 2, 1844, at Parkersburg, West Virginia; was married to William Rooks in 1860 or 1861. Her second marriage was to George M. Elliot, March 24, 1864. Was baptized August 13, 1884, at Limerick, Ohio, by Elder L. R. Devore. She continued firm in the faith through many long years of suffering with consumption. Died near Richmondale, Ohio, June 28, 1896. Husband, adopted son, and many friends mourn. Funeral in the Saints' church at Limerick, Ohio, June 30, conducted by T. J. Beatty.

HUNLY.—Mary Hunly was born May 18, 1838; died at Wellston, Ohio, July 11, 1896. Mrs. Hunly was a member of the Baptist Church. She said at her parting hour, her way was bright, she was not afraid to die; all she wanted was her Savior. Three sons and three daughters mourn. Funeral at Wellston, Ohio, July 12, conducted by T. J. Beatty, assisted by A. W. Kriebel, a large audience being present.

JACKSON.—At Twin Mounds, Kansas, March 30, 1896, Bro. Lewis Jackson, aged 88 years, 1 month, and 4 days. He was the son of John and Sarah Jackson. He was born in Cuyahoga County, Ohio. He became identified with the church in the days of the martyrs; baptized by Parley P. Pratt, and confirmed by P. P. Pratt and Oliver Cowdery. Ordained an elder by J. Savage. He was a member of the Galland's Grove branch at the time of his death. His remains were laid to rest in the Twin Mounds cemetery, there to await the resurrection of the just.

HEPWORTH.—At Armstrong, Kansas City, Kansas, July 31, 1896, Mabel Matilda, infant daughter of George F. and Laura J. Hepworth, aged 10 months and 15 days. The funeral took place August 1 from the church at Armstrong; services in charge of Elder George Hicklin, assisted by J. H. Stratton; sermon by George Hicklin, from 2 Samuel 12: 23.

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Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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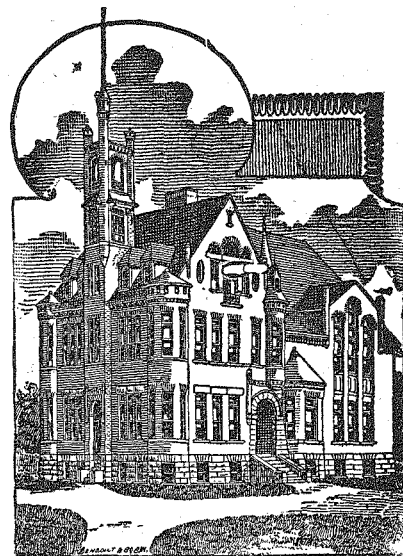
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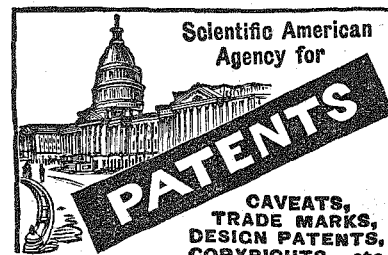
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O'Hayes, Jr. 15¢ 1896

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A GLORIOUS FUTURE FOR PALESTINE.

A CORRESPONDENT of *The Jewish Chronicle* quotes an article by Dr. Alfred Hettner (in *Die Geographische Zeitschrift*) in which the outlook for Palestine, both from a religious and economic point of view, is glowingly depicted. Dr. Hettner says:—

“The future of Palestine rises up before us in as pleasing colors as the present displays a somber aspect. Once let a good government be established, and from that moment the development of the country will set in. To-day, it has about the worst possible government, and notwithstanding that drawback an improvement is taking place in consequence of increased communication with Europe. This is most notable in Haifa, Jaffa, Nazareth, and Jerusalem, but slighter traces of the same influence are felt even east of Jordan. Nazareth has established three hospitals and twelve schools, at some of which technical instruction is given. In Jerusalem, where the Mohammedan population is on the decrease and is already in the minority, we have seventy synagogues and numerous hospitals, besides schools, orphanages, and other public buildings.

And at the present day the Holy City has more than ever the aspect of the city of the world and also of holiness.

“Though agriculture and commerce have declined and the population has decreased, Palestine may yet become the granary of the southeast Mediterranean and even for Europe. It is capable of increasing its population fourfold; *i. e.*, to three millions, or one hundred to the square kilometer. West of the Jordan the water supply is so good and agriculture can be carried on so successfully, that it would support this population. The conditions are extremely favorable to the growth of oranges, cotton, tobacco, and sugarcane, and already garden plots are successfully cultivated in the neighborhood of Bethlehem, Nablous, Tichenin, and a few other places.”—*Literary Digest, August 8, 1896.*

BIBLICAL CRITICISM UP TO DATE.

PROF. W. GARDEN BLAIKIE, D.D., LL.D., of the Free Church College, Edinburgh, contributes to *The Watchman* an article on biblical criticism and its results up to date, as he sees them, in the settlement of doubtful and disputed points in the Old and the New Testaments. As to the latter, Dr. Blaikie says that rationalistic criticism has suffered a defeat all along the line. As instances of this he mentions the naturalistic theory of Paulus, the myth theory of Strauss, and the suicidal theory of Renan, all of which he says have now been discarded by scholars generally. After speaking of the arguments against the nonsupernatural position presented in the writings of Pfeiderer and Mrs. Humphrey Ward, Dr. Blaikie continues:—

“Rational criticism, therefore, hard though it has labored in the very fire, leaves Jesus Christ where it found him, and where his church has ever placed him; and we may say nearly the same thing of the Gospels which record his life. Desperate though the effort has been to relegate the Gospels to the second century, and thereby impair their historical authority, it

has proved a failure. Rationalists themselves have been driven back toward the first century, if not within the century itself. Even in regard to the fourth Gospel, which has been the Malakoff of the position, the whole trend of criticism is now in the conservative direction. Were you to poll scholarly Christendom to-day, you would find such a preponderance of opinion in favor of St. John as would leave all other possible writers of that Gospel in a miserable minority.”

Dr. Blaikie next turns to the criticism of the Old Testament, summing up his observations here under four heads. On the following points he asserts that the critics themselves have had to draw in:—

“(1) It used to be contended that the art of writing was unknown in the early history of Israel and did not come into operation until the time of the kings; consequently that Moses could not have written the Pentateuch, and that there could have been no written record of the earlier laws. This has been entirely refuted by the recent discovery of the Tel-el-Amarna tablets, which show not only that writing was common both in Egypt and Canaan before the Exodus, but present us with the very letters which were received at that time by the King of Egypt from his tributaries in Canaan.

“(2) In like manner, the contention that the Hebrews had no books till about 800 B. C. is inconsistent with the obvious tenor of some of the early prophets, preeminently Hosea and Amos. Israel is charged with having all through their history neglected the law of God—not a mere traditional law, but a law contained in writing. ‘I have written to him the great things of my law but they were counted as a strange thing.’ It is assumed that the law was written, and there is no hint that that was a recent arrangement; it seems to have been contemporaneous with the law itself.

“(3) There is now a disposition on the part of the critics to allow to Moses a larger share in the construction of various law-codes than was at

first conceded. For even critics must own that, from first to last, the law was counted to be the law of Moses.

"(4) And the idea of Wellhausen and others that more than half the Old Testament was written after the Exile is manifestly extravagant and untenable. No reasoning, however plausible, can disconnect the name of David with the authorship of Psalms, or make it credible that there were no men in the nation till the return from Babylon whose religious experience qualified them for the task. Equally out of the question is it to argue that when David, with such elaboration, organized his body of singers and players for the service of the tabernacle and the temple, he left them without any suitable songs to sing.

"On the other hand, some points contended for by the critics have been very generally accepted. We have learned to lay more stress on the historical development of the nation of Israel, and to view all the transactions in which they were concerned more directly in their historical and geographical connections. It is generally allowed, too, that the historical books, as we have them, were compiled in a large measure from preëxisting materials, and that probably two or more such documents were drawn upon in the compilation of some of the books. And a considerable share of supplementary work must be allowed to the successive redactors who brought down the books to date. Of course this view conflicts with the impression which some seem to have that each book came into existence in a complete and finished form, 'bound, gilt, and lettered,' as some one has put it, just as we have our Bible to-day. There is no point on which our presuppositions are more liable to conflict with the divine plan than the manner in which God inspired the sacred records."—*Literary Digest*, July 18, 1896.

A GREAT DISTANCE TO THE SUN.

"The sun is about 93,000,000 of miles distant from the earth," writes Alden W. Quimby in the *Ladies' Home Journal*. "It varies through the year, because the earth's orbit is elliptical, and the sun is at one focus of the ellipse. The earth is more than 3,000,000 of miles nearer the sun in December than in June, at which time the latitudes south of the equator receive his direct rays and experience the great heat of their summer.

"Let us try to comprehend the figure stated. The other day two racers of the sea proudly lowered the record of transatlantic passage. Could they turn their prows to the sun, and drive their great engines day and night in the crossing of the ether main, it would be five hundred years before they could reach harbor.

"Most persons have noticed the appreciable interval of time between the stroke of an ax at a distance and the resultant sound; could we hear the sound of a solar explosion we would know that the explosion had occurred fourteen years before. Perhaps the most striking illustration is that which imagines a little child to have an arm long enough to reach the sun. The child might thrust its fingers into the seething fires but it would grow up to maturity, and calmly descend into the valley of extreme old age, blissfully unconscious of any pain from the burning; in fact, it would require another such a lifetime to bring the news to the brain."

RED SEA MIRACLE.

It is a well-known fact that at certain times of the year Link River, a stream a mile and a quarter long, which connects the great water systems above and below this point, becomes almost dry. This state of affairs, however, lasts, as a rule, but a few hours, during which time people have been known to walk across the river, 300 feet wide, without getting their feet wet. The bottom of the river has been dug out in many places by the action of the water, forming large potholes, and when the river becomes dry these holes are filled with trout, which are left stranded. At such times it is a common occurrence to see men and boys knocking the fish in the head with clubs, and in this way they secure many a good meal. There are many traditions regarding this phenomenon among the Indians here, but the real cause of the low water in the river is the action of the wind. The course of the stream is southeast, and the high winds which prevail in the spring and fall are from the south, and blow up the river. The outlet from the upper lake being small, the force of the wind keeps the water back in the big lake, causing the river to become very low.—*Klamath (Ore.) Express*.

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

Book of Mormon, page 116.

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Lamoni, Iowa, August 19, 1896.

No. 34.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUG. 19, 1896.

CONSISTENT CHARITY.

BRN. D. E. TUCKER and M. H. Bond, both of whom, with others of the eldership, have been meeting and counteracting the missionary efforts of the Utah elders, write of the work of the latter in their fields. The former urges that said elders be granted use of chapels of the Reorganized Church only on condition that they agree to discuss the issues between the two bodies; the latter states the conditions on which the St. Louis brethren granted use of their chapel. Both propositions are fair and just; the basis upon which anyone asking for right to use a house devoted to public worship being the right of free speech and the granting to the people the opportunity to investigate, to fully consider the relative claims of opposing bodies or principles—to see diverse claims placed side by side, for comparison. Upon whatever terms the elders of the Utah Church obtain access to our chapels, whether by the foregoing or without specific agreement, they will doubtless be subject to review in any case.

We believe they should be urged to discuss the issues, but if they will not, that those in charge of chapels should take such measures as they see fit to vindicate the faith, should they be granted use of said chapels without specific stipulation of terms.

Representatives of public bodies are public men, and under their missionary appointment to go into all the world are under obligation to declare and defend their principles in public. They are supposed to study the questions affirmed and opposed by them, and the people have a right to demand that instead of confining their efforts to making a house-to-house canvass among the laity, they meet the men chosen to represent the Reorganiza-

tion, and who hold themselves in readiness to meet the points in issue. A full comparison of views can thus be had, and their relative worth tested by contrast. Besides this, time can be saved by gathering bodies of the people together for such discussions; for hundreds may be reached in an hour by open public discussion, instead of but two or three.

Here is the golden opportunity for the Brighamite Church to reach the people. Its ministers are seeking for openings to present their faith. Why not accept the offers made them by the elders of the Reorganization? They can safely guarantee the attendance of most if not all of our own people, as well as the presence of many who do not profess the faith. Can the Utah people hope for indorsement by the American public of their refusal to enter the arena of conflict? Certainly not; hence as an organization showing weakness, the results of such weakness will be apparent and result in final disintegration.

No sophistry can justify the present policy of the Utah elders in refusing to meet the issue. No quarter should be shown their efforts to evade it. The truth knows no compromise with error and palliates no efforts to evade full and open investigation. It also shows no respect to persons.

It is a mistaken sense of charity, a false idea of forbearance, to permit Utah missionaries or any others, whomsoever they may be, to evade issues in that way. The truth courts open methods, and has no fear of results of such methods. The Utah Church leaders are manifestly conscious of the weakness of their claims, else they would readily authorize an exchange of views. They who are possessed of the truth are not influenced by improper methods, by evident disposition to evade the consequences of examination. Truth is consistent with itself. Truth is also permanent, and cannot be moved. Error is always faulty, and fearful, and must give way and be overcome as light is brought to bear upon it.

If the priesthood of the Utah Church are chosen of God and rightly occupy the right to succeed the organization built up by the Martyrs and their coworkers, why are they afraid to meet the Reorganization in discussion of the points at issue? They are stronger in numbers, in wealth, and in all that numerical strength gives. Why be afraid of the sling of the smaller Reorganization if the God of Israel be with them? Is their God too weak to give them the victory? Are they not ashamed or afraid to meet the record they have made?

Is anyone unprepared to justify the position taken by the elders of the Reorganized Church in calling them to account? Does anyone justify the course of the Utah Church in making the Martyr and the work responsible for the so-called revelation of 1843 and the practice of polygamy? Can men be men of God who urge that the principle of polygamy is a true principle, even though its practice now be desisted from, as claimed?

The truth is, those who possess the spirit of the latter-day work possess the spirit of investigation, and they demand, under the inspiration of its spirit, that nothing shall pass muster that seeks to remain under cover; that merit—truth—is the only rightful claim to acceptance; and that truth will not evade, but welcome and challenge examination and comparison. The eldership of the Reorganization are also inspired by a wholesome enmity against falsehood, false principles, and evasiveness. They are moved upon by a conviction of duty to war against and pull down that that is wrong, enslaving, and misleading, wherever they find it.

They recognize that true charity is neither an active nor a passive abettor of anything untrue; that it refuses to be so weak or foolish as to be lulled to sleep or to wink at or permit wrong in any place.

Some of the worst evils that have come upon the world have been presented by those who in manner

simulated guilelessness; who were apparently very meek in spirit and possessed of a "voluntary humility;" who to the incautious appear to be goodness and humility personified. And, such characters, almost without exception, "do not believe in debating!"

It requires true wisdom to exercise true charity. Wisdom refuses to justify such weakness and folly that would lull to stupor or wink at or permit wrong in anyone. It has learned to discriminate between what is actual and what is *imitated*, between what is real and what is *assumed*. Such ideas of charity as some would urge would entail oppression and spiritual darkness upon every soul beguiled and led away by such fallacy and weakness.

Charity is "the pure love of God," not the impure policy that in any sense passes over the terrible wrongs of the past and glosses over the career of Brigham Young and others who have succeeded him in wrongs and usurpation.

We have kindness toward the people of Utah, but such kindness as will prove of practical value to them; that gives them to understand, unmistakably, that they must repent and reform; must acknowledge their errors, and must conform to the plain provisions of the law of God; in which course alone can they be justified, receive God's favor, and find deliverance. The true in heart among them will ultimately do this; those who justify their leaders and indorse the wrongs of the past and such as exist in the present, will refuse to do it.

The eldership and people of the Reorganized Church have a right to demand and to insist that the faith of their fathers which they have espoused shall not be falsified and made odious by the past history of the Utah Church, or by the present Utah policy that justifies the past and parades it to the world as true Latter Day Saintism. Our own interests as a people, the interests of our children,—and, greater than all, the vast interests of humanity, are concerned in this matter; for until the world can be satisfied that our work is what it claims to be, we cannot hope to lead true, honest-hearted men and women into the fold. God has committed to

the "remnant" the lifting up of the standard, and by his power the eldership of the Reorganization have succeeded in stemming the tide caused by the surge and flood of evil that came in like a flood from the enemy through the preaching and practice of polygamy and other evils in the Utah organization.

When it becomes right to call the evils of the past good, when the time comes that virtue and truth in morals and the word of God can be trampled beneath the feet of men at will, and the gospel does not require an upright and a consistent course from those who claim to represent it, it will be time to let the Utah elders pursue their untrue course unhindered. The war against their wrong system and incorrect claims to succession can never be ended until they capitulate or go to pieces as an organization. They must take the consequences and accept the results of the campaign upon which they have entered. The same love of God that requires men and women to be right, to "cease to do evil and learn to do well," and that designs to save them "from their sins," urges the principles of truth upon the Utah people.

The ministry of the Reorganized Church have not adopted this policy especially for the Utah Church; nor have they found it necessary to adopt more than one policy in meeting error and establishing truth universally. The Spirit of truth makes no exceptions in its disapprobation of wrong wherever found. Its mission is to reprove the world of sin, of misconceptions of righteousness, and of judgment to come. Truth makes manifest: "All things are naked and open before him with whom we have to do." The word of God is "quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my words," is the language of one of the first and *primary* lessons given to the church in the days of the Martyr. It is one too that the Utah priesthood has *never learned*, nor *outgrown*, and that cannot be ignored. God's "paths are straight" and "his course is one eternal round." It will go hard with any body of people, however great its claims to priesthood power, to be

found in persistent opposition to the truth and standing in the way of its progress. The day has come for error to be hit hard, for truth is to prevail. The Lord has declared that he would make his servants mighty in him; that he would be their strength and defense, their helmet and shield, and clothe them with the sword of the Spirit; and that he would turn and overturn by the use of various agencies to accomplish his will. Men who stand by the word of God are made conscious of his presence in the strife, giving them the victory. Men in error must avoid the arena of open conflict and skulk in the byways of quiet and retreat.

And, "it is a fearful thing to fall into the hands of the living God." "Knowing therefore the terror of the Lord, we persuade men."

Joseph the Martyr and others in his time were brave men, like the servants of God in the past. Why not the Utah ministry profit by their examples of bravery and meet the issues squarely?

URGES EXPOSING OF FRAUDS.

LANSING, Mich., Aug. 10.—Reports submitted at the annual meeting of the Michigan State Spiritualist Association to-day showed the year has been a prosperous one, three charters having been issued and fifteen ministers ordained. The total number of charters now in force is twenty-seven. The President . . . urged the exposing of frauds who use spiritualism as a cloak for bleeding the public as the most potent method of overcoming prejudice. Officers were elected as follows. . . .

All lovers of truth will concur in the sentiment that frauds of all kinds should be exposed. However, many of them doubtless hold to the opinion that spiritualism itself would stand a poor show for continuance if all frauds were exposed. In this connection the queries suggest themselves as pertinent, Who ordains or grants authority to ordain ministers in spiritualism? Who is the responsible or official head of the organization—of the unseen spiritual forces said to be directing and controlling the hosts mustered in spiritism?

Who is he? Spiritism in its philosophy and teachings denies the personality of God, hence is in direct conflict with the cardinal or foundation principle of the religion of Jesus Christ, and at vari-

ance with the government of God. Who then is the logical head and general of its forces? Certainly some one whose special business it is to oppose and war against the God of the Bible and the gospel of Jesus Christ.

Finding a unity of purpose and that calculated to mislead and destroy, in spiritualism, and recognizing in all the realm of mind that there can be no intelligence without personality, we have been obliged to conclude that spiritism is directed and controlled by a recognized head, and one who by his lengthy experience and peculiar makeup is evidently well qualified for the position he occupies. From and after the foundation of the world he seems to have brought upon man the legitimate fruits of following his counsel, and will doubtless never cease his malevolent career until subjugated by the power that is to destroy him and his works.

It is doubtless true that the policy of "ordaining" or appointing authorized agents to represent and act for him is no new policy upon his part. Through the various grades of his fellows in the nether world, including many who in this mundane sphere do his pleasure, there evidently are those who like him in disposition, love to do evil and hate to do well.

We do not doubt that many in spiritism may be innocent of its destructive character and tendencies. However, they have but to continue in its influence for a time until they learn to their sorrow that not only have they done evil to others, but have also been darkened in mind and prostituted to their own personal hurt; and that the Devil and his principles are such by nature that they injure and finally destroy those engaged in their service and belief.

God is the center and soul of every sphere, the divine Personality who presides in the midst of all things;—the Creator; the light of truth. He is the Father of all, and manifests and extends the principle of Fatherhood in the intelligence seen in the course of nature, in which he rules in things spiritual and temporal, or in the entire realm of the universe. In his works we have the manifestation of mind, of intelligence, of personality. We know of no intelligence that is impersonal; we cannot con-

ceive of intelligence that is not personal. Personality of intelligence is a manifest, a self-evident truth—a cardinal, foundation principle upon which rests the great spiritual and temporal universe, the spacious temple of God's works. A comprehension of this truth is essential to an understanding and proper conception of the vast spiritual and temporal realm, or of even its first principles. The personality of God and the attributes of his character enter into and form the basis and, with the works of his hands, the superstructure of the entire fabric. For this reason evidently the Devil, though himself a personality, has made the doctrine of the nonpersonality of God (or god it should be written) the first or cardinal feature of spiritism—declaring man, nature, anything and everything to be God or a part of him, that he might mislead, corrupt, and finally destroy those deceived by him. Hence in spiritism we find its natural results—no God, no lawgiver, no law; no standard of truth in morals, in spiritual things, etc., and spiritual and moral anarchy and final misery as the result of disregard of the divine order instituted and fostered by the government of God.

God created to exalt and bless by law, and all his rules of government are founded in justness and truth, hence they exalt and save. Satan assumes to control and, being wrong, would supplant good by evil and rule to the destruction of law and the final misery of mankind. Light and darkness, truth and error, benevolence and malevolence, happiness and misery, one and the other, exist side by side, or open to the choice of every free agent. Men often love darkness rather than light because their deeds are habitually evil, while he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God.

The evident, the manifest organization, education, and discipline of the forces of error and the perfection of evil designs, so far as perfection may apply to such a cause, argue that evil does work by a duly constituted system and regularly devised plan.

God works by means, employing regularly organized and authorized forces. Satan's work is now, as from

the beginning, an *imitation* of the works of God—a perversion, yet in some respects an imitation. Evil is said to be a perversion of forces and means. Why not look for organization, coöperation, generalship in the forces not of flesh and blood, in the spiritual darkness that arrays itself against the truth? It is but natural, reasonable to expect it. We have it in the organized evils that array themselves openly against society in the saloon and other elements, why not in other and specific forms?

Let all frauds and untruths and those engaged in fostering them be manifest in their real light, and frauds and wrongs will be both exposed and overcome.

GOOD ADVICE FROM A GOOD WHILE AGO.

PRES. F. G. WILLIAMS, once wrote to the Saints as follows:—

We have seen a letter written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely: "that Zion would be delivered by judgments," and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them"; and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them, "that they were our friends, and that the Lord had sent them there, and the time would soon come when they should embrace the gospel," and also, "that if we will not fight for our selves, the Indians will fight for us."—Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the Saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason: many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had, as respects this thing; but, if any speak in tongues, a word of exhortation, or doctrine, or the principles of the gospel, etc., let it be interpreted for the edification of the church.—*Times and Seasons* Vol. 6, page 865.

KAZAN'S human sacrifice trial has ended after four years in a verdict of acquittal. The seven persons on trial were accused of beheading a peasant named Konon Mativunine as a sacrifice to their idols, pagan idol-worship mixed with some Christian forms, being found in many parts of Russia. The accused were all dwellers in the village of Staraia-Moultana, a suspected district.

The foregoing press item together with other evidences lead to the belief that revolting survivals of pagan wor-

ship yet remain in some portions of Christian Europe and Asia. While such extreme evidences of fanaticism are rare, it remains true that many and other traces of paganism remain firmly fixed in the soil of our so-called Christian civilization. The modern western world is largely Christianized in name—more than it is in fact. Tobacco as now used, "Heathendom's most popular gift to Christendom," and many vices and errors of the past, yet remain fastened upon the social and religious life of the people.

It is not an easy thing to be a Christian in the dominions of the Sultan. The following shows that Turkish troops still continue their fanatical butcheries of the Christians. Bad as it is, this massacre is limited compared with others perpetrated in Armenia. The rule of some other government might be bad enough, but could hardly be worse than that of the Turk:—

ANAPOLIS PEDIADA, Crete, Aug. 10.—On Saturday 1,000 armed Mussulmans butchered thirty unarmed Christians in the precinct of the St. John Monastery. Priests and women and children are the victims.

One woman was slaughtered for saving her children.

Several churches were desolated, and a priest named Jeremiah had his ears and nose severed from his head and was then burned alive on a pyre of sacred pictures.

Later advices present the following:—

LONDON, August 12.—The *Chronicle* asserts that it learns that England and Russia are on the point of an agreement to save both Armenia and Crete from Turkish oppression without disturbing the peace of Europe.

An editorial in the same paper hints that the agreement will involve the presence of a Russian army in Armenia and of a British fleet at Crete to guarantee Turkish compliance with the terms of the agreement.

The Berlin correspondent of the *Daily News* hears that the Czar has written strongly to the Sultan on Cretan affairs.

BRO. M. P. MADISON DEAD.

THE following from Bro. J. M. Terry relates the sad news of the sudden death of Bro. M. P. Madison, of the Seventy, who was killed by lightning while engaged in tent work. We are pained to learn of his sudden demise. He died at his post of duty while engaged in the active service. We sympathize with his afflicted family, upon whom the blow falls heavily.

The visitation was sudden and unexpected.

Bro. Madison was a faithful laborer and enjoyed the confidence of the Saints in his field—Northwestern Missouri and Southern Iowa, where he was held in high esteem. He is the second member of his quorum (the Second Seventy) to die suddenly while on duty.

ST. JOSEPH, Mo., Aug. 13.

Editors Herald:—I have the sad news to impart to you and *Herald* readers of the death of Bro. Peter Madison, who was struck by lightning about two and one half miles from St. Joseph. He was engaged in tent work at Cosby and was coming to St. Joseph with a son of Bro. Arthur Haley, when a storm approached and they took shelter in a barn. The lightning struck the barn; the bolt passing down a beam struck Bro. Madison in the forehead, leaving an abrasion, passing down left another mark over the heart, passing on down tore his left shoe badly. The watch in his pocket was also injured and stopped at 10:37 a. m., indicating the time of the stroke.

His body is now at the undertaker's. His parents and family have been notified by wire. They will arrive at 6:40 this evening.

A noble man, a faithful officer, a true leader among his people, has thus suddenly been removed by this sad and fatal stroke. I cannot inform you further now.

Your brother,

J. M. TERRY.

CHOLERA IN EGYPT.

WE aim to give brief accounts of the leading signs of the times, for the benefit of our readers. The following is presented concerning cholera in Egypt:—

WASHINGTON, D. C., August 11.—"Increase of cholera in Egypt" is the principal feature of a report received from the land of the Pharaohs by Surgeon General Wyman of the Marine Hospital service.

"Notwithstanding the measures taken by Dr. Rogers Pasha," says the report, "the proportions of the cholera outbreak show the disease has got beyond the control of the sanitary authorities. It is no reflection upon Rogers Pasha or the members of the staff who are assisting him to suggest that the cholera has got out of hand. For nine months they have fought with an energy that gained for them recognition in all quarters of the country. So long as the infected areas were comparatively small the efforts of the limited staff of European doctors at the disposal of Rogers Pasha were sufficient to stamp it out in place after place. Now, however, the dimensions of the outbreak forbid the possibility of any successful attempt to stamp out the disease.

"To show the futility of any hope of arresting its course at present, during the week before last fresh outbreaks occurred in sixty-

nine different places, and last week in eighty-seven. During the seven days up to August 1, 1,200 deaths were reported, and in the following six days 1,700 deaths. Over 8,000 deaths have already occurred from the present outbreak, and these figures will be largely increased before the disease runs its course."

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes and will be sold at \$1.50, \$2.00, and \$2.50 per volume, according to the styles of binding.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new

objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the personal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be

entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

ORDERS, TERMS, ETC.

Under present conditions it will be necessary to require payment in advance. Orders should be sent in at once, and are now solicited for the first volume. Order through agents when possible. Prices, as stated, \$1.50, \$2.00, and \$2.50 per volume, according to styles of binding; cash to accompany all orders.

LIMITED EDITION.

A limited edition will be issued; orders should be forwarded early. Remit soon and secure a copy. The book is valuable as a personal possession, and will also prove an acceptable gift.

The Board of Publication asks orders and remittances in advance that the work may be issued at once and be made immediately available for good. Collections are close; money is needed to place this important book on the market at the service of the church.

The first volumes sold, the second will then be published, then the third, should the material require more than two volumes.

Address orders to the Business Manager, as heretofore.

ARCTIC EXPLORATIONS.

DR. NANSEN, the Norwegian explorer, who sailed from Christiania, Norway, June 24, 1893, in the steamer Fram, on a voyage of discovery to the Arctic regions, with the intention of reaching the North Pole if possible, arrived at Vardoe Island, Norway, August 13. Dr. Nansen left the Fram with one companion on March 14, 1895, in 84° north latitude. He traversed the Polar Sea to a point 86° 14' north latitude, situated north of the New Siberia Islands. No land was sighted north of 82°. In consequence of the scarcity of dogs with the expedition he was compelled to turn back at 86° 15'. He was met by

Jackson, of the Jackson-Harmsworth expedition, near Elmwood, the headquarters of the British expedition, where he awaited the arrival of the steamer Windward which came to the relief of the latter expedition.

Prof. Mohn says the scientific results of Dr. Nansen's observations are magnificent, and that several islands have been discovered. Dr. Nansen expects the Fram to arrive safely at Spitzbergen. He adds that wherever they penetrated they found the ice broken. Large patches of water were found 3,800 meters deep. Below the depth of 190 meters the water was appreciably warmer, probably owing to the Gulf Stream. The land voyage was most arduous, but extremely valuable scientific results were obtained.

Jackson of the British expedition also reports valuable discoveries in exploring the western parts of Franz Josef Land. He has drawn extensive accurate maps and has discovered new regions. He adds:—

This spring had been phenomenally mild. Although we marched north a great distance, using sixteen dogs and a pony, we met, after a fortnight, open water reaching from the face of a huge glacier east to the precipitous end of another huge glacier to the west. Advance by sledges was thus cut off. We then struck southeast, down Markham Sound, and added greatly to our discoveries of 1895. But we were again stopped by open water, reaching entirely across the sound, etc.

During April terrific snowstorms, coupled with rises in the temperature, entirely broke up the ice and prevented marching. . . .

BLUFF PARK RAILWAY RATES.

In addition to the rates already announced by the Western Passenger Association, we publish the following from the Keokuk and Western people, who offer the low rate of one fare for the round trip between the points named. Notice particularly that tickets are good only on August 21, 22, and 24 on the going trip, and limited to return not later than August 31:—

KEOKUK & WESTERN RAILROAD
COMPANY.

KEOKUK, Iowa, Aug. 13, 1896.

MR. R. S. SALYARDS,

Lamoni, Iowa,

Dear Sir:—Will you please insert the following in each issue of your *Herald* from now until the close of the Convention at Bluff Park:—

"The Keokuk & Western and Des Moines & Kansas City Railways will make one fare rates from Leon, Humeston, Decatur City, Van Wert, Osceola, and Des Moines to Keokuk for the round trip. Tickets will be

on sale August 21, 22, and 24, limited to August 31."

Respectfully,
J. F. ELDER,
General Passenger Agent.

The Keokuk & Western extends from Van Wert to Keokuk, Iowa, where it connects with the C. B. & Q. for Montrose. It also connects at other points. The Des Moines & Kansas City road extends from Des Moines, Iowa, to Cainesville, Missouri, and connects with the Keokuk & Western at Van Wert.

Full particulars concerning connections, etc., can be obtained from agents of said lines. It should be remembered that neither the Keokuk & Western nor the Des Moines & Kansas City roads is included in the Western Passenger Association, and that persons using either of those lines should obtain certificates with tickets purchased going from Keokuk to Montrose, or to other points enroute over any lines of the association, in order to also secure the reduced one and one third fare round trip rate granted by the Western Passenger Association.

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FLOODS IN HUNGARY.

BUDA-PESTH, August 8.—Terrible hurricanes, accompanied by destructive hailstorms, occurred in various parts of Hungary yesterday. Many persons are known to have perished in the floods from the mountains, and it is feared that later reports will show heavy loss of life. The damage to property all through the country districts was very heavy. In the towns of Graz, Terentschintepplitz, and Kecskemet there has been a tremendous amount of damage done to property by the wind and the floods. In the latter town, which numbers about 50,000 inhabitants and is about fifty miles southeast of Buda-Pesth, it is reported that almost every house has been damaged to a greater or lesser extent, and the loss is estimated at millions of florins.

EXTRACTS FROM LETTERS.

BRO. T. W. CHATBURN, Macon, Missouri, late date:—

We closed our tent meetings here last night. We had a fine crowd, tent full and running over. One hundred and fifty school-teachers turned out *en masse* and favored us with their presence. The County Institute is in session here and the city is full of "schoolma'ns."

Bro. J. F. Mintun, Valley, Nebraska, August 13:—

I go from here to Fremont with the tent. There Elder Romig, of the Disciple Church, has just closed a series of tent meetings and claims about one hundred and seventy-five

baptisms, and invites anyone to show wherein he has not preached the whole truth as found in the Bible. I have accepted the invitation in a published notice in one of the papers at Fremont. I expect to show that he has not taught the whole truth about baptism, and the kingdom of God, and then show what the Disciple Church lacks of believing the whole truth. Large attendance at each service here since Saturday eve. Brn. Stubbart and J. S. Strain are with me.

Bro. E. W. Nunley, Marlin, Texas, August 5:—

Bro. Hay and I came here last Saturday. I preached in the courthouse at night to a small congregation of attentive hearers, then we went out four miles in the country and preached some to many more people than at the town of Marlin, then we came back to Marlin and preached again to small turnout. Now we leave for other parts. We found the saints moving on splendidly in this section.

EDITORIAL ITEMS.

BRO. ASA S. COCHRAN, Secretary of the Board of Publication, will be present at the General Reunion at Bluff Park in behalf of the saints and the Herald Office. He will have a full stock of church publications on sale, also copies of subscription lists, etc., and be prepared to supply the demands of all desiring church literature.

Brn. M. S. Frick and J. C. Christensen will represent the Herald Office at the coming Southwestern Missouri reunion which convenes near Joplin, Missouri. Brethren and sisters in attendance can be supplied with Herald Office publications and make remittances during said reunion through those brethren.

Sr. Libbie Van Brunt, of Ludington, Michigan, writes commendingly of the labors of Bro. J. J. Cornish at Reed City; also of the efforts of Brn. Grant, Beckly, Shippy, and Elles. The work at Ludington was not moving as it once did, the present condition, she thinks, manifesting who are in earnest and who are not, giving opportunity to the saints to prove where they stand spiritually. A revival and increase there was hoped for, and not without some ground for hope. The people of Reed City were being awakened to an interest and many were astonished at the doctrine taught by the saints. Sr. Van Brunt desires the present address of Bro. James Drown.

Bro. J. S. Strain wrote of late from Valley, Nebraska, where he had been

assisting Brn. Mintun and Stubbart in tent work. Interest was increasing; weather cooler and house-to-house visiting among the people was contemplated. He also writes of change of date of one of the western reunions, by which some were denied attendance, of which we know little or nothing. Bro. Strain also refers to the manifest indifference of many concerning religious matters. Politics, pleasure, and spiritualism, he thinks, take the crowds.

We publish elsewhere an announcement of the annual opening of the Iowa School for the Deaf. A well-known and reliable educational institution located at Council Bluffs, Iowa. It is apparently a well-managed school, worthy of patronage, and "fostered and provided for by" the people of the State. It is "free to all deaf persons of school age of Iowa." Address the Superintendent, Mr. Henry W. Rothert, at Council Bluffs, if interested.

Liberals and freethinkers, so called, from all parts of the world, are preparing for a congress of liberals to meet in Chicago, November 13-15. Robert G. Ingersoll, Mrs. Annie Besant, and G. W. Foot and Charles Watts of England, Samuel T. Putnam, Helen Gardner, and other celebrities are expected to be present.

The intense heat has proved very destructive to life in many of the cities, especially in New York, Chicago, and St. Louis. One hundred deaths occurred in New York in one day, one hundred and fifty in the city and surroundings. Last week Chicago reported thirty-seven persons and four hundred horses killed by sunstroke on the 10th. St. Louis reports four hundred deaths induced by heat in fifteen days—July 27 to August 10.

By letter from Bro. Thomas Hamilton, of Willow Springs, Missouri, we learn that Bro. W. C. Cather has secured help in his work, having been married to her who once was Sr. Mattie Havey, on the 2d inst., near Pomona, Missouri. Many present extended congratulations, in which the HERALD joins.

Bro. J. M. Kelley of Macedonia, Iowa, a brother of Brn. W. H. and E. L. Kelley, made a brief visit to Lamoni during the past week. He

left on the 14th with Bro. E. L. Kelley, who went to the Thurman, Iowa, reunion, to remain over Sunday, the 16th.

Forty-eight hours of rain and windstorms resulted in the death of eight persons and great destruction of property, on the 8th and 9th, at various points in the United States.

Bro. J. M. Blood, of Menominee, Wisconsin, writes in criticism of articles which lately appeared in the *Searchlight*. He finds the testimony of the Lord in acceptance of the Reorganization and expresses his satisfaction with its positions and general status. He thinks the Hedrickites are too late in the day with their criticisms.

Some of the brethren have sent us conference minutes, conference notices, and other matter for publication in reprint form, after such have appeared elsewhere. We wish to remind such brethren that the HERALD will not republish old and stale matter that rightly belongs in its columns, after it has become stale. Those who wish matters for publication to appear in the HERALD must treat the publication with at least the same courtesy accorded others. We have never declined to publish matter simultaneously, though having first claim as the church organ, but positively decline to publish such matter as referred to second hand.

Bro. H. A. Stebbins left Lamoni on the 17th inst. for a three weeks' missionary tour in Kansas. He will attend the reunion near Clay Center and also visit and labor at Troy and Fanning, Kansas.

Floods have destroyed life and property in far-away India. Other points than those noted report recent visitations of storm and flood.

Sr. M. Brand, of Tabor, Iowa, has about five or six recent volumes of the HERALD that she would send to anyone who desires them, the receiver to pay the freight. Write her if wanted.

Brn. R. M. Elvin and A. M. Chase, who have been doing tent work at Chariton, Iowa, raised their tent at Creston on the 15th inst. They are operating on new ground, in the tent of the Decatur district.

The steamer Orient, at Vancouver, B. C., August 13, brings Chinese

news to the effect that a famous Chinese society, in obedience to the imperial command, has begun a massacre of all Mohammedans. At Hsiningfru 3,000 were slain and their wives and daughters sold. Fears of a general uprising prevail. Floods are doing terrible damage in China. In many places towns and villages are submerged. All railroads have stopped running. Many deaths have taken place and hundreds of homeless men, women, and children are starving to death.

Thirty lives were lost and much property destroyed by windstorms and cloudbursts at and near Pittsburg, Pennsylvania, August 13.

Semi-official advices of the 14th deny the statements of the London Chronicle that England and Russia would interfere to protect the Cretans and Armenians from Turkish atrocities.

Letters received from Brn. William Thompson, D. C. White, George Montague, Sr. Louise Palfrey, and others will probably appear next week. Space considerably crowded this week.

We devote some space this week, as at other times, to special current events that present some of the signs of the times having a bearing upon the latter-day work and latter-day developments. It is well, we think, to glance at some of the causes of all things being "in commotion," that the general trend of events may be noted and, so far as possible, understood; to "discern the signs of times."

Bro. W. B. Paul, of the Herald Office force, will attend the reunion of the Far West and adjoining districts at Maysville, Missouri, with a stock of books and general church publications. He will receive subscriptions and transact general Herald Office business. Look out for him.

ADDRESSES.

Richard Bullard, Arlington Heights, Massachusetts.

E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.

R. E. Grant, 641 South Division St., Grand Rapids, Mich.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

Elder L. R. Devore, No. 3010 Sixteenth Street, San Francisco, California, care C. A. Parkin.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR SEPTEMBER MEETING OF DAUGHTERS OF ZION.

CHILDREN'S RIGHTS.

ANOTHER instance occurs to me, this also was in a farmer's family, where all the surroundings were unusually conducive to health. All the children were well and strong except one daughter, the middle child in a family of seven. While developing intellectually and spiritually into a beautiful character, in physical strength though not in size she never developed beyond infancy; was never, during her life of twenty-two years, able to bear her weight on her feet, or help herself more than a baby of a year old can do. Friends looked upon it as a mysterious dispensation of Providence. To me the mystery was solved by a remark of the mother one day, who never suspected that in the fact thus incidentally stated, lay the solution of the mystery. A neighbor was complaining of feeling oppressed for breath, and the mother of the unfortunate Annie remarked, "I know how to sympathize with you; all that summer before Annie was born my husband suffered so terribly from neuralgia, he could not bear a breath of air. We slept in the little bedroom at the head of the stairs, and he could not have the door or window open the least crack. I never shall forget those long, hot nights, how I panted for breath; it seemed as though I should die of suffocation." Here was the secret, the stifling air of that close-shut little room was totally insufficient to purify the mother's blood and make it fit to nourish her own body, much less that of her unborn babe. This ante-natal smothering resulted in life-long invalidism for the daughter.

Across the way lives a talented lawyer whose oldest child is epileptic. Only yesterday I was conversing with one of the family; she remarked, "We always thought that Alice's condition was unaccountable, till my brother-in-law, a noted physician, visited us. He traced it to these facts: Her father took the two last years of his college course in one. Immediately after the graduation of himself and his wife, they were married and both commenced teaching at once, and continued to do so in an unusually hard school, till three months before Alice was born. The doctor said the vitality of both parents was thus exhausted, and they had no nerve power to bequeath to their child. Lacking this, she is an epileptic for life."

By excessive action, certain powers and faculties are exhausted and children of such parents often show deficiency in the very qualities for which their parents were most noted.

Inherited predisposition to disease is undoubtedly the principal cause of the fearful mortality among children. They come into life under such disadvantages that they cannot live. Examination of the death-list in Philadelphia last year shows that forty-two

per cent, nearly one half, were children under five years old. Taking the entire country over, statistics show that one half of the children born die before they are seven years old. The heavenly side of this fact is beautiful, for we know these little ones, saved by the blood of the Lamb, are "safe folded to rest," forever shielded from sorrow and from sin. But its earthly side is dark and appalling, it shows fearful wrong somewhere. As Rev. C. C. Harrah forcibly says: "There are not many children who have such an advantage in beginning life as had John the Baptist, of whom it is said, 'He grew and waxed strong in spirit.' No physical suffering interrupted his peace and activity. He was a child of Nature and never was doctored with soothing syrups and cordials. Neither did parents and friends ever weep and agonize and pray for his conversion. He was born and re-born at the same time. With every accession to his physical power of growth, his soul also received new strength. And thus, a man true in all his parts, harmonious in all his powers and faculties, he passed on year by year into a physical, as well as a spiritual maturity. Under the operation of a true Christianity, with the passions controlled and all the habits of life and of living formed by a godly care and sincerity, I should like to know if there is to be only one infant John, or only a few scattered here and there among the physically pious throughout the country? Was not his birth and life as well as his words a harbinger to men? A work of reformation which will lead to so great a result is urged upon us as a necessity of Christian love and duty, to save one half of the race in their helplessness from sufferings which they cannot tell, and from an early grave. If our Lord commended the Samaritan for saving the wounded man, He makes it a positive duty for us to save, if possible, the distressed children, and rescue their lives from the robbers that are taking them away."

We have spoken elsewhere of the hereditary influence of alcohol; but this influence is such a potent factor in the problem we are now considering that we cannot omit reference to it here, even at the risk of repetition. The point we would emphasize here is, that it is not the abandoned drunkards alone who entail the curse upon their children; steady though moderate use of intoxicants seems even more likely to entail this fearful heritage than occasional sprints. Dr. Lees, of England, gives a striking case illustrating this fact. Incidentally, it also shows that physicians themselves are often blind concerning causes of effects with which they were familiar. Dr. Lees says: "I recollect lecturing some years ago at St. Ives. Taking supper afterwards with some of the chief persons of the town, including three or four physicians and lawyers, a doctor said he thought I exaggerated the matter; says he, 'We have such cases of free drinkers who, nevertheless, are in good health. Mr. W., a friend of mine, told me, only the other day, that he had drunk at least a bottle of wine a day for the last fifty years; good wine, none of your adulterated stuff.' 'Well, is he a fine

looking man?' 'O, very! we have not a finer in the town. Wine cannot be so bad a thing as you represent, when a man is so hale at eighty, after taking so much drink.' 'Now for your opinion,' said the lawyer, turning to me. 'Well,' I said, 'I cannot give an opinion without knowing the facts; this gentleman lives in a good situation?' 'The best in town, the only eminence in the district.' 'He lives well and not extravagantly?' 'Just so.' 'And what sort of a lady is his wife?' 'O, she is a very moderate woman.' 'Pretty healthy?' 'Yes.' 'I should think you would not have much to do in such a family.' 'O yes,' said the doctor, 'but I have.' Proceeding on this hint I asked, 'What family have they?' 'They have had eleven children, only six now living.' 'That is very singular,' said I; 'good food makes good blood, good blood good structure, and good structure transmits good structure. When the parents are healthy the children ought to be healthy; now, here is something to be accounted for. Six children are living, five are dead; what is the constitution of the six?' 'O,' says a lady across the table, 'you know Miss — was touched in the head.' 'And Mr. George,' says another, 'was in the asylum.' 'And Mr. William was certainly queer,' said a third gentleman. I said, 'Nothing is more certain than that some great and serious law of life must have been violated; and upon the face of it the one bottle of wine a day for fifty years may have been the agent.' *This is my case.*—*Childhood: Its Care and Culture.*

HOME COLUMN MISSIONARY FUND.

Amount to date, May 12.....	\$5,105 31
Sarah Smith, Utah.....	\$2 00
Sarah Smith, Utah.....	3 00
R. E. Farley, Neb.....	75
Ann Webster, Australia.....	2 40
Mary A. Lewis, Iowa.....	80
Maria Bradford, Iowa.....	1 20
Matilda Hartchen, Mo.....	2 75
Sarah Headrick, Cal.....	50
	\$13 40
Amount to date, Aug. 14.....	\$5,118 71

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.—D. C. 32: 2.

Thursday, Aug. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 1-8.

Thursday, Aug. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—D. C. 28: 2.

Parental love is a divine endowment and requires communion with the divine for its complete and adequate expression.

Letter Department.

GORDON, Ala., Aug. 2.

Editors Herald:—I came to this place July 21, from South Pittsburg, Tennessee, stopping on the way at Huntsville, Alabama, a town of ten thousand inhabitants, watered by one of the most beautiful springs the eye of man ever beheld. Bro. J. M. Hethcoat, wife, and children came with me, he having three sisters and mother and a brother or two living there. Through his instrumentality I was granted the privilege of preaching in the little schoolhouse, which was a private house fitted up for the purpose in one of the suburbs of this city, known as Dalles Mills, which is a very fine large cotton mill, where they employ some seven or eight hundred hands. Some men with families working for fifty-five cents per day, paying five dollars per month house rent. Little boys and girls, men and women, are employed here.

Our audiences were small. Bro. Hethcoat remained over Sunday, assisting me in the way of opening meetings and doing such other work as he could. The Presbyterians were carrying on a little protracted meeting at their little church n t far away and had been for some two or three weeks before we began. They would come in the evening near where we were staying and stand and sing and pray on the streets, the evangelist taking the lead with a so-called young grass widow at his side looking on the same book, and in this way call a crowd together and then start for the church. But as well as ourselves they played out and had to quit, as people there as well as many other places care but little for preaching. But suffice to say, our effort there was opportune, and I feel satisfied we accomplished some little good.

My next stop was at Garland, where I spoke to Saints a few times; then to this place. Bro. G. Wiggins conveyed me some thirty miles on my way in his buggy. I am glad indeed to find scattered here and there over the country, faithful saints who are willing to do what they can for the work; and the few saints at South Pittsburg are noble in this respect. May the good Lord ever prosper them.

I commenced meeting the evening of my arrival here, in the academy, and continued every eve for about a week, and part of the time with very good attendance and interest. One Baptist minister and school-teacher expressed himself as being well pleased, and came to visit me on Sunday morning; but I was away making arrangements for meetings at another place. But Sr. Vickrey supplied him with *Heralds* and *Autumn Leaves*, and invited him to come again when I would be home. He said he would, but as he was only stopping here for a little season, he has moved elsewhere to teach school. I am favorably impressed with him, for the reason he is an old gentleman and I believe means what he says.

Since coming here I have baptized two and have preached in three different places. This is some hundred miles from any branch, and

the first preaching that was ever done in this county by our people that I am aware of. Bro. M. M. Turpen preached some in Barbour County and made a new opening there near Reeder's Mills. I have written Bro. Reeder at that place, but have received no word from him. If Bro. Turpen reads this and could give me any information as to who I should write to there, it will be thankfully received.

The State election drawing near, which is August 3 in this State, I concluded I would cross the line into Georgia and see what could be done there; so with satchel and umbrella in hand I took a stroll on foot of some fifteen or twenty miles in the State, not knowing a soul there, but having a recommend from Bro. A. J. Vickery here, whom I just baptized and who has a position on the railroad bridge, across the Chattahoochee River, watching it and opening it for boats, for which he receives one hundred dollars per month, but must hire two assistants out of that, which position he has held for several years. I found people in Georgia who were willing to feed me and keep me over night when I told them Bro. Vickery recommended me to them; but they concluded they did not want any preaching. One place where I stopped at noon, being almost overcome with heat, and seeing the family, or a part of them, in a room in the back yard preparing for dinner, being very anxious to get to the shade I opened the gate and walked in onto the porch, when they espied me and told me to take a seat, and presently the man of the house drove up in buggy and wondered how I got in without being torn to pieces by the dog. I told him the dog did not notice me; then the gentleman who was with him remarked, "You must have been under some kind of protection for no stranger dare come in that gate without some one to guard him; and when I saw the dog dragging his block around over the lawn I wondered myself how I did get in. I was told this gentleman had two of those dogs and that they became so unruly he gave one away. Of my own mind I thought he had better give the other one away. But maybe I was wrong. I am not much of a friend to dogs anyway.

I was anxious indeed to do something in Georgia, but failed after a day and a half and two nights, and was glad to return to Bro. Vickery's again. Please don't ask me if I was tired. But I am not going to condemn Georgia yet; for she is said to be the Empire State of the South.

While at South Pittsburg I and Bro. Kelley thought it would be advisable to go over to a certain cave of which I have forgotten the name, which is some eight miles away, where the Utah elders had preached some and baptized some four or five; so we left an appointment at the schoolhouse for Saturday evening, and it fell to my lot to fill the appointment. I found by talking to some of the people that these elders always put their best foot foremost by telling the people they did not practice polygamy and that it was all a thing of the past; and that if the people did not believe the gospel as they presented it to them, there was no hope for

them, for theirs was the only true church on earth, and when their elders went from house to house and left their little pamphlet that was sufficient to condemn the people if they did not believe it. But I explained to the people how they had departed from the faith, and were not the true and original church, reading from Judge Philip's decision in the Temple Lot suit, and how that it pleased God to save people by the preaching of the gospel, and not by leaving little tracts at each house. At the close I left a challenge with the people for them on their return, which seemed to be satisfactory to the people; and one man remarked, "That is fair." I hardly think they will baptize any more at that place. I also told the people that they practiced dancing, and that all took part, both old and young, and charged so much a couple, and then used that money to send out missionaries to preach. And when I made this statement in the presence of two of their elders last autumn in Kentucky, Elder Richardson said he was glad I stated that they opened their dance by song and prayer service the same as they would any other meeting; for, said he, "We believe in worshipping God in the dance as well as any other way." "And sometimes," said he, "we use that money to send missionaries to preach." This he acknowledged before about about one hundred people, after having told the people that their missionaries had to pay their own way to their fields of labor, and while they were in their fields, then pay their way back home again.

The more I learn of these people the more I can see the inconsistency of their claims and their cunning craftiness whereby they lie in wait to deceive; for they are deceitful workers of iniquity. And since the courts of our country are recognizing the Reorganized Church as the original church and Joseph Smith as his father's successor in the prophetic office of the church, they are feeling their sting very sorely. And they are seeking undermining holds on the Reorganized Church, as did Elder S. G. Spencer with the editor of the *Herald*.

I believe the time has come that we should heed the admonition of the Apostle Paul to Timothy when we meet the ministry of the Utah Church—to "reprove" and "rebuke" them, and let the world know we are their aggressors. I don't believe in compromising a single truth with them. If God is with, and owns, and recognizes this church as his church, he is not with the Utah Church; neither does he own and recognize it as his church; for God is not divided against himself. They claim and say the Reorganized Church is an apostate church, and is not worthy of notice; and yet they are seeking and asking favors of this little unworthy apostate church, calling upon it for their churches and chapels to preach in. Think of it, a church that loves to boast of its millions worth of property condescending to ask favors of this poor little apostate church! O, thou great Goliath, how hast thou fallen since the days of yore!

When they ask of our people the privilege of preaching in their houses, we have a right to demand of them a public discussion

of the issues between us, and if they refuse, I believe we are justified in refusing them the use of our houses, for the reason that they are "holding the truth in unrighteousness." They believe, hold, teach, and practice doctrines they cannot sustain from the standard books of the church, and I believe we have no right to bid them God-speed in their work; for if we do, we are partakers of their evil deeds. Neither do I believe we have any right to receive them into our houses as ministers of Christ.

I love to stand for the right and contend for the faith and doctrine once delivered to the saints.

In bonds,

D. E. TUCKER.

A SUGGESTION.

MINNEAPOLIS, Minn., Aug. 14.

Editors Herald.—Just now please allow me to make a suggestion to those who contemplate attending the various reunions this fall. In the interest of those poor elders' wives and children who have not heard from the Bishop or his agents for months because of a lack of means in their hands, would it be unjust to ask you to deny yourselves of this pleasure for once and send the means thus saved to the Bishop, so that the missionaries' families, who are making a continual sacrifice for the work, may not be discouraged?

Please consider well this matter before going, and let the spirit and principle of mercy, justice, and self-denial enter into such consideration.

Yours for the work of God,

PETER ANDERSON.

ALTON, Ill., Aug. 8.

Editors Herald.—We thought that leaving St. Louis behind would bring relief from the terrible heat, which in that city is amounting to a calamity, heat prostrations and deaths surpassing all previous records and making business transactions not only exceedingly uncomfortable, but dangerous to health and life. Matters in this direction but slightly better here in Alton, a slight shower while coming up on the river yesterday affording only short relief.

The representatives from Utah are still in St. Louis, and are, we understand, to start matters by opening in Pickwick Theater Sunday night. We understand from quite good authority, that they claim already twelve of the membership of our branch in St. Louis as adherents to their claims. That this, like many other of their claims will not bear a close analysis, is quite true; yet it is true also that there are many influences in St. Louis of an encouraging sort to a proselyte of that hybrid system of religion. Personally, we are not alarmed for the result of the discussion, and believe that the atmosphere will be the clearer after the excitement has passed away. The supporters or missionaries of the Utah Church cannot turn the corners fast enough to deceive those who are at all acquainted with its history from the beginning. Succession legitimately means an indorsement of Brigham Young as Prophet, Seer, and Revelator to the Church of Jesus Christ, and with a little more wis-

dom or *cunning* than we find manifested in isolated instances; for example in the Reorganized Church. The priesthood or ministry of the Utah Church, wisely and as in days of old "obey orders" not to risk a public exposure of the history of their doctrines and their doings in the past.

I do not apprehend a large success for the Utah propaganda, however. The public will readily see, I think, through the thin gauze of respectability that the Reorganized Church and the United States Government have forced upon them—Mexico, for example, and their own avowed belief in polygamy, etc.

At our last business meeting it was voted to allow Elder Roberts the use of our pulpit on condition that a reply could be had before the same audience and at the same time.

Personally, I think that an offer to publicly discuss all the vital differences between us in a large hall and well advertised meeting, with due notice to the public and all concerned, the expense to be mutually borne, ought to be accepted by our Utah friends as a reasonable and just ultimatum. They certainly have more money, and if they have more truth, they can well afford to put an end to the controversy with those who are seeking after the right in these matters.

I do not fear the outcome and I think we shall have a revival of interest yet in St. Louis district.

There is considerable inquiry here in Alton, and we expect to open meetings here soon; but the weather is so intolerably hot that large attendance at services cannot reasonably be looked for in cities or large towns.

We hope now to attend Bluff Park reunion, and gratify a long cherished desire to visit historic Nauvoo as well.

In bonds,
M. H. BOND.

DEFIANCE, Iowa, August 10.

Editors Herald:—One was baptized here on the 3d inst. and nine yesterday. Bro. William McCord and wife, and Sr. Nancy E., wife of Bro. Patrick McCord, son and daughter of Bro. and Sr. George Gunsolley, two sons of Bro. and Sr. I. McCord, and son and two daughters of Bro. Richard Yaman. These young people range in age from eleven to about sixteen. The seed of life has been freely sown here by Brn. J. F. McDowell, C. J. Hunt, F. M. Weld, the writer, and others, and the young people's parents have evidently tried to comply with the law of God by instructing their children in the principles of the gospel. It matters not who did the watering so long as the Lord giveth the increase. All goes well.

In bonds,
C. E. BUTTERWORTH.

OTTO, Arkansas, Aug. 3.

Editors Herald:—I came here from home July 25, and found Bro. J. W. Jackson here. He came to be with me in my debate with Elder J. H. Lawson, but the Campbellite brethren said they could not raise thirty dollars, the amount he demanded of them, to get him to stand by his own challenge; con-

sequently Mr. Lawson failed to appear after all his boasting through the *Primitive Christian*, his own church paper. I consider it a square backdown upon his part and the part of the so-called Church of Christ at Otto and community.

Bro. George Montague also came down from Washington County, August 1, and found Bro. Jackson and I holding meetings at Ingleside, preaching every night to large crowds. We will continue here the rest of this week. We will baptize Wednesday.

The work is moving slowly but surely in Northern Arkansas. Bro. Jackson reports fair interest in Southwestern Arkansas, with some prospects of a debate.

In bonds,
JOSEPH WARD.

REED CITY, Mich., August 5.

Editors Herald:—Our district tent has been up at this place seventeen days, and we have preached twenty-two discourses and held one social and sacrament meeting in it. Brn. Joseph Shippy and W. D. Ellis have spoken twice each and Bro. J. R. Beckley came up from Fork and spoke once. I put in the other discourses. But we all feel tired out, so this week we will not hold meetings every night.

It seems strange to me to be at home preaching. I have had my family here for ten years, and never preached one discourse in the town yet, until we pitched the tent and began this summer. I never could see my way clear here until now; and since commencing I think this is the proper time. We have seats arranged for two hundred people.

At the commencement we had the seats half full or thereabouts; later they were filled; now for the last two or three meetings we must have had nearly one hundred outside. Surely full three hundred people heard the discourse last evening. They pay good attention, and we have pretty good order. At nearly every house within a few rods from the tent we see groups of from three to eight listening to the preaching. One can hear as readily outside as in. Surely good is being done. I have felt and had good liberty in presenting the truth before them; yet it is rather hard to work alone. I am alone in the tent, only with what local help I get from those brethren. There is only one other missionary in the district.

Since commencing the work here, I have received four telegrams to "Come here at once," besides letter after letter to come to the help of others. I cannot fill the calls. It seems too bad, too, when called to preach a funeral sermon that I must answer "No." If I had or could attend to the calls since pitching the tent here I could not have put in three discourses here. I hope the Saints will not urge upon me to leave the tent unless we have some one to take my place. The tent should not be left alone one night. I have no money to hire one to take care of it; besides, interest would die out.

I hear that the M. E. reverend of this place is being alarmed at some of his members attending our meetings so regularly,

and I was informed that he had forbidden them to go to the tent meetings.

What usually follows the preaching of the word is now commencing, such as, "They are all Mormons, don't go out to hear them;" "None but the ignorant go," etc. I expect Musser here any day. If I could get in about twenty more discourses before Musser would get here to make his usual muss, I would feel more satisfied, but the work is the Lord's and I am his servant; God being my helper I will stand by the cause.

Brethren, pray for us.

J. J. CORNISH.

GRAND RAPIDS, Mich., August 3.

Editors Herald:—Four times during the last week we have troubled the waters for baptism, eleven in all being baptized. Large crowds greeted us at the new opening near Dutton last Monday and Tuesday evenings. As a whole, the Grand Rapids district is the most encouraging field the writer has ever worked in, and by all means must be kept up. By request of the Saints, and feeling it will answer the best purposes of the work, I have concluded to move my family here as soon as the necessary arrangements can be made.

Grand Rapids is the metropolis of the world as a furniture manufacturing town. Buyers from all over the United States come here twice a year to buy their furniture. Millions of bushels of fruit will be marketed here this year, as this is in the midst of the great peach belt of Michigan.

L. D. Hickey hove in sight the other night, and at the close of the services fired a few volleys from ambush with reference to "Joseph and his calling;" and when asked who he was, refused to tell his name or where he lived; but we located him all the same and answered his questions so direct that he said to the audience, "Bro. Grant is no fool I see, but there is a Grant in Utah who knows more than he does, and he maintains that Brigham Young is the legal successor to the Martyr." I told him I was prepared to meet and prove to the Grant in Utah that he was entirely wrong on that question, and I was somewhat surprised to think he was there under the influence of that faith; that so far as I was concerned I should have to feel satisfied with the little endowment of good sense God had given me, and had chosen to use it in behalf of the Reorganized Church of Jesus Christ, as truth would protect itself. I had rather be a little David, rooted and grounded in the truth, than a great Goliath without anything but eloquence for protection. It was easy to be seen that Mr. Hickey was looking for a place for "King James" to sit down, but we kept the prophetic chair so well occupied that the Voree Seer (?) would have been left standing had he been introduced on the scene.

Hopefully yours,

R. E. GRANT.

PARRISH, Ill., Aug. 8.

Editors Herald:—The debate between Bro. I. N. White and Rev. Marion Boles closed last evening. It lasted nine sessions. The claims of the two churches were discussed as

stated in the Braden and Kelley debate. The debate was held in the Oak Grove Christian church. Bro. White affirmed for our church first. He maintained his proposition well, showing that we were the church of God in fact and accepted with him.

When Mr. Boles came to affirm for the Christian Church most all could see that his effort was very weak indeed. He would, while affirming his own church, run back onto Bro. White's proposition and make fun of the Book of Mormon and the Doctrine and Covenants, and also the Holy Spirit. He would say to Bro. White, "Just work a miracle!" He made fun of our work all through both propositions.

He admitted that God answered his prayer. "Well," said Bro. White to him, "you are as bad as Joseph Smith—you have had a revelation from God. Hand that revelation here to me; I want to read it." White still urged Boles to hand over the revelation so he could read it, but the gentleman dropped his head and made no reply.

Bro. White says to him, "I don't want to accuse you of telling a fib."

All fair-minded people saw that the preacher was cornered; he had been fighting this principle of revelation all through the debate. There are two propositions to discuss here in the saints' church—the Book of Mormon first, then the Christian Church. This debate is to hold nine sessions yet, although I have been informed that Mr. Boles only wants one day on his question; but we intend to hold him to his agreement. The debate so far has done good, as the majority of the people are in our favor. The debate was held in a new place; none of our people live there. It was a grand victory for the truth. I will send items at the close of the next debate.

Your brother,

F. M. SLOVER.

CHARITON, Iowa, Aug. 10.

Editors Herald:—Bro. R. M. Elvin and the writer have been at this place since July 22. We have held twenty-one meetings with attendance averaging about fifty. Have been compelled to miss three nights on account of rains, and one night for lack of congregation. We have slept in the tent, and with the exception of two meals, have also eaten there. A good many printed sermons and tracts have been distributed, and people—some of them at least—are thinking.

As we could not hold meetings during the day the writer took advantage of circumstances and attended the teachers' normal, held here during the past two weeks. I feel that I have obtained some benefit mentally, got acquainted with a good many teachers, and made some friends for our cause by so doing. The work here has been quite hard, as we were strangers in a strange town and so many are *perfectly* satisfied where they stand that it is hard to get them to make an examination of any truth that may be presented. Their watchmen have cried "peace and safety" so long that they are secure, in their own estimation.

We have found a few who were ready to hear, and we think there are some that are

not far from the fold. We may not baptize one here at present, but feel assured by the blessing of the Spirit that the seed will grow and in his own due time "bring forth both flower and fruit."

We have found a few faithful friends here who have done what they could for the work. Some of the saints and friends of Lucas have been very kind, and we feel as though we were "their children," as Bro. Elvin expressed it. They have visited us when they could and brought us of the necessities of life. May God regard their efforts and reward them.

Our health is good. If all goes as we expect, will ship for Creston on Thursday.

Hopefully, your brother,

A. M. CHASE.

MACON, Mo., August 5.

Bro. Joseph:—I herewith send you a statement of Mr. T. F. O'Daniel, of Macon, Missouri, who was well acquainted with your father. This is only one of many instances while at Macon of men and women coming up to the stand and claiming relationship with some of our people, or speaking a good word for the church.

Our tent meetings were very well attended and the people agreeably surprised at our showing. I baptized Bro. F. Palfrey on Sunday.

Yours,

T. W. CHATBURN.

MACON, Mo., August 3, 1896.

This is to certify that I, T. F. O'Daniel, was born in Philadelphia, Pennsylvania, and that I lived in Warsaw, Illinois, during the "Mormon War," or Nauvoo troubles. Was well acquainted with Joseph Smith the Prophet, and regarded him then and do yet as an honest, upright man, conscientious and fearless in what he deemed to be right.

I have heard him teach and preach in Nauvoo, but never heard him or anyone else teach or speak of polygamy being a doctrine of the church; in fact I did not know of anything of that kind until in after years it came from Salt Lake City, that the Mormons was practicing polygamy.

I further state that I am acquainted with the facts leading to the killing of Joseph Smith at Carthage jail, and know the men who were in the mob. The real cause, in my opinion, was that the saints were all "Whigs," or anti-slavery men, and voted the anti-slavery ticket, which finally led to the troubles and final killing of Joseph and Hyrum Smith.

T. W. CHATBURN, }
M. M. TURPEN, } Witnesses.
F. PALFREY, }

POQUONNOCK, Conn., Aug. 12.

Editors Herald:—I arrived here this morning at 10:20, in the midst of the heat wave that has been holding the East in its grasp for the last few days. There are but few houses about the little station, and no trees; rather of a desert looking place; but one can look far out to sea. A half mile away to the east is an attractive looking grove. I could see the top of a large tent, and so divined

that to be my objective point; so with a valise in each hand I made my way across the little desert lying between, stopping to rest and wipe off the perspiration occasionally and look around to see if it isn't a mile instead of a half mile.

At the reunion grounds I found the tents neatly and pleasantly ensconced in a beautiful oak grove that covers the hill which gradually slopes to the water south. The commissary and dining tents are just about perfect. The first to catch the eye were Srs. Maude Lawrence and Flossie Sanford, Sr. Bowers, Sr. Chase, Sr. Waterman, Bro. Gerrish, and Bro. George Smith, the latter presiding over the commissary, and then Sr. Gerrish, the chairman of the reunion committee, in the cooking tent with sleeves rolled up and rolling out pie dough as chatty and glib as when talking to the reporter at the General Conference last spring. He (or she) that would be greatest, let him be servant of all. A good example.

The reunion ground lies on the Poquonnock River near where it flows into Fisher's Island Sound, and is about five miles east of New London. Blue and blackberries grow profusely in the grove and are just now in their prime. Fishing and boating are parts of the amusement. Bathing suits were brought in abundance, and the Massachusetts girls will dive down into the salt water with all the agility of an experienced sailor boy, and swim like fish. I have been looking out upon the water and thinking how I might enjoy similar sport—but—"shark" comes to mind all the time, so I think I will let others do the swimming. Last year a merry party went out from Boston to enjoy bathing in the sea. When out quite a ways, one lively fellow made a dive from the boat, and a big shark made a dive for him, and the fellow has not come to light since.

A gentle breeze comes sweeping up from the south off the bay, which strikes the tent grounds squarely, rendering it the pleasantest place experienced by the writer for several days. But every rose has its thorns. The ubiquitous mosquito is here also. As proof of their ability to make their presence known, some of the sisters stretched out their arms and exhibited how they had plied their long bills with effect to their wrists.

There is not a large turnout at this reunion. Some twenty tents on the ground. The meetings are reported as having been quite well attended by the outsiders. There was no meeting this morning nor this afternoon. The reason, all of the ministers and saints went early this morning to "Bushie Point," by invitation, to hold meetings there to-day. It is a pleasure resort and but a little over a mile away by boat. This accounts for so few on the grounds when I arrived. Brn. I. M. Smith, U. W. Greene, George Robley, Orrin Coombs, Holmes J. Davison, Henry Arnold, George H. Gates, F. M. Sheehy, and George Burnham are in attendance. Brn. A. H. Parsons, H. E. Moler, William Smith, and others from Philadelphia, and a number from Brooklyn, New York, were expected, but the hot wave, or Bryan coming to their city, or some other cause, has prevented

their attendance. The brethren are well and everything is cheerful and pleasant in camp. Preaching at 7:30 this evening. Particulars later.

Some cannot understand why Eastern saints associate pleasure with the holding of a reunion. They imagine that preaching and prayer service and song should be the constant employment. But if they will call to mind, Eastern people usually work in factories, spend the day indoors from early dawn till late at evening, for weeks and months. They secure a vacation at the time of holding a reunion. It is their "outing." They don't want to sit in a tent all the time and attend meeting. They long to get out into the open air and improve the physical as well as the spiritual. It is to do it then or not at all. So they fish, boat ride, run and race in the open air, and turn up all right at meeting time, just as good saints as are in the world. Surroundings change customs. Judge not by appearances, is good doctrine yet.

Faternally,

WM. H. KELLEY.

NORFOLK, Neb., Aug. 6.

Editors Herald:—I received a very urgent invitation to come to Inman to reply to some lectures being delivered there by Rev. J. Grant Shick, of the M. E. Church, against Joseph Smith and the Book of Mormon. Bro. H. O. Smith, preceded by Brn. Evan Davis and W. E. Peak, had preached there and their preaching in connection with the private influence of a few members had led some of the active members of the M. E. Church to accept baptism, and they with others were baptized by Bro. H. O. Smith last spring.

These members being young in the work it was thought to disaffect them by poisoning their minds with Howe-Lamb-Braden compound mixed with the "History of McDonough and Hancock Counties, Illinois." I arrived on last Wednesday eve, preached on Friday and Saturday nights to good audiences, not once referring to the lectures during my sermons. At the close of my sermon on Saturday eve I gave notice that if a discussion could not be entered into then I would begin a reply. On Sunday eve I listened to one of his lectures. It was Bradenish except the ability; however he did his best. I arose and by the minister's consent gave notice of reply. I was greeted with a good hearing for three nights considering the busy time of year, and was much blessed by the assistance of God's Spirit in defending the character of both the Book of Mormon and Joseph Smith. The saints were much strengthened and much trash was cleared away preparatory to sowing the "good seed."

One story which has been gleefully circulated was checked in its career. It was told that a Mr. Harmon who had lived in his boyhood days in McDonough County, Illinois, being about eight years old when Joseph Smith was killed, had said that an aunt of his had married Joseph Smith as his fourth wife, and that Joseph Smith had broken up his uncle's family. Associated with Bro. E. Downey I went to his place and found him

alone. In answer to an inquiry from me he said emphatically that he had never said anything like it, and that anyone who said he had, told that which was wholly untrue. How surprised some of the good Methodists looked who had been peddling this story when I told them publicly of my visit and its result.

The saints at Inman are a noble band, and have endured the crosses of saint-life exceedingly well. A good work will yet be done there.

I go to Valley to begin in tent meeting tomorrow. I speak here to-night. With increasing assurance of complete victory, I am,

Your brother,

J. F. MINTUN.

Original Articles.

A BLACK EYE.

EDITORS HERALD:—One may have a lively remembrance of the past, while the future may be a blank. Hence I little thought as I arose from slumber on the morning of July 16, the second day in my seventy-second year, that I would, on the evening of the same day, be standing before an audience to fill a previous appointment with a black eye. Such, however, was a fact, and very much to my discomfort, only made tolerable in the fact that this unfortunate event was the result of an unforeseen and unavoidable accident.

I was at Clay Cross, Derbyshire, England, the guest of Bro. S. Holmes, Sen., preparing to leave for Sheffield at two p. m. It was approaching noontime and a dray halted at the premises of the above brother, with a crate of crockery of over half a ton weight; and one is apt when necessary to be useful as well as ornamental; so I hastened to assist in shifting the crate from the dray to its appointed place, it being raised and placed in a sliding position. And whether it moved too fast or I moved too slow, I won't pause to decide; but suffice it to say, the thing gave me a punch on the left shoulder and a brush on the corner of my left eye, and ere I could count five the toe parts of my boots were skyward, and head downward, which was a ludicrous position. But before I determined how much of the hard, stony ground I covered lengthways, I had risen to a perpendicular position, the back of my right hand being bruised, a lump on the corner of my left eye, with an effect of a general shakeup.

I left at the time appointed, and with fair grace responded to the interrogations of the brethren and sisters as to what reason or cause I could assign for appearing among them with a black eye.

It is a blessed thing for Latter Day Saints to live in one another's affections and confidence, in which event, there were no necessity for lying or equivocation of a prevaricating character, which to my mind is one part of a reasonable service for every Latter Day Saint. And with the acquirement of this "godly trait," it will prove a great stimulant to other godly works during the lifetime of every true-hearted Latter Day Saint. The thought that every act of our lives is so much toward making our record, which in the great time of retribution we must meet for weal or woe, is grave and solemn, or so I think.

The little accident, which might have been much worse, reminded me of a sudden roll I once experienced in Colorado. I was walking on a railroad track with the Platte River to the right and a steep declivity to the left. A furious wind and the foaming waters precluded the possibility of hearing other sounds. On looking back I saw a freight train dashing towards me under a full head of steam, no escape but the river or sudden roll down the declivity. I chose the latter, experiencing a fanning of my face by wind caused by the passing train, as I reached the edge of the declivity. Whether the engineer and fireman kept me in view until I arrived at the bottom of the declivity, I have not learned unto this day. However I found myself all there, and though my ascent to the track was slower than my descent therefrom, I reached it at length; and continuing, I made the objective point, conscious of and thankful for a visible interposition of divine providence, by which my unprofitable life was prolonged; for a failure of another second in turning my head, must have moved fatal, and my body might have been strewed along the track in parts, instead of enjoying locomotion.

The weather is rather hot on this side of the Atlantic, politics complicated to the uninitiated at least. I inclose a clipping; the latest I have

seen on the Venezuelan question, being an editorial from the *Sheffield Telegraph* for July 20. I have forwarded papers at two different times, but suppose they miscarried, were overlooked, or thought of no import; don't know which. I believe the hope for a peaceful arbitration between the two nations on the above question is generally cherished on this side of the Atlantic.

The love of games, horse racing, betting, of light literature, beer drinking, smoking, etc., etc., seems to know no bounds. The teeming thousands that sweep through the towns and cities on Sundays in pursuit of pleasure afford a striking evidence of Paul's prediction; viz., "Lovers of pleasures more than lovers of God." The following clipping speaks:—

THE POPULARITY OF BEER CONSUMPTION
INCREASING BY LEAPS AND BOUNDS.

Not only is this so at home, but the English national beverage is also making headway abroad. The excise returns for the first three months of the present year (1896) must be highly gratifying to the brewing industry. No fewer than 8,362,130 barrels of beer were manufactured in the United Kingdom in the period mentioned, an increase of more than a million barrels compared with the first quarter of last year. Of these 8,219,651 were retained for home consumption and 142,479 sent abroad. In view of the former the following is not surprising.—*Chit-Chat* from London.

The number of prisoners received during the year in local prisons in England and Wales was 147,827, besides 1,451 soldiers and sailors sentenced by court martial.

The following speech or part thereof is credited to Mr. G. Harwood M. P., who was principal speaker at the annual dinner at Bolton Licensed Victuallers Society on Wednesday. He said he believed that alcoholic liquor should be regarded as one of the gifts of God in reason. It was what he was accustomed to ever since he was a boy, and he did not think it disagreed with him. He gave it to his children and he would never, if he lost 500 elections, take part in any action which would deprive others that which he regularly used himself. (Applause.) He had lived a great deal abroad, and he did not see why public houses had not the same association here as abroad.

A man ought to take his wife into a public house without any sense of demoralization, and unless they remedied that state of things they would

not put their trade upon a proper foundation. He asked them to cooperate with the sensible men in this country to get rid of bad public houses. They ought to go for improving the liquor. He was told that Sir William Harcourt was going to propose a resolution asking the house to confirm the principle of "local veto," but he (Mr. Harwood) told the whip that if Sir William did he should take the liberty of moving a rejection, etc.

The following appears in print under the heading of "A Sweetener of Life":—

Presiding at a smoking concert in connection with St. Giles Cathedral young men's Guild, Edinburgh, the very Rev. J. Cameron Lees, D. D., said, they were met for amusement and entertainment—to have a smoking concert—and he hoped they had all acquired the accomplishment of smoking. He regarded tobacco as one of the greatest gifts that had been given to man. It was said by Charles Lamb, the greatest *litterateur*, that if he said a grace he would rather say it over a book than over his meat. Well, he (Dr. Lees) would as readily say grace over his tobacco as over his food. It sweetened up life, and he feared he would have been dead long ago if it had not been for his pipe. He trusted they would have a good night, and that tobacco would help to keep them up. (Cheers.)

A WORD ON THE OTHER SIDE. ENGLISH
ANTI-TOBACCO SOCIETY.

The twenty-eighth annual meeting of the English Anti-Tobacco Society and Anti-Narcotic League was held on Tuesday, in Manchester, Mr. A. E. Eccles presiding. The report said it was alarming to see so many school lads and others of tender years indulging in the use of tobacco. The Rev. C. T. Porter, of Southport, urged the necessity of getting school boards to take action in the matter of juvenile smoking. The Rev. W. H. Towers declared that smoking exercised a prejudicial influence on *morals* and manners.

Thus the war against and encouragement for the two greatest evils of the age—smoking and indulging in intoxicants—goes on. And how significant is the bringing into requisition the powers of the great men of the age to expose the injuries of the use of tobacco, in view of what the young Seer of Palmyra revealed concerning it and other evils, in 1832. But then, what may be expected by the masses who confide in lawmakers and reverend divines, who not only encourage, but advocate the practice of these demoralizing practices. The sad effects are daily witnessed in the streets of England. Not infrequently are moth-

ers seen emerging from the alehouse in a staggering condition with an innocent babe at their breasts, or one or two children at their sides, just able to walk, with disheveled hair, ragged garments, besmeared faces, and dirty hands, hearing a stream of vulgarity from the mouths of those who should be mothers indeed, but whom the use of intoxicants has made brutish, or brought to a position below the brute creation. What a sad, sad spectacle!

No wonder that Paul should wish himself accursed for his brethren's sake, if the effects of demoralization were as visible then as now. For he indeed must be willfully or supremely ignorant who fails to see accumulating incontestable evidence of the literal fulfillment of Christ's prediction. (Matt. 24: 36-39.)

I cannot refrain from expressing my surprise at the action of General Conference of 1896 in reference to the tobacco question, for I have believed, and the lapse of time confirms the belief, that the word of the Lord is greater than men or societies, General Conferences not excepted. I may believe that a republican form of government reflects three compartments; namely, executive, judicial, and legislative, but that is no warrant for me that the legislative acts of elders in district or General Conferences are to be of such a nature as to in any way enter into the sacred precincts of God's divine economy with a view to modify its reflected decrees, or in any way detract from their importance or imperativeness, which their revelation may impose on the church. The Reorganized Church has sustained in this land and Wales very much injury and encountered much prejudice because of its members indulging in intoxicants. Think of an elder essaying to advocate the merits of our church in an alehouse, under the influence of alcohol. Why, this disgusts even the non-professor, though himself indulging in the practice.

I assisted in open air meetings at three different points at ———, not more than a year ago, where evidence had developed of similar conduct by an elder. Why, we were treated with perfect contempt; we could no more catch the ears of the people and demand their respect than if we had been lions fresh from the forest.

Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

The above being unaccompanied by threats in no way detracts from its imperativeness, in view of what went before on this matter. Therefore I feel justified in cooperating with branches or districts who may object to ordain anyone addicted to the use of tobacco or strong drink.

I hereby inform the church that I shall never knowingly ordain anyone addicted to either of the above practices. If the church thinks well to deal gently with those who prior to 1887 were addicted to either practice, in failing to make it a test of fellowship, I shall offer no objection; but tolerating the use of tobacco under the above circumstances and ordaining or appointing those to positions of trust who are addicted to the use of tobacco, is different, or so I think. What the future may develop, I pretend not to know, but present aspects do not favor the thought or belief of many accessions to the church in this land at present. I regret to know that the apathy or inactivity of the saints in some localities, tends to hinder or prevent progress. I readily take in the situation of some of the saints; I know 'tis trying, but Latter Day Saints have to take things as they find them, as do other folk, and we ought to have learned long ere this that the great philosophy of life is, or should be, to rest contented in our several stations, with a view to progress and prosperity by industry, economy, etc., as far as possible, being content, especially so, if enabled to secure in an honest manner the actual necessities of life, only taking a step in advance when well assured that step is for the best. For he who maketh haste to get rich often plunges deeper into trouble and is encompassed by financial environments grievous to think of.

Ancient Babylon is no more. The fate of modern Babylon, is clear or should be, to every diligent Latter Day Saint; hence her attractions and practices should be studiously avoided.

In view of the fact, of six parts of time being granted to man for labor, the seventh ought and should be devoted to the service of the Lord.

I may be told that we who are in

business are forced to continue on Saturday night until twelve o'clock. Granted; but Sunday morning service seldom commences until 10:30; so that if it is one o'clock on Sunday morning ere you close your eyes, there's a chance for seven hours repose until eight o'clock, affording two and one half hours to prepare for service. And seven hours sleep for one in health is better than more. But ah me! custom is so enchanting that it often holds us so firm within its grasp, as to forbid our advance in that opposed to it. Some excuse themselves from Sunday worship because it is the only day in seven that the family are together, so a big dinner must be provided and partaken of, in consequence of which the stomach is apt to get so overloaded as to beget a drowsiness; so Sunday worship consists in going to chapel in the evening, providing the service is sufficiently brief to give time for a nice walk after service for the benefit of the health. But it's possible that this Sunday night worship may be interfered with if Neighbor Brown or Cousin John should call for a visit, unless like Sr. —, who says to friends visiting at chapel time, "I'm going to chapel; would like your company." What consistent man or woman would take umbrage at this procedure? But consistent as it may be, such a one would not likely be often troubled by Sunday visitors. I believe it decidedly wrong to make our religion secondary, which does not enjoin doing or leaving undone what in life is a necessity; but it does enjoin the sacrifice of worldly pleasure, idle gossip, and the like; and if we can't believe or give evidence of our belief it were better to lay down our profession and appear in our true character; for God is not mocked.

I do not believe that anything related above should deter us from diligence; nor do I think that those who have espoused the latter-day work for the love of it will permit such exigencies to interfere with duties that constitute their "reasonable service."

If two weeks is consumed by two hundred elders in attending Annual Conferences, in which they could preach two thousand sermons by remaining in their respective fields,

which might be heard by twenty or thirty persons, I believe more good would be done for the cause than could be done by spending eight or ten days in conference, unless an exigency existed, necessitating such a gathering. The preaching of the gospel is primary, or should be, second to nothing, unless necessity compels. Hence on the hypothesis that the proper utilization of time and money is imperative, (and who would deny it?) the misappropriation of one or both must be wrong.

I pray the good Lord may preserve, bless, and prolong the lives of our discussionists in America and other places. And I sincerely hope that our suffering, enduring, and sacrificing missionaries—Bro. and Sr. Devore—may be comforted, blessed, and encouraged, in returning to the land of their nativity. And may God add many days to their lives. That we may all be wise, faithful, and enduring,

In bonds,

JAMES CAFFALL.

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened with the Farmington branch at Brush Creek, July 18; T. C. Kelley was chosen to preside, J. H. Winn clerk. Elders reporting: T. C. Kelley, J. H. Adair, C. L. Snow baptized 1, P. B. Seaton, W. R. Smith baptized 1, S. Reed; Teacher A. S. Snow. Branch reports: Caldwell 19, Haley Creek 33, Foundry Hill 32, Farmington 82. Short speeches by P. B. Seaton, J. H. Adair, W. R. Smith, and Bro. Warn. Bishop's agent's report: On hand last report \$153.30; received since \$70.45; paid out \$60; on hand \$163.75. Adjourned to meet at the call of the district president. Preaching by Brn. T. C. Kelley, D. W. Cook, and W. R. Smith.

Sunday School Associations.

MIDWAY PARK REUNION SUNDAY SCHOOL WORK.

Program: At 1:30 p. m., Friday, August 28, 1896, at Midway Park, between Webb City and Joplin, Missouri: Song 126, Winnowed Songs. Prayer, O. P. Sutherland. Song 71, Winnowed Songs. Address of welcome, F. L. English. The object of the Sunday school, Richard Davis, Jr. What the pastor, parents, and children can do for the Sunday school, and blackboard work, C. W. Sutherland. Primary class drill, W. S. Macrae. Explanation, How to study the *Quartets*, and instruction to teachers, M. S. Frick. The importance of and how to maintain

a Sunday school teachers' meeting, A. H. Herke. The progress of the Sunday schools in different localities, three-minute talks by superintendents of schools and others. The best means to increase the Sunday school attendance, I. N. White. The aim of the district Sunday school association, Mina C. Hart. Song 184, Winnowed Songs.

In the evening at eight o'clock there will be a fine literary and musical entertainment under the auspices of the Blendsville and Webb City schools.

C. W. SUTHERLAND,
S. S. Committee.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints in the Northern Nebraska District:—Please take notice that upon the resignation of Bro. G. M. L. Whitman, Bishop's agent for said district, that on the 25th of July, 1896, Bro. James M. Stubbart, of Octavia, Nebraska, was duly appointed Bishop's agent for the Northern Nebraska district of the Reorganized Church of Jesus Christ of Latter Day Saints, and duly authorized to perform the work of Bishop's agent in and for the said district. The saints will pay all moneys and all contributions into the hands of Bro. Stubbart and he will authoritatively act in behalf of the Bishopric in financial matters, in and for the said district under this special agency.

I take pleasure in extending to Bro. G. M. L. Whitman the thanks of the Bishopric for his faithful services in the office of agent, and trust the Lord may bless and direct him in his every undertaking for good in the Master's cause.

We trust the saints will remember the new agent, and feel it a duty to assist in the work financially and thus aid the cause of Christ and the special work in their district.

To this end may the Spirit of the Master be and abide with all.

Very respectfully in the truth,
E. L. KELLEY.

LAMONI, Iowa, July 25, 1896.

BISHOP'S AGENT'S NOTICES.

NORTHEASTERN MISSOURI DISTRICT.

Dear Saints:—I appeal to you once more for financial aid, as this grand work depends not only on our faith and prayers, but it needs our temporal means also to carry the glad message to those that are perishing for the gospel food. Our district is growing in numbers, and there are many calls for preaching throughout the district. The brethren of local force are doing all they can to fill some of the demands in their surroundings, with little sacrifice on their part, but many places beyond their reach are left without any preaching. Brn. T. W. Chatburn and M. M. Turpen have done excellent tent preaching in this district, which I am confident will reap a good harvest in future time. When preachers of other sects are getting jealous it is a very good sign that they are afraid of losing their flocks. The interest of

the people is good and prejudice is fast being removed; and while the interest of the people is in this latter-day work and the spirit of investigation is moving upon them, our duty is not only to pray in their behalf, but also to help financially, that more laborers can go into the vineyard. I appeal to the presiding elders of the branches throughout this district, and also to solicitors where there are no organized branches, to call the attention of the saints to this appeal. My reason for this is because there are many of the saints who do not subscribe for the *Herald*, hence will be ignorant of this request. Every Latter Day Saint family should subscribe for the *Herald*, even if it should be a little sacrifice to do it. Saints, if you want to get posted in the doctrine and movement of the church, get the *Herald*, but at the same time do not neglect sending your tithes and offerings to the Bishop's agent.

I have heard some giving as their excuse that they do not give of their means; that their offerings were so small and they were ashamed to send such a small amount. To such I will say, Do not let that thought prevent you from casting your little mite into the Lord's treasury. If you are not able to give as much as Bro. or Sr. So and So, the Lord does not require it. Your little mite is as much in the sight of God as the one that gives of his abundance. It is not the matter of amount that we give that is the question, but do we give what we are able to give ungrudgingly, let it be ever so small? In proportion the small amount is equal with our heavenly Father as the large amount, and the sacrifice made, perhaps, is greater, comparing circumstances. I trust this request will arouse every saint throughout the district. The law of tithing is as binding upon us as the first principles of the gospel, and the prosperity of the gospel depends largely on our temporal means. The Apostle James says: that faith without works is dead. Let us then show our faith by our works. This is a day of sacrifice until he shall come with ten thousands of his saints. May God bless and prosper his people, is my prayer.

J. T. WILLIAMS,
Bishop's Agent.

THURMAN REUNION.

All day long the sound of wagons coming and going, mingled with the whack, whack, of the hammer and tramp of busy feet, have been heard on the camp grounds. Several of the committee, aided by friends, have been making preparations for the camp meeting, (the large tent having been erected the day previous,) until the close of the day finds eighteen canvas residences reared on the grounds anticipating the arrival of the Saints who are beginning to come from different points, while the local brethren are putting forth every effort to make the meeting a success, notwithstanding the weather looks very unfavorable.

August 7.—Morning dawns rather gloomy, but still the work goes on. The Saints are feeling encouraged with the anticipation of the arrival of the brethren of the ministry, Brn. A. H. Smith and T. W. Williams being

expected to-day. Half past two finds the Saints present convened in the tent for organization, feeling a little disappointed that none of the brethren expected have yet arrived; but in full confidence of their coming the work goes on by choosing A. H. Smith president, H. Kemp assistant, H. F. Durfey secretary. The same rules previously used were adopted, with the amendment that those who preside grant such time to the Sunday school workers as they may see proper. Speeches were then called for from H. Kemp and H. F. Durfey, followed by remarks by George Kemp, William Leeka, Rachael Leeka, and Joseph Roberts. Sundown finds twenty-four tents on the grounds. At the evening hour Bro. Kemp preached from John 14: 6. The Saints were edified and comforted. Late in the evening Bro. A. H. Smith arrived from Lamoni.

August 8.—All day the storm clouds have hovered in the distance and the heat has been very oppressive. The usual prayer service was held at nine a. m.

At 10:45 the saints and friends were addressed by A. H. Smith. Twelve m. Among the late arrivals are T. W. Williams and J. W. Waldsmith.

At 2:30 p. m. Bro. T. W. Williams addressed the audience from Matthew 4: 1-11.

In the evening Bro. A. H. Smith treated the hearers to an able and eloquent sermon on the evidence contained in the scriptures that God is.

August 9.—During the night quite a heavy shower of rain fell. The morning dawned rather gloomy, rain falling from daylight until about 8:30, making it rather unpleasant for those that came from a distance. At nine a. m., those present convened for prayer service in charge of Brn. J. W. Waldsmith and Geo. Kemp. An interesting and profitable time was enjoyed.

Bro. A. H. Smith again addressed the audience at half past ten, the effort being a continuation (to some extent) of the subject of the previous evening. The tent was well filled and the grounds literally alive with people, the number being estimated as at least 3,000, all seeming to feel well and to be enjoying themselves.

At 2:30 p. m. Bro. T. W. Williams preached an able and eloquent sermon from Romans 10: 13, after which the Sunday school workers met to organize for their work. The secretary being busy could not attend, so cannot report. Proceedings will likely be reported to Sunday School Department.

In the evening Bro. A. H. Smith preached to the people from John 3: 16; 1: 12.

August 10.—During the night quite a heavy rain fell, but the morning dawned clear and bright. Thirty-four tents are up and several covered wagons are being used as tents. More anon. SECRETARY.

REUNION NOTICES.

MIDWAY PARK—RAILWAY RATES.

Reunion at Joplin, Missouri, August 20 to 31. Cut rate on railroads. A one and one third fare rate has been obtained on the Missouri Pacific, Kansas City, Fort Scott & Memphis; Kansas City, Pittsburg & Gulf,

and St. Louis & San Francisco railroads to Joplin, Missouri, if one hundred tickets are sold on all roads. On this plan buy full fare to Joplin, and get a certificate receipt from railroad agent for money paid for ticket, which will entitle you to return home for one third fare.

C. W. SUTHERLAND, Sec.

BLUFF PARK.

To those on the railway lines mentioned who wish to attend the General Reunion at Bluff Park, the agents of the Fremont, Elkhorn, and M. V. railway and Sioux City and Pacific railway will, upon application, furnish delegates with certificate receipts for fare paid to Cedar Rapids or Des Moines, Iowa, via C. & N. W. railway, where they will be on lines connecting with road to Montrose. Cedar Rapids will probably be the best point at which to change if fare is the same. Be sure to take certificate receipt for each ticket purchased on all roads coming.

Everything now indicates a large attendance. If you are coming send a card stating that fact and how you want to be provided for, in boarding and lodging house or in tent (if you have not already done so), so we can be prepared for you. Address, Daniel Tripp, Montrose, Iowa.

JAMES MCKIERNAN,
Chairman Com.

NORTHERN AND CENTRAL CALIFORNIA DISTRICTS.

According to notice already published the above reunion will convene at Santa Cruz, September 11. Good rooms can be had for \$1 to \$1.50 per week; good tents for \$1 during time of reunion. To aid us in completing arrangements, and to secure accommodations for all, those desiring either rooms or tents are requested to write to Sr. Serville Clapp, 180 Ocean View Avenue, East Santa Cruz. Everybody please bring your hymn books, and come prepared to sing, as it is intended to make the congregation singing a feature of the reunion.

By order of the Santa Cruz committee of arrangements,
JOHN A. LAWN, Sec.

WOODBINE.

All who wish to rent tents during the reunion at Woodbine, September 18 to 28, will correspond with S. B. Kibler, Woodbine, Iowa. Tents can be furnished for term as follows: *Wall tents*: 10 x 12, \$2.00; 12 x 14, \$2.50; 14 x 16, \$3.00; 14 x 21, compartment tent, \$5.50. This includes freight. Payable in advance. If any desire tents set up, 25 cents extra will be charged. Notify undersigned not later than September 5.

S. B. KIBLER.

CHURCH RECORDER'S NOTICE.

TO DISTRICT PRESIDENTS AND CLERKS.

As sometimes branch reports are mailed with only a one-cent stamp upon the package, the same as if they were newspapers, therefore some fail to reach their destination, evidently because thrown out by the postal clerks. If they have a two-cent stamp on, then they come through, but usually I have to pay the

difference here. And, as the June reports of the following districts have failed to arrive, it may be that some of them have thus been lost. Therefore this notice to district officers. All concerned please read this list:—

Northern, Central, and Southern California districts; Northern and Southeastern Illinois; Fremont, Little Sioux, and Eastern Iowa; Spring River, Kansas; Massachusetts; Northern and Southern Michigan; Philadelphia; Pittsburg and Kirtland; Southern Missouri; Southern Wisconsin. And no reports have come from the Nauvoo district since those for September, 1895.

I would like to hear from the officers of the above districts at an early date.

In sending reports do not mutilate them to save postage. If the body of the report contains neither gains nor losses, new ordinations nor marriages, no changes at all, then cut off the fold that contains the statistical statement of how many members and officers there are, etc., and send that. The other seven eighths of the report are blank and of no use in recording; hence a waste of postage in sending.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, August 13, 1896.

DEDICATION AND DISTRICT CONFERENCE.

The new church at Carson, Iowa, will be dedicated on Sunday, September 6, at eleven a. m. This church does credit to the noble little band of saints who have so earnestly labored for its completion. An invitation is extended to all the saints and friends in the surrounding country to attend. The Pottawattamie district conference will be held at the same place, commencing on Saturday, September 5. The district Sunday school convention will be held Friday, September 4, at 10:30 a. m. Let the saints come and have a good time.

By Order of Committee.

IOWA SCHOOL FOR THE DEAF.

FREE TO ALL DEAF PERSONS OF SCHOOL AGE OF IOWA.

COUNCIL BLUFFS, August 15, 1896.

To Parents, Friends, Guardians, and Pupils:—Notice is hereby given that the next term of school will commence *Wednesday morning, September 9, 1896*, and it is expected that all pupils will be present on that day or the day prior; viz.,

SEPTEMBER 8, 1896.

Conveyances with officers of the Institution in charge will meet *all trains* on arrival September 8 and 9. After these dates, parents and pupils must not expect to be called for by teams of the Institution unless same can be done without detriment to other work.

Parents need have no fear as to the care of, and attention to, their children after they reach the railroad depots at Council Bluffs if they arrive on the dates above named.

There have been many betterments and improvements made during the past vacation tending to the comfort, health, advancement, and contentment of the children.

KINDERGARTEN.—In case a requisite number of applications are received, a Kinder-

garten will be established in connection with the school.

THE INDUSTRIAL DEPARTMENT.—Carpentering and Cabinet Making, Printing, Shoemaking, Broommaking, Baking, Plain and Fancy Sewing, Dressmaking, Ironing and Household Work, and Family Cooking will receive especial attention.

For the physical development of the children the gymnasium with a system of calisthenics has been improved and increased in its appurtenances.

A postal card notifying each parent or friend of the safe arrival of the child will be issued immediately after registry of name.

All trunks or baggage should be checked to *Local Depot*, Council Bluffs. This is imperative to avoid trouble and delay. *Please bear this in mind.*

Promptness as to date of attendance is urgently necessary. *Our classes are organized September 9.* Do not think it will be as well to send the child a day, a week, or a month later. It is an injustice to the school, unfair to prompt scholars, and detrimental to the tardy pupil. Sickness can only be considered a legitimate excuse for delay.

Every parent or friend interested in one of our children should be interested in all the deaf persons of school age in the State and are therefore requested to give this notice the widest circulation and greatest publicity possible.

Hoping for a prosperous year, and ready at all times to answer any and all communications, I remain,

Truly yours,

HENRY W. ROTHBERT, Supt.

BLUFF PARK RAILWAY RATES.

"The Keokuk and Western and Des Moines and Kansas City Railways will make one fare rates from Leon, Humeston, Decatur City, Van Wert, Osceola, and Des Moines to Keokuk for the round trip. Tickets will be on sale August 21, 22, and 24, limited to August 31." See editorial notice in *Herald*.

19a2t

COMMITTEE.

PASTORAL.

To the Saints in Montana:—I take pleasure in informing you that arrangements have been made under which Elder Gomer Reese can labor a part of the time in the mission field during the autumn and winter. Any consideration or favor shown him by saints or friends will be duly appreciated.

Trusting that God will crown his labors with success, and that his association with you as a minister of Christ may be mutually pleasant and profitable, I am,

Your coworker,
HEMAN C. SMITH,
Missionary in Charge.

INFORMATION WANTED.

On behalf of the branch at Los Angeles, California, information is desired concerning Bro. David Winters, who was baptized at Laguna Canyon, about four years ago. He, or anyone knowing his whereabouts, is requested to report to the undersigned.

JOSEPH CHESTER,
No. 727 Buena-Vista Street,
Los Angeles, California.

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**OBJECTIONS TO THE BOOK OF MOR-
 MON AND BOOK OF DOCTRINE
 AND COVENANTS ANSWERED
 AND REFUTED.**

BY ELDER J. R. LAMBERT

The author states and answers the leading criti-
 cisms made upon the Book of Mormon and Doctrine
 and Covenants that have been urged by opponents of
 the latter-day work since its inception.

In answering objections, other and general lines of
 defense are suggested.

The work is valuable, both as a specific vindication
 of the books named and as a general defense of the
 principles of Christianity.

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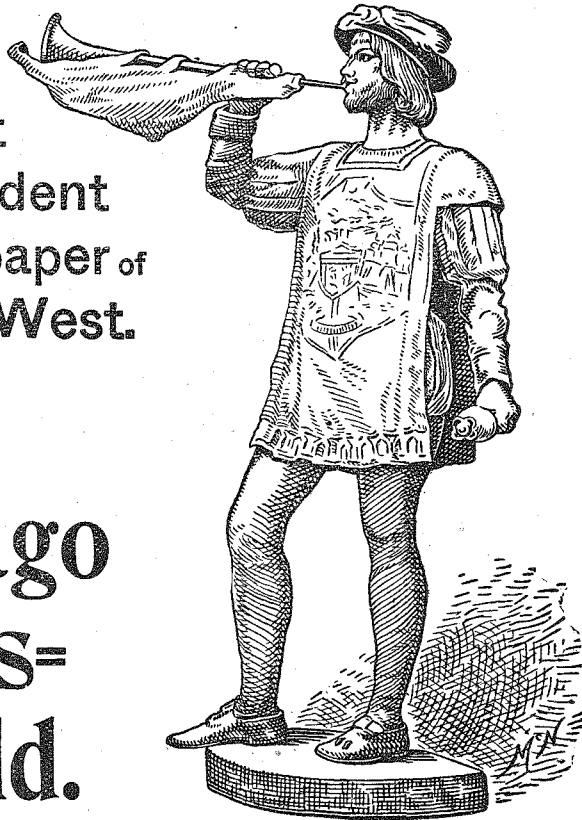
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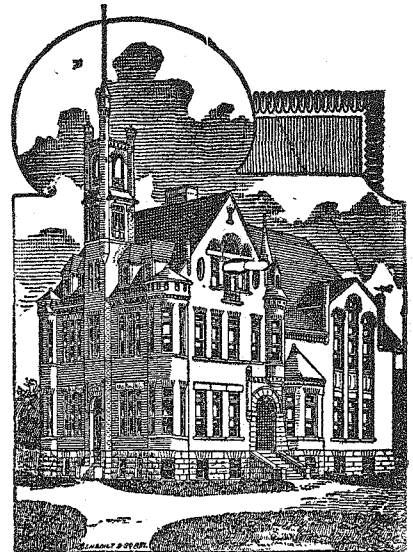
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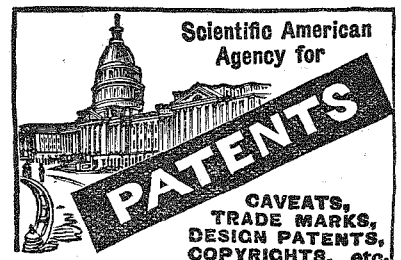
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Flora L. Scott

Vol 43.

Lamoni, Iowa, August 26, 1896.

No. 35

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SIR WILLIAM DAWSON ON SCIENCE AND RELIGION.

PROBABLY no scientific man is to-day more prominent as a defender of religious faith than Sir J. William Dawson, LL. D., F.R.S., late the principal of McGill University, Montreal, and at one time president of the British Association. Sir William in addition to his scientific attainments, is a student of Hebrew and Greek. In a recent issue of *The Christian Commonwealth*, London (one of the few religious weeklies that avails itself of that modern invention, the interview), appears an article by him on "Science as the Handmaid of Religion" and an interview with him touching lightly on numerous important points such as the biblical account of creation, the origin of man, the extent of the Deluge and miracles.

To take the interview first, Sir William was asked if there is any real discrepancy between science and Genesis. He replied:—

"In my judgment, none. I maintain that so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvelous. I have held that view since 1856, when I published my book 'Archæia' (since replaced by another, 'The Origin of the World') and I think the proofs of its soundness are multiplying daily. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still

holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or willfully misrepresent it."

"Then you think the first chapter of Genesis represents solid fact?"

"Decidedly. It represents the order of creation, but from a special point of view, that of a writer who wishes to show that the things that were objects of idolatry to the ancient world are really the works of one Creator. The aim of the writer and of the Spirit of God in guiding him is distinctively religious. In early days men did not distinguish between the creature and the Creator, and the object of the first chapter of Genesis is to show that the Creator is the absolute and eternal spiritual Being and that everything in the world and the universe is his work."

On the origin of man, the interviewer elicited the following:—

"I know nothing about the origin of man except what I am told in the Scripture—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term, 'made,' being usually used in the case of the animals."

On the subject of miracles:—

"My view is that the possibility of miracle is enormous, because God's knowledge and power are infinite, and ours very small and limited. Anything God thinks proper to carry out that goes beyond what we know becomes to us a miracle, and he may make it a sign for the advancement of our moral interests. A miracle is really God

carrying out his higher designs in ways perfectly within his own power but beyond our power of comprehension of causes. The proximate causes of miracles are, however, sometimes revealed to us in Scripture."

"As a scientific man have you any difficulty in accepting the miracles of both the Old and New Testaments?"

"None whatever. The two must stand or fall together. I do not think a man can logically reject the Old Testament without also rejecting the New. The evidence of inspiration in the Old Testament, considered as the preparatory dispensation for Christ's coming, is just as good, in my judgment, as in that of the New."

In his signed article Sir William speaks of the word "supernatural," as used in religious circles, as one of the principal stumbling-blocks to scientific men. He says:—

"The word does not occur in the Bible, nor is the idea which it represents one that is sanctioned by the Spirit of God. In the Bible God is at once over and in all his works, and the distinction between those that we can refer in some degree to secondary or proximate causes, or to natural laws, and those that we cannot so understand, is one purely subjective or human, and in no way expressive of the divine action. It is, in short, an idea dependent on our imperfect knowledge; and hence, if we make such a distinction, we shall find that as knowledge increases the domain of the so-called supernatural appears to diminish as if about to vanish away. The true distinction which the Bible adheres to throughout is that between the natural as embodied in matter and energy, and the spiritual as denoting the domain of intelligence and will.

"When in this lower world we seek for ultimate causes, we find one only, the human will, which cannot be referred to material power nor brought under the dominion of the laws of matter and force. Yet we do not regard reason and will as supernatural, though, like the Creator himself, they belong to the unseen and spiritual. The First Cause, or Creator, whose

existence we must, even independently of revelation, assume, in order to avoid the absurdity of mere chance and causelessness, must also be spiritual, and his modes of action, though inconceivably greater than, must have some analogy to those of the will of which we are conscious in ourselves. Hence arise two different but not contradictory modes of expressing ourselves respecting material nature. The first is that which relates to secondary causes and natural laws; the second that which relates to the first cause as present in all phenomena. In ordinary elementary science we are occupied with the first aspect of the matter. In more philosophical science and in religious beliefs we rise to the consideration of the latter. So far as we can understand, not only the whole material universe, but even the spiritual world, must be under the domain of divine law; but in any case we may be sure that God is over all and in all, and this last is the appropriate view of Holy Scripture, which speaks of all things as originating in God, and does not, except on rare occasions, concern itself with secondary causes.

"Let us not, then, present to our scientific friends the partial and inaccurate distinction of the natural and the supernatural, but the real and scriptural one of the natural and the spiritual. We shall thus find a true meeting place for science and religion, excluding atheism and agnosticism, and leading easily and naturally to the Almighty Creator and living Father and Savior presented to us by divine revelation."

The writer denies that the majority of scientific men are skeptics, saying that, so far as his observation goes, most of them are pious and devout men.—*Literary Digest*.

INFLUENCE OF FOOD ON CHARACTER.

"FOOD and Character" was the subject of a talk yesterday afternoon by Mary H. Ford before the Chicago Society of Anthropology. The speaker maintained that food influences the character and actions of mankind to a remarkable degree, and gave as an illustration the quiet and peace-loving people, whose food is purely vegetable, while the fierce and warlike

nations as a rule are the eaters of meat.

As a physiological reason for the influence of food upon the character was cited the fact that after eating, the blood always leaves the brain for the stomach.

"No one can do good brain work," said the speaker, "immediately after eating a hearty dinner. This accounts for the frequent cases of apoplexy among after-dinner speakers. One of the secrets of Chauncey M. Depew's success as a post prandial speaker is the fact that he is abstemious about eating when he has to speak.

"From these facts we may deduce arguments for a vegetarian diet. Not only the quantity but also the quality of what we eat should be taken into account. Not only do most people eat too much, but they are not careful as to what they eat. A careful diet is the best preventative against disease, and the best means of a careful diet may be found in the use of vegetables.

"But even vegetarians themselves are prone to eat too much. During such heat as we have been having lately the best preventative against prostration is a careful diet. Many of the cases of prostration may be traced to overeating, as well as those which are due to insufficient nourishment.

"Dieting has been reduced to a science, but the simplest rules are the best and may easily be mastered by all. Those who diet themselves soon acquire an instinct which tells them what foods the system requires."

WHEN THE MARKET MAN COMES.

Household News:—Guard carefully the amount of food purchased during these "dog days." Such vegetables as lima beans, corn, and peas spoil quickly and must be put at once in a cool place, even if they are to be kept only over night.

When the market basket comes home on Saturday, if it contains lima beans have them spread out on a large platter and put at once in a cold place. Have the lettuce sprinkled and placed on the cellar floor or in an equally cool place. Corn must be spread out singly and kept very cool. Fruits should be kept in a cool, not cold, dark place. Meat must go into the refrigerator, on the bottom—the coldest place—the moment it is taken from the market basket. Fifteen minutes' standing in the ordinary kitchen will spoil the flavor. Remember most of our meat is kept in cold storage, perhaps for one or two weeks; it is the better for it. Such meat, however, should be cooked as soon as it is taken from

the cold. I have seen, in some ill-regulated houses, the market basket delivered, we will say, at 8 o'clock in the morning, and allowed to stand in the kitchen until 8:30 or 9 o'clock to suit the convenience of the cook. Under such circumstances meats and fruits are partially spoiled and do not give good results, in short, are unfit for food.

HOW NOT TO BE SICK,

Or the Philosophy of Eating and Science of Life, by Dr. S. B. Gowell, 305 Independence Ave., Kansas City, Missouri, should be owned and read by every Latter Day Saint, as it teaches how health can be maintained and long life attained without medicine. See editorial in *Saints' Herald*, July 1. Free to all preachers who will send five cents for mailing and recommend it to the Saints. Price 50 cents, but owing to hard times will send it to any address till further notice for 25 cents in stamps. Write your address plain.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, August 26, 1896.

No. 35.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALTARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUG. 26, 1896.

GRACELAND COLLEGE.

THIS institution is very nearly completed, so far as the building is concerned. It was thought best by the church in conference assembled that such an institution should be created; a committee was appointed to make the attempt to build a house, and take such other steps as were needful to secure what was ordered.

It seems to us, as one of that committee, unfortunate that almost as soon as the committee began to take active measures to do what they were chosen to do, a sort of indifference as to whether the work was done, or the committee able to do it, which is much the same thing, settled on the church, or has at least been shown the committee in their effort to do what they were appointed for.

It may be that the church as a whole may feel like the man on ship-board who, when the storm was raging and being wakened from his sleep inquired, "Who is at the wheel?" and was told that it was the captain, and then remarked, "Let her blow, the old man is at the helm." The feeling of security manifested by the sailor that all was safe if the captain was at the helm, may have been felt when the committee was appointed. If so, the committee feel flattered by the supposed act of confidence; but, really, is there not something else needed?

The College now needs students. Are the saints who have children to send away from home proposing to send them to Graceland, or to some other institution of learning? Or, is it like this: "Where are you thinking of sending your boy, this year?" "Well, I have been watching Graceland College. If they make a success of it, I would like to send there; but

I don't like to send if they don't make a success of it."

Exactly. The *they* referred to are the committee; and if all feel as does the one making the foregoing statement, how will the committee reach success?

It is known that the committee are not men of wealth, or even mediocre competency. None of them is in successful business; but all are really men of slender means. Whence is to come their means to accomplish their work? If the friends of the enterprise, besides the committee, have no permanent interest in making the College a success, how shall the committee accomplish their design?

It strikes us that there is really an indifference about the matter in the church that is not warranted. There is certainly no one but what is interested in the success of the venture. The enterprise languishes for lack of appreciative support. This is not commendable.

If a man see another trying to lift and carry a heavy load, and stand by watching to see whether he can do it without offering to aid him; and upon discovering that he can lift and carry it offers to and rushes forward to help him; but if he fails to lift and carry the burden, leaves him to stagger and fall under it, of what value is such support on the one hand, how unfortunate and foolish on the other. Help is wanted now, help of both sorts, the financial and the help by scholars.

THE GENERAL REUNION.

WEST BURLINGTON, Iowa, Aug. 15.

Editors Herald:—In the last issue of the *Herald* I read an article from Bro. Lambert stating that the General Conference held in Kirtland last April appointed a committee to make all necessary arrangements and select time and place to hold a General Church Reunion in 1896.

According to notices in the *Herald* and *Ensign* the committee has selected "Bluff Park," near Montrose, Iowa. I also notice the supplement of this same issue of the *Herald* that the *General Church Reunion* is to be held at Woodbine, Iowa. Now as Bluff Park is in the extreme southeastern portion of Iowa,

and Woodbine in the extreme west, will you please say at which of the two places is to be held the *General Church Reunion* so the people will not get mixed up about it.

Yours in bonds, C.

The committee appointed by the Bluff Park reunion last year, petitioned the April Conference to authorize the holding of a "general reunion" at the same place, or Nauvoo, as might be determined, for 1896; and the conference granted the petition; hence the reunion at Bluff Park is a "general reunion," and not *the* general reunion.

The reunion to be held at Woodbine, Iowa, in September is a continuation of a series of reunions begun several years ago by the church in Western Iowa, to take the place of the Semi-Annual Conference, always held in that part of the State until the fall of 1882, when the last one was held at Lamoni. It has always been known and called as *the* general reunion, or world's reunion, was authorized by the church in conference assembled, and has been continued from year to year with great success.

We foresaw last April what might occur by bringing the two reunions into apparent conflict by the name suggested; but there was much enthusiasm at the session to see the old town, and so the motion to grant the petition and authorized the Bluff Park meeting carried pretty nearly unanimously.

The action of conference will be found on page 21 of the minutes of the April session of 1896. It was to the effect that the conference would "make, or appoint a General Reunion of the church to be held with the" districts named in the "whereas" which were Nauvoo, Decatur, Eastern Iowa, Des Moines, Kewanee, and Northeastern Illinois.

There are to be some six or seven reunions of the church to be held on the same dates, August 21 to 30, each of them demanding attendance from their several localities, and the managing committees of each, asking for a supply of preachers, some of which requests cannot be complied with.

That some confusion has been caused by the choice of the same dates is probable; but the only remedy now is to be good natured and make the best of the situation, on the part of all concerned and at all the places named in the bills.

THE following will serve to show what Brn. J. F. Mintun, J. Strain, and J. M. Stubbart are doing in their field.

The Norfolk, Nebraska, *News* for July 29 has this:—

The meeting of Latter Day Saints held last evening on J. H. Logeman's lawn was quite largely attended. Elder J. F. Mintun of Magnolia, Iowa, delivered an address which was greatly appreciated by his listeners.

The Valley *Enterprise*, Valley, Douglas County, Nebraska, this:—

The tabernacle meeting which has been in progress at this place for the past week under the management of the Latter Day Saints Church will continue until the opening of the reunion next week. The attendance is quite large and Rev. Mintun and Elder Strain of Iowa and Elder Stubbart of Octavia, Nebraska, have preached able sermons and conducted a good meeting. Elder Mintun said in his sermon Tuesday night that many people believed their church to be similar to the Mormon Church and believes in polygamy, but said he, "We have done more to free this nation of that curse than any other church in America."

DOES THIS FIT?

THE Methodist congregation have for some time been annoyed by rowdyish girls and boys, principally girls, disturbing public worship, and last Sunday Rev. Yost took occasion to make a few burning remarks on the subject which should be sufficient to quell the intruders. The Reverend paregorically said "If you don't know enough to come here and behave yourselves you had better stay at home," and the congregation said amen.

We cut the above from the Valley, Douglas County, Nebraska, *Enterprise*, sent us by Bro. J. F. Mintun, as we suppose.

It is suggestive, and we wonder whether there is a community in the neighborhood of where congregations of the Saints live where similar things occur. Do girls, whatever that term may mean, (young women, or young ladies,) become so careless in their estimate of what is becoming in manners and deportment as to disturb by levity and improper conduct the enjoyment of others in the sobriety and earnestness of religious services? Do they, while oblivious to the charms of religious devotion and fervor for

themselves, forget that to many the time spent in attending worship is the pleasantest of their lives? That to these worship means communion of spirit with the invisible, though present Spirit of the living Master of life. It is unfortunate that the youth of either sex has so fallen into the brusque and self-indulgent spirit of the age as to be indifferent to the better feelings, desires, and enjoyment of others. We ask the Saints to consider this clipping, read it carefully, find the hidden meaning in it, and try and impress it upon the children, that sons and daughters of those who have the "light of life" should do better things.

INTERNATIONAL ARBITRATION.

BRO. JAMES CAFFALL, of the Twelve, sent us a copy of an English journal, and a clipping of an editorial of another upon the Venezuelan question, favoring the idea of an agreement between our government and that of Great Britain, for a Board of Arbitration to which international disputes should be submitted, and a resort to war be avoided. We give the editorial without further comment than this; that as suggested in the editorial itself, there may occur such matters of dispute which neither government would feel either justified, or safe in submitting to such arbitration, hesitancy or refusal to submit being based upon and arising from human selfishness which has root in human governments, because inherent in the men of which the governments are composed. If this was eliminated, it is probable no disputes would arise which could not be easily settled without recourse to war.

VENEZUELAN.

The truth of Shakespeare's words about the soul of goodness in things evil has seldom been so aptly illustrated as it is by the Blue Book just issued, containing the correspondence between Lord Salisbury and Mr. Olney with reference to a treaty of arbitration. The Blue Book, it is true, does nothing, and leads us nowhere; yet it is certainly one of the most important ever published. It signifies a movement in the direction of universal peace, and that movement owes its origin to this country being brought within measurable distance of war. The olive branch, in short, has grown out of the shadow of the sword. Six months ago England was full of indignation at the uncalled-for terms of President Cleveland's message to Congress. In that message, the United States put forward

a claim which it was impossible for England to recognize; and, though war, if it had ensued, would have been forced on us by America, it was difficult to see how war was to be avoided. It has been avoided, however, thanks to the moderation and good sense displayed by both sides; and, though the dispute is not yet settled, the danger may be said to be over. Out of that danger, also, there has grown a more assured prospect of peace. There were two chief obstacles to an amicable settlement of the Venezuelan difficulty. The first was that England could not recognize the United States as having any "locus standi" in the matter; and the second was the impossibility of subjecting to the risks of arbitration territory which had been thoroughly settled by British colonists on the strength of British protection. So far as the first is concerned, there is obviously a great difference between the United States posing as the arbiter of destiny and the United States asking to be allowed to mediate as a friend of Venezuela's. While England could not recognize the United States in the former capacity, England could welcome her in the latter. It is, therefore, as the friend of Venezuela that the United States are now negotiating with England, with a view to the settlement of the dispute. The second obstacle is still blocking the way; and it was evidently with a view to finding a way round it that Lord Salisbury began negotiations with a view to a general treaty of arbitration.

The subject had been broached before in the time of Mr. Gresham, Mr. Olney's predecessor, when Lord Rosebery was in office; but, beyond an exchange of communications, nothing came of it. Nothing definite, it must be admitted, has come of the negotiations yet. That, however, by no means implies that no progress has been made. It is not by any means as easy as it looks to draw up a treaty of arbitration; and, anxious as both parties are that such a treaty should be concluded, the nation at large will praise Lord Salisbury, and not blame him, for proceeding slowly and with due caution. It is better that the treaty should be delayed a month or two than that it should be concluded hastily, and then fall through because it is found unworkable. The difficulty has been, as Lord Salisbury says in one of his dispatches, to decide "how far the undertaking to refer all matters in dispute is to be carried," since "neither government is willing to accept arbitration upon issues in which the national honor or integrity is involved." It is evident that a claim for damages on account of some action taken by subjects of another State is a very different thing from a claim to sovereignty or to territory. With regard to the former, arbitration ought to be the invariable rule. With regard to the latter, circumstances are conceivable in which a State would be justified in refusing to accept arbitration. In a matter of territory, other countries are often interested parties; and it would be difficult, therefore, to secure an arbitrator who was entirely without bias. Lord Salisbury has stated these and other difficulties with great lucidity and force in

one of his dispatches; and he has accompanied it with a draft treaty. Mr. Olney, President Cleveland's secretary of State, declares that "these proposals of Her Majesty's Prime Minister are welcomed by the President with the keenest appreciation of their value, and of the enlightened and progressive spirit which animates them."

As Radicals do not often credit Lord Salisbury with the possession of an "enlightened and progressive spirit," that acknowledgment by a Republican statesman is worth nothing. Mr. Olney joins issue with Lord Salisbury, however, with regard to his proposals for something in the nature of a court of appeal. As Lord Salisbury has pointed out, an arbitrator between two nations "has no jury to find his facts; he has no court of appeal to correct his law;" and, therefore, he had in his draft treaty made very careful proposals with a view to supplying such a court of appeal. Mr. Olney has made counter proposals. These have given rise to a great deal of discussion and criticism; but, while the two countries have drawn nearer to a common ground, they have not yet reached it. There is, however, good reason to hope that it will be reached before very long.

It is an unusual thing for dispatches to be published before the matter under consideration has been finally disposed of. In the present case, however, there is a very strong reason for departing from precedent. In arranging an arbitration treaty, Lord Salisbury and Mr. Olney are, in a sense, mortgaging their country's future. To compare great things with small, they are like the incumbent of a parish, who is asked, for some reason or other, to give up part of the temporalities of that parish. Personally, he might be willing enough to waive his rights; but it is not merely his own rights or his own inclinations that he has to consider. The living is not his: it is only his in trust. He has the interests of his successors to safeguard; and for their sake he may feel himself obliged, much against his will, to fight to the bitter end to preserve his emoluments intact. Lord Salisbury and Mr. Olney, therefore, as trustees for posterity, have laid all the pros and cons of the case before their respective countries. It is now the duty of the people to speak. How much are they prepared to risk? Will they agree, for instance, to disputed sovereignty being matter for arbitration, clearly understanding that, as the result of that arbitration, the sovereignty may be taken from them? It is not a matter to be decided lightly; but that some decision will be arrived at so that a treaty of arbitration may soon be an accomplished fact is, we are confident, the heartfelt desire of every true well-wisher of humanity. Such a treaty concluded between Great Britain and the United States will offer an example to the world, which other nations will surely not be slow to follow. In any case, to Lord Salisbury belongs the credit of having tried to do something practical towards the establishment of that parliament of man, that federation of the world, which the poet dreamt of, and towards the realization of that vision of the inspired prophet

concerning a time when men shall beat their swords into ploughshares and their spears into pruning hooks, and the nations shall learn war no more.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes and will be sold at \$1.50, \$2.00, and \$2.50 per volume, according to the styles of binding.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the personal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general

plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

ORDERS, TERMS, ETC.

Under present conditions it will be necessary to require payment in advance. Orders should be sent in at once, and are now solicited for the first volume. Order through agents when possible. Prices, as stated, \$1.50, \$2.00, and \$2.50 per volume, according to styles of binding; cash to accompany all orders.

LIMITED EDITION.

A limited edition will be issued; orders should be forwarded early. Remit soon and secure a copy. The book is valuable as a personal possession, and will also prove an acceptable gift.

The Board of Publication asks orders and remittances in advance that the work may be issued at once and be made immediately available for good. Collections are close; money is needed to place this important book on the market at the service of the church.

The first volumes sold, the second will then be published, then the third, should the material require more than two volumes.

Address orders to the Business Manager, as heretofore.

BLUFF PARK RAILWAY RATES.

IN addition to the rates already announced by the Western Passenger Association, we publish the following from the Keokuk and Western people, who offer the low rate of one fare for the round trip between the points named. Notice particularly that tickets are good only on August 21, 22, and 24 on the going trip, and limited to return not later than August 31:—

KEOKUK & WESTERN RAILROAD
COMPANY.

KEOKUK, Iowa, Aug. 13, 1896.

MR. R. S. SALYARDS,
Lamoni, Iowa,

Dear Sir:—Will you please insert the following in each issue of your *Herald* from now until the close of the Convention at Bluff Park:—

"The Keokuk & Western and Des Moines

& Kansas City Railways will make one fare rates from Leon, Humeston, Decatur City, Van Wert, Osceola, and Des Moines to Keokuk for the round trip. Tickets will be on sale August 21, 22, and 24, limited to August 31."

Respectfully,

J. F. ELDER,

General Passenger Agent.

The Keokuk & Western extends from Van Wert to Keokuk, Iowa, where it connects with the C. B. & Q. for Montrose. It also connects at other points. The Des Moines & Kansas City road extends from Des Moines, Iowa, to Cainesville, Missouri, and connects with the Keokuk & Western at Van Wert.

Full particulars concerning connections, etc., can be obtained from agents of said lines. It should be remembered that neither the Keokuk & Western nor the Des Moines & Kansas City roads is included in the Western Passenger Association, and that persons using either of those lines should obtain certificates with tickets purchased going from Keokuk to Montrose, or to other points enroute over any lines of the association, in order to also secure the reduced one and one third fare round trip rate granted by the Western Passenger Association.

19a2t

EXTRACTS FROM LETTERS.

BRO. J. R. LAMBERT made an opening at Glenwood, Missouri, some time ago, during a missionary tour, the results of which have been heard from, as the following from Mr. John Hombs, dated Glenwood, August 13, shows:—

We have had the Quaker preaching in Glenwood his heretic doctrine, and no one had the courage to oppose or try to sustain the true gospel of our Lord Jesus. I thought of you and wished you were here to show the people the truth. He created considerable stir in Glenwood. I hope we may have the pleasure of hearing you preach again in our community, and I would be glad for the privilege of hearing you and the Quaker meet in debate on this subject. May grace, mercy, and peace be with you.

Bro. R. M. Elvin, Creston, Iowa, August 19:—

Will you please direct some one to call upon Mrs. A. F. Norman, No. 28 Franklin Street, Huntington, Indiana. Her mother informs me that she and her husband desire baptism. This is a hard town, but our attendance is much larger than it was at Chariton. We are hopeful and trusting.

Bro. J. L. Goodrich, Byer, Ohio, August 13:—

I have just returned from Ironton, Ohio, where I was called nearly two weeks ago by the sickness of Sr. Ethel Cleary. I held about nine or ten services in that region, baptizing four, two very promising young men, one the husband of Sr. Ethel who is sick "nigh unto death." I just closed a meeting at Wheldon before going there, which resulted in four baptisms, two others giving their names for the future, and several undecided. My brother has lost two of his children by diphtheria, and has not had the opportunity of preaching as much as he expected. I also lost my mother a fortnight ago; it seems that troubles never come singly.

Bro. Joseph Dewsnup, Sen., writing from Manchester, England, says:—

Our mission conference held in the North Manchester branch, August 3-5, has been a very successful one. President Caffall was in charge, and has, I believe, enjoyed himself immensely. The work is growing apace in this part of the mission. We have some internal difficulties to contend with, but through it all those who are striving to keep the commandments of God and honor his law are supported by his grace.

Bro. Joseph C. Clapp, writing from Roslyn, Washington, August 10, says:—

I was just thinking of the promise of the Spirit to me that my remaining days should be profitable to the church, if I would observe certain rules of living. I have not been able to obey the voice of the Spirit in *all* things as I would like to, but have been greatly blessed for what I have done; and yesterday I did a good day's work for the Master. I rode nearly six miles to the Cle Elum Lake and buried six souls beneath its crystal flood, then returned to Roslyn and instructed them in regard to the solemn ordinance of laying on of hands for confirmation; then confirmed the six; then ordained two teachers, blessed two children, and administered to the sick; then attended sacrament meeting and gave instruction in regard to the sacredness of that institution. I then organized a Sunday school of twenty-five, and gave a lecture to the children; and wound up the day's work by a public sermon in the town, and came out of the work as strong as I went in. I have visited Cle Elum Lake again to-day and baptized one more.

I write this in gratitude to God for his wise counsel and sustaining grace.

My next point is Spokane Falls.

A good day's work, certainly.

Bro. I. N. Roberts, writing from Audubon, Minnesota, to Bro. A. H. Smith, August 14, writes thus:—

I have just returned to these parts from the Southern part of the State. I was called on the 20th of July, by telegram. A young lady who had been sick since February was the subject. The doctors had been attending her ever since her sickness began, and at last held a consultation and concluded she would soon pass away. She had not obeyed the gospel but her desire was to have me come

to see her. On my arrival I found her very low. I administered to her, and thanks be to God, she was greatly blessed: and was able to go fifteen miles to where there is much water, and was baptized. She said afterwards that when she went into the water she felt the disease go out of her body. O, what a blessing it was to her! There was quite a crowd witnessed this, but no visible impression was made upon them. One of the doctors said, "That old Mormon ought to be shot." Others said it was a shame to allow me to take her into the cold water; that she would die in there, etc. This could be heard on all sides. When I got back to Minneapolis, as I was going into the stand to preach a message was handed me to come to Magnolia to see old Sr. Premo, she was at death's door. I went, and thank God, he raised her at once. The Spirit told me three times to stop at St. Peter. I did so. On my arrival at the home of Bro. Weiler, I found him down with sickness. I administered to him and the Lord raised him up. So you see how the good Lord is blessing his children in this field.

Bro. J. C. Crabb, Pierson, Iowa, the 18th:—

Bro. J. W. Wight and I held four weeks' meeting in Sloan, baptized five; a week and a half in Smithland, baptized two. Expect to set up our tent in this place to-day. Tent meetings largely attended at the two former places. This is a new place, but hope for good attendance. We are both feeling well.

Bro. Leonard Scott, Fremont, Indiana, August 15.

Concluded our two days' effort at Flint. We had splendid services; large audiences. We baptized four persons, all married. There are now fifteen saints at this place. The Disciples are wonderfully angered. Mr. Wyrick, their minister from Ashley, seems to be quite demonstrative, calling me a liar in public; but the truth triumphs. We begin at Clear Lake to-day. Bro. H. H. Robinson and myself do the preaching so far. Busy as ever.

Bro. Jay Hoffman, Kansas City, Kansas, August 15:—

Will you kindly notify the missionaries in Oklahoma that Mrs. Ida L. Emmons, living at Okeene, would like very much to have an elder call. She is a Campbellite, but having heard of the restored gospel through friends—saints of this place—she is dissatisfied with her former experience and would very much like to hear the saints' doctrine. Her husband's name is Nelson Emmons. Though young in the ministry, yet many times have I been made to rejoice because of the goodness of God. Truly he does confirm the preaching of the word as in days of old.

Bro. David Hurbaugh, Byrneville, Indiana, August 15:—

Byrneville branch is in a good prosperous condition at present. We have occasional sacramental meetings every third sabbath. Meetings good, saints made to rejoice by the blessed Spirit. I love this work; am glad I ever enlisted in it. Hope to be faithful. The crown is at the end of this life.

EDITORIAL ITEMS.

BRN. R. M. ELVIN and A. M. Chase now doing tent work at Creston, Iowa, report a more promising outlook than at Chariton, where they last labored. Larger attendance greets them and there is some interest already awakened. They were hopeful. Saints at Creston were hospitable and helpful.

Bro. J. T. Scott, writing from New Albany, the 17th inst., reports the work moving in that region of Southern Indiana. Brn. M. R. Scott, Jr., also Bro. W. C. Marshall and others, are busy affirming and defending the truth and baptizing. Prospects were bright. Letter omitted; lack of space requiring brief mention of much interesting matter.

Bro. J. C. Foss wrote from Niagara Falls, Ontario, August 14, enroute from Maine to Canada. He has stopped at Haverhill, Massachusetts, where he met with saints and baptized one, leaving others interested.

Bro. L. E. Ellis, residing temporarily at Munising, Alger County, Michigan, would like elders of that field to labor there. He testifies of receiving witness of the truth, by obedience.

Sister Bump, of McGee, Brown County, Illinois, is desirous that the Saints will pray for her restoration to health.

Bro. W. Ortleb, of Burlington, Iowa, sends the office a package of German tracts owned by himself and Elder J. G. Bauer, deceased; to be used by distribution or sale for missionary work. We thank the brother for the useful gift.

ASK PRESIDENT WHITSITT'S DISMISSAL.

DANVILLE, Ky., Aug. 20.—A convention of twenty-five Kentucky churches, which adjourned to-day, demanded the dismissal of Pres. W. H. Whitsitt, of the Southern Theological Seminary at Louisville because of his belief concerning the Baptist creed. The seminary is the largest school of the kind in the world.

The foregoing press dispatch refers to Professor Whitsitt who lately published evidence to substantiate his claim, that in studying the history of the English Baptists he discovered historical evidence that said Baptists at one time practiced sprinkling for baptism. This declaration was decidedly obnoxious to the wing of the Baptist Church that claims "Baptist

succession," as it breaks the link in the chain if true. The other wing, which includes eminent theologians and historians of the Baptist Church, ignores or discredits the succession theory and frankly admits there is no ground for it. Professor Whitsitt's late statements have given especial offense to the successionists, hence the action reported above.

If the Professor's statements are correct, he should be given due credit for his candor in adhering to the truth, whatever the results to the Baptist Church. We are reminded that this same Professor Whitsitt at one time, at or near Kirtland, while hunting for facts concerning the Latter Day Saints, refused to accept Bro. E. L. Kelley's statements in our behalf, or to meet the latter in discussion; also that he afterwards did injustice to the faith of the saints in a religious cyclopedia or theological work. However, though his failure to do justice to the faith of the saints is censurable, we would not withhold due credit for his honest statements concerning the religious practices of the Baptist in England. It was apparently not to his personal interests to state what he has stated.

Mothers' Home Column.

EDITED BY FRANCES.

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorn brother.

HINTS TO HOUSEKEEPERS.

WILL you, my dear sisters, and especially the young or inexperienced, allow one who is interested in your welfare to throw out a few hints on housekeeping? It is with kindest feelings that we address you on this very important subject. We have served in housekeeping both as a wife and as help and have had much pleasure in the same, notwithstanding our efforts were often attended by trying circumstances. "The battle is not to the strong alone, but to the active and the brave;" so also is the victory. One's pleasure in housekeeping does not wholly depend on the abundant possessions, but more especially on the *how* the possessions are managed, whether they are great or small. The bee has pleasure in obtaining honey from small flowers as well as from large ones; likewise a child will often be as pleased with a rude

homemade toy as he would be with a boughten one, and especially if he has a hand in making it.

When the mind is put into our work, whatever it may be, with care and force enough to give a good effect, there is a pleasure derived therefrom.

"What if one has a languid, don't care feeling, or feels too weak to perform the needed work, what can she do?" I think I hear you ask. We have been placed in just such a situation many, many times, so will give you our prescription, hoping that those who are in a like situation may be benefited thereby.

First, on rising in the morning ask God the Eternal Father to help you to forget your own bad feelings, both of mind and body, and to give you strength sufficient for every duty of the day. Second, lay down bad feelings, anxieties, and overmuch care at the feet of the Burden Bearer, and go about each duty as it presents itself. Don't let yourself feel that your situation is one of the hardest in the world, or even hard at all, for such thoughts will make it so to you. There is no situation in life entirely destitute of a blessing, neither is there one without a defect, and it is each person's choice to live in the full enjoyment of her blessings, or to live in the disenjoyment of her perplexities.

As "he that is faithful in that which is least is faithful also in much," make it a point to look after the seemingly small affairs of the household. Also make it an important point to please your companion, whether he always pleases you or not, and do not neglect to kindly administer to the needed wants of the children. So labor whether you can do little or much—that they will know that your object in life is to make them happy. Not by foolish indulgences; but by a kind, straight-forward discharge of your duties, as a wife and a mother.

You say you have tried, and tried to do so, but obstacles would arise. And that is so, for every person from Eve down, and especially the Eves, have had many hindrances and perplexities to contend with, and if they had not, there would not have been anything to overcome. Probably some of those souls referred to by the Revelator, who came up through much tribulation were housekeepers, and possibly you and I were among them. If husband and the boys are in a hurry to get off to their work, and fret because you don't get their breakfast quite as quickly as they want it, what then? Why, keep as calm as possible, and do your very best to meet their requirements, and at the same time keep the tongue still and be sure not to cry for men cannot bear to see their wives in tears—they are too tender-hearted.

We have found it a good way to do all that can be done towards breakfast the night before. Try the method and see, and under each trying circumstance, don't forget that in your patience you possess your soul, the souls of your family, and the success in your work. We do pity anyone who has hard circumstances to contend with, and yet we have known many who made them much harder

than they would have been if differently managed.

We have known several women, and some of them in the church, whose husbands had provided them with good homes, to be so thoughtless and inactive in their household duties that there was no good home feeling for its inmates and no charm for visitors—no, a disgust to each of the five senses. It is awful, but it is true all the same. On the other hand we know other wives who have labored and made their little cottages seem like dwarf mansions. Which think you is the happier, to say nothing about the misery or the happiness conferred on others? "He that is faithful in that which is least is faithful also in much." It is a dreadful thing for a woman to so keep her house that no one can enjoy it. It is awful for parents to thus disgrace their children! "Order is heaven's first law," and so it is in all nature, from the solar system down to the simplest thing at our feet, and it should be established in every household in the commencement, and should be continued to the end, but not so rigidly as to destroy the peace of others, for that, too, is an error but on a medium line.

We have found it much easier to have cer-

tain days for certain kinds of work, as circumstances may require. One who has a small family and a small house cannot understand just how one who has the reverse should manage her business to the best advantage, but she may have some general idea, and understand some points and particulars.

It is a good way in spring to mend every winter garment that can be used the following winter and put it away; likewise in the fall do the same with the summer garments. We practiced the method and found it satisfactory to all concerned. If one does so she will be up with her work and thereby escape much hurry and confusion.

We think it an enjoyable business to keep a house in order, and to wash and mend or make garments for others, and we think that those who have near family connections to work for might be happy in discharging such duties. Now is the time, while they are with you, so put not off any duty or any privilege you have in serving them till to-morrow, for you know not what to-morrow may bring to you and yours. Yes; sisters, forget self and make it your first object, concerning this life to make your home a happy one. I am glad I tried. SR. ALMIRA.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

BRO. W. B. TORRANCE, of Arkoe, Missouri, writes:—

"With the beginning of the second quarter of this year we organized our Sabbath school. Two efforts had been made to organize a union school, but without success. Our school is superintended by Bro. E. S. Fannon, who is an energetic and influential worker. I thank God for our grand privileges, the

Sunday school, to my mind affording one of the greatest opportunities for fitting ourselves for eternity.

"Our school is moving along nicely, especially the class of about twelve children instructed by Sr. Mary Fannon. How inspiring to see the interest taken by them! May the lessons taught be indelibly stamped upon their memories.

"The class of young people do not learn their lessons as well as I wish they did, but I am hoping that in time they may do better.

My heart goes out to the unconverted young men with whom I have associated since childhood. My prayer is that I may be able to set them an example worthy of imitation. God bless the Sunday school."

[Outline by Alma Fyrando. Published without permission.—ED.]

Moses Master. } Who is Meek Merciful. } God.
Jesus.
Children of God.

Faith Fruits. } Obedience
Blessings.

Blind. } Korah } Spiritually Disobedient. } Curse Sorrow Death. } God through faith and obedience heals body and spirit.
Bartimeus. } Physically Obedient. } Blessing Joy Life.

First line: Explain and question on Moses and Master, meekness, and mercy, and say "God is merciful." Christ was merciful and meek as Son of God. So must we be as children of God.

Second line: Show that faith causes joyful obedience; obedience brings fruits, and fruits cause blessings.

Third line: Korah was *spiritually blind*; was not meek nor obedient, and did not manifest faith; so that disobedience brought curse, sorrow, death.

Bartimeus was physically blind, but obedience and faith brought blessing, joy, life; and that God through obedience heals body and soul.

If you have two colors of chalk it will attract little ones more than one. If you can't use the red writing at right of last line near margin, leave it out; but be sure and present the idea, as your board may be too narrow.

MUSIC IN THE SUNDAY SCHOOL.

[Paper read by Miss Jessie Corless at Coldwater Sunday School Convention.]

THE Sunday school without the music is as a plant without the sap; it is dry and lifeless. There is something about music that inspires and fills one with enthusiasm and enables us to make known and receive God's thoughts in a better light. It gives the children confidence and makes them feel as if they were doing their share of the work.

When Sunday comes and the smiling faces of the little children gather at the church, it is by means of music that they manifest their happiness and let their joyous hearts overflow and fill the room with thrilling notes.

How many children do you think would be eager to attend Sunday school without the song service! Without it would be as the bread without the butter; the bread would sustain life, while the butter adds flavor and makes the bread taste the better; so it is with music in the Sabbath school; we could conduct the class without the music, but the music adds enjoyment and interest, and enlightens our thought.

Poetry will reach the child's mind when prose will not. How eager they are to sing of the story of Christ, his crucifixion and his resurrection!

The story of the gipsy boy in the tent receiving the gospel just before dying alone at the close of the day, appeals to the child's heart when the same story told in prose would not impress him so greatly.

A mere child was known to weep at the singing of a hymn, which I think proves that music appeals even to the tender hearts of the children of the Sabbath school.

The person who is dead to music is blind to one of God's great gifts. I have heard a Sabbath school teacher say that often when she went to Sabbath school she would feel lifeless and not capable of instructing those who were under her care; but after hearing the joyous voices of the little children singing of the story of the cross, she felt inspired and more capable of performing her duties.

How many of us have been in the same condition?

Please do not say that the time is ill-spent when so much good comes from music in the Sabbath school. Fifteen minutes spent in song service does more toward making noble and honorable men and women of the children than sixty minutes spent in discussion on topics which they cannot comprehend.

Remember, the Sabbath school is for the youth. "Let not the aged forget the gladness of their youth." Let the children lift their glad voices in triumph on high.

Have music in the Sabbath school for the children's sake, and I am sure the older ones will enjoy their share.

Letter Department.

ORCHARDVILLE, Ill., Aug. 16.

Editors Herald:—The long-continued discussion between Bro. I. N. White and Mr. Marion Boles is now a thing of the past.

The debate began at Oak Grove Christian church, near Benton, Franklin County, Illinois. The claims of the Reorganized Church and the Christian Church as is stated in the Braden-Kelley debate were discussed. The debate began here August 3. Each disputant occupied nine half-hour speeches each on the claims of the Reorganized Church. Bro. White used the same line of argument that is generally used by the brethren to substantiate our claims, and Mr. Boles used about the same arguments that are always used by our opponents, if worthy to be called arguments. He continually clamored for a sign, also trying to make a laugh. We think our work was maintained to the satisfaction of all who love the Bible and have a desire to know the truth.

Each disputant had eight speeches on the claims of the Christian Church. Mr. Boles was in the affirmative. Here we think the gentleman made a complete failure to prove that his church is identical in faith, organization, worship, teaching, ordinances, and practice with the Church of Christ as it was left perfected by the apostles. He denied living apostles in the church on earth to-day; also the laying on of hands for the reception of the Holy Ghost and healing of the sick; also no tongues, no prophecy, no discerning of spirits, no miracles, and no revelations from heaven in this Campbellite Church to-day. However, he did admit that God answered his prayer, and then denied it by saying, "No revelation to-day." He used a great part of his time in trying to expose our work, even when on his own proposition, and the last words he uttered on his last speech were, "The Mormon Church." Of course he could not prove the identity of his own church, so he tried to turn the hearts of the people against our work. We think good was done, as many people got to hear our side that never heard it before.

The disputants then proceeded to the saints' chapel, near Parrish, where Bro. White affirmed the divine authenticity of the Book of Mormon. Each party occupied nine half-hour speeches on this question. Prophecies from the Bible and archæology were used in support of this divine record. Boles only tried to show one contradiction in the Book of Mormon on page 451. He claimed that Solomon Spalding was the author of it, that Sidney Rigdon stole it, and revamped it, and that Joseph Smith was used as an instrument in publishing it to the world. Here Clark Braden's logic as used by the preacher was exposed so plainly that we think the majority of the people saw it. Yes, we believe that some were convinced at least of the necessity of the coming forth of the Book of Mormon to fulfill the prophecies of the scriptures.

Mr. Boles then affirmed for two days again the same proposition that is spoken of above, viz., the claims of the Christian Church. Here again he occupied a great portion of his time in trying to expose our doctrine. He finally called us all liars. He claimed that his church was set up on the day of Pentecost, but it was plainly shown that it was founded by Alexander Campbell, and that their "Dis-

cipline" is found in the "Christian system," which is sold at their publishing house at St. Louis, Missouri, price \$1.50.

We think the debate has done good. The faith of the saints seems to be strengthened and many people were permitted to hear our work who never heard it before. There is talk of another debate between us and another Christian preacher by the name of James Manning, who acted as moderator for Rev. Boles. Your brother,

F. M. SLOVER.

MACON, Mo., Aug. 11.

Editors Herald:—The earnest desire of our fifteen years of residence here has been realized at last, and the gospel has been preached in Macon under the energetic, aggressive, and dauntless generalship of Bro. T. W. Chatburn, faithfully and ably seconded by Bro. M. M. Turpen, in a two-weeks' series of tent meetings.

It will be inferred that we are the only family of saints here, which is true. Macon is an old, aristocratic, and very conservative town of between five and six thousand inhabitants; but notwithstanding the character of our people, and this being the first time that any thorough effort was ever made to enlist their attention to the claims of Latter Day Saintism, the weather too, being oppressively warm, yet the perseverance of our elders, their determination to do their part, finally overcame all obstacles, and brought down the blessings and aid of heaven.

No good was ever accomplished without a struggle. Sometimes, while expecting opposing influences, we are yet surprised at the peculiar manner of attacks, which, though seeming on the surface to have no relation to the chief point in view, are all the more perplexing and disheartening because of the very subtleness of indirectness. But the great lesson that is taught in different ways and in different degrees of intensity with different ones and according to the measure of the possibilities for good and usefulness in an individual, or to result from an effort, is that the good to be achieved may be measured by the very opposition met; and, second, that God rules, and has been moving when we perceived it not.

This district has had a very unfavorable reputation in the past for opportunities for gospel work, and while opportunities may not be of spontaneous growth, but must be created and cultivated, the success of efforts in that direction must depend upon the right time having come. Although ever since a determined effort has been contemplated for this district there has been a mighty strength of opposing influences and circumstances brought to bear, the refusal to be deterred from making a test by discouragements has been rewarded by aid to gain the mastery from on high, and from the beginning of Bro. Chatburn's labors in this district a few months ago, the efforts of him and Brother Turpen have been a series of triumphs never before experienced in this district.

The attendance here was very good, quite rivaling throughout the congregations of the

churches of town this hot weather; and often the tent was crowded to overflowing, while with one exception, the order and attention was the best we ever saw given here at so large outdoor assemblages. The interest created is the finest. The latter day message is looked upon in this town as no humble thing, but as a highly intellectual theory, at least, and is regarded by general sentiment as of dignity. Is it not significant that in such a town with its eleven or twelve salaried and learned pastors that not one of the latter dared to put in an appearance and make an open avowal against two unknown, unpopular Latter Day Saint preachers, upon the first advent, too, of their peculiar teachings in the town, but kept a safe distance? One minister was seen, a number of times, listening outside the tent.

The pastor of one of the churches hazarded at the start, a summary of his opinions of "Mormonism" in one of our papers. But he made no further argument to sustain his position in answer to the reply that Bro. Chatburn promptly made, nor did he accept the invitation to come to the tent, use our pulpit and half of the time in discharging his duty of warning his flock and presenting proof, etc. Members of his church told us that had made enemies among his own people by his his action, and a goodly representation of his congregation was among our listeners.

We do not wonder at the ministers' evident fear of us; we only wondered that any man could fail to be convinced by such logic, argument, and proof, delivered with such assurance as our elders gave it. We felt that it was the proudest thing in the world to be a Latter Day Saint, and on one particular occasion when Bro. Chatburn was greatly blessed and unraveled the circumstances of the establishment of the many churches and presented the facts of the latter-day restoration with the force and courage of a lion, we felt that we could go among the greatest and wisest of earth and hold up our heads fearlessly and gladly, for before truth we see its imitations fade like mists before the morning sun.

Choosing this as an opportune time to put into effect a long cherished intention, my dear father rejoined the church of his conviction, love, and pride, and he is again a saint not only in heart,—he was always that—but legally, in name, now.

I would be omitting a very important factor of the success of our meetings not to mention the assistance rendered by Bro. W. J. Richards, as chorister, and Bro. and Sr. Thorburn, who furnished the tenor and alto, Sr. Thorburn also acting as organist. These saints exemplified the good that laymembers may do, in their different ways, towards the advancing of the cause. They came up from Higbee, sacrificing the emoluments of their occupations to help make the effort here a success.

We look back over this long anticipated event, and we are happy and grateful for the results, and look forward to the future when, we trust and believe, a branch will be gathered out. To that end we shall do all

in our power to keep alive the interest awakened, and water the seed sown. Thank God for such soul-elating work as the gospel affords each one of us.

Cheerfully and hopefully,
LOUISE PALFREY.

CATO, Ark., Aug. 7.

Editors Herald:—I left home May 19 and came direct to Webb City. In company with Bro. O. P. Sutherland I attended the sessions of the Spring River conference, where I enjoyed the company of some old and tried friends, and ordained Brn. T. J. Sheppard and S. W. Simmons to the office of seventy, as provided for by General Conference.

Returning to Webb City after a few days, Bro. Sutherland, with horse and buggy conveyed me to Maysville, Arkansas, where we met the saints we organized into a branch one year ago. We were made glad to meet them again, especially those who were so kind and attentive to me a year ago when I was brought so near the mystic river. Such love and kindness should never be forgotten, and I trust never will be.

Our work done at Maysville in an endeavor to strengthen the saints, we returned to Webb City where I spoke a few times, attended a few services at Blendsville, also speaking a few times there. From there I made my way to Standley, Indian Territory, holding some meetings. Here the kindness of the saints was made conspicuous by presenting the missionary a new suit of clothes, a kindness that will long be remembered. From Standley I went, by request of Bro. Jesse Hogue, who furnished the means, to Washington County, Arkansas. Being the first one of our people here, of course the story we told was new, and the Utah Mountain Meadow Massacre and all the prejudice caused by the latter-day apostasy had to be met and set aside by proof. Then when we could be heard and began to present the gospel, commencing with first principles, it was amusing to note the effect on different ones, according as previous views were sustained or otherwise. At about the fourth discourse we drew the fire of the Disciples, who replied with a good deal more vigor than logic; so we kept up the crossfire for about four nights, when we were left in possession of the field. There was some talk of debate, but when they found we did not propose to debate a side issue, but the entire church propositions on both sides, I heard no more about debate. I baptized one there, a girl about fifteen years old. Nothing else would do her; she begged and wept till consent was obtained. I left her alone, but there is a number there that will obey the gospel in due time, I believe.

From Durham I came here to assist Bro. Ward, expecting to find him in debate, but when I arrived the opposition had failed to come to time, and so I found Brn. Ward and Jackson holding an arbor meeting, and have been helping them as I could. On August 5 we held a meeting of the Ingleside branch and ordained Bro. J. S. Moore to the office of elder and Bro. Joseph Ward to the office of seventy as provided by act of General

Conference. The Spirit's presence made us joyful in the Lord. Thank God for a gospel that demonstrates its truth and power.

Our hearts are made glad sometimes by seeing that our prayers are answered in behalf of the afflicted ones, but when we see the great necessity of laborers in the great harvest field of God and witness the Spirit's call to young and middle-aged being obeyed, and see them coming up to the help of the Lord, we are sure that he who has cared for his work in the past will continue to carry it on and will raise up men to stand in defense of his truth, and will qualify them for their work.

Bro. Ward is a valiant young soldier for Christ, and his future is bright before him if faithful. The work has hardly been commenced in Arkansas and needs many more laborers than we have. Bro. J. W. Jackson is a young man of much promise, but needing encouragement. He has passed through much for the gospel, and we pray that God may sustain him.

The ministry that have labored here before have done nobly, and are remembered kindly, especially Bro. J. D. Erwin, whose stripes for the gospel's sake will shine as stars in his crown if faithful to the end. How we are to move on from here we don't yet know, but are trusting that the way will be opened. With love for all saints,

Your brother,
GEORGE MONTAGUE.

MURRAY, Ky., Aug. 15.

Editors Herald:—We are trying to do something for the Master's cause down this way. The work moves slowly, but I think we have made some improvement. Opportunities for preaching the word in new places are more plentiful than formerly, and a few are being gathered out here and there.

Bro. W. R. Smith was called home a few days ago on account of sickness in his family. Encouraging reports come from Brn. J. D. Erwin and D. E. Tucker from Southern Alabama. Bro. Allen reports the work in Florida as "lagging," though he and Brn. Baggerly and Powell have done considerable preaching there. Bro. Snow has been doing some good work in Tennessee and Kentucky. We hope to make a better showing in this mission by and by.

The writer has been busy during July and the first half of August, traveling over five hundred miles, over one hundred of it on foot; preached about forty times, attended several other preaching services, prayer-meetings, etc.

I spent from the 8th to the 15th of July at Tatty's Bend (on Duck River), Tennessee. This was only about ten miles from the place where three of the Utah elders were killed by a mob some years ago. The killing was done on Cane Creek, south of "the Bend." The leader of the mob was also killed by a young man, at whose father's house the elders were holding meeting. He (the young man) and his brother were in turn killed by the mob. A brother of the leader still lives in the vicinity and swears he will

yet kill any "Mormon" who dares to go back there, so I was told.

The people treated me as well as I could ask for during my stay with them and some of them seemed to be interested in the work. My home while there was mainly with Mr. Samuel and Mr. Frank Totty. They were formerly members of the Utah Church, and in company with several others went West to "Zion;" but it was not Zion to them. They yet have faith in the latter-day work, but are far from believing that the Brighamite Church is the true Church of Christ. I had excellent liberty in preaching to the people there and feel sure that some good was done.

I also found a welcome at the homes of Mr. Coleman and another man whose name I cannot now recall. May God reward them all. When I left Samuel brought me to the railroad and, without letting "his right hand know what his left hand" was about, gave me a substantial token of his appreciation of the work I was striving to do. It was a case of "free silver," and although some say it is "unsound money," it bought enough oil to grease the wheels of Nahum's chariot for quite a ways. Now who says "free silver" isn't the proper thing? Not I.

Yours hopefully,

T. C. KELLEY.

BOONE, Iowa, Aug. 12.

Editors Herald:—After holding tent meetings for about four weeks in Boone to small but interested congregations we moved some three miles west to Milford, where a small branch of the Brighamite Church is located. This is the place where Bro. Scott labored last spring and turned the light of gospel truth on the erroneous doctrines of Brighamism, opening the eyes of the Gentiles and throwing confusion where it belonged. As a result we are greeted with good and attentive congregations. Many are friendly to the work.

Bro. Scott being called to Radcliffe, left here yesterday. His time and presence are needed elsewhere, though we would like to have him with the tent all the time. It seems strange to me to find so many who admit we preach the truth and yet do not obey it. I am glad to learn by the *Herald* that our missionaries elsewhere are gathering them into the fold; but we will continue, the Lord being our helper, to labor on, hoping and praying for the salvation of our fellow men.

We have been greatly cheered by the presence and aid of Bro. and Sr. Hidy, of Boone. Others have done well, but these have been our main helpers. They have shown a determination to make the meetings a success so far as lies in their power that has been cheering for us to see. Could others take the same interest in this branch I believe it would be better for the work.

Our next place is Nevada, Story County, and as the sectarians have studiously barred our way there hitherto, making it impossible to get a place to preach, we hope to be blessed of God in our efforts so they may look upon us as their friends and our cause worthy of their consideration. On July 23 I was called to Oskaloosa to administer to Sr.

Swalm, who was very low. God was very gracious to her, raising her up and causing us to rejoice. On the 27th ult., being so near home, I ran down to see my family and found them well, and returned to my labor on the 30th. I still desire to be found among the workers in God's kingdom.

Your fellow servant,

WILLIAM THOMPSON.

BLAIRSTOWN, Mo., Aug. 12.

Editors Herald:—On August 1 and 2 I attended a two day's meeting held about four miles from Wheatland, Hickory County, Missouri. Brn. F. L. Sawley and Mannering have been preaching in that section for some time. Quite a number of the visiting saints attended this meeting; of the elders, A. Lloyd, Gouldsmith, and T. R. White. The interest was good and we had a splendid time, save one exception, which some will not forget the remainder of their days. A man named Walker lived close to the camp grounds. Prior to this time he seemed to be a friend to the saints and their work. Some of the brethren and sisters went to his house on Saturday to stop all night. Just as they were undressing for bed Mr. Walker began to swear and damn the Mormons, throwing rocks and clubs, striking one sister on the head, making quite a wound. The saints had to flee for their lives, some leaving shoes and clothing behind. This man's (if it is lawful to call him a man) wife was a saint, having been baptized some few months ago. She too was compelled to go with the rest. However, she returned next day and matters quieted down. Some of the saints felt rather sad and disappointed. We felt determined that the Devil should not cheat us out of the good we hoped for, so continued our meetings on up to Wednesday, the 5th, baptizing five noble souls, one of them Mr. Easton Paxton, who had lived there for the last thirty or thirty-five years. He was a lieutenant in the Union Army and is a man well informed. His noble wife and daughter also accepted the work. Others seem to be almost ready, two giving their names for baptism later on.

I spoke nine times at this place and three times at Prairie Grove schoolhouse. Found a people there that in time will obey the gospel.

Yours in bonds,

D. C. WHITE.

MCGALLARID, Schoolhouse, —.

Editors Herald:—I wish to say to all saints and friends who are interested in missionary work in Northeastern Kansas district, that Bro. Evan Davis and I have closed a very interesting meeting at the McGallarid schoolhouse on the 12th instant. Bro. Evan opened here with a small congregation, but by holding on for two weeks closed with a fine congregation. The brethren McGallarid, Ditimores, and Bro. Price, and others, have acquitted themselves like true soldiers of Christ. By so doing they have laid a foundation for future work. Paul says (1 Cor. 3: 14, 15): If "any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Consequently these brethren

are feeling well in the faith, with us, and are witnesses in carrying into effect by cooperating with the missionary the last revelation given to the church, and we are receiving that peace of mind promised.

So let us be true soldiers of Christ and keep our lamps trimmed and burning; for says Matthew 16: 30, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Let us all try to live worthy of salvation, and pray for the adornment of a meek and humble spirit.

Your brother in bonds,

J. W. HUDGENS.

ROCKLAND, Maine, Aug. 4.

Editors Herald:—I arrived home yesterday from the east, where I have for the past five weeks put in very good time in preaching the word. Bro. William Haskell called on us to-day, and was very much surprised to see me, as he saw in the paper that John C. Foss of Rockland was dead: but it turned out to be another John C. Foss at North End. Brother William reports things are moving along very well on the Island.

Bro. D. S. Seavey from Tenant's Harbor called on us to-day. He is firm in the faith. He was very much pleased with Brother Joseph's piece in the last *Herald*, correcting the misstatements of the Utah elders.

To-day has been the hottest day of the season; some were nearly sunstruck.

I have been hindered from going to my field of labor this spring, for the want of means to travel with, until a few days ago I received enough from Canada to pay my way.

Times are very hard in the East, everybody crying out "hard times," "no work," "no money." The Lord willing, I will be at Niagara Falls, Ontario, next Sunday.

My address till further notice will be Niagara Falls, Ontario. Brn. Greene and Blanchard stored the tent and went home this week.

Yours truly,

J. C. FOSS.

GRAND JUNCTION, Colo., August 4.

Editors Herald:—I do not expect to add greatly to the wisdom that already is "under the sun," but my experiences and observations for the last few months have caused me to do considerable thinking, and to reach certain conclusions in regard to missionary work in general, and my own desire and efforts for the future in particular.

My labors have been in city and country, and I have been led to study the needs of both from a broader point of view possibly than if I had been confined to either one. Life in Christ unfolds to all new meanings and possibilities. We are brought to realize keenly the value of time, and the need of well directing every energy. "Work while the day lasts that rest may be enjoyed when it closes" is manifestly the true order. The warfare we are engaged in is an unequal conflict, so far as the visible is concerned, and requires the exercise of superior wisdom on our part. I confess that I am puzzled in

studying and planning how to make the truth triumphant in some places and under some circumstances. It is encouraging to read in the *Herald* reports of progress from various quarters, but so far as anything a condensed report might show, my own work of late has been almost nothing. In the last five months I have preached but twenty-six times, baptized none; yet have tried to seize and improve every opportunity. I have felt that time is largely wasted in these parts at least, trying to operate in the country in the season of hot weather, short nights, and busy farmers. But the same time of year is favorable to tent work in the towns and cities. Reports from the different brethren engaged in tent work go to show that the movable canvas churches are peculiarly adapted to the exigencies of our warfare, and by their help the missionaries' time may be profitably employed the year round.

Take this State as a whole and I do not believe that there is any field more difficult to obtain visible results in, unless it may be Utah, and the opportunities for profitable missionary labor I consider are very limited at present as compared with other parts, but might be increased or extended by tent work in summer. The towns and cities completely inaccessible to us otherwise might at least be attacked.

Our Adventist friends in this State are constantly campaigning in the towns with tents, and are successful. Why not we?

For my part I am not content with seeing so much of the time go by unimproved, and am desirous, under the circumstances, of being where, according to the reports sent in, the demand for laborers is more pressing and the harvest more nearly ripe. And I might add, that while it is evident that this work demands on the part of the missionaries, in order to success, the acme of devotion, diligence, wisdom, watchfulness, prayerfulness, self-sacrifice, etc., yea the consecration of every thought and energy, and the saints seem to expect it, and rightly of us, may we not ask on our part the same devotion and self-sacrifice of them, so that by the united efforts of all greater works may be done than have yet been accomplished?

I have come to believe that God will not help us in the conflict to do what there is a possibility of doing for ourselves. It would not inure to our manhood or perfection of character if he did. Our "might, mind, and strength" are required. Victory gained will then be earned and the "well done" accorded.

May we, then, summon resolution, laying aside the sins which beset and hinder us, and while necessarily the ministry must be extremely careful of every penny, foregoing every unnecessary gratification of appetite or worldly pleasure; is there not room for improvement on the part of saints that by the sacrifice of those things not needful, relief may be given to an empty treasury? Saints, many of you *can* give by way of free-will offering or tithing to the general treasury, who have not as yet done so. Do not wait to send in a large amount; it is not the impossible that God requires. Out of small

things comes that which is great. How very few there are but what might do something and yet how few comparatively have done anything to aid financially!

Not wishing to exceed my authority, I will only say further on this line: I am sure that God will abundantly bless on the part of those who are privileged to be at home every effort you may make to sustain the work, however small it may be. Try it as the Lord hath said, and as it is written in the words of Malachi, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it;" and in the words of Joseph Smith, "I the Lord am bound when ye do what I say."

Asking the prayers of all saints that I may be enabled to understand and perform my part in the work, I am, In bonds,

M. F. GOWELL.

MONROE, Iowa, Aug. 15.

Editors Herald:—The *Searchlight* at hand this week. I wish it was not sent me any more, as I do not believe the doctrine they advocate.

I was born in Old England in the year 1815; was baptized a member of the Church of Jesus Christ of Latter Day Saints (my wife also), on the 9th day of October, 1848. You see I have been a member of this church, if I live till the 9th of October next, forty-eight years. My wife has since died. I have kept the faith, having a knowledge of the truth before leaving Old England.

I came to the conclusion that the gospel of Jesus Christ was the same in all ages. I did not believe in doing as you are told. They told us while on the voyage that there was a gospel for England, one for the plains, and that we should have another when we got to Salt Lake. I said, "The gospel is the same immutable gospel in all nations." I came to the conclusion that if God did want me to go to Salt Lake he had to reveal it to me, or I was going to take Moses' advice to the children of Israel, "Stand still and see the salvation of your God."

I was baptized into the Reorganized Church December 18, 1860, by Elder John Shippey, in Clark County, Missouri. I know the work is true and that Joseph the Seer was an instrument in the hands of God of ushering in the dispensation of the fullness of times. I believe the doctrine advanced by Joseph Smith to be the word and mind of God unto the people, both saints and sinners; and I also know that Joseph Smith the present is the mouth-piece of God. I have experienced too much of Mormonism to be enticed with lo heres or lo theres. The *Searchlight* will have no hold here with Bro. John Sayer. I am what they call a Josephite, and desire to remain one as long as I can test them by the law and the testimony.

When the Lord gave the revelation Section 83: 1, to Joseph Smith, Jr., and six elders, as they lifted their voices on high; yea, the word of the Lord concerning his church established in the last days for the restoration of his people, as he has spoken

by the mouth of his prophets and for the gathering of his saints to stand on Mount Zion, which shall be the city of the New Jerusalem; which city shall be built, beginning at the Temple Lot which is appointed by the finger of the Lord in the western boundaries of the State of Missouri and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord was well pleased, I ask, "Is the *Searchlight's* people going to take that Temple Lot from the saints?" I say No. Please read the next paragraph; and again, in section 84, paragraph 3. This is satisfactory that the present Joseph Smith is the prophet, seer, and revelator to the church, acknowledged by God.

I will now bear my testimony to the truth, and I know that the apostolic gifts and blessings do follow the believer as in days of old. I pray that I may remain faithful to the end, that I may receive the crown of righteousness which the Lord the righteous judge will give me at that day.

Yours for the truth,

JOHN SAYER.

CAMERON, Mo., Aug. 17.

Editors Herald:—We closed our series of meetings here last night. Bro. Turpen spoke to a full tent of very earnest listeners. The effort was a good one and the saints and friends enjoyed it. The good Spirit's presence was and is the secret of the success of such efforts. May we all live so that we shall be worthy of the Spirit of our calling. There have been twenty-five sermons delivered at this place by Brn. Terry, Summerfield, the writer, and Bro. Turpen. The latter in company with Bro. Chatburn came the last week of our meeting, Brn. Terry and Summerfield having left for other fields of labor. Quite a disappointment to many not to hear Bro. Chatburn. He had a bad cold and did not think it advisable to preach, still his voice was heard in prayer and in some closing remarks during the meetings. The saints from the Delano branch attended. The young did their part well; they were on hand nearly every night to take charge of the singing. There are some six families living in town and we have hopes that ere long some of those that expressed themselves so much in favor of our doctrine will take hold.

I am glad that I can say that all did their part well. All were laboring with the one motive in view—to reach the people, and we are satisfied with the result. We think now that sometime this fall it would be wise to return and hold meetings in the good old gospel tent.

I wish we had just one dozen such tents. Plenty of room in this Far West district. People will come out to a tent when they will not to a private or public house. The tent, to my mind, is one of the very best means to reach the people during the hot summer and fall months.

I wish to say as a word of encouragement to Bro. May, of Independence, Missouri, that the tent is giving good satisfaction, and that many who claim to be good judges have spoken in the highest terms of the workman-

ship of this tent. If this is a sample of what he will do we cheerfully recommend all who may wish to invest.

From here we go to our reunion at Maysville, that convenes the 21st. Crops are good, fruit plentiful. As I look at the orchards and see the ground covered with apples I think of some of the poor that would like to get some, and in this Far West district there will be thousands of bushels of early apples go to waste—a good chance for some one to go into cider and dried apple business. This part of the county was favored with a splendid rain this morning, very much needed for late corn and pasture.

One day last week at Mabel, seven miles north, the church building was struck by lightning and burned to the ground—not one dollar of insurance, but one hundred dollars debt on the property. Our people have a neat church building just three miles south of there, all paid for, but no insurance. I make the inquiry, "Why not insure the house?" One says, "Well, I have tried;" Another, "It should be;" a third, "Well, I do not believe in insuring the house of the Lord; he can take care of it." Strange as this seems to me, and wrong to some of the readers, there is quite a number of good Latter Day Saints that hold to that idea; and while I admire the confidence they have in the Lord, I must say that to my mind it is not wise to so talk or do. It is true that we build churches and dedicate them to the Lord; and while it may appear that we have confidence in him by not insuring the property, the best plan and the wisest, to my mind, is to do all we can ourselves first to protect life and property. The best argument that I know of in favor of the idea that it is wise to insure the church property is in the language found in Matthew 2: 13. Here we find that Joseph was instructed to take the child and his mother to Egypt to stay there till he should receive word when to return. The cause for this was that King Herod was anxious to take the child's life. Now, you who make the statement that the house is the Lord's and that you do not believe in having it insured; that it is the Lord's, he can and will protect it; had you lived in that day when Joseph received the instructions to go to Egypt, you would have said, "Why, Joseph, the child is the Christ, the Son of God; do not go to Egypt; the Lord will take care of the child." He could have done so, but he had his way of doing so. It is true that the Lord could have put to death the king, or he could have removed the evil thought; but he did not.

Much might be said on this matter, but I trust you see the point. One good reason why we should insure our property is that it removes the temptation. If our enemy comes along and he knows that the house is insured he will say, "There is no use to burn that down; for it is insured, and they can build it again." If the "Prince of the . . . air" comes along and he sends the lightning or the cyclone and destroys the property, we can console ourselves with this thought: "Well, we can build another."

God helps those that will try to help them-

selves. I confess that I would have more faith after having done all I could myself first, to go to God in this as well as in all other things.

I remember asking a brother once that spent most of his time in the ministry and had a large family to support if he had rented a farm; yet it was then getting late in the season and the best farms in the county were let. He said, "No, I have not; nothing has turned up yet."

"Well," I said, "is it not getting late?"

"Yes," he said, "but the Lord will provide; he always has."

"Well," thinks I, "I believe you ought to have looked around and got a place."

He traveled all over the district and he had a good chance to look out for a home, but he did not; he worked on the principle of faith; but I thought then and do now that faith without works is dead; so I called on him later in the summer. He had rented one of the poorest farms in the county. He had plenty of chances to get a better farm had he improved his privileges. Again, I believe that God helps those that help themselves.

WILLIAM LEWIS.

POQUONNOCK, Conn., Aug. 14.

Editors Herald:—The hot wave was broken here this morning; sharp lightning, heavy thunder, and gathering clouds came with the dawn and rain is pouring down at this writing. Good tents give ample protection to every one and they are guarded as if at home. Yesterday was very hot; three services were held in the tent. The prayer service in the morning, in which there was a general interest manifest, was good. The attendance of outsiders seems to be in keeping with the thinly settled condition of the immediate community round about. New London is not far away but there is some difficulty in overcoming the distance. No electric or high-way except the regular railway train.

We are announced to-day to hold morning and afternoon services again at Bushy Point. Success was reported from the effort on the 12th and the brethren returned at evening cheerful. The rain may defeat to-day's program, but meeting has now been announced for the tent here; so at any event meetings will be held. Everything goes well in camp and all are well. Bro. Coombs is present with his cornet. Sr. Ashton presides at the piano. These, with the choir of good voices to sustain them with Harp and Hymnal in hand, make the preparation for song sufficiently complete. Among those of long service in the work are Srs. Kate Blood, Julia Glover, Ora Holmes, Orilla Sheehy, Sr. Merritt; the latter the only one residing near here, and she does her full share to see that the things needful are provided. Also Peter Hanson, the Fisher boys, etc. Bro. Pierce came in last night.

August 17. — Yesterday, the closing, was the best day of the reunion. It was a perfect day and large audiences in attendance. Seven were baptized in the afternoon, saints feeling well and a splendid spirit prevailed.

The weather is cool and nearly all in camp

are hurrying around this morning in order to reach home to-day. Bro. I. M. Smith and I are headed towards Maine. Brn. H. J. Davison and George Robley will continue meetings in the tent here for awhile. All going well.

WM. H. KELLEY.

COUNCIL BLUFFS, Iowa, Aug. 20.

Editors Herald:—The Thurman reunion was among the best I ever attended. The speakers, with scarce an exception, enjoyed good liberty, resulting in general expressions of satisfaction. The Sunday school, under the direction of Bro. T. A. Hougas, was the most interesting of any yet held. Spirited testimony meetings were held each day. Bro. A. H. Smith was present throughout the session; Bro. E. L. Kelley the last two days. The counsel and presence of such spiritual, earnest brethren could not but give force and added interest in the services. The local force, both among officials and laity, was ever ready to respond in any and every way. Bro. Henry Kemp was, as usual, on the alert and active. A well-arranged choir under the supervision of Brn. T. A. Hougas and Joseph Roberts in their excellent rendition of inspired music lent pathos, dispelled worldliness, and inspired reverence. Bro. and Sr. Leeka, as usual, welcomed the ministry to their homes, and may God continually reward them for their generosity. Thirty-three souls were buried with Christ in baptism.

From Thurman I went to Shenandoah, speaking there twice. The last night we had a full house, the town having been billed during the day. At the close of the service a Mr. Jameson, an infidel lecturer, who has been holding forth there for some time and who was creating quite a stir challenging the clerical representatives of the city, informed me that he had been negotiating with one of our brethren to hold a public discussion at Lamoni. He further suggested that we hold one in Shenandoah. My time being engaged up to October 1 I could not do so. He may insist that I meet him later. Well, inasmuch as God is on our side and we have the truth I shall not say, "No." I leave for Montrose to-morrow. Saints here are feeling well. Attendance at church perceptibly smaller, owing to hot weather and no regular speaker. Concentrated action is absolutely necessary in the cities to realize best results.

T. W. WILLIAMS.

Original Articles.

A CRITICISM AND A REPLY.

LEON, Iowa, August 3, 1896.

REV. J. R. LAMBERT,

Lamoni, Iowa;

Dear Sir:—In your yesterday morning's sermon, delivered at this place, you made the following statement, in substance: That the condemnation of the "wicked" (?) (a term applied to unbelievers in general—regardless of what their life is morally) was a penalty for unbelief, and nonpractice of sacraments, when *property* presented.

How are we to judge of these matters, except through the promptings of our own con-

science? And, in this connection, the object of my letter: Do you believe that my homage would be acceptable to your God, when not dictated by conscience? Then, as we are not responsible for that conscience, which is a part of us, should man in justice be damned for following its guidance, even though things biblical and of the church are harped in his ears from infancy till death?

Further: if through this power of determining right and wrong, he is convinced of the rightness of these things, and lives as near in accordance with them as his judgment and reason dictate he should—possibly from a Methodist and Roman Catholic standpoint—then does he again lay himself liable to damnation, if on account of a faulty judgment, he does not accept your particular faith?

You found your church upon the same chapter of Matthew, as do the "Disciples" and Catholics. Why do you not then believe alike? There is undoubtedly wrong interpretation somewhere. Is the mangled meaning still the "word of God," even though not the intended meaning? If so, then this book is a miracle in every sentence.

I am aware you claim your church to be the church, and that it is inherent from the primitive church; yet every argument you can put forth to substantiate the claim, can be, and is argued for all it is worth.

If you want us to believe your church was the church established by Christ, prove it by undisputable facts—men do not argue facts—they submit.

As to your argument on the "signs of the times," I must admit blindness regarding them. At least that they do not exist now more than history teaches they did in the middle ages. Was not Mohammed a false Christ, though he claimed to be much more? Has not the emperor of China, in all ages always been dubbed "Son of Heaven" and paid divine reverence? Does not history teach that the conquest of Spain by the Moors had been predicted many years previous to its occurrence? And has not Arabia in all ages reared prophets—"false" I suppose? I do not believe the loss of life, owing to earthquakes, sum total, that has occurred in the last two hundred years, would equal the fatality of the greater eruption of Vesuvius, and earthquake of Lisbon. As to casualties: Their increase is but the result of the progress of civilization, which has on the other hand, along with the perfection of national law, put an almost effectual damper on war.

I do not write this through a spirit of antipathy, but for the reason that I take an interest in these matters. I therefore put this whole letter in the form of a question, which you are at liberty to do as you please about answering.

I am, respectfully,

FRANK W. CRON.

LAMONI, Iowa, Aug. 5, '96.

Dear Sir:—Your letter of the 3d inst. received yesterday. As my time for extra work will be very limited this summer and fall, I deem it best to test my opportunity for the accomplishment of good. If I take the time and pains to answer the different

points you raise in your letter, will you consent to the publication of your letter, just as written, with my reply? If so, I will answer your letter as soon as practicable.

I take this course, because I perceive that you are able to take good care of your cause, and because it is just to both sides.

Yours for truth,

J. R. LAMBERT.

LEON, Iowa, Aug. 6, 1896.

REV. J. R. LAMBERT,

Lamoni, Iowa;

Dear Sir:—Yours of the 5th inst at hand.

I am pleased to learn that it is your intention to answer my letter, which will be a great favor to me, although at the time it was written I thought proper to insert that I would not insist upon an answer, thinking you might consider your time better devoted elsewhere.

You are at liberty to answer the same in the way you indicate.

Respectfully,

FRANK W. CRON.

LEON, Iowa, Aug. 18, '96.

REV. J. R. LAMBERT,

Lamoni, Iowa;

Dear Sir:—Your favor of yesterday received. I will be content with a copy of your paper, or rather, I inclose you ten cents, and would be pleased to receive two copies, as I am much interested and have indulged in some speculation as to what your answer will be to my first interrogatory, regarding "our responsibility," as I have on several occasions urged as a most stubborn fact, what I put to you as a question, and have never yet received a satisfactory refutation or answer, except to the man who gave it. I will send the extra copy to one of them.

Respectfully,

F. CRON.

LAMONI, Iowa, Aug. 11, 1896.

MR. FRANK W. CRON,

Leon, Iowa;

Dear Sir:—I now undertake to answer your criticism on my sermon, and I do so with pleasure. I take it for granted, of course, that you were present and heard the discourse you allude to, though I was not aware that any such person was listening to me until after I received your letter.

My subject, as you are aware, was the "signs of the times," and it was based on Matthew 24: 3, the most applicable part of which reads as follows:—

"And what shall be the sign of thy coming, and of the end of the world?"

I explained the "end of the world" to mean the destruction of the wicked "when they shall have filled up their cup of iniquity to the brim." (Matthew 13: 38-43.) And the wicked I defined to be: First, all those who embrace the gospel, but fail to live in accordance with its just and pure precepts—those who after having been enlightened by the divine plan turn from it, and knowingly sin against light and truth. And second, those to whom the gospel is properly preached, but not being willing to walk in the light, they choose to follow the dictates

and leadings of a false and deceptive spirit, and hence they come under condemnation. Now in the face of all this, why should you throw in that parenthetical statement as though you were properly defining the term "wicked" for me and others? Your statement is this: "(A term applied to unbelievers in general—regardless of what their life is morally)."

Now the gospel enjoins the practice of the highest and strictest code of morals ever known to man. It not only condemns all wrong deeds, but it strikes at the very conception of wrong in the heart or mind. When speaking of the crime of adultery, Jesus said:—

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matt. 5: 28.

That is, if he settles it in his heart that he will commit the crime if opportunity should permit, he is *guilty* under the law of the gospel. No wonder, then, that the same great Teacher should say, while addressing his disciples on the mount,

"Blessed are the pure in heart: for they shall see God."—Matt. 5: 8.

And further:—

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5: 20.

Instead, therefore, of the condemnation of the wicked being a penalty for mere unbelief and the nonperformance of sacraments, it is the penalty for transgressing and refusing to obey the gospel.

I do not admit "conscience" as a proper and sufficient guide; but believe, nevertheless, that the gospel of Jesus Christ, which we preach, is of such a character that it commends itself to the judgment, and conscience, and sympathy of every one who has been rightly and sufficiently trained to love that which is pure and good. For various reasons, some reach this condition much sooner than others; but as God is just, and the willful rejection of light is what brings men under condemnation, therefore none will be finally condemned, as the wicked, except those who have knowingly rejected the truth, or transgressed God's laws. It follows, therefore, logically and unavoidably, that all men will be made to see that it is their duty to obey the gospel, either in this life or in the life which is to come. Conscience, however, is largely a creature of education, and it prompts the doing of that which is directly opposite in character. And while we may not be responsible for its existence, we are very largely responsible for its condition. If not, where does our responsibility come in? And why do all the civilized governments of the earth frame laws which when executed condemn and punish that which men's consciences lead them to perform? As no one can judge another's conscience for him, it may easily be seen that all the wrongs in the catalogue may be sheltered under the plea that they resulted from the promptings of conscience. The apostle,

Paul, informs us that in all good conscience he served God from his forefathers; and yet, before his conversion, he bitterly persecuted the saints, put them in prison whose consciences led them to obey the Christian religion, and held the men's clothes while they stoned Stephen to death! You are not at liberty to contradict Paul's statement that his conscience led him to do these things, no more than I am at liberty to deny your claim that your conscience will not permit you to accept the Christian religion.

What we are required to do is to see to it that our desires are pure and right; that our consciences are enlightened by the knowledge of truth. Or in other words, our duty is to honestly and earnestly seek for light and truth, trying the unknown by that which is known. Or as Paul expressed it after his conscience had been enlightened,

"Prove all things; hold fast that which is good."—1 Thess. 5:21.

If we constantly seek to know the truth, and live as well as we know how, though our consciences may lead us to become Methodists, Roman Catholics, or skeptics, we are free from condemnation; but at the same time, nothing less than an intelligent and willing obedience to the truth, *as it is with God*, will prepare us for the enjoyment of celestial glory. The gospel, not one's sincerity, is the great condition of salvation. The Heathen are just as sincere as the Christians are. The statement of Paul that "whatsoever a man soweth, that shall he also reap," is true scientifically as well as scripturally. If I sow "wild oats," I will not reap tame ones. If I sow thistle seed, I will hardly reap a fine crop of wheat as a reward for my toil, no matter how honest I might have been.

The Bible teaches that all men will be judged according to their works. That there will be, in the future, degrees of reward and degrees of punishment. That true character formed by obedience to the divine plan, in all its parts, is what is required to produce this character. It is, therefore, the willful rejection of light and truth which brings men under the direct and strong condemnation of the Almighty.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

"It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."—Matt. 11:22.

Why more tolerable? Evidently because their opportunities were not so good.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke 12:47.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

Certainly, we believe that the church we represent is the Church of God in fact, and in harmony with the teachings of the New Testament in doctrine and church organization. We do not, however, "found" our church upon any chapter in Matthew, but

believe that it rests secure, so long as we do right, upon the true foundation, Jesus Christ, which, as the term is used in the New Testament, comprehends, or includes, the great system of truth which he presented to the people. You will please bear in mind that we do not claim to be the Church of God and proper representatives of the gospel, by virtue of succession, but by virtue of a *restoration*, which has occurred in fulfillment of the clear prophecies of the Bible. These prophecies locate very plainly the very age in which this restoration was to take place, by describing contemporaneous events. Our claims, in this respect, are in striking harmony with the teachings of the Bible, both as to their character and the time when they were first made.

The Roman Catholics, to whom you refer, claim that the church has come to them by succession, and that they are governed by the word of God and tradition. The Disciples (Christians or Campbellites), to whom you also refer, claim that the church has come down to them because of succession, and that they are governed by the word of God, all of which is found in the Bible. They both agree that present revelation from God is out of the question. The Latter Day Saints believe in the doctrine of present revelation, which is so fully and plainly set forth in the Bible. Now these fundamental differences will account for all the other differences of belief which exist. You are certainly not prepared to reject an accepted standard of evidence as invalid, because those who appeal to such standard do not all believe alike, are you? If so, I am curious to know what standard you will name as the proper one for all to follow.

You ask for facts which, you affirm, men do not argue, but submit. Will you deny that men may properly argue where facts apply, and what they prove? It is certainly no compliment to the belief or unbelief of some men, that when you furnish them with "*facts*," they ask for logic and *reason*; and when they suppose that nothing more than logic and reason have been presented, they anxiously ask for "*facts*." But more of this by and by.

As to the "signs of the times," I will restate my position which, however, was plainly stated in the sermon you refer to. I presented the predictions contained in Matthew 24: 5-7, 23-27; Luke 21: 24-28, summing them up in the following order:—

First, there shall be false Christs and false prophets.

Second, iniquity shall abound and men's hearts fail them with fear in looking for those things that are coming upon the earth.

Third, nation shall rise up against nation, and there shall be wars and rumors of wars.

Fourth, there shall be famines, pestilences, and earthquakes in divers places.

Fifth, upon the earth distress of nations, with perplexity, the sea and the waves roaring.

There is no claim made in the Scriptures referred to, nor was any made by me, that these things would not and have not occurred, more or less, in other ages of the world; but the claims made by me were:—

First, that frequency of occurrence and destructiveness have marked them as signs of Christ's second advent in glory, and "the end of the world."

And, second, I distinctly stated at the close of the morning's discourse that I would continue the subject at night, and speak upon a sign which was plainer, and more important than all the others put together; and that the contemporaneous occurrence of them all designated our time as "the last days," or "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—(Acts 3: 21.)

Were you present at night, Mr. Cron? If so, you chose to ignore the latter and more important half of my subject. If not, you could not do me justice on the "signs of the times," for the reason that you only heard the first half of my subject. At night I spoke on the restoration of the gospel and the establishment of the church, using for a leading text Matthew 24: 14, and connecting it with the leading text of the morning; that is, Matthew 24: 3. Now the restoration of primitive Christianity, known in the New Testament as "*this* gospel of the kingdom," and "*the* everlasting gospel," together with the restoration of the Jews and the land of Palestine, are the leading and most important signs of the times, though there are many others which are more or less important.

Your stated position is that these "signs," of which I spoke, "do not exist now more than history teaches they did in the Middle Ages." Right here you ignore the facts and figures which I presented, and offer your unsupported opinion followed by a list of questions. Sectarian priests frequently dispose of our positions and proofs in this way, but we ought to receive something better from those who are asking for facts. I have two statistical accounts of earthquakes before me, covering a period of 3,568 years, that is, from 1700 B. C. to 1869, A. D. These two accounts, though presented in different forms, substantially, if not exactly, agree in every particular. The first account was furnished by Rev. W. H. Bidwell, and published in the New York *Observer* about eighteen years ago, at which time it came into my hands. This is the one I presented to the people of Leon, in the discourse you refer to. The second account is found in a book entitled "Facts for the Times," published in 1885. Here is the account just as I presented it:—

"1. In the 1,700 years previous to the Christian era, there were 58 earthquakes, four of which were disastrous.

"2. In the first nine hundred years after Christ, there were 197, 15 of which were disastrous.

"3. During the next 600 years to the end of the fifteenth century, there were 532, 44 of which were disastrous.

"4. During the next 300 years, there were 2,804, 100 of which were disastrous.

"5. During the first 50 years of the present century, there were 3,240, 53 of which were disastrous.

"Of destructive or great earthquakes'

writes Ponton, 'the number registered to the end of 1865 is 231, only four of which occurred before the birth of Christ.'

"The years 1867 and 1868, surpassed all others in the number of destructive and other earthquakes. April 4, 1867, Mitylene was destroyed and 1,000 lives lost. During the year 1868, more than 100,000 souls perished. During the years 1867 and 1868, there were about 4,000 earthquakes."

These facts and figures effectually dispose of your reference to Lisbon, Vesuvius, etc. Indeed as you fail to furnish any figures, or establish any comparison, except by bare assertion, you establish nothing, and overthrow nothing. But let us put these statistics in another form.

The period of time covered by the account is 3,568 years. In the period of time which brings us to the beginning of the present century, that is, 3,500 years, there occurred 3,591 earthquakes, an average of but little more than one per year. In the first fifty years of the present century, there occurred 3,240 earthquakes, or an average of 64 4-5 per year. Of the earthquakes which occurred in the 3,500 years, only 163 were destructive, that is, an average of a little less than one in each 22 years. But in the first fifty years of the present century, there were 53 disastrous earthquakes, or a little more than an average of one per year.

The great earthquake at Lisbon did not occur in the "Middle Ages," but at the late date of 1755.

Mohammed was not a false Christ. He claimed to be a prophet of God, hence, if not a true one, he was a false one. He was born in 571, A. D., hence appeared on the stage of action immediately after the apostasy of the primitive Christian Church, and belongs with the false prophets which were also to appear in connection with Christ's first coming. The false Christs of which Jesus spoke were to come professing his authority and power, "saying, I am Christ." Do the emperors of China so come? Hardly. Because the Apostle John is called by the publishers of King James' Bible, "St John the Divine," it does not prove that he was anything more than human or that he ever claimed to be. If the conquest of Spain by the Moors was plainly and unmistakably foretold many years before it transpired, and the things predicted were beyond the power of human sagacity, then, so far as the evidence goes, it proves a true prophet instead of a false one. But if you have any such authentic prophecy, bring it out and compare it with the prophecy of our late civil war, which I alluded to at Leon.

You affirm that the increase of casualties "is but the result of the progress of civilization, which has on the other hand, along with the perfection of national law, put an almost effectual damper on war."

The fact remains, that "wars and rumors of wars," just as I put it, at Leon, have been both marked and frequent in our age. I quoted an extract from a published letter of Joseph Smith to N. E. Seton, Esq., bearing date of January 4, 1833, as follows:—

"And now I am prepared to say by the au-

thority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation."—*Times and Seasons*, volume 5, page 707, published in November, 1844.

Joseph Smith derived his leading information concerning our civil war from the revelation which he received on December 25, 1832, and in which it is plainly stated that the war would begin with "the rebellion of South Carolina," and that the Southern States would be divided against the Northern States. Let us see what the historian says of this war in 1872, or about thirty-nine years after Joseph Smith wrote the above language to Mr. Seton. In a work entitled, "The Nation; Its Rules and Institutions," etc., by Anson Willis, under the heading of "The Wars of the United States," we have the following:—

"This [that is, the late Civil War] was by far the greatest, the most expensive, and most bloody war that was ever carried on upon this continent. In magnitude, in expense, in the lives it cost, and in the evil consequences which resulted from it, it surpassed all the other wars combined, and verified the old adage that 'civil wars are the worst of wars.'"—Page 391.

This war occurred in the very blaze of modern civilization and the "perfection of national law." Since the great rebellion, war has been both widespread and destructive. You will hardly deny that one part of the work of "modern civilization" has been the invention and making of implements of death by means of which men's lives can be destroyed quickly, and in a wholesale manner; and they have been effectually used to this end.

I heard the lecture of Henry Ward Beecher, at Centenary M. E. Church, Chicago, Illinois, July 24, 1883, also read it the next day in the paper. In this lecture he said:—

"About thirty years ago I delivered a peace address in which I prophesied that there would be no more wars among Christian nations; that the difference between countries would be arbitrated; but since then five of the most terrific wars on record have occurred, and I have quit prophesying. The European nations are armed to the teeth. The spirit of war was never so rife as now."

So far as the increase of casualties being due to modern civilization is concerned, if true it does not affect my position in the least. I only spoke of casualties in an incidental way; but if they are the subject of prophecy, ancient or modern, the direct cause, or causes, does not invalidate the facts that they were foretold, and are being fulfilled. How can human sagacity foresee whether modern civilization will, in the next fifty years, devise means to decrease the death rate from accident, or whether its achievements will still tend to increase it?

I accept your statement that you do not write "through a spirit of antipathy;" but when you state that you put your "whole letter in the form of a question," how am I to understand it? What am I to do with your assertions, expressed opinions, and arguments?

I have thus written at length, because the burden of proof devolved upon me. But had space permitted, much additional evidence might have been adduced. You will remember, perhaps, that when speaking, I presented evidence which showed that the waves of the sea have literally heaved "themselves beyond their bounds."

With a desire that you may see the truth, I am,
Yours respectfully,

J. R. LAMBERT.

Sunday School Associations.

CONVENTION NOTICES.

The Little Sioux district Sunday school association will convene at Moorhead, Iowa, September 4, at two p. m. The schools of the district are earnestly requested to have reports from each school and forward to the secretary, and a large representation from each school present at the session.

MRS. LENNA STRAND, Sec.

MOOREHEAD, Iowa.

Miscellaneous Department.

PASTORAL.

To the Saints in the Florida District, Greeting; Brethren and Sisters:—I take this method of informing you that Bro. D. E. Tucker is now in charge of your district, and I hope you will sustain him by hearty coöperation in gospel work. The Florida district, as I understand from a recent letter in the *Herald*, is part of Escambia County, Alabama. For convenience, Henry, Barbour, Dale, Geneva, and Coffee Counties, Alabama; also Eastern Georgia, are also attached to Bro. Tucker's field. Those wishing to correspond with Bro. Tucker can reach him by addressing him at Milton, Santa Rosa County, Florida. Praying for the blessing of God to rest upon you and him, as also on all the household of faith,

Yours in bonds,

T. C. KELLEY.

MURRAY, Kentucky, Aug. 15.

BISHOP'S AGENT'S NOTICES.

To the Saints of the Northern Nebraska District, Greeting; Beloved Saints:—It has pleased God and the Bishopric of his church to appoint me Bishop's agent in this district, so it becomes a duty of mine to call on you to give in your mites to help push forward this glorious gospel we all love so much.

I presume you all know that the church is very much in need of every cent that can be possibly raised, to defray the expenses of the missionaries' families, the support of the poor, and general church expenses. So do not delay sending in your mite. It is needed now, and needed much. Do not say you have paid your tithes and therefore have nothing to pay. God said, both in the Bible and Book of Mormon, "Ye have robbed me . . . in tithes and offerings."—B. M. p 468; Mal. 3: 8. You can rob God just as much in keeping back the offerings as in keeping back the tithes. The widow's mite was just as thank-

fully received as the millionaire's "tithes of mint and anise and cummin." She would have failed to receive that reward of praise in this life as well as the enjoyment of that praise in the life to come if she had not given it. God expects something of each of us. Let each do what he can, if it be but a small amount. If the individual's amount is too small to send alone, let him hand it to the president of his branch and receive a receipt; and the president can send the various offerings to me; giving a list of the donors and the amount of each offering and I will send receipts for each.

I cannot visit all the saints in the district, as I have to pay full railroad fare out of my own pocket and support my family as well; so don't wait for me to call on you, but secure a money order or draft on Omaha and send it to me as soon as practicable.

If you are in debt and would like to be prospered so as to meet our obligations, begin by making your peace with God; not only by becoming citizens of his kingdom, but by complying to the temporal as well as all others of his laws. God said when we obey him then he is bound, and of course he is not bound if we do not obey him. He has said that if you will pay in your tithes and offerings he will "pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10. You trust God for salvation, why not trust him in this? Here he offers you temporal salvation. Will you accept? If not, why not?

I have no individual interest in making this call for means, as not one dollar goes for my support or that of my family. My only interest is to help God's church, and I expect to see you prospered by complying with God's laws, for I believe his word is true. We all need his protection these trying times in our temporal interests. Are we willing to receive it on his proffered terms, or are we going to slight his offers of mercy and rob him of his dues? Yours very hopefully,

J. M. STUBBART, Bishop's Agent.

OCTAVIA, Nebraska.

CONFERENCE NOTICES.

Conference of the Southern Indiana district will convene September 19, 10:30 a. m., at Union chapel, near Wirt, Jefferson County, Indiana, Elders S. W. L. Scott and E. C. Briggs are expected to attend. We wish all branches to report that can. Send all reports to JOHN T. SCOTT, Sec. No. 19 Cotton Avenue, NEW ALBANY, Indiana.

REUNION NOTICES.

TRANSPORTATION RATES, WOODBINE REUNION.

The committee on transportation to the general reunion to be held at Woodbine, Iowa, on September 18-27, 1896, reports as follows: One and one third fare on certificate plan over the following named roads: A. T. & S. F.; B. & M.; B. C. R. & N.; C. & A.; C. & N. W.; C. B. & N.; C. B. & Q.; C. G. W.; C. M. & St. P.; C. R. I. & P.; C. St. P. M. & O.; Colorado Midland; D. & R. G.; F. E. & M. V.; S. C. & P.; H. & St. J.; K. C.

St. J. & C. B.; St. L. K. & N. W.; Illinois Central; Iowa Central; J. L. & St. L.; M. & St. L.; Missouri Pacific; R. G. W.; R. I. & P.; St. J. & G. I.; St. L. & S. F.; Union Pacific System; Wabash; and the Wisconsin Central lines.

Applicants for transportation certificates must apply to your home ticket agent "within three days of the opening of the meeting, or during the first three days of the meeting."

Where the journey is made over more than one line ask the ticket agent where you purchase your certificate for special instruction how to proceed.

Do not fail to get your certificate when you purchase your ticket. Immediately upon arriving at the grounds hand your certificate to S. C. Diggle, secretary of reunion committee, for his signature. COMMITTEE.

NOTICES.

All those who expect to attend the conference dedication and Sunday school convention at Vales Mills, commencing September 11, and are coming by railroad, all that are coming on the C. H. V. & T to Radcliffe, will notify S. J. Jeffers, Arbaugh, Ohio; and those on the K. & M. to Carpenter, will notify Jasper Bowen, Vales Mills, Ohio.

S. J. JEFFERS, Branch Pres.

BLUFF PARK RAILWAY RATES.

"The Keokuk and Western and Des Moines and Kansas City Railways will make one fare rates from Leon, Humeston, Decatur City, Van Wert, Osceola, and Des Moines to Keokuk for the round trip. Tickets will be on sale August 21, 22, and 24, limited to August 31." See editorial notice in *Herald*.

19a2t

COMMITTEE.

IN MEMORIAM.

Whereas; it has pleased almighty God, in the dispensation of his providence, to remove from our midst by the hand of death, George F. Seigfried, our esteemed brother and fellow laborer in the church and Sunday school, especially in the latter, he having been an active teacher in the Pleasant Grove Sunday school, by his removal we have lost a noble brother, he having reached that age in life when he would have been a great benefit to all whom he came in contact with, whether in private or public life, loved by all his associates, whether in Sunday school or public school, of which he was one of the foremost teachers, having selected teaching and educating the young as his profession in life;

Therefore be it resolved, that while we deeply feel our loss and miss his kind counsel and companionship, we humbly bow to the divine will of God, believing he doeth all things well. And further, that we tender our kindest sympathies to the bereaved mother and family of our departed brother, and pray God to sustain them in this their severe trial. And further, that a copy of this resolution be sent to the *Saints' Herald*, *Zions' Ensign*, a copy to the county papers, and one to the family of our departed brother.

MARTHA HINDERKS, }
WILLIE HADEN, } Com.
LYDIA BABBITT, }

THURMAN REUNION.

August 10.—The morning prayer service was an hour earlier than usual. At 9:15 a. m. the Sunday school convened, about eighty or ninety present. The exercises showed that the district workers had not been idle. At eleven a. m. a heavy storm threatened. Bro. John Lentz addressed the audience from Isaiah 28: 21. At noon the storm broke over the camp, but not so heavy as feared. At 2:30 p. m. Bro. H. Kemp preached from 1 John 2, while the rain continued to fall. At 7:30 p. m. the rain had ceased. Thirty-seven tents were upon the grounds. T. W. Williams addressed the audience, at 8:30 from John 7: 17. The effort was strong proof of the necessity of our being assured of our acceptance with God.

August 11.—The morning dawned clear. The health of the camp was good and all seemed to be enjoying themselves. At nine a. m. the Sunday school workers again met. School in charge of T. A. Hougas. A marked increase in numbers and interest was noticeable. The hour at 10:30 was devoted to social service. The day was clear and pleasant, a cool breeze blowing from the north, giving relief from the heat, which has been very oppressive at times. Bro. Thomas Blodgett, of Nebraska, spoke in the afternoon. At the close of this service the Sunday school workers met in convention. There are now about 250 camping on the grounds and more arriving every day. Several names have been handed in for baptism. In the evening Bro. A. H. Smith spoke from Mark 16: 16. The effort was interesting and instructive to all, both outside and inside the church.

August 12.—The morning dawned very gloomy. Rain began falling early and continued until about ten o'clock, making the roads so slippery that those from a distance could not get to the camp, consequently the attendance was small at the early service. Nine a. m. was again devoted to Sunday school work. Bro. D. Hougas addressed those present at eleven o'clock. At 2:30 the sun broke forth clear and bright, and the camp assumed a more lively appearance. The Sunday school workers were again assembled at this hour. At eight p. m. there were forty tents on the grounds. Only one case of sickness reported. T. W. Williams addressed the audience.

August 13.—The rain began falling gently about daylight, bidding fair to be the worst day yet. The one reported sick yesterday was better this morning. Nine a. m., social service. At eleven a. m. the rain ceased to fall, but the clouds still hovered over, and the day looked gloomy indeed. The saints met and listened to an able address from Bro. A. H. Smith. The sun broke forth again at 2:30, and those living near began to arrive, and the camp assumed the usual lively appearance. Bro. A. H. Smith preached an excellent discourse from Matthew 16: 18, showing clearly what was the rock upon which Christ prepared to build his church. In the evening the tent was well filled to listen to a temperance address by Bro. T. W. Williams. At the close Bro. Charles Fry gave an illustration of the expense of in-

temperance by figures, showing what it would do if the money thus thrown away was used for other useful purposes. This closed the Sunday school work.

August 14.—There were no new cases of sickness reported. The early morning looked gloomy, another storm threatening, but by nine o'clock it had cleared away and the saints had assembled for social service. A spiritual time was enjoyed. The occupants of the forty-one tents are estimated at three hundred. New arrivals are noticed every day. Saints and friends were addressed by T. W. Williams at eleven. During the noon hour several more names were added to the list for baptism. At the close of the afternoon sermon by Bro. A. H. Smith fifteen were baptized by Bro. H. Kemp. The sick sister has taken a relapse, and at this writing is reported very bad. The elders have been called to administer. From nine a. m. until the close of day was fair overhead, but the ground damp. At eight p. m. those baptized were confirmed by H. Kemp, T. W. Williams, and D. Hougas. After the confirmation Bro. A. H. Smith spoke.

August 15.—The morning looks favorable for another fine day. There are now forty-three tents and five covered wagons that are used as temporary homes for the saints and their friends. The sick sister is much better this morning. One brother is reported sick, but not seriously. The social service was in charge of Bro. T. W. Williams. Quite a number of new faces were seen in the audience at eleven o'clock, when Bro. H. Kemp preached from 1 Corinthians 13: 8. While the meeting was in progress we noted the arrival of Bro. E. L. Kelley, who had been anxiously expected for some time. The tent was well filled at 2:30, the sun was shining brightly, and the heat was very oppressive. Bro. E. L. Kelley addressed the audience from Ecclesiastes 12.

At four p. m. the saints met to consider the advisability of holding another reunion. Voted that we hold another reunion next year on these grounds. The appointing of a committee of arrangements was left to the Plum Creek branch. Said committee was empowered to set the time for holding the reunion. A vote of thanks was tendered Bro. Wm. Leeka, the Plum Creek branch, and especially the committee, for their efforts in conducting this meeting.

Quite a number of new names have been handed in for baptism. At half past six a heavy storm broke over the camp, the most severe of any during the reunion, but at eight it had passed over, doing no other damage than wetting a few of those who were not provided with good tents, and drawing a few stakes of the large tent, which were soon replaced, and at the call of the bell the audience assembled to listen to another able effort from Bro. Kelley. Those sick in camp are getting well.

August 16.—Nine a. m. the usual social service was held. Eleven a. m., preaching by Bro. E. L. Kelley to a large and attentive audience. Bro. T. W. Williams treated the hearers to a splendid discourse at 2:30. Not one fourth of those present could get within

hearing. The crowd was variously estimated at from five to six thousand people. During the intermission fourteen were baptized by T. W. Williams and four by H. F. Durfey, making a total of thirty-three during the meeting. At seven o'clock those baptized were confirmed by E. L. Kelley, T. W. Williams, and H. Kemp. In the evening Bro. A. H. Smith preached an excellent discourse from the words, "What shall I do then with Jesus, which is called Christ?" The meeting closed by singing, "God be with you till we meet again."

Thus ended one of the most successful reunions ever held on these grounds. The local workers feel encouraged by the harvest of souls that has been gathered. While the crowning effort has been put forth in the reunion, resulting in the ingathering, they feel that the seed sown by them has not been lost.

August 17.—Again the jostle of heavy wagons and the sound of the hammer are heard as the camp is broken up and all take their homeward course, feeling well paid for efforts in coming, hoping to be permitted to meet in many such meetings; while the elders take their course to other places, to mingle in the efforts there.

In bonds,

H. F. DURFEY, Sec.

BLUFF-PARK GENERAL CHURCH REUNION.

On a prominent Iowa bluff overlooking the once proud boast of modern Israel—"our loved Nauvoo," and fifty years after that memorable expulsion which forced inoffensive men, innocent women, and helpless children from home and comforts, into the hitherto unknown wilderness, are gathered hundreds who in the bitter experiences which followed heeded the return cry as heralded by the Reorganization forces, and under its inspiring spell have so urgently presented our claims that where once it was almost death to disclose one's identity, now with open arms they welcome us back again.

This morning as the sun glistens on the waters making doubly picturesque what once was old Commerce, memories made plain in history surge through the brain and involuntarily covers that mournful thought, "It might have been!" Methinks that if the spirits of our illustrious Martyrs and sires could view the present from their abode above their souls would thrill with joy! "Your children shall return and build the waste places;" yes, Iowa sheltered the oppressed, and it is but right that when victory crowns our effort that we should commemorate our triumph on her virgin soil.

It is Sunday. Three days of the reunion have passed and the pen can but beggar a description of the progress so far made in reunion work. On Friday the Sunday school occupied morning and afternoon, and in the evening Bro. J. A. Robinson entertained the assembled congregation. His effort was highly spoken of, it being reminiscent, historic, and poetic in character.

On Saturday a permanent organization was effected; Joseph Smith, A. H. Smith, and J. R. Lambert presidents; T. W. Williams sec-

retary; F. G. Pitt, Alma Whitehouse, and T. A. Hougas, committee on music; policemen and ushers provided for. During the day a Sunday school organization was effected with T. A. Hougas and Wallace Robinson as superintendents. The greater part of the day was consumed by the Nauvoo district conference. In the evening Bro. A. H. Smith in his characteristic way delved into the earth, soared into the skies, plucked the grass, caught the rainfall, moved the rocks, and interrogated the sun, moon, and stars in his search for God, and he came not back empty-handed, but presented unanswerable arguments, evidencing a design and Designer, intelligence in creation and Creator, and communion between man and God.

Sunday morning clear sky, beautiful sunshine, happy throng; the camp numbers swelling with each incoming train. Prayer service in charge of Bro. F. G. Pitt and M. H. Bond. Scarcely a moment passes unoccupied; testimonies short, yet pungent; prayers brief, yet efficient. Morning preaching by J. R. Lambert assisted by A. H. Smith. It abounded in clear, sound, yet calm reasoning and was alike applicable to saint or sinner. He is a modern James.

Preaching at 2:30 by T. W. Williams, but I was so busy thinking what to say that I had no time to note what was said, hence have no comment. Bro. Columbus Scott preaches to-night.

Little sickness, cool weather, and healthy surroundings with an ideal camp ground promise a successful reunion.

T. W. WILLIAMS.

BORN.

ANDERSON.—To Bro. Joseph and Sr. Eliza Anderson a daughter and named Mary Ethel. Blessed at Grand River, Iowa, August 9, 1896, by Elders Asa S. Cochran and Samuel V. Bailey.

DIED.

GREEN.—In Sacramento, California, June 18, 1895, Henry Herve Green, son of Henry S. Green. He was born in San Bernardino County, California, March 17, 1863; baptized at Nortonville, California, November 8, 1875, by Elder Thomas R. Davis. Funeral sermon by Elder James Parr.

GREEN.—Near Alila, California, July 18, 1896, Elder Henry Sheldon Green, eldest son of Elder Herve Green. He was born in Huron Country, Ohio, May 18, 1830. Came to California in 1848. He was baptized into the Reorganization at Washington Corners, California, October 10, 1875, by Samuel B. Robinson. He has been with the church since infancy. He remained firm in the faith as restored in these last days up to the last moment. Two daughters and one son having preceded him to the paradise of God, a sorrowing wife, two daughters, three sons, and eleven grandchildren remain to mourn.

ETTINGER.—At Taylorville, Illinois, July 26, 1896, Josie Margaret, infant daughter of Bro. Jacob and Sr. Nellie Ettinger, aged 4 months and 4 days. Funeral service conducted by Elder M. H. Bond.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so young, untried,
With blessings on thy head."

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 Bro. H. C. Sharp, of Flora Vista, New Mexico, writes
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 It makes me sick to smell of it. I let my brother-in-law
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 think it is a great remedy. I believe three boxes will
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 . . . I will recommend and do all I can to help the sale of
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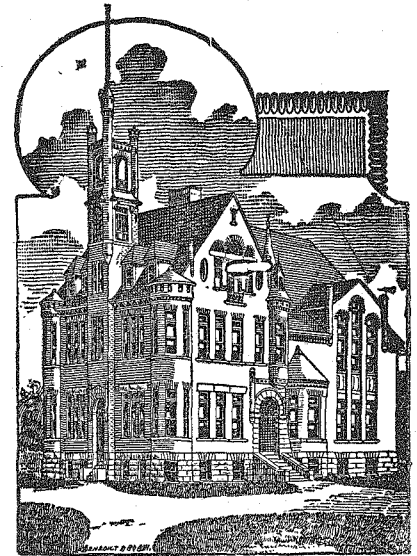
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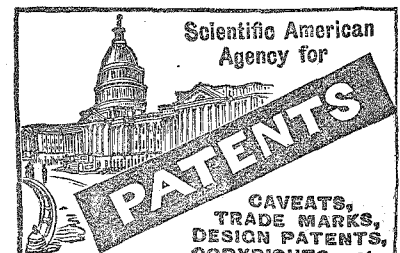
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 43.

Lamoni, Iowa, September 2, 1896.

No. 36.

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GOOD THOUGHTS FROM "PUBLIC OPINION."

THERE is the greatest difference between presuming an opinion to be true, because, with every opportunity for contesting it, it has not been refuted, and assuming its truth for the purpose of not permitting its refutation. Complete liberty of contradicting and disproving our opinion is the very condition which justifies us in assuming its truth for purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right.—*J. S. Mill, "On Liberty."*

The safeguard against temptation is not seclusion, but self-culture. As it is not disinfectants which will most certainly secure one against infection, but a sound constitution, so it is not rules of life which will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. The chief aids in this regimen are literature and friendship.—*Ian Maclaren.*

Public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment, goes deeper than he who enacts statutes or pronounces de-

isions. He makes statutes and decisions possible or impossible to be executed.—*Abraham Lincoln.*

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world insincerity is the most dangerous.—*James Anthony Froude.*

Some will say, "You are an optimist. You expect too much; what you hope for will never be realized." I do not deny that I have always been an optimist by nature and by practice. No reformer could live if this were not true of him and all those with whom he works. We believe in human nature under the shining Sun of Righteousness. The coal measures are but stored-up sunshine gathered untold thousands of years ago; and in the hereditary inheritance and environment of humanity there is an immense deal of good that can be counted on.—*Frances E. Willard.*

The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and

dignified conventions, is revealed as simply a monstrous and insolent impertinence!—*Bishop Potter.*

FRANK LESLIE'S POPULAR MONTHLY FOR SEPTEMBER.

THE September number of *Frank Leslie's Popular Monthly*, just out, is a brilliant one. It is impossible to even mention all of its special features. A few of these are: "Colonial Dames and their Daughters," by Sally Nelson Robins, of the Virginia Historical Society, illustrated with many old portraits; the second paper of Colonel Garnett's description of General Lee's part in the battle of Gettysburg, forming the eighth article in the *Popular Monthly's* great Lee Series; "A Staff Officer's Recollections of General Lee," by Colonel M. V. Moore; "The U. S. Light-house Establishment, by Joanna R. Nicholls, describing the buildings, vessels, and buoys in our waters, and their maintenance, liberally illustrated; "The Nuremberg of the Master-singers," by George Willis Bardwell, with seventeen pictures; "The War in Cuba," by Frederick A. Ober, giving an account of the battles and progress of the struggle for independence, with portraits, battle scenes, etc.; "Signaling on the Battlefield," showing how messages are transmitted during an engagement. Then there are a number of short stories and poems, the conclusion of a serial, an attractive young folks' department, and other features.—*Frank Leslie's Publishing House, New York.*

In this day of partisan politics a truly independent paper has been thought to be among the impossibilities, but the *Chicago Times-Herald* is approaching very near the ideal. It is fearless and outspoken in its editorial utterances and its vigorous fight for better men and cleaner politics is already being felt. As a newspaper the *Times-Herald* is deservedly ranked with the very first, and those of our readers who wish to keep posted on all the news of the world will find the *Times-Herald* covers just that field.—*The Railway Conductor.*

In the August number of *Current Events*, the monthly news-review published in Hartford, Connecticut, the position of Mrs. Harriet Beecher Stowe on woman suffrage is clearly defined.—Mrs. Isabella Beecher Hooker, the famous philanthropist and suffrage advocate, telling of her sister's relations with the cause. This phase of her character has never received the notice it merits, and the article will interest all of Mrs. Stowe's admirers. The other features of the magazine are as complete as usual. At news-stands or mailed from Hartford for five cents in stamps. Trial subscription, 30 cents for one whole year.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes and will be sold at \$1.50, \$2.00, and \$2.50 per volume, according to the styles of binding.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the personal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—

those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will aborn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

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Des Moines, Iowa, September 4-11. Tickets on sale September 3-11. Limited for return up to and including September 12. One regular first-class fare for the round trip.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, September 2, 1896.

No. 36.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 2, 1896.

THE HISTORY OF THE CHURCH.

SAMPLE PAGES.

THAT the HERALD readers may the better estimate the character and value of the forthcoming History of the Church we publish herewith sample pages of the first chapter of the work—facsimiles of the pages as they will appear in book form.

We are assured that these opening pages will commend the history to every adherent to and friend of the latter-day work; also that the interest created by reading the opening chapter will be continued and increased by a further reading and study of the work.

Our advertisement, which appears on the HERALD cover, presents the main descriptive features of the history and states the general plan pursued in preparing it. To it the reader is referred for a general description of the work, prices, terms, binding, etc.

The book presents the introduction of the latter-day dispensation and the growth of the church as no other publication in our literature can do, narrating the leading events in the light of attending, contemporaneous history, in such a manner as to give the reader a comprehensive insight into the character and philosophy of the faith; of its development, its influence upon the spirit and general conditions of the people, and especially upon the creeds and theology of modern times.

Those who would be acquainted with the general events connected with the rise and growth of the church; the experiences of God's people in their persecutions and leading movements, should possess themselves of this valuable publication.

Great movements are worthy of close study. They can only be fully

CHAPTER 1.

HISTORY OF JOSEPH SMITH AND THE CHURCH UNIQUE—ANTAGONISM TO BE EXPECTED—CLAIMS WORTHY OF INVESTIGATION—IN HARMONY WITH REFORMERS—COMING OF AN ELIAS—LUTHER IN THE SPIRIT OF ELIAS—JOHN WESLEY ON THE LATTER-DAY GLORY, AND THE KINGDOM—PROTESTANTS SHOULD PATIENTLY HEAR—HON. JOSIAH QUINCY ON JOSEPH SMITH—REV. MR. PRIOR ON JOSEPH SMITH—SMUCKER ON JOSEPH SMITH'S CHARACTER.

THE history of Joseph Smith and the work to the establishment of which he gave his life must ever be a strange and unique chapter in the history of his generation. The claims he made were not only new and strange, but in positive conflict with the traditions and settled convictions of his time.

For a man to claim that he was intrusted with a divine appointment to restore to a Christian nation what they supposed they already possessed and richly enjoyed, would naturally create bitter antagonism, and we are not surprised that the conflict still continues; nor do we blame men for refusing to accept the claims of the Latter Day Saints until good reasons are shown for so doing, but we are quite anxious that the world should patiently hear and investigate, assured that our claims will bear all the light that can be thrown upon them.

The supposed extraordinary claims of Joseph Smith seem to harmonize with the spirit and feelings of some of the Reformers who preceded him. The claim that one should come in the spirit and power of Elias, as a "restorer," now seems strange and new; yet Martin Luther said:—

"I cannot tell what to say of myself. Perhaps I am

2

HISTORY OF THE CHURCH.

Philip's (Melancthon's) forerunner. I am preparing the way for him, like Elias, in spirit and in power."—D'Aubigné's History of the Reformation, vol. 2, p. 105.

It is evident from these words that Luther felt that he was laboring in the spirit and power of Elias, as a restorer; and that he was the forerunner of one who was to do a greater work than he. He thought it might be Philip Melancthon, but did not know.

The claim of Joseph Smith that Elias did come to restore all things is but a testimony of the consummation of an event that Martin Luther felt would come, and for which he ardently hoped, zealously labored, and fervently prayed.

The famous John Wesley also believed in the ushering in of a latter-day dispensation and the establishing of God's kingdom on the earth. He says:—

"The times which we have reason to believe are at hand,

or even fairly comprehended by an acquaintance with the leading conditions surrounding and the events connected with them. There is a philosophy in all general history, in both profane and ecclesiastical history. Religious movements have a close connection with the moral and religious development of mankind. This is especially true of the work of God in all ages, and specifically so of the great latter-day work. It was brought forth in an age peculiarly distinguished by intellectual activity. The experiences and research of the past, together with the best thought and acumen of the present have been placed side by side with the great work of God, and by which it has been subjected to close scrutiny and critical analysis. To read its history in the light of events past and present is to trace the dawn and extension of the light of the world in modern times, and by its aid to study and analyze the general development of the world and the race from a comprehensive, central point of view.

The History of the Church will prove peculiarly interesting and profitable to the reader. We therefore commend it and solicit subscriptions with the assurance that the purchaser will obtain value received for the price of it.

THE Staunton, Virginia, *News*, of the 21st inst., sent us by Bro. O. E. Cleveland, contains the following, which shows that old Virginia is being invaded again by the elders:—

The Reorganized Church of Jesus Christ of Latter Day Saints expect to hold a grove meeting on Mr. Isaac Coffman's place on the New Hope road, seven and one half miles east of Staunton, Virginia, to commence on Thursday, August 27, 1896, and continue over two Sundays, as follows: Preaching every evening at seven o'clock, and on Sundays at 10:30 a. m., 2:30 p. m., and seven p. m. Elders F. C. Smith, of Michigan, and F. J. Ebeling, of Wheeling, West Virginia, are expected to do the preaching. The above-named Church has its headquarters at Lamoni, Decatur County, Iowa, and is in no way whatever affiliated with the Utah . . . Mormon Church.

CIVILIZED nations, especially European and American peoples, have condemned the course pursued by Turkey in the administration of its government in Armenia and Crete.

(if they are not already begun,) are what many pious men have termed, the time of 'the latter-day glory';— meaning, the time wherein God would gloriously display his power and love, in the fulfillment of his gracious promise that 'the knowledge of the Lord shall cover the earth, as the waters cover the sea.'"

Again, he says:—

"What could God have done which he hath not done, to convince you that the day is coming, that the time is at hand, when he will fulfill his glorious promises; when he will arise to maintain his own cause, and to set up his kingdom over all the earth?"—Wesley's Sermons, vol. 2, sermon 71.

Are not the claims of Joseph Smith regarding the glorious display of God's power, the 'latter-day glory,' and the setting up of God's kingdom, if true, a remarkable fulfillment of what Wesley said would come?

You Protestant lovers of the Reformation, will you not then patiently hear us while we relate the thrilling experiences, the wonderful testimonies, and the remarkable work of this strange man, and invite your investigation of the work accomplished or begun by him?

Already some of the most astute minds of the age have paid their tribute of respect to the man and his work. In a

HISTORY OF THE CHURCH.

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work called "Figures of the Past," by Josiah Quincy, on page 376 occurs the following:—

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained.

"Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death."

A Methodist preacher by the name of Prior, who visited Nauvoo in 1843, speaks of Joseph Smith as follows:—

"I will not attempt to describe the various feelings of my

The dispatch annexed indicates that the resistance to tyranny by the Cretans has not been in vain; that the Sultan has been forced by the moral support of the great powers to recognize and grant demands of the people of Crete. It is both a success of the Cretan rebellion and another step in curtailing the hold of the Ottoman Empire, which is destined to disappear from the face of Europe, if not from the world—the just compensation of the Turk for his murderous atrocities. Every lessening of the hold of tyrannical governments is a step forward in the world's progress, a movement in the direction of ultimate liberty and equality. Men, like plants, need proper conditions essential to their growth, to show the results of that growth. Liberty, in the fullest and truest sense, is the ultimate goal now before the race and constantly coming within clearer view.

LONDON, August 24.—A dispatch to the *Telegraph* from Athens says that the proposals of the powers for the government of Crete are as follows:—

First, the nomination of a Christian Governor of Crete, who shall serve for a term of five years under a guarantee from the powers.

Second, economic autonomy with the payment of a tribute to the Sultan.

Third, the reorganization of the gendarmes by European officers.

Fourth, the independence of the judiciary of Crete by the creation of a high court at Canea.

It is announced that the Sultan has rejected the fourth proposition, but that he has agreed to adopt the first three propositions of the powers.

WOODBINE REUNION.

BRO. S. B. KIBLER writes from Woodbine, Iowa, August 24:—

We learn there is a rumor gone out that the grounds on which our reunion is to be held here are in bad condition owing to rain and high water. Please say to all concerned that during all the rain and high water this year the water has never been on our grounds, and they are now in good condition, and we are endeavoring to have all so arranged that all who come will be pleased; and we say, Come and see.

REUNIONS.

THERE is likely to be an overabundance of reunion news this fall; we shall be obliged to shorten details, or leave some out entirely, giving only a brief notice, while columns are crowded. This will also be necessary in the letter department.

bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I

Rev. Mr.
Prior on Joseph Smith.

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HISTORY OF THE CHURCH.

should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame which, from what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed when instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerably large proportions. I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly, and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it; for instead of a jumbled jargon of half-connected sentences, and a volley of imprecations, and diabolical and malignant denunciations, heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the Scriptures to suit his own peculiar views, and attempts to weave a web of dark and mystic sophistry around the Gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse with all the care and happy facility of one who was well aware of his important station, and his duty to God and man."—Smucker's History of the Mormons, pp. 151–152.

Smucker sums up his character as follows:—

"But whether knave or lunatic, whether a liar or a true man, it cannot be denied that he was one of the most extra-

HISTORY OF THE CHURCH.

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ordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world."—Smucker, p. 183.

Reader, do you not think it wiser to investigate the work of this remarkable character than to ignorantly hurl unsavory epithets at his memory? If you do, we ask the privilege of submitting historical facts for your consideration.

Smucker on Joseph Smith's character.

THE EDITOR AT SEYMOUR.

THROUGH the influence of Dr. J. W. Denoon, formerly a resident at Lamoni, now a citizen of Seymour, Wayne County, Iowa, the committee on speakers for the Old Settlers, of the Seymour district reunion to be held at Seymour, August 29, invited the Editor to make the oration of the occasion. Accordingly we attended, reaching the town on Friday evening, the 28th. We were most kindly received by J. H. Morrison, president; T. L. Morrison, secretary, and C. A. Conger, treasurer of the association.

The day was fine, a slight rain in the early morning having cooled the air a little. The meeting was held in a grove on the public square, where stand and seats were arranged in the shade.

The exercises began at 10:30 a. m., and were only interrupted to permit a lunch at noon, and were resumed at 1:30 p. m., when the prayer having been offered by the Christian minister, Elder Rice, the editor delivered his address to a large audience. It is needless to follow him in what he said; it was conceded to be a happy effort pleasing to those assembled. The rest of the afternoon was occupied by several speakers, and a series of amusements characteristic of such reunions everywhere.

The editor was invited to occupy the pulpit of the Presbyterian church on Sunday, the 30th, by the pastor, Rev. S. H. King, and did so occupy, at morning hour, eleven a. m. In the afternoon at three o'clock he preached from the stand in the park to an excellent audience, respectful, manly, and attentive. Both the morning and afternoon efforts were well received. The editor finished the day by attending the evening service of the M. E. Church, Rev. J. W. Bott, pastor, opening by prayer for the sermon by the pastor.

Altogether the visit to Seymour was a pleasant one, the editor being the guest of Dr. Denoon and family, who gave him royal welcome.

Seymour was begun in 1871, and by the unflagging efforts of its leading men has flourished until a thrifty town of two thousand inhabitants has become a fixed fact in the midst of a productive, healthy, and prosperous section of country, forty odd miles east of Lamoni.

The address of welcome was by Rev. S. H. King, the response by Hon. D. M. Clark, a pioneer settler, fifty-five years in the State, six feet two inches in height, and seventy years of age; a hale and hearty man.

The editor was most respectfully treated by the committee, members of the association, and the citizens generally, to whom he was introduced, and with whom he became acquainted.

EXTRACTS FROM LETTERS.

LETTER from Bro. G. J. Waller, of Honolulu, Hawaii, August 13, reached us August 26. The work in the island is progressing slowly. Bro. Waller was to baptize one on the 16th, a South Sea Islander. He says of his efforts in the pulpit:—

I am pleased to say that I am gradually receiving more power in preaching the word; have better liberty and enjoy more of the spirit.

Surely the Lord doeth well, when he places such men in places where his work needs them.

Bro. R. M. Elvin, writing from Creston, Iowa, where the Decatur district tent is pitched and gospel meetings being held, August 25:—

We are having a fine hearing at this place. Cannot tell what the result will be, but there are quite a number manifesting considerable interest. Pray for us.

Bro. Charles Walton, Birmingham, England, August 17:—

We are trying to do our best to make known the truth among the people as our limited opportunity will allow, but time, money, and men are wanted before very much can be accomplished. There has been an addition to the Birmingham branch of six recently, all young people.

EDITORIAL ITEMS.

THE reunion at Bluff Park is progressing nicely, and every one is enjoying it; except now and again one, who may possibly never be happy only when they are miserable, and never enjoy the things that others do enjoy; and to whom the sight of others' enjoyment brings jealousy and discontent. But we hope these are very few.

Brn. Mintun and Stubbart began meetings Friday, August 21, at Fremont, Nebraska, with fair prospects for good results. The *Herald*, of Fremont, for August 21, gave the brethren a good notice.

The two days' meeting in the Green

schoolhouse neighborhood, near Lamoni, Saturday and Sunday, August 22 and 23, was a success, albeit a drizzling rainstorm all Saturday morning spoiled half the services for that day. Sunday the day was fine and the attendance large.

The Herald Office has a good boiler and engine to sell. See advertisement on cover.

There is a breezy, cheery letter from Bro. James Caffall, in this issue. He is contending against great odds; and, with the force at command, is doing well. It is wonderful how the good Lord sustains his ministers, those of them who are faithful, upright in walk and virtuous in speech and in act. Bro. James has the prayers of all the loving and true saints, surely.

Bro. Joseph Luff was at San Francisco, California, August 14. He had been in the Golden State a month, and had visited at Los Angeles, Downey, Garden Grove, Santa Ana, Riverside, San Bernardino, Cucamonga, and San Gabriel, in the Southern, and Oakland and the city in the Northern district. He had preached some twelve sermons. His health was better than when he left home, though not fully established yet. All things were not altogether pleasant before him as to the work, but he was hopeful.

Mr. W. F. Jamison, who once debated with Bro. Isaac Sheen, at Plano, Illinois, and afterwards at Glenwood, Iowa, with Bro. W. H. Kelley, is seeking a discussion with Bro. T. W. Williams. In writing to the *HERALD* editor about it he states: "I am not a Braden Christian." Mr. Jamison desires that the debate shall be at Lamoni.

Letters crowded out:—

Bro. J. F. Mintun was at Valley, Nebraska, the 19th, where he had closed a series of well-attended meetings, the people, and especially members of the Grand Army, giving the word a respectful hearing; invitations to return being followed by general expressions of kindness. Bro. J. S. Strain had rendered good service; Bro. J. M. Stubbart, his associate, was doing excellent work. Mrs. S. J. Allen, of Springfield, South Dakota, wrote Bro. Mintun requesting that a minister come there. He asks brethren in that field to respond; others there are also near the kingdom.

Rev. Shick, of the Baptist Church, was attacking the faith at Inman, Nebraska, but declined to discuss. Bro. M. expected to begin work at Fremont soon. Was pleased to learn that Bro. G. M. L. Whitman expected to resume field labor; wished him success.

Bro. William Thompson closed meetings at Milford, Iowa, the 16th ult., having been assisted by Bro. William Johnson, of Angus; large attendance; some ladies desired baptism, but were deterred by objections of relatives, whom he hoped would soon yield to truth. He had met two Brighamite elders and who, as usual, refused to "reason together," calling such "contention." In their zeal to convict the Martyr of polygamous teaching and practice they quoted a Christian minister who, though but forty-five years of age, was acquainted with him. They were young men, ignorant of or blinded to the truth, and zealous in advocating Utah Mormonism and belief in polygamy as a principle. Bro. T. had been assisted by Bro. Eli Hayer, at some points. Saints and friends were kind and true; baptisms, though not frequent, were occasional.

Bro. E. E. Williams, residing at Marceline, Missouri, is doing what he can for the work by teaching a Sunday school class in one of the churches, also by general conversation and correspondence. Interest in the message he bears is manifest and increasing. He is assured that much can and should be done in addition to pulpit preaching in teaching the gospel. Those who thus labor will be blessed and have success in their efforts.

Sr. Lettie Dunn, residing at Tama, Iowa, formerly at Sandwich, Illinois, writes of her continuing faith in the work of God. She writes feelingly of past associations in the Sandwich branch—Brn. W. W. Blair, Israel L. Rogers, and others. The promises of past days are verified to her.

Bro. J. S. Strain, of Council Bluffs, writes of his missionary labors with Bro. J. F. Mintun, whom he commends as a humble and courageous minister for Christ. He contrasts the excellent and convincing preaching of the elders with the spiritual indifference of the people, who listen but do not obey. Many of the elders refer to this prevailing condition. All, however, ex-

press satisfaction at the help received and the assurance of divine acceptance of their labors. The more abundant increase may come by and by. Sometimes the spiritual harvest is delayed until conditions are righted and surroundings become better adapted for increase in membership. We can only labor on, assured of ultimate success. However, the faithful minister prompted by divine love, feels a deep interest in the people and realizes their need of the truth, and would bless them and their children by its ministrations. It is not surprising that men in the field desire to bring their fellows within the realm of spiritual life and peace. Life conditions and humanity's general needs prove and emphasize that all communities stand sadly in need of the life and blessings of the gospel.

Sr. P. A. Hughus, of Percilla, Texas, writes good words concerning the labors of Bro. I. P. Baggerly, whom she characterizes as an able and fearless defender of the faith. She asks prayer in behalf of her family that they may obey the truth. Her advice to bear trial patiently, to endure with patience afflictions and cares incident to earth life, is good and worth heeding. It is the strong man or woman who, when he has done his best, accepts the condition in which he is placed and steadfastly continues the even or uneven tenor of his way without repining.

Bro. Roderick May is prompt to commend the issuance of the forthcoming History of the Church and to substantiate his commendation by a remittance for the first volume; he was the first to order. Others, including a Pennsylvania lady not of the church, have ordered the work.

A cablegram dated Canea, Crete, August 26, states that Cretans, reinforced by Greeks, have burned twenty-nine Turkish villages to avenge massacres inflicted by the Turks. The failure of the Greek government to prevent aid being rendered the Cretans is liable to cause strained relations between Greece and Turkey.

There is a rumor of possible war between Italy and Brazil, growing out of failure of the Brazilian congress to agree upon terms of settlement of Italian claims.

Bro. and Sr. A. H. Smith, Bro. and

Sr. Whitehead, Bro. and Sr. E. A. Smith, Brn. J. R. Lambert, A. S. Cochran, E. L. Kelley, F. A. Smith; also Srs. Blair, White, Gaylord, and others of the Lamoni people, are in attendance at the Bluff Park reunion. Bro. Heman C. Smith went to Maysville, Missouri, on Wednesday, the 26th, to assist in reunion work there.

Bro. Eli Hayer, who has been doing tent work in the Des Moines district, has returned home to Lamoni for a time because of sickness in his family.

Bro. E. A. Stedman, home from the Minnesota field, expects to return north shortly. He is somewhat improved in health.

There is nothing gained by boisterous manners in pulpit oratory. In the work of the average elder, the safest and best way to obtain and keep the attention of the people is to show by manner and speech that the man is thoroughly in earnest, and believes what he teaches.

Original Poetry.

MY BABY JULIAN.

Face so bright and sweet,
With eyes so blue;
Lips that softly meet,
Pearls shining through.

Little form so dear,
He's mamma's pet!
In her arms, no fear,
Pain he'll forget.

Baby playing sweet,
Thunder's loud tone!
He jumped to his feet,
"Where's mamma gone?"

So from room to room,
Quickly he went;
But he found her soon,
Then was content.

And with meek head bowed,
Against her knee,
For the thunder loud
No more cared he.

There so patiently
The darling stood;
And the mother thought,
O, lesson good!

May my trust increase,
And patience too,
That I ne'er may cease
God's will to do.

For my baby's faith,
Sweetly divine,
Will be starved or fed
By example mine.

SR. MINNIE WARNOCK.

FARMINGTON, IOWA, July 21, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

ALL SINGERS.

All singers do not sing their songs in words;
The brook's low ripple is unwritten rhyme;
The melodies we hear in summer's prime
From leaf-dimmed covert are the songs of birds;
Unlanguaged music to his listening herds
The shepherd pipes, prone lying 'neath the lime:
The star march, grandest symphony of time,
In silent splendor walks the sky that girds.

Save those invisible letters of the ground,
The sinless Man who dwelt in Galilee,
Our perfect Poet, wrote nor verse nor line;
The story that he voiced is angel-crowned,
And to earth's ultimate children it will shine
And be their light through kind eternity.

—Sacred Heart Review.

A PICTURE.

BY ELEANOR.

I see thee sit with thoughtful eyes
Fixed on the far horizon's rim,
Where meet the blue of summer skies
With penciled line of forest dim.
Dear, earnest eyes that seem to know
All depths of mysterious things!
And ear intent to catch below
The music sweep of angel wings!

Long years ago I learned to con
The thought-waves lined upon thy
face,—

As though some sculptor chiseled on
The lines by love and wisdom traced,
And graved the story of the past,
The prophecy of future years,
And truth and tenderness, nor last,
The battle scars of grief and tears.

No artist hand on canvas placed
The picture that my eyes doth see,
A mem'ry-graven image traced
Upon my heart indelibly.
There, Mother, I still see thee sit
Reading love's lesson in the skies,
And I, O, Love, am reading it
In the calm light of the dear eyes!

AFTER an absence of two years or more I write some of the thoughts that arise in my mind. When last I wrote the editor, in a note at the end of my letter, called on some of the elders (by name) to give their testimony as given them either in dream or vision relating to the subject I wrote on, The duties of parents teaching their children and having them prepared to receive baptism at the age of eight years. I thought then I would wait until I read their articles before writing again, but have concluded I would better not wait, for I may never write again if I should. I have also been shown in a dream or night vision that it is not right for just a few to supply the food upon which we all feast; that I was spending time upon that which was of no benefit; that I should employ in supplying some of the food myself. This with other things presented showed me that my duty was to write. How weak we are, that we must so oft be admonished or we fail to perform our part! May my heavenly Father help me that I be not slow to perform my duty in this again.

How little it seems, looking at immediate results, we can do. And yet we ought to realize and never lose sight of the fact that God requires nothing of us that we are not able to perform. But we allow ourselves to become engrossed with the cares of this life, take upon ourselves burdens under which we would groan loudly if they were not self-imposed: when if we would look upon our *real* duties calmly and follow some method in all of our work, how much better for us in this life, and vastly better in that to come, for we could use the time saved by *doing only real* duties in a methodical way in improving our minds, writing for the church publications, or doing good in whatever sphere we are called to labor in.

I believe we all have some special work that our heavenly Father requires of us, and for which we will be rewarded if faithfully performed. If we prove slothful and choose rather to close our eyes to the need, our conscience accusing us, then great will be our condemnation. And the Lord will call others to do the work for which we might have received the reward, for his work will go on whether we choose to be true to our part in the work or false. His work is not hindered, but we lose the great blessings and privileges he graciously extends to us, in permitting us to be coworkers with Jesus the Righteous in the great work of bringing souls back to God, when we neglect or refuse to perform our part. "Do not say, 'I can't do anything.'" Have you tried? Surely this is not so. Or do you think you were a mistake in creation? Keep trying until you find something you can do. Do not be content to be a drone. If we live worthy we will receive his Spirit to guide us and we need not fear that we will do too much. Let us close our eyes to the failings of our brothers and sisters and choose rather to look upon our own, and then seek diligently to overcome them. Let us ever be ready to improve each opportunity for doing good, both in our homes and among the people with whom we come in contact, realizing that the eyes of the unbeliever are ever on the alert to catch us in any wrongdoing. So much is expected of us by the people of the world. And why should they not expect much of us? Do we not claim to be the only church recognized of God? Then let us prove by our words and our acts that we are indeed children of the kingdom.

Yours in hope,

CLARA D.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. REBECCA JAMISON, of Runnells, Iowa, requests your faith and prayers in her behalf, that if it is God's will she may be healed.

Sr. Virginia Hay, of Bandera, Texas, desires your prayers in behalf of her brother, J. Minear, and her daughter, J. Currie, that they may be restored to health if it is God's will.

Sr. Kate Rausch, Fairbury, Nebraska, writes: "I have been a sufferer for about five months, and have repeatedly sought the Lord for release, but have not yet received a

complete restoration to health. I now desire the faith and prayers of the Sisters' Prayer Union in my behalf, that if it is God's will I may be healed."

Sr. Cairns, who is sorely afflicted, requests the prayers of the Union in her behalf, that if it is the will of the Lord she may be healed and spared to raise her family.

Mrs. T. A. Hicks, of Spokane, Washington, desires the faith and prayers of the Prayer Union in behalf of her mother, Mrs. Nelson Brown, of Waterloo, Nebraska, that if it be God's will she may be restored to health.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

Love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the word that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken
We shall be satisfied."

Thursday, Sept. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—2 Thessalonians 5: 12-23.

Thursday, Sept. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Titus 2: 1-15.

Thursday, Sept. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 14-16.

Thursday, Sept. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—D. C. 49: 5.

WEBB CITY, Missouri.

Dear Sisters:—We are trying to keep up our Prayer Union each Thursday afternoon, although it has been quite an effort, and at times it seems impossible to keep up an interest; but a few have tried and kept trying against every opposition, and we have been blessed in the effort, and the Spirit of the Lord was with us last Thursday to that degree that we all felt to rejoice and felt encouraged and more fully determined to go forward and try harder to live so as to be a light and strength to others. We have set next Thursday for a day of fasting and prayer for those who have requested prayer, also for the husbands and wives and children who are yet out of the church, also for the young in the church, that they may feel and realize that there is a work required of them and that the Lord will open up the way that

those desiring to attend the coming reunion may be able to do so.

Dear sisters would it not be well for us to set a day of fasting and prayer, say about the first Thursday in September, so it could be understood by all the different Unions. Surely the prayers of the mothers, sisters, and wives would ascend up to our Father in heaven with a power that would cause the angels to rejoice and many would feel the blessing thereof. It seems it is a time now when our elders need our faith and prayers, and especially our branch officers, and those who are burdened with trials and cares of this life, and those who have opposition in their own homes. I have only written this as a suggestion, but hope that every heart will respond and will leave it for the Spirit of the Lord to direct, for thus I have felt to write.

Your sister,

R. M. BRADLEY.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

COMMITTING VERSES.

How may the committing of verses be made profitable in the Sunday school? Much of our valuable time in the Sunday school is taken up by the recital or reading of verses. Since the organization of our school we have followed the beaten track, and at the close of the lesson each class has been given time to read or recite one or more verses, the number recited being accounted for and entered on the secretary's book.

But where has been the profit—how many verses have really been committed to memory? Has it not been common for the pupils, the older ones especially, to hurriedly look over a verse just previous to the recital, retaining it in the mind for the time being only, while the lesson subject has been hurried through and perhaps cut short before being completed? This we think has been found unprofitable. If our time is limited to one hour, let nothing interfere with the satisfactory completion of the lesson. Cut short the preliminaries—anything but the subject under consideration.

But variety is the spice of life; give us a little more time and we think the Sunday school could be made more interesting by learning verses. We would suggest this mode, however: Let a certain class be delegated to learn as many verses as they can find concerning a certain subject given out by the superintendent or teacher. Perhaps the teacher would better understand the needs and qualifications of the pupils. And, lest too much time be taken up and it become monotonous, let the classes take turns each Sunday and the verses be recited before the school. By this means pupils may be taught to look up scripture references and gain much knowledge, if the subject be wisely chosen.

There are many questions of vital impor-

tance to the church and the young; much evil that might be avoided if in the seedtime of life good seed has been sown, kind admonitions given. Take, for instance the first principles of the gospel. The subject of faith, alone, could occupy several Sundays, and so on, till each principle is impressed on the mind of the pupil. Might not much of the evil that is strewn in the pathway be safely met if we have searched the Scriptures and know what the Spirit of the Lord has said upon the subject? For example, the subject of spiritualism. Let the teacher point the class to a verse or chapter referring to it, none of which is better than the twenty-eighth chapter of 2 Samuel, and train the pupils to look up the references concerning it throughout the book, and what a mine of information they have found! Will they not be better fortified against this evil that sometime they will meet to know that God's ban is upon it?

By this means a desired line of thought may be controlled and sometime be a help to tide us over the swift-rolling current of temptation.

ELSIE LOCKERBY.

Paper read at Coldwater convention, June, 1896.

ADDRESS IN VERSE.

To the dear saints and friends who have met in convention

To uplift the work of the Sunday school here,

We extend hearty welcome. Your presence enlivens,

Gives zest to our efforts and hearty good cheer.

We would take a review of the work that's been done here

By this people who term themselves "Latter Day Saints;"

For our neighbors and friends will all well remember

When our elders first preached here there were bitter complaints.

And words such as these were often repeated:

"They are wolves in sheep's clothing, their mission bodes ill;

Impostors, deceivers, deluding the people;"

The war cloud was threatening their efforts to kill.

But for sake of the truth of the Master who sent them

These scoffs and untruths have been patiently borne;

The seed that was planted has been watered and cared for;

God has given the increase—there is no cause to mourn.

Gathered out of your midst are over one hundred

Good people comprising the Coldwater branch,

We question the creeds of men that's arising

But in doctrine of Christ you'll find we are staunch.

It's been thirty odd years since first the glad tidings

Was preached around here by the heralds God sent.

We've now a neat church and rejoice in God's favor;

We still would walk humble and of evil repent.

Death has been in our midst and from the ranks of our workers

A few have been chosen, none of these were to spare

Though we cherish their memory, we bow in submission.

The Father knew best, they were needed elsewhere.

Not alone do our dead, claim our loving remembrance,

But the lone, scattered ones do each claim a share;

They're away from our branch, but if they are faithful

Not away from God's Spirit, not away from his care.

Not the least of the work is the Sunday school mission;

It's an Aaron supporting a Moses's weak hands,

It's the will of the Father—hear the voice of the Savior

Appealing to Peter, Feed, O feed my lambs.

We know not their worth—these bright Hopes of Zion,

But sometime the burden on them must be rolled;

Then prayerfully lead them, ask God that his presence

May go on before thee, as did Moses of old.

O God, give thy grace to the Sunday school teacher,

Especially those who have charge of the young!

The sheep hear the voice of the shepherd and follow,

But the lambs of the flock must be carried along.

When the judgment is set and the books are all opened

And our deeds written there the heavens do unfold,

May this branch of God's planting have down to its credit,

"They gathered some jewels, some gems of pure gold."

MRS. E. LOCKERBY.

Letter Department.

LONDON, Eng., Aug. 11.

Editors Herald:—The European mission conference that convened on Saturday, the 1st, and adjourned on Monday, the 3d, is a past event; yet I think it will linger in the memories of those participating therein.

There were two business sessions, two preaching services, and a sacrament and social meeting Sunday afternoon; Sabbath school convention, Sunday, from 9:30 to 10:30, and Monday morning from nine till 11:30, the exercises being profitable to the aged and the young. The Sunday school association, consisting of Manchester and Sheffield districts, is making some headway, such

as forbidding exigencies and available facilities will permit.

From the inception to the close of the conference the evidence of a unanimity of feeling and oneness of purpose was as visible, or more so, than at any conference I have attended in this land. The social meeting on Sunday afternoon was most enjoyable, comforting, and confirming, by reason of the unmistakable evidence of the Holy Spirit's presence. But I think the Monday evening prayer and closing meeting, which lasted three and a quarter hours, was some in advance of it. It was without exaggeration a grand time. No three and a quarter hours of my life, that I remember, seemed to pass so rapidly.

The palpable evidence of the Spirit's presence created such superlative joy in one's soul as to afford a full compensation for what few unpleasant things one had met up to the then present time. One sister stated that the two-days' conference had been to her like spending two days with God; and I am sure all were so far from doubting her statements as to give a heartfelt amen thereto.

There were a hundred or more members present, and the time was well occupied. The presiding officer found it requisite to be vigilant, as frequently three or four arose almost simultaneously, so that it became rather difficult to decide to which one the right to occupy belonged. But none questioned the decision when given; no, for a dissenting voice was not heard from the inception to the close. To preclude the thought of carrying the service to an unseasonable hour I would state that the exercises began at an early hour and adjourned in time to enable many if not the majority to reach home by 10:30.

With a view to a proper utilization of time meals were provided Monday and Sunday at the place of worship, and such was the agility of the committee appointed that the rapidity of disarranging and rearranging seats, spreading and clearing table, and feeding more than one hundred and fifty persons each meal-time, was surprising. Time is precious in this country, and Manchester is a place of distances; and if all had gone home and taken some of the visiting saints with them, few would have been present at the several sessions of the conference; and the assurance of meals on the premises begot a resignation, which otherwise might not have been visible.

Six have recently been added in Birmingham. The members of the Manchester district, amid some unpleasant exigencies, are diligent in lengthening their cords and strengthening their stakes among the three quarter million of souls in the big town of Manchester and the hundreds of thousands in Salford, which is both burdensome and expensive; but the burdens are borne and the expenses met by the willing and obedient; for they know their labor is not in vain in the Lord. But to some, perhaps, the pocket nerve is the tenderest of all nerves, and labor most arduous, unless it consists in something that is desirable. But the good comes, and the evil confronts us. Who shall abide in the time of separation?

For the want of a better place Bro. Thomas

Austin with brethren of Sheffield and Clay Cross have been performing ministerial labor in the big town of Chesterfield, under the broad blue canopy of heaven, to fair congregations. Bro. Austin thinks something may be done there by due perseverance. The love for pleasure grows and the love for the vital question of religion correspondingly decreases in this country. But the gospel zeal should increase with all members of the Reorganized Church of Jesus Christ of Latter Day Saints. Let us see to it, for the time for God's revealed method of separation is coming—the "midnight cry" will be heard. Who will be ready? Who?

Bro. A. N. Bishop, of the Eastern district, and Bro. E. R. Dewsnup, of the Western district, South Wales, with the force at their command are doing, as I believe, the best they can. In a recent letter from Bro. Bishop I learn that Bro. John D. Jenkins baptized a young lady on the 2d of August, in Penygraig, and had done some effective outdoor preaching. I hope good effects may result therefrom.

Best regards to all saints on the other side of the Atlantic, with great gospel success.

In bonds,

JAMES CAFFALL.

SAN ANTONIO, Texas, Aug. 17.

Editors Herald:—It has been a long time since I have written to the *Herald*. Many new trials and difficulties seem to cross our path and increase the burdens of a missionary life. We believe, however, that some of the clouds will arise and the work roll on. The great drawback is the very close times and we have no way of getting about. We need a horse and buggy to travel in, and this I think will be had now, as the saints and friends are interested in getting us one.

We expect to go in a few days for Kerrville and points in Bandera County, and will hold large meetings; if possible will fix up arbors. Texas people are more inclined to go to outdoor meetings than in schoolhouses. There is an abundance of work here had we conveyance to reach the different points. Our faith has been severely tried on this line. I remember that Bro. A. Kent once told of making a covenant with the Lord, that he would preach his gospel if he had to do so in rags. Thank God for such men.

Now that the fire of the latter-day trials are upon us, brethren, let us stand like men. We are no better than our blessed Lord and his apostles. Be economical and careful; do not travel so much by railroad; have some of the brethren hitch up their teams and take you. Hunt up the lost sheep of Israel between places. I will promise this much: if we will all go in the name of the Lord about our Father's business he will not see us suffer. Do you need anything, then live so you can rightfully come before the Lord and ask in righteousness. Be practical and help ourselves like Paul of old. He stopped and made tents. I presume times got hard. Times are hard now; some are too old to work, and some of us are too frail in health. I am one of the latter unfortunates, but yet I

can do something and I believe not interfere with the preaching of the gospel.

Through the kindness of Mr. Zirkel, a marble and granite dealer of San Antonio, I am furnished with a nice outfit to carry with me, so I may take orders for monuments and tombstones, for which I am well paid. He is a good man and our slight business connection is to our credit. It is a nice business, honorable and needful. I would caution anyone against taking up with any trifling thing or allowing anything to take up too much time from the preaching. Be wise, brethren. If we can make an honest dollar if needed I believe the Lord will bless us in the effort, for the times are close.

So much has been written to the church about their duty pertaining to tithing; beloved brethren, do your best; and you, fellow laborers, let us do our best and all labor hard together for the great kingdom of God. May the Lord help us all.

Your brother,

H. P. CURTIS.

PIERSON, Iowa, August 21.

Editors Herald:—We continued at Sloan for four weeks with an increasing interest, and, as after-developments proved, should have remained there another week at least. Some of the leading families were very interested attendants. We could not have received kinder treatment than at the home of Bro. and Sr. Winegar. Five were baptized, and from there we went to Smithland where our attendance augmented from the first till the afternoon and evening of the last day it looked like a reunion.

We were fortunate here in getting our tent in the public park—one of the prettiest natural parks ever seen by the writer in all his travels.

While here our Sloan choir came over and camped for a week, and together with the singers at Smithland, formed a fine body of singers. At both places outsiders rendered valuable assistance in the song service.

At Sloan, Misses Bird and Bryan, the latter the organist of the Methodist church, were our organists; while at Smithland Sr. Maud Peasley and Miss Bryan rendered such service. At the latter place two were baptized; one lady who had given her name was prevented through sickness. This is the first time our faith has ever been presented in Pierson and thus far our audiences increase each night.

Saints and friends very much regretted our departure from Smithland, and the Sisters' (or Ladies', many of them not belonging to the church) Aid Society remembered that it costs the elders something to travel.

No two could get along together better than Bro. Crabb and I are doing, though he is getting rather old for the vicissitudes of tent work. We expect to continue till time to go to the reunion at Woodbine, where we have been chosen as two of the speakers.

Never have I seen, in all my experience, a better apparent interest than during the past summer, save at Whiting. Bro. C. and I have kept out of the branches, and yet have

had such crowds at times that they could not all get into the tent.

Have stayed over night and enjoyed a good visit with Bro. and Sr. Davis, two of whom I baptized at Kingsley, in July, 1887. They are driving six and one half miles to attend services. These recurrent visits take the writer back to some of his first missionary experiences, and to some of the most spiritual events of his life. It was here that he saw President Smith in vision, and by that vision saw his approval of the work being done, as well as receiving one of the most marked physical blessings ever obtained. Contracting a severe cold which resulted in hoarseness and a chill, he took the matter to his God in the seclusion of the lonely corn field and there plainly stated the facts, leaving the matter wholly in his hands. The reception of the Holy Spirit in the opening prayer of that night's service, the removal of every particle of disease from his body, the tears of those both of and out of the church, resulting from that prayer, the liberty of thought and speech granted the speaker during the progress of the sermon will never be effaced while memory plays her role in recalling the events of the past.

The fact of never having previously related the facts for publication is the excuse for doing so now. And I am glad after all these years and the transposition of events to find many of those whom I was humanly instrumental in calling from worldly vices to the marvelous light of the gospel, still as firm as the everlasting hills; while others, incident to the vicissitude of this life, have permitted the gospel fires to smoulder and yet are having those fires rekindled. So mote it be.

In bonds,

J. W. WIGHT.

WILLIAMS BAY, Wis., Aug. 20.

Editors Herald:—Quite frequently we hear that some of the saints from other States visit Lake Geneva, Wisconsin, which is one of the famous summer resorts of the Northwest; and we even hear of them often coming to Williams Bay and visiting the great Yerke's observatory, little dreaming, we presume, that they are in the near neighborhood of a Latter Day Saints' church, and quite a large branch of the church.

The East Delavan branch of the church is only a short distance from Williams Bay railroad station, which is the terminal of that Division of the Chicago and Northwestern railroad, the church house being only one mile north from the depot and a number of families of the saints living in the immediate neighborhood, only the road runs between the church and the residence of Elder W. A. McDowell, and any of the saints would be glad to welcome visiting saints from other localities

Bro. F. M. Cooper from the Michigan field has been visiting old-time friends here for a few days and treating them to a few of his characteristic sermons. Arrangements have been made for troubling the waters next Sunday, there being four candidates in waiting. We hope the number may be increased when the day rolls around. Your brother,

CHAS. H. BURR.

FACT, Kan., Aug. 19.

Editors Herald:—Closed tent meetings at Linn Sunday night with an audience of about three hundred; a rousing sermon by Bro. A. Kent. Baptized a lady in the afternoon and confirmed in the evening, and another gave name for baptism. Go with tent to Fact, Kansas, where reunion begins August 20 and continues ten days. At its close we return to Linn for one week, and thence to Fanning, Kansas, for district conference September 20, from which time the writer will cooperate with the laborers in the Northeastern Kansas district.

Through *Herald* and also by letter I learn of the departure soon of Bro. John T. Davis for his field in Utah. While we regret the loss of his valuable aid in Kansas, we are compelled to admit that his ability and long experience in the church will be especially desirable "in the valleys of the mountains." Success to the efforts made there. I trust the recent sending of Utah elders to the States and their "mixing up" with some of our ministers, will be productive of good not only in showing the superiority of the claims of the Reorganization, but also in giving each body a better understanding of the views and position of the other and so remove other barriers which in the past have existed and do still exist, rendering the two organizations so antagonistic to each other. Let "the restitution to which my people are looking forward" be hastened "in its time."

W. S. PENDER.

POQUONNOCK, Conn., Aug. 20.

Editors Herald:—Some time ago I wrote you from Wareham, Massachusetts, where we were looking for a place to put the tent; but as we were unable to find one, we concluded to ship the tent farther down the cape, and in a day or two we were at work in West Harwich, where we continued preaching until July 16. The saints from Dennisport aided us by their presence and singing. The attendance was good throughout the services, although the weather was bad. On Sunday, the 5th, I had the pleasure of baptizing Sr. E. Nickerson, who was healed of blindness by administration when a young girl.

On the 17th we moved to Harwich Center and began services the same night preaching to people who had never heard the gospel as we present it, with possibly two or three exceptions. Friends were made for the truth and its representatives. The saints at Dennisport were very kind to us as were those who were not of our faith. May God reward them all.

Monday, August 3; we shipped the tent to Poquonnock, where the reunion was to be held. Bro. Smith preached Monday and Tuesday at Dennisport, while the writer went home for a day or two. August 8 found us at the camp of the saints where all was bustle and rush getting things in order for the services. Personally, I enjoyed my stay in camp, taking it as a whole. By the advice of the missionary in charge we have set up the district tent near the station at Poquonnock, and last night was to have been our first meeting; but owing to the brightness of

the moon, or the forcefulness of the preaching at the camp last week, or some other unaccountable thing, the people did not come out. The tent was so surprised that the curtains nearly fell down. We sang and prayed and sang again and still the people would not come. Bro. Davison would not preach to the seats, although they looked interesting enough, so we closed the tent and went to bed. I do not know what to-night will bring forth, but will wait and see.

Yours as ever,

GEO. W. ROBLEY.

ORCHARDVILLE, Ill., Aug. 16.

Editors Herald:—An article appeared in the *Baptist News*, which is edited by W. P. Throgmorton, D. D., at Duquoin, Illinois, under the caption, "Is this Mormonism?" which was republished in the *Herald* and replied to by Bro. I. N. White. In the same issue of June 13 the editor of the *News* says:—

"The man to expose Mormonism is Elder W. J. Moore, of Gallatia, Illinois. We hereby invite him to give us a few one or two-column articles on the subject."

Since that time a few articles have appeared. Then in the *News* of July 25 the editor says again:—

"The articles which are appearing from the pen of Bro. W. J. Moore on Mormonism are well worth any man's reading, and we have no doubt will be generally taken by our readers. In any section where Mormons are troubling Israel Bro. M. is the man to send for. He can do a neat job in showing them up, and he does it with dispatch and thoroughness."

As the writer is a subscriber to the *News* we sent a reply to the article first named above, which was never published. Now as we once heard the editor of the *News* in a debate with Bro. I. M. Smith we are of the opinion that the editor feels a little sore over the result of the proposition he affirmed; viz., "The Bible contains all the revelations of God to man until the second coming of Christ." Now he says that W. J. Moore is the man to send for when we are troubling Israel, as he can show us up. Perhaps the editor of the *News* is not acquainted with the way this man has been showing us up in the past. The writer has heard him in three public discussions with our people. The first one was with E. Curtis at the Unity Baptist church and the writer baptized four persons at that place soon after the debate, some of whom were from the Baptists. The next debate was at Tunnel Hill, Illinois, with Bro. T. C. Kelley, in the Baptist church at that place, since which time forty-five have been baptized there, some of whom were from the Baptists. The next debate was with Bro. I. N. White at Simms, Illinois. The majority of the people were in our favor at the close. Even the boys went through the streets cheering Bro. I. N., although we do not consider that kind of work argument; yet it was an evidence to us that the majority of the people were in our favor at the close of the debate.

Now the writer does not believe in being overanxious for public discussion, yet when

our cause is assailed by the pulpit or the press, we believe it our indispensable duty to say a few words in defense of the cause we love so dearly; and as we have been assailed through the *News* by both the editor and W. J. Moore, we take this method of informing them that when they get ready to meet us in a fair investigation of the doctrine we preach, that we are willing to meet them with a representative man of our faith on the following propositions:—

1. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the pattern given in the New Testament in organization, faith, and doctrine; Latter Day Saints will affirm; King James' Translation of the Bible is to be the standard of evidence.

2. The Missionary Baptist Church is in harmony with the pattern given in the New Testament in organization, faith, and doctrine; Latter Day Saints will deny; King James' Translation of the Bible to be the standard of evidence.

We believe in taking the instructions given by Paul: "Prove all things; and hold fast that which is good.

In behalf of the Reorganized Church of Latter Day Saints,

F. M. SLOVER.

GRAND RAPIDS, Mich., Aug. 27.

Editors Herald:—I am in the midst of a four nights' discussion with Elder Ostrander, pastor of the Seventh-day Adventist faith, on the Sabbath question. We use alternate evenings. Two evenings have been occupied thus far. Elder Ostrander made his affirmative argument, or at least began it Tuesday evening. He is one of the smoothest talkers of that faith I have heard. I was on the negative last night and I never felt better in my life in talking on the Sabbath question. The very best of attention is had on both sides, the hall being packed to its utmost capacity each night. Bro. Ostrander talks to-night again. More anon.

R. E. GRANT.

BERWYN, Nebraska, Aug. 22.

Editors Herald:—The work is moving along fairly well with us in the northeastern part of this county and in the western part of Valley County. Bro. Rudd favored us with a visit in July and remained with us about twenty days, and by his proficiency as a teacher of divine things, coupled with good manners and godly fear, has won for him a place in the minds of the people here never to be vacated. God bless you, Bro. Rudd, and may the guiding hand of him that doeth all things well direct you this way that we may have a second benefit.

I wish to say to Bro. Rudd that I have passed over the ground since his departure, attending my regular appointment, and the interest has not subsided a particle and I think others will obey the gospel soon. Sure enough, one of those great lights (?) of the Christian (Campbellite) Church put in an appearance at Longwood. I went all the way over to hear him, but he "gave us a good letting alone;" he never said a word about "Mormonism" while I was there; nor of the

world-wide challenge he threw out last winter and then backed out from so flatly.

My eyes soften with tears of gratitude to God for the great message of truth restored in this age, and for the ability he gives his servants to carry forward and defend the same. May the divine blessing abide the laborers in the field and may others be raised up and sent forth until truth shall be disseminated as far as human feet have trod; and may the honest in heart crowd into the "regions round about" until Zion's children shall truly sing, "Give us room that we may dwell." Yours in hope of eternal life,

C. W. PRETTYMAN.

CAMDEN, N. J., Aug. 24.

Editors Herald:—On the 4th inst. moved our gospel tent from Germantown, Pennsylvania to this place. We secured a favorable location and everything seemed to be moving off nicely, when to our dismay the next day a circus located by the side of our tent. They had rented the same lot and paid for it; while consent had been given us to use it. I guess it was brought about by each party contracting with different members of the firm. But we concluded to make the best of it; and as we could hardly hope to combat the noise of their band and drums by our vocal powers, we concluded to wait till they were through, and thus were hindered for three nights. But having once started, we have had fair interest from the commencement till now. Interest seems to be better here than over in Philadelphia.

Some here seem to be almost ready for baptism. One man and his wife are ready to be baptized, but owing to an urgent demand of his employers was hurried off to Helena, Montana, to look after the interests of their business there; and thus he was hindered for the time being. His wife will likely be baptized before we leave here. They were both formerly members of the Utah Church, but becoming dissatisfied with their teachings and practices, left them. His wife is our organist, and her playing and singing is quite a help to our meetings. He will likely be baptized at the first opportunity he finds in Montana. His name is J. M. Stewart, and his present address is, Bailey Block, Helena, Montana. He is a traveling agent for the New York Life Insurance Company. He will be pleased to know of the whereabouts of any of the elders near there, as he will make an effort to get to them to be baptized.

We will continue the tent work in Camden for some time yet. I will leave for a visit to my home on September 1, leaving Bro. W. A. Smith in charge of the tent, to continue the work, assisted by the brethren of Philadelphia.

We left some quite interested at Germantown, and I will go there this week and hold a few meetings in a private house. The work moves slowly in these regions, but we hope and believe that the summer's campaign with the tent will be productive of good. When we close meetings in Camden, the tent will likely go to Maryland.

Yours in the conflict,

H. E. MOLER.

MILO, Iowa, Aug. 19.

Editors Herald:—I went to Oskaloosa about the 1st of August; spoke five times there. I am glad to say that though few in number, they are alive in this great latter-day work. Never did I meet a people more willing to make a great sacrifice for the salvation of those around them. While there, I had the pleasure of leading three precious souls into the water of baptism.

While at Oskaloosa I received a letter requesting me to come to Runnels and baptize Sr. P. W. Brown. On arriving at that place I found all well, and preached for them on Thursday evening. I had the pleasure of meeting Bro. W. C. Nirk and Columbus Scott there. Bro. Scott remained over Sunday and was then to start for the Bluff Park Reunion. On the 15th Bro. Nirk accompanied me to Hickory Grove, ten miles southwest of Milo, where Bro. Nirk preached three soul-reviving sermons, and on Tuesday morning I baptized Bro. and Sr. Westerly, of that place.

Then we came to Milo where we found the old district tent awaiting us, and we have set it up and will commence meetings to-night. We have a central location in the town, between the Methodist and Presbyterian churches. Bro. Nirk has kindly consented to remain with me for a time. Pray for us.

To God, the Father, be all the praise and glory, now and forevermore.

In gospel bonds,

W. H. KEPHART.

SAN FRANCISCO, Cal., Aug. 10.

Editors Herald:—I feel thankful to "our Father" who has so wonderfully blessed me with light of late and given me great liberty in presenting the word. And I am persuaded that the following night vision deserves more than a passing notice:—

I was in Lamoni. I saw a large building and was told it was the workshop of the Latter Day Saints. I felt deeply interested in so grand a building and it the property of the people I held dearest to me on earth. I went to the door and knocked for admission with a feeling of timidity. When the door opened my timid feeling all left me when I saw the smiling face of Bro. Joseph Smith. He invited me in and I noticed at once that he was the head of the place. I saw numerous workmen at work on parts of machinery. I followed the brother who admitted me all through, and noticed all the workmen worked on *parts* of some kind of a machine. I remarked to my guide that I saw no *finished* work. He said: "When the right time comes it will all go together like clockwork." No one was idle. Just before I passed out, near the exit I saw a completed machine and I said to my guide: "How does that work?" He said to a workman near. "Show the brother." The workman put his foot on a treadle and picked up something which looked like a spear to sharpen it. As his foot pressed the treadle I noticed a large rubber ball near his foot—a part of the machine—and as he pressed the treadle it sang in tune,

"When I can read my title clear
To mansions in the skies,

I'll bid farewell to every fear
And wipe my weeping eyes."

I said, in astonishment, "Well! harmony in that;" and the answer was, "Yes, all will be harmonious in the end." I understood that Bro. Joseph was the director of all the work. It was quite significant to me at a time when there is being so much said about who has authority to lead the people to victory and to harmony with God. I am certain, within my own soul, that those who follow the true servants of God will come to see eye to eye, to harmony and peace; and it is made doubly certain to me that the Reorganized Church is the *means* through which harmony will come. In bonds,

CHAS. A. PARKIN.

Original Articles.

THOUGHTS ON THE GATHERING.

A COMMON SENSE VIEW.

Two kinds of people will doubtless be the first to gather to the regions round about. One class are the most spiritual ones in the church. They are those whose hearts are pained to behold the wickedness around them and hence flee toward Zion to find more congenial surroundings. The other class are those who cannot agree with their neighbors, saints or others, but quarrel over trifles, and expect perfection in everyone else but themselves. This class, too, flee toward Zion as a last resort to find peace. What must surely be the result, when both these classes meet as brothers and sisters in Zion and her borders? Who can tell the extent of contention after such a meeting? If the gathering were of human origin, we might look for more disastrous results than we do. But for his name's sake and the fair name of the church it is to be hoped that the Master will overrule all obstacles, and give his servants wisdom to execute the law strictly yet kindly and for the best good of all. Not only for the good of those in the church, but for the good of those who would come into it were things as they should be. Be as hopeful as we may, we cannot be blinded to the fact that when two opposite and extreme factions meet, such as we have just mentioned, there will for a time be contention and strife. In the very nature of things it always must be so. Especially when the wrong is arrayed against the right or the right against the wrong. In the above case it may be both—a double battle.

When explosive gases come in contact with living fire it is sure to produce an explosion, destructive to both elements and the materials near them. If the fire could be confined until the gas be either absorbed or forced away, or the gas confined till the fire had passed, an explosion might be prevented. Better yet if both the fire and gas could be put under control and utilized in the proper way. It is not always the fault of the gas that an explosion is produced, nor always the fault of the fire. If either were confined it would be sufficient. If both were it would be better in case one of them broke its bounds.

The second class referred to above we liken unto the gases because of the superabundance of gas (figuratively speaking) which they possess. And to make the matter plain we will call these gases, slander, evil surmising, fault-finding, backbiting, worldly pleasure, and impatience. But the fire represents the first class who are too fiery. Having more spirituality than wisdom they are ready to cause an explosion every time they come in contact with the opposite party. There never could be strife or contention with only one party concerned. This is a self-evident truth that needs not to be proved. It is not hard to see that the overzealous cause quite as much trouble as any worker of iniquity. A religious zealot who imagines God behind his every act is almost uncontrollable.

Applying this kind of reasoning to the principle of the gathering we can see the wisdom to gather *first* to the "regions round about;" that the necessary experience might be had both by the priesthood and saints in general as a very essential kind of discipline leading to the final gathering; that those who are too fiery and those who spend too much time and talent watching and talking about their neighbors may each be more fully converted and instructed in the ways of righteousness.

When the true saint moves into the "regions round about" (for they gather, too, but have the true motive in view) and finds such classes as described above, what must be his feelings at first? Not pleasant I assure you. But being of the right kind of material he will only be developed

perhaps in a needful way, though he may often blush to see iniquity abounding and the love of many waxing cold.

To see the tares choking out the wheat is perhaps to a true saint as undesirable a sight as could be presented. Not only is it unpleasant for the sake of the wheat, but the world at large and the fair name of the church as well.

Some may say, "Let the wheat and tares grow together until the harvest." Yes, that is a true principle founded upon logic for the reason stated, "Lest while ye gather up the tares ye root up also the wheat." It is right to be forbearing, forgiving, and longsuffering, and let them *grow* together until the harvest. But what shall we say, when the wheat ceases to *grow*. Is it not better to destroy the tares lest they choke to death other wheat also? But if we are too lenient in this matter we will transgress two other rules:—

Let him be unto thee as an heathen man and a publican.

Also,

They shall be cast out.—D. C.

But the tares may not refer to the wicked ones in the church at all, but to the children of the evil one—those who have been planted (baptized) by him or his followers. If so, then to defer action too long on the strength of this passage is dangerous and useless.

I could expect that in the larger branches there would be more evil than in the smaller ones. Perhaps no more according to the size of the branch. But ought there not to be more good also at the same ratio of membership? When therefore one moves into the "regions round about" he may expect to find anything he looks for, till after the sifting time and then he may not be there to look, for he who watches the lives of others may himself fall through the sieve. Self is the best man to watch. But some one may say, "In that case the evil ones would grow worse and worse if there was no one to watch them." I said nothing about *no one* to watch them. Here is where proper discrimination is necessary—absolutely necessary. Who has this right?

The membership, the priesthood, or the branch officers? A proper solution of this problem will serve to pre-

vent much trouble. Every saint should be instructed in this matter, and should also instruct himself. This is one object in writing this article, to get the matter started so that a better understanding may be had and much trouble avoided. It must be apparent to the careful observer that this matter of watching rests alone with the branch officers and mostly with the teacher; with the possible exception of those who by law are made the regulating authorities of the church in all the world.

Sometimes newly baptized members and especially those who have been denied church privileges,—scattered members,—when they move into the “regions round about” have more zeal than wisdom, and may try to rectify things that it is not their right to meddle with. In such a case it must always work more harm than good, for it is illegal and void of the help of the divine Master.

Some may think they are prompted by the Spirit to prophesy or otherwise try to settle difficulties when not a branch officer; but the manifestations of such a spirit is not of God, and those who are deceived thereby should repent, for God has given a law and of course will not go contrary to that. The law is, to prefer charges and settle the matter according to *evidence* and not according to spirit manifestations, that is, of course, after the preliminary steps have been taken. I heard of two elders one time who while on their way to sit as a court to try two brethren, received a prophecy through one of themselves that one of the brethren to be tried was in the fault and the other was entirely innocent. So when the trial came on the brother whom they supposed to be in the fault was scarcely permitted to speak for himself and was judged guilty without much regard being paid to the testimony presented. But subsequent events showed the brother to be innocent. The wrong spirit had deceived the brethren, through their failure to observe the law to decide upon the evidence. Besides the brother was placed in a bad light before the world and the good he might have done hindered. This was evidently the design of the evil one. So it is necessary to try the spirit by the law and make it subject to the proph-

ets. If one thinks he is prompted by the spirit to do the work of the branch officers it would be well to try that spirit by the law before giving it action.

I suspect that in branches where there reside several of the priesthood there may be those who think they have more right to rectify wrongs, simply because they hold the priesthood and may be that order where they are commanded to see that the law is kept. This is not true. To see that the law is kept is to keep it oneself and not interfere in something that by right belongs to another. The branch officers should make no distinction between priesthood and laity and any interference with the duties of branch officers should be promptly dealt with for it is certain to work great harm. There being no God in illegal work there is apt to be a good deal of Satan in it, especially when the works of Satan are being dealt with.

Another thing that might be a source of discouragement to the new member and a bar to keep many out of the church is negligent officers. I can readily see that a negligent officer would be like an open gate to a field. Through it the sheep run in and out and so do the wolves. Why not shut the gate and make the field a place of safety for the sheep inside and a desirable place for those outside? Then catch the wolf and put him out. If the gate be too short or insufficient, put in a new one. If officers will do their duty the church and all the powers of heaven will be behind them. By administering the law strictly but kindly the erring may be saved, the fair name of the church preserved as a place of safety for those who are longing for salvation. If the wolves are as bad on the inside as on the outside, many timid ones will be hindered and the shepherds will be to blame.

For the benefit of those who contemplate removing to Zion or her borders, the following points might be considered with profit: Get ready first. Begin with the heart and end with the pocketbook. Observe the command, “Let all things be prepared beforehand.” Do not go until you learn to confine the fires of your temper; for you will find many things to try you, perhaps more there than where you

are; for the enemy is strongest at the seat of war. The bride has not made herself ready yet or else the Bridegroom would come. Hence you will not find perfection till then. You are not perfect; do not expect it in others. If you see faults in others deal gently with them as God has dealt with you. Be as forgiving to the brother as to the outsider. Do not let his actions hurt you worse either. And when you get to Zion be fully prepared for anything and surprised at nothing.

You who are too full of gas—you who talk too much—better learn to govern your tongue before you go, or there may be an explosion and you may be lost. The Devil will find more for the talkative in the heat of battle than in the outskirts. If one learns to look at and talk of no one's faults but his own he will be as busy as he needs to be. When the real, true saint feels the kindling influences of the Spirit prompting him to move toward Zion it is safe to go. But be wise; prepare for yourself. Do not depend on others. If you cannot support yourself where you are, by all means do not go to Zion till removed by order of the Bishop. If you act unwisely in this matter, perhaps a hundred as unwise as you have gone ahead and the saints are overburdened at the hub. Once there quietly settle down and appoint yourself a committee of one to keep self in place, and then when the bride has made herself ready and the officers through your prayers shall have arrayed the church in her wedding gown you will be among the wise.

By guarding against pride of dress or heart, slander, evil surmising, (O the power of this silent but cunning little devil,) backbiting, and all evil, you will have oil in your vessels and be permitted to go in to the marriage supper of the Lamb,—at least, this is as I see it.

J. W. PETERSON.

DODGEVILLE, Wisconsin, Aug. 1, 1896.

A TESTIMONY.

EDITORS HERALD:—If you can find place for the following in our much-loved paper the *Herald*, I have no doubt but that many of the elders, including Bro. John T. Davis, of Kansas, with whom I labored over twenty years ago, will be pleased to see a communication from the writer.

GOD'S POWER AND GREATNESS.

A manifestation of the Spirit of God given in a "Vision of the night," on the night of September 3, 1895. Circumstances: I had been for several years in a troubled and doubting frame of mind as to whether the power of a Supreme Being did or did not rule the universe—the result of being away from the Church of God, when on the night of September 3, there was a total eclipse of the moon. I watched it with profound awe and reverence and then retired to my bed and became slumberous, when the Spirit of God rested upon me (as of old) and the following is a true and faithful account of what was shown to me:—

I became very happy and while in this agreeable state the nations of the earth were shown to me, and the power exercised by the rulers over the people, from the lowest officer in the government to the highest; how one ruled over the others, both in civil and military life, until the ruling power culminated in the president or king. I was then shown the different churches and sects of religion and how the self-same ruling power existed there also—the clergy over the people, the bishops over the clergy, culminating as before either in the ruling power of bishop, archbishop, patriarch, president, or pope. I was then shown my own standing and the littleness of great men as compared with God, and then I was shown the greatness and majesty of the eternal God as compared with nations and churches on the earth; and I declare with all soberness that the difference between the peasant and king is as nothing compared with the difference between an earthly king and the heavenly "King of kings and Lord of lords." The greatness of the eternal God, and his might, majesty, and power is more than my tongue can utter or my pen write, and I now more fully understand St. Paul when he was caught up in the heavens that he then saw many things impossible to utter, also the testimony of Brn. Joseph Smith, Jr., and Sydney Rigdon, when in the Spirit on February 6, 1832.

And now in this latter day I give my testimony in all humbleness, hoping that it may benefit some poor

doubtful and erring brother or sister as it has benefited me.

JOHN HALL POPE.

BROOKLYN, New York, November 3, 1895.

BLUFF PARK AND NAUVOO.

WE were pleased when the conductor shouted, "All aboard," because we were bound for Bluff Park and Nauvoo. We were more pleased when at length the iron horse had gallantly borne us to our journey's end.

We found the spot selected for the Bluff Park reunion a very pleasant one indeed. Thickly shaded by forest trees, the cottages, tents, and tabernacle stand upon a bluff down which one looks one hundred and twenty feet to the broad Father of Waters, and out upon a scene of surpassing beauty. The stream, which is one and one half miles in width here, is divided in places by long, narrow, wooded islands, and moves in a broad circle, forming as you see it from the bluff, a huge half moon. To the left are wooded bluffs reaching to the farthest horizon, and to the right just opposite us stands the old city of Nauvoo. That it is a loved spot to the saints is witnessed by the groups that morning, noon, and night stand upon the brow of the bluff where the best view is obtained. Among them are men who fifty years ago were driven from the town, and now for the first time in all those weary years they are drinking in with eager eyes the beauty of the dear, familiar scene. Strangers are upon their land, aliens are sheltered by their rooftrees, yet, in a better sense, it is by right of memory still theirs.

Strange thoughts come to one standing thus. We picture the scene as it would be had man lived for it, and God willed it so to be. Upon the summit of the hill we see the grand, white temple, and all the fruitful slope below thickly sprinkled with cottages and stately homes. We discern the saints in quiet garb going about their work or worship with the Spirit of peace and the inspiration of God in their midst, and then involuntarily there rises the picture of what *was*. We see our fathers, by the cruelty of men who would not or could not understand them, murdered or driven from their homes into the unbroken wilderness, behind them the intoler-

ance of man, before them hunger, and cold, and sickness, and worse,—what seemed another overthrow of the work of God. No wonder that the power of darkness obtained such hold upon some of them.

Wednesday was probably the most memorable day of the gathering. Four or five hack loads of the saints, numbering some fifty or sixty, with Alex. H. Smith as guide, visited the historic spots of Nauvoo. While the vine-covered slopes and grape-scented air are very pleasant, reminding one of descriptions of Italy, and the scene all it has been claimed to be, yet such a visit brings much of sadness. The old battle ground back of the city is vine-clad and quiet, but the scars of the strife yet linger in the homes and hearts of many men and women, and time is powerless to remove them, yet more to be pitied are the persecutors than the persecuted, and among the visitors to that spot made sacred through the principles it cradled we heard no bitter thought expressed, only a softened sadness.

The little group of members of the Reorganization gathered there just fifty years after the expulsion of the saints was a witness to the eternal fact that truth will prevail—not men nor demons may crush it down and hold it down. A pause was made at the graves of the two martyrs and their relatives, and a very affecting service of song and prayer was held. It is a noble spot that holds such a sacred charge, a southward sloping hillside, upon them the thick shade of the green locust trees, and ever at their feet the musical waters of the mighty Mississippi, calling to mind the song composed by my father:—

Then dig him a grave on the warm hillside

'Neath the shade of the green locust tree.

It was a fitting spot in which were reared the three sons of the prophet who were destined to stand for a time shoulder to shoulder as leaders in the cause for which he shed his blood. Surrounded by the romance and tragedy of the past and the mystery and hope of the future, their call, when it came, found them ready.

A fairly large crowd is in attendance. No census has been taken as yet, but the tabernacle is quite well filled and all express themselves as

having a "fine time" in a spiritual and in every other best sense of the term. It will be a long time ere we lose from our mind's eye the pictures of woodland, and water, and city we have beheld, or from our ears the mournful musical whistles of the steamboats, or out of our hearts the impressions from the inspiration of spiritual truth which we have discerned, not only in the congregation of the Lord's people, but also in the hallowed spots we have visited.

The saints are so well acquainted with the character of discourses which such occasions help to inspire from our elders that we make no special mention of the sermons we have enjoyed.

While the labors of others to make the reunion a success are not to be forgotten, those of Bro. McKiernan are especially worthy of note.

We are inclined to think that a better spot for a reunion could not well be selected, and we were about to say that a better reunion could not be held upon such a worthy spot, but the thought comes to us that these gatherings are only a foretaste of the greater and more glorious reunions to be held by and by.

ELBERT A. SMITH.

Conference Minutes.

LONDON.

Conference convened with the Proton branch, June 27, 28, and 29; J. H. Lake was chosen to preside, assisted by R. C. Evans and R. C. Longhurst; Maggie Campbell and John Shields secretaries. Branch reports: Walsingham Centre 27; first report. Otterville 25; first report. St. Thomas 107; gain 15. Garafraxa 96; gain 3. Egremont 76; loss 1. Toronto 35; gain 3. Stratford 19. Usborne 23; loss 4. Cameron 66; gain 6. Niagara Falls 40; gain 5. Selkirk 12. Proton 102; gain 8. St. Mary's 52; gain 3. Masonville 118. Grand Valley 18; loss 4. London 246; gain 6. District report from June, 1895, to October, 1895: Last report 1,293; present 1,382; baptized 94, received 13, removed 10, expelled 3, died 5. Including of the ministry 1 high priest, 2 seventies, 21 elders, 30 priests, 19 teachers, 15 deacons. Ordinations 8, marriages 20. Ministry reporting: Elders R. C. Longhurst, R. C. Evans, J. Shields, A. E. Mortimer, D. McGregor, S. W. Tomlinson, F. Gregory, M. F. Derby, R. B. Howlett, S. Langs, B. Arnold, T. A. Phillips, J. McKenzie, J. McLean, G. C. Tomlinson, G. Virgin, W. Morrison, J. H. Taylor; Priests R. D. Addison, A. Wingrove, K. Cooper, W. Place; Teacher W. A. Sinclair. R. C. Longhurst was sustained president of district, M.

Campbell secretary, J. R. Shephard Bishop's agent. By resolution conference was appointed to meet with the St. Thomas branch on the second Saturday and Sunday in October. Preaching by R. C. Evans, J. Shields, and J. H. Lake. Bro. C. E. Barrett, of Garafraxa branch, was ordained a priest during conference and two children were blessed. Conference was well attended, and peace and good will reigned throughout all the sessions.

BIRMINGHAM.

Held at Summerfield branch, Birmingham, England, May 23-25; C. H. Caton president; James Caffall chosen vice president; Charles Walton secretary pro tem. The president addressed the assembly in his official capacity and referred to the loss the church had sustained in the death of President W. W. Blair, and moved a vote of condolence to President Joseph Smith and the church in general, which was carried unanimously. Branch reports: Birmingham 116; no change. Summerfield 28; 2 baptized, 1 died. Stafford 24; no change. Financial account was presented as follows: On hand and received £1. 4d.; total expenditures £4. 18s. 4d.; due treasurer 18s., less 4s. 8d., secretary's expenses to conference; net amount due 13s. 4d. E. A. Webb and F. Edwards appointed auditors of the account. Their report was accepted and ordered spread upon the minutes. Ministry reporting: Elders T. Taylor, G. S. Greenwood, E. A. Webb, J. R. Greenwood, J. Caffall, J. E. Meredith, C. Walton, H. Tabbiner, C. Tyler, J. Matthews, J. T. Davis, and C. H. Caton; Priests D. Roberts and J. Healey; Deacon F. Edwards. Licenses sent in were ordered to be indorsed according to the rule of the district. Resolved that this conference declare the Hanley, Staffordshire, and Burton-on-Trent branches disorganized. G. S. Greenwood, through ill health, asked for release from the office of district secretary. The release was granted and a vote of thanks passed and ordered to be forwarded to Bro. Greenwood for his services during nineteen years. General church authorities and president of mission were sustained. C. H. Caton sustained district president. Charles Walton appointed secretary. A vote of thanks to the brethren and sisters of the Summerfield branch for their care of the members of the conference was carried unanimously. Whereas many of the brethren in this district are very lax and fail to give in reports of their labors, also to forward their licences as per rule of said district, please note that all licenses not to hand at the proper time, or not accompanied by report, if holder of said license is not present to report in person, will not receive an indorsement. Adjourned to reassemble Whitsun Saturday, Sunday, and Monday, 1897, place of meeting to be fixed by the president. Preaching by Brn. James Caffall and J. R. Greenwood.

Sunday School Associations.

MANCHESTER AND SHEFFIELD.

By permission of Apostle James Caffall the

above-named association held its annual convention in connection with the European mission conference August 2 and 3. The Sabbath exercises were opened at nine a. m. by singing and prayer. Solo by Master S. Mather, entitled, "Do no sinful action." Elder J. Dewsnup, Sr., read a paper called "The object of Sunday schools." A model lesson on "St. Paul's second missionary journey," by Elder S. F. Mather, illustrated with map and blackboard was next. Monday, August 3, the convention met for business. Reports from the district superintendent and secretary were read, as also those of the schools, all of which showed that the future is hopeful. Good, solid work is being done. Many of our scholars are children of nonmembers. Some of these have been baptized, others will be. We have nine schools with about 460 names on the books, 42 officers and 41 teachers. Business ended a paper was presented by Joseph Arber on "Our school methods." A model lesson called "Jerusalem," illustrated by a map specially prepared for teaching purposes, also sketch maps and sections together with charcoal and chalk sketches, was given by Wm. R. Armstrong. It dealt with its history, ancient and modern, prophecies in connection therewith, the connection of the Lord's life with the city, its destruction, restoration, types, etc., also the topography of city and environs.

An interesting and enjoyable session was brought to a close with words of commendation from Elders H. Greenwood, J. Dewsnup, and our beloved mission president, Elder James Caffall, who has a warm place in the hearts of all our Sabbath school workers. His watchword to us is first and last, "coöperation." The following were elected officers of the district for the ensuing year; viz., S. F. Mather superintendent, Thomas Taylor associate, W. R. Armstrong secretary, C. H. Barton treasurer.

WOODBINE REUNION SUNDAY SCHOOL WORK.

Opening session Saturday, the 19th, at four p. m. A regular Sunday school session will be held at eight a. m., the 21st, 22d, 23d, and 24th, at which time will be taught lessons 4, 5, 10, and 12 in the senior, intermediate, and primary *Quarterlies*. Officers and teachers will be selected to make these sessions the most interesting and instructive possible, as well as to represent the plans to be carried out to make the Sunday schools the most efficient. We request those coming to bring their *Quarterlies* and Bibles, and prayerful hearts. Normal work will be held at 4:30 p. m. on the 21st, 22d, 23, and 24th, at which time the following subjects will be discussed: How to conduct local teachers' meetings; The appointment and duties of visiting committees; and The use of the *Quarterlies* in class work; the last meeting being the examination of such questions as may be presented previously for answers and explanations. To prepare for this work we have enlisted the assistance of such helpers as Brn. E. A. Blakeslee, W. N. Robinson, R. Wight, S. C. Diggle, Sr. Anna Salyards, and

others. Send or hand all questions to either Bro. R. Wight, of Earling, Iowa, or A. M. Fyrando, Magnolia, Iowa, previous to the organization.

Friday at two and 7:30 p. m. general sessions will be held in main tent at which will be treated the following subjects: How to organize district associations, W. N. Robinson; Our association, its history and present condition, T. A. Hougas. The above subjects at the two p. m. session, while the following will be for the 7:30 p. m. session: The relationship of the Sunday school to the home, J. W. Wight; The Sunday school as a factor of the government, T. W. Williams. Appropriate vocal and instrumental music will be rendered. The little Sioux district tent will be prepared for our regular work. Let the schools, as far as they can spare them, send Winnowed Songs by some one who will see to their return. All who have copies bring them. The committee has arranged this work with an eye single to the benefit possible to be obtained at such gathering, and our prayers are that much good may result.

For Zion's cause,
E. A. BLAKESLEE, }
DORA YOUNG, } Com.
J. F. MINTUN, }

CONVENTION NOTICES.

Convention of Eastern Michigan district will be held at Bay Port, Friday, October 9, 1896, convening at 1:30 for business. A full attendance is desired. An entertainment will be rendered in the evening. Please remember to send delegates to represent your school. Do not forget to bring or send reports to the undersigned at Bay Port, Huron County, Michigan.

MRS. J. A. GRANT.

Miscellaneous Department.

BLUFF PARK GENERAL CHURCH REUNION.

At midnight, Sunday, the busy whirl, in whose vortex we have moved, preventing previous communication, has passed away. The last sermon preached, the last hymn sung, and the last good-bye said, and as the cricket chirps in his safe retreat a sense of sadness creeps over the soul and we sigh for parting friends. O, speed the day when we shall meet in that grand reunion, conscious of no future separation! Associations are formed which may God grant shall be perpetuated. May each and all be so guided that we shall not forfeit the behest of heaven to meet with Christ and reign with his people. Never were there happier, more loving, whole-souled people than I have been privileged to meet at Bluff Park. Nothing has occurred to mar our peace. Universal good health, pleasant weather, and an ideal camp ground have given us a glimpse of the millennium.

It would be unwise for me to essay to give even a recapitulation or summary of the meetings, speakers, etc. The following have been active participants: J. R. Lambert, A. H. Smith, T. W. Williams, C. Scott, F. A. Smith, R. Etzenhouser, M. H. Bond, J. R.

Evans, E. L. Kelley, O. B. Thomas, J. S. Roth, Joseph Snively, M. T. Short, T. J. Sheldon. A number of other brethren gave valuable assistance in the services. Large crowds attended both Sundays; not many except the campers and people in the immediate vicinity attended during the week. Still the reunion was a complete success, and so far as actual good accomplished, may exceed others of greater magnitude.

Wednesday was taken as a day of outing, the majority of the saints desiring to go to Nauvoo. Early in the morning in carriages, buggies, wagons, and on foot they boarded the ferryboat, and soon we were standing on historic ground. The objects of interest pointed out were, the old Seventy's hall, the bottom story only remaining, the site of the *Times and Seasons* publishing plant, the home of Hyrum Smith and his office across the street, and Joseph's store, the foundation of which still remains, and a brick house builded by William Marks. Next we come to the old Smith homestead and slake our thirst at the "old well." Just back of this is the Smith graveyard where rests the remains of several of the Smith family. Here lie the ashes of Joseph and Hyrum who so unselfishly sacrificed their lives in an endeavor to stem persecution's relentless tide. When all the company had gathered in the grove—"God's first temple"—at the request of Bro. A. H. Smith, Bro. F. G. Pitt offered an invocation full of pathos; following which Bro. Columbus Scott gave a short address which was pertinent, timely, and suggestive. Then followed the singing of several hymns and Bro. M. H. Bond pronounced the benediction. Such light and blessing did we possess that there was scarce an eye but was moist with tears. And as Bishop Rogers expressed himself, "I looked around to see if the angels were not present."

We then visited the Nauvoo House, a part of which remains and is owned by the widow Bidamon. On the adjoining corner is where Joseph addressed the saints just previous to his departure for Carthage, and across the street is the old Mansion House. The temple lot is about a mile away up on the hill where the main part of the town now stands. The other buildings mentioned above being near the river.

After a day spent in sight seeing, with glad hearts and buoyant spirits we returned to camp.

The Sunday school work has been a success here. Prominent questions have been discussed and a better understanding obtains on many points. One of the best prayer meetings I ever attended was held Saturday morning under the auspices of the Sunday school. A temperance program rendered Wednesday evening gave general satisfaction. The preaching, so much as I was privileged to listen to, was of a high order and evidenced research and deep thought.

The reunion adjourned with the understanding that another reunion be held next year and it be known as the Nauvoo Reunion. Brn. A. H. Smith, D. Tripp, R. S. Salyards, Jas. McKiernan, F. G. Pitt, and F. M. Weld were chosen as general committee on location, arrangements, etc.

There have been fourteen baptisms, and others very near. In all the reunion has been all we could hope for, and the saints depart for their homes with redoubled diligence and renewed energy. Much disappointment has been felt over the nonappearance of Bro. Joseph.

MIDWAY PARK REUNION.

The Southern Missouri reunion is now in progress at this place, and thus far surpasses any of the reunions held in this mission. On Sunday last the large and spacious tabernacle was filled to overflowing. The weather thus far, with other advantages, is all that could be desired. Hundreds are in attendance. About thirty of the ministry are present. The preaching and prayer services are above the average, each one present seeming to be more than usually endowed with the Spirit of the Master. Peace and good will prevail in the camp. About twenty-five small tents are now on the grounds besides a large district tent, or ministers' tent, occupied by the ministry, a hotel, and numbers camping in wagons. Many coming and going to and from the cities. The camp is located in a beautiful park, a beautiful stream of clear water flowing at the foot of the hill by the encampment. The woods at night are lighted with electric lights. We are anticipating a grand, glorious, elevating reunion in every way. One was baptized last Sabbath. Hundreds witnessed the solemn and impressive ceremony. I. N. White is chairman in charge, William Mannerling chief of police, Sister Tonnyhill chorister, Sr. Cordie White organist, F. L. Sawley secretary.

Will write again at close of reunion.

F. L. SAWLEY, Sec.

MAYSVILLE REUNION.

Friday, August 21.—A number of saints came in to-day, getting ready for a ten days' meeting in a beautiful grove one mile east of the pleasant city of Maysville, Missouri. A short business session was held. Bro. T. W. Chatburn was elected president, Wm. Lewis vice president, C. P. Faul secretary, Frank Mauzey chief of police, Henry Soule janitor, C. P. Faul on finance.

On Saturday morning at five o'clock a terrible storm passed over the camp. One mile west of Maysville in a grove the large tent, 100x140 feet, of the Maysville Chautauqua, which is now in session, was blown down and nearly ruined. Corn fields were leveled by the storm in the surrounding country. No harm came to our camp, which we are very thankful for. Morning prayer meeting was held. Eleven a. m., preaching by Bro. Wm. Lewis. Three p. m., prayer meeting. Eight p. m., preaching by Bro. M. M. Turpen. We now have twenty-two tents on the ground, and four covered wagons, representing as many more families.

Sunday.—The day was a beautiful one. Saints feeling splendid. Morning prayer meeting was the same as all previous ones have been, spiritual. At eleven a. m., Bro. E. Keeler occupied the hour. Three p. m., C. E. Guinand was the speaker. Eight p. m.,

Bro. T. W. Chatburn occupied the stand.

August 24.—Usual prayer meeting in the morning. M. M. Turpen, T. T. Hinderks, and J. M. Terry were the speakers of the day.

August 25.—The prayer meeting was marked with the manifestation of the Spirit in prophecy. A number of prominent men were present, among them the Rev. Doctor Norton, a noted Baptist, of New York City, and Rev. Mr. Hopkin, a noted singer. These men were here attending the Chautauqua. Saints are rejoicing greatly because the Lord is pouring out his Spirit in power, in both preaching and prayer services. So far each evening saints gather around a large camp fire and sing songs of praise, after which all bow while one of the brethren lead in prayer. Eleven a. m., the gentlemen who were present in the morning prayer meeting were present to hear Bro. A. W. Head, who delivered an able address. At 2:30 p. m., Bro. C. E. Guinand was the speaker.

TWO DAYS' MEETINGS.

A two days' meeting will be held at Eustis, Frontier County, Nebraska, September 12 and 13, beginning Saturday at 10:30 a. m. It is expected that at least two of the missionary force will be present. D. M. RUDD, Submissionary in Charge.

NOTICES.

To the Saints of the Mobile District: Greeting.—It is the expressed wish of all the Sunday schools which I have thus far visited and labored with to effect a district organization at our conference at Bay Minette, Alabama, September 19 and 20. Will the district president please arrange to give us a session for this purpose, and will each school report to us upon the blanks provided therefor, and if possible send one or more delegates to represent it in the business that may be done. Let us all take part, and success will attend our efforts.

Your brother in Christ,
C. I. CARPENTER.

CONFERENCE NOTICES.

Conference will convene September 19 and 20 in the gospel tent, at Wilder, town of Porter, Rock County, Wisconsin, five miles east of Evansville, which station being on the Northwestern railroad, the saints will be met by teams on Friday, the 18th, at twelve m. from the south and two p. m. from the north. We hope to see the district well represented by all that can make the sacrifice to come, that a profitable time may be experienced by all. Ministry who cannot come, please send in a full report of labor done since last conference, that all may be done in order and for the furtherance of this great latter-day work.

HENRY SOUTHWICK, Pres.

Conference of the Southeastern Illinois district will convene at Dry Fork, Wayne County, Illinois, Saturday before the fourth Sunday in September, at ten o'clock. A full report from all the branches is desired.

J. F. HENSON, Pres.

Northeastern Kansas district conference will convene at Fanning, Kansas, September 19 and 20 at 10:30 a. m. We hope to have a good attendance. Those who cannot come please remember to send in a full report of labor done since last conference.

PHINEAS CADWELL, Pres.

The semiannual conference of the Eastern Michigan district will convene at Bay Port, Huron County, Saturday, October 10, 1896, at ten a. m. It is expected that Apostle E. C. Briggs will be present, and we hope Elders F. M. Cooper, H. C. Bronson, J. J. Cornish, and R. E. Grant, with the missionary force of the district, will be in attendance. Come one and all, but don't forget your lunch baskets. We hope the branch secretaries will see that their reports are in in time. Let us come in the Spirit of our Master.

J. A. GRANT, Pres.

Conference of the Northern Minnesota district will be held Saturday and Sunday, October 10 and 11, at Bro. Ed Anderson's, on the St. Pier, north of Clitherall, town of Girard, Ottertail County. Parties from a distance, if coming from the west, can reach the place by way of Fergus Falls and Clitherall, or if coming from the south and east, by way of St. Paul and Minneapolis, they can reach the place by way either of Wadena and Clitherall or Fergus Falls and Clitherall. All persons interested in the cause of Christ and his gospel are cordially invited to attend.

G. L. JONES, Sec.

BORN.

MORRIS.—To Bro. Henry and Sr. Julia A. Morris, April 12, 1892, a son, and named Charles Rex. Blessed at Oskaloosa, Iowa, August 10, 1896, by Elder W. H. Kephart.

WELDON.—To Mr. Alexander and Mrs. Sarah Weldon, at Jefferson, Iowa, February 3, 1890, a son, and named Charley Otto. Blessed at Oskaloosa, Iowa, August 10, 1896, by Elder W. H. Kephart.

WELDON.—To Mr. Alexander and Mrs. Sarah Weldon, at Jefferson, Iowa, October 16, 1892, a son, and named Ray Virgil. Blessed at Oskaloosa, Iowa, August 10, 1896, by Elder W. H. Kephart.

DWYER.—To Bro. Charles E. and Sr. Sadie Dwyer, December 7, 1893, a daughter. This little bright beauty was blessed at Cameron, Missouri, August 5, 1896, by J. M. Terry, William Summerfield, and William Lewis.

TROTTER.—To Bro. Leroy P. and Lillie M. Trotter, August 27, 1895, a daughter. To this darling bud of promise was given the name of Clarinda. She was blessed at Cameron, Missouri, August 5, 1896, by William Lewis, William Summerfield, and J. M. Terry.

DIED.

MUNNS.—At his home in Netawaka, Kansas, July 31, 1896, Daniel Munns. He was born January 23, 1823, in England. Heard the gospel in his native land and was baptized in 1848, and received a testimony of its divinity, which he was always willing to defend. He loved to talk on religion, and his

faith was unshaken to the last. Funeral services were conducted in the saints' chapel by Elder J. T. Davis; sermon by Elder W. E. Peak.

MADISON.—Mads Peter Madison was thirty years and six days old when he was stricken down by a shaft of lightning two and one half miles northeast of St. Joseph, Missouri, to which place he was enroute, taking shelter in a barn from a storm. From infancy Bro. Madison was reared in Nodaway County, Missouri, under the care of godly parents who, like Elkanah and Hannah of old, dedicated their boy to God and his service. Like Samuel he was obedient to the "call of God," serving first as a priest, then an elder, and lastly as a seventy, which office he was nobly filling at the time of his death, being engaged in tent meetings at Cosby, Missouri. He was married to Sr. Hannah Jenson on February 20, 1895. He leaves a young widowed wife, an aged father and mother, an only sister, and many others who were endeared to him, to mourn his sudden demise. In childhood, youth, and manhood M. P. Madison was industrious, truthful, and honest. He loved his parents dearly, and his young wife was the idol of his heart. But he loved his God better, being willing to leave them for the gospel's sake. A noble workman for the Master of the vineyard has been called from the troublesome and narrow confines of the vineyard here below, only to engage in a wider field above. The Nodaway district has lost its president, its missionary, and one of its brightest stars in the removal of Bro. Madison. The work belongs to God, who is able to supply the sad vacancy in his own time and way. Let the saints look to him. The funeral occurred at the Union Church in Nodaway County, Missouri, Saturday, August 15. At twenty-three minutes of eleven o'clock, August 13, as indicated by his watch, which was stopped by the electric bolt, the death messenger came. The funeral was in charge of Bro. R. K. Ross; the sermon by J. M. Terry. The presence of a large concourse attested the high esteem in which the brother was held.

GAITHER.—Richard Ridgley Gaither was born in Annapolis, Maryland, August 9, 1823; died July 28, 1896, at Farmington, Washington. He was firm in the faith. Death came upon him as though he were going to sleep.

CHUTE.—At Bay Minnette, Alabama, August 11, 1896, Sarah A., wife of Elder G. T. Chute, aged 45 years, 1 month, and 12 days. She was born near Brewton, Alabama. Baptized into the church by Elder Thomas H. Waddell, September 27, 1867. She was the mother of twelve children, eight boys and four girls, eleven of whom survive her. She suffered a great deal. She regretted to give up her children, but at the last prayed God to take her away. Sweet is her rest.

HOLTON.—At St. Louis, Missouri, on the day of its birth, July 25, 1896, Horace Charles, child of Horace and Sr. Matilda Holton. Funeral service by Elder M. H. Bond.

HOWARD.—At Lamoni, Iowa, August 11, 1896, Willie, son of Mr. and Mrs. B. R. Howard, and grandchild of Bro. and Sr. Harmon, of Davis City, Iowa, aged 7 weeks. Funeral services at the house by Elder H. A. Stebbins.

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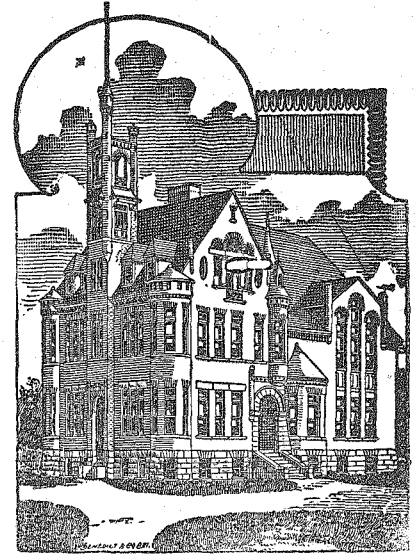
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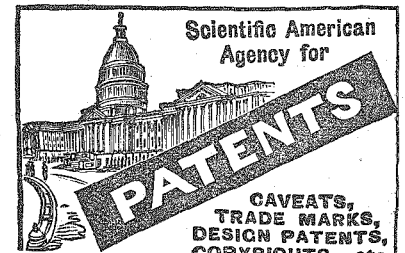
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Flora L. Scott

Vol. 43.

Lamoni, Iowa, September 9, 1896.

No. 37.

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"Let me say to you, young men and young women, this life about you is one of the good gifts of God. It is intended to be a good gift for your neighbors also. It is for you not only a privilege but an opportunity: not only a possession, but an arena. This gospel of truth and righteousness, of wise control of your environment, and of masterly control of your physical and spiritual natures, is one to be shared with your fellow men.

"But you cannot talk it to them in books, or preach it to them from a distance. You must carry it to them by experience; not dogmatically, not by proxy, but in person. You cannot live a class life solely and touch for a moment the pulsing life of the larger humanity.

"God said: 'Ask what I shall give thee.' This was a whisper which was passed from the throne of heaven to the couch of a sleeping king. What a temptation it must have been to an earthly monarch! The answer was as simple as it was unexpected: 'Give thy servant an understanding heart to judge the people.' This reply was an indication of the early character of Solomon. It showed the desire to be unselfish and the realization that he was an integral part of a society from which he could not separate himself. Man cannot successfully live for himself alone. When he tries to do so he strains the ties which bind him to society and he breaks the law of God. The lesson is a fitting one for you who for the last time are seated as students within these walls hallowed by so many memories. In your seeking shun selfishness, that monster who fills the mind with cunning and the soul with misery; who shrivels up the heart and poisons the whole life."

Dr. Blanchard, in opening, paid an eloquent tribute to the pioneers who dared found a Christian college on the trackless prairies. The purpose of the hour, he said, was to contemplate the mighty work of the mighty dead, and the mighty task before the living. His central thought was that the

separation of the Christian from worldliness gives him power. Men are afraid to seem peculiar; Christ and disciples, in their day, were regarded as peculiar men; Luther was designated a peculiar man; that audience of fifty years ago assembled to hear the first baccalaureate sermon was composed of peculiar men. Those to-day who fight the liquor traffic are deemed peculiar men.

Dr. Blanchard contented that the great and pressing problems of to-day in the social and industrial worlds require of men separation, devotion, consecration, self-sacrifice.

President Draper called the attention of the class to the fact that the relations between them and the university were about to change, and with this change must come much sober reflection as well as congratulations that the college course had been successfully completed. The parting words to a senior class should be addressed to mature men and women, as the weaklings have all been left behind. He urged upon the outgoing class the importance and significance of environment and association, and that young people starting out in the world should not forget their dependence upon these things. All are dependent upon one another, and he who tries to act alone is bound to fail.

Since the Reformation, no such general religious awakening has been experienced as that which marks the closing years of the nineteenth century and the question discussed in the September *Arena* by I. N. Taylor, "Is a Universal Religion Possible?" is one that has exercised many minds. While, of course, all discussions of this nature must be merely speculative in character, Mr. Taylor handles the question in such a broad, comprehensive, and unorthodox manner that his paper cannot fail to be of great interest to all those to whom the great subject of religion appeals.

ADDRESSES.

Richard Bullard, Arlington Heights, Massachusetts.
E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.
R. E. Grant, 641 South Division St., Grand Rapids, Mich.

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Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraits of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

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The first volumes sold, the second will then be published, then the third, should the material require more than two volumes.

Address orders and remittances to Frank Criley, Business Manager, Herald Office, Lamoni, Iowa.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 37.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 9, 1896.

MORE LABORERS.

THERE was a time when the following was excellent advice:—

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9: 38.

The harvest field is the world of mankind. The laborers are those who are called by him upon whom the burden of saving the world has been laid and sent out with a message, the message of "repentance and remission of sins," with a warning cry, "The hour of his judgment is come."

Whence the sources from which these laborers are called? They were from the men who by reason of being of the people were in touch with those to whom they were sent, and knew the depths into which man had fallen, and what the need of regeneration and redemption.

To those called and sent the word meant much, and to those to whom they were sent it should mean equally as much. But, while many heard, few obeyed, indifference to real good, and superstitious regard for already existing faiths, being the causes.

It is now as it was then. The same one who called them then is calling now. The same need for laborers in the harvest field exists. The supply must come from the same classes. The men called have the same knowledge of the depths to which man has fallen and what will bring regeneration and redemption. The same indifference to real good and deference to already existing creeds meet the laborers in every field.

Will the harvest of the world be garnered? Who, other than the Master, can tell? He has said that every knee shall bow and every tongue shall confess unto the glory of God. When this is done, the work of the laborers will have been accomplished and the

scepter of power now lying prone and unused in the hand that would redeem, will be raised, and regal force take the place of persuasion and reasoning entreaty.

It is the part of wisdom to take the step forward in the "way of life" required to place a man in safety from death eternal; and the courage born of conviction is needed to push forward in that way. No half-hearted, or faltering work will do. And, one of the requirements of qualifications of laborers is steadfast pursuit of their calling.

The Master calls. Who is hearing; who is heeding the call?

There is in some quarters a strong feeling against what is called sectarianism. Some are opposed to certain methods of church work, the reason assigned for such opposition being, "It is sectarian." This is true in regard to some of what seem to be good measures; those which are being productive of good results. One of these is the Sunday school.

There are some things which, while they may have been first observed in sectarian organizations, have become universal by application and adoption, hence cease to be sectarian. One of these is the song service before and after preaching; another is the benediction, the "good word," pronounced at the close of service.

We have not yet discovered any specific rule by which the ordinary meetings of the congregations should be conducted; and are following in the ways of our predecessors, because of habit. Are not these services, or rather are not these ways, good in themselves, and, instead of being the creatures of inviolable rules to be infallibly observed, are they not continued because they add significance, pleasure, and beauty to the worship? We think so.

Bro. M. H. Bond wrote us from St. Louis that Elder B. H. Roberts, with Elders Fackrell and Stevenson, all of Utah, were at work in St. Louis in

behalf of the church dominant in the mountains. They had hired a good hall and were making efforts to get an advanced hearing in that city.

St. Louis has a large number of old-time saints and their children and children's children in it, and the "faith once delivered" by the angel to Joseph, Oliver, David, and a host of others, should be found in the old places, which knew it years ago. But the policy pursued by the church under the Twelve, after the death of the Martyrs, Joseph and Hyrum, caused many a heart to ache, and many a mind to revolt against the elders' teaching; and we should think that until the things complained of and revolted against were fully done away, in fact, as well as in theory, these remnants of the once believing host would have no use for the devotees of that old-time policy.

Bro. Bond seems to think that the brethren of the Reorganized Church are quite able to hold their own against this revival of Utah effort in St. Louis. We are of that opinion.

"Bring forth your your strong reasons," was once the rallying cry of the preachers of the new-old-faith; and continued to be so until the dispersion after 1844. But, alas, "how are the mighty fallen!" The advice now is, "Let them alone;" "Don't meet them in discussion."

It may be thought that because the Reorganized Church so persistently asks for an opportunity to cross swords in theological debate with the Utah section of the believers in so-called Mormonism, that it is done for the sake of notoriety. This is not true. We, of the Reorganized Church, stand, as we believe, as the representatives of the true faith, insisting that nothing shall be added that may have had its rise in human ambition, desire, or wisdom, or devilish ingenuity and design, nor anything taken away that was designed of God. We believe that great and grievous wrong was done to the faith and the flock by the introduction of doctrines that will not stand the

test of open examination, and as believers in this we demand that the issue be tried. Nor do we intend to be set aside in our demand by the pitiable plea; "O, you are apostate; we will not discuss with an apostate church!"

The issues joined are vital in importance. It is needful that the truth be known; and so far as it is possible for the Reorganization to maintain its ground it will do so.

It is an era of religious as well as political agitation and education. The Reorganized Church is in the field and will not retire from it without a contest.

NAUVOO REUNION.

It was the privilege of the assistant editor to be present during the last two days of the Bluff Park reunion, his first opportunity to attend a reunion among our people. He found the spirit of the meetings to be one of excellent fellowship, in which all without exception seemed to be united; and, as a result, all loth to part when the time came for separation. The results of this reunion seemed destined to be far-reaching for good to the work in the Nauvoo district as well as the work in general, giving it local prestige and redeeming the good name of the church where once put to shame; emphasizing the mission of the Reorganized Church as the continuation and lawful successor of the original church, and the rebuilder of the waste places.

All were kindly received by the people of Nauvoo and surrounding country; indeed, we saw no exhibitions of unfriendliness anywhere. It was manifest that the church, though once prostituted and put to shame, had power superior to adversity and to reestablish itself among the people, even though evil in its most corrupting forms had asserted itself in its strength to destroy it. This in itself is a manifest evidence of the true character of the Reorganized Church, of its divine acceptance and strength. Provision was made to hold another reunion near to or at Nauvoo in 1897, and which will no doubt prove a still greater success.

A view of the location and a visit to the old city more than confirms the accounts given of the natural beauty

of the place and the faithfulness of many who labored heart and hand to establish a city of God. We were impressed with the thought that the membership of the Reorganization, as a rule, had not come up to the old-time saints in point of sacrifice. However, we trust that all are as willing to do so and will prove such willingness on all necessary occasions, and as such occasions continue to present themselves, as doubtless they will, inasmuch as the present dispensation entire has been called "a day of sacrifice." All reunions and means of development but impress true lovers of the work with a sense of duty in this respect, and prompt to more careful and widely extended service. The Nauvoo reunion peculiarly impressed us that as others had so labored, the Reorganization had entered upon a work of sacrifice and devotion; that other men and women have labored for good and we have entered into their labors. It will prove fruitful for good if the hearts of the children are turned to the fathers in this as in other respects.

Seasons of spiritual enjoyments are seasons of opportunity and occasions by which we may profit. Demands are upon us that the work may prosper, the ministry be sustained, and the gospel preached in all the world.

Among the places visited was the grave of the Martyrs, who willingly gave their lives that the truth might be witnessed to the world, and by which they testified of their sincerity, the purity of their motives, and the spirit of sacrifice and love to God and man that prompted them. We believe that they with the work are worthy of vindication and will be vindicated, because true to it and to the people. We may not be called to sacrifice as did they, but their example should serve to prompt that requisite sacrifices be made and in the same spirit of trueness to the work. Peace pervades their resting place and attests the truth of their mission and their worth as men and as servants of God.

MAYSVILLE REUNION.

OUR visit to Maysville and attendance at the reunion was a pleasant experience. It was a release from close application to books and musty papers, and we enjoyed it on that account.

But a more especial source of enjoyment was the presence of the Holy Spirit in much power and love. The preaching was generally good, and the elders affirmed that good liberty was granted. We were especially pleased with Bro. William Lewis' presentation of the financial law. He made some excellent points, and did it so easily that it seemed to be natural to him. As for our part, we do not remember to have felt more of the demonstration of God's power in presenting the word than we felt on Sunday morning. The saints and friends were cheerful and happy, and enthusiastically resolved to accept of the generosity and kindness of Mr. James Harvey again by holding another reunion on his grounds in 1897. We enjoyed the association, and should it be our privilege to attend again would enjoy it better, as we have now made many agreeable acquaintances. One remarkable and commendable feature of the gathering was that all other cares were left behind, and the people came there to enjoy the worship of God and communion with saints. Notwithstanding the great excitement on political issues, we heard not one argument based on politics. If the subject was mentioned it was incidentally, not as a leading topic.

FROM THE PRESS.

THE Chicago *Inter Ocean* of the 31st, sent us by Bro. T. W. Williams, contains a half column article on the late Bluff Park Reunion. A number of other leading journals, we are told, published excellent articles describing the same meeting, all of which tend to give the work prestige both in Nauvoo and vicinity and in general.

The Creston, Iowa, *American*, of September 3, makes respectful mention of the labors of Brn. Elvin and Chase at that point; it also puts the church in proper light, in contrast with the apostasy. The writer says:—

Mormonism, as interpreted by Mr. Elvin, is not a bad religion, nor are its members outlaws, as some people are willing to believe.

The *Herald*, of Maysville, Missouri, in its issue of the 3d has good words for the late Maysville Reunion, which we give below.

These articles show what the public press is doing and indicates what it is disposed to do for the cause. It is

one of the influences at work destined to assist in preparing the way for the preaching of the gospel. The door is opening more widely and the church has but to accept and make use of her opportunity to extend the work.

The Latter Day Saints' camp meeting closed last Monday morning. The meeting was very successful and a number of converts were added to the church and the faith. We heard Elder Turpen deliver an excellent sermon on baptism last Sunday. His discourse was certainly clear and logical and worthy of the closest consideration. The reunion will be held at Mr. Harvey's grove next year, he having generously donated the grounds for this purpose, free of charge so long as the saints so desire to occupy them. The attendance of families from a distance this year was perhaps greater than on former years, but the meetings were not so largely attended by people from Maysville, which is perhaps due largely to the Chautauqua and other gatherings which immediately preceded the reunion.

DEATH OF EX-CONGRESSMAN STEWARD.

HE WAS THE DEMOCRATIC CANDIDATE FOR GOVERNOR AGAINST SHELBY M. CULLOM TWENTY YEARS AGO.

PLANO, Ill., Aug. 27.—Lewis Steward died this evening of muscular rheumatism, aggravated by an injury received in Chicago three years ago. The funeral will be held on Monday afternoon.

Lewis Steward was born November 20, 1824, in Wayne County, Pennsylvania. The family removed to Illinois when he was thirteen years old, settling in Kendall County.

He headed the granger and Democratic tickets as candidate for Governor in 1876, but was defeated by 5,000 votes. He had been a member of the State Legislature, and in 1890 was elected to Congress and served one term.

He organized the Marsh Harvesting Machine Company, and afterwards, in 1860, the Plano Manufacturing Company. He accumulated considerable wealth, including some forty separate farms.

Mr. Steward had been married twice and is survived by his last wife and four children.

To Mr. Steward belongs the historic distinction of having hauled to Chicago the first wheat ever shipped by water from this port.

In 1882, when Mr. Steward was nominated by the independents for Congress, the Democracy held a convention soon afterward and telegraphed him to know whether he would accept the place on their ticket. At the time of the receipt of the message he was beside the bed of his dying mother. A nomination by both independents and Democrats was almost equivalent to an election that year. Mr. Steward would not leave the bedside of his mother long enough to answer the telegram and let the thing go by default.

His race against Shelby M. Cullom for Governor in 1876 is historic, and although it was a Presidential year, he gave the Senator

a hard race. In his death the city of Plano, which was virtually the child of his creation, loses its foremost citizen.

We notice the above concerning the death at Plano, Illinois, of Hon. Lewis Steward. We should fail in due respect to Mr. Steward if we neglected to call the attention of the saints to some facts connected with the history of the church at Plano and the attitude of Mr. Steward toward it.

At the time the HERALD was founded, in 1860, it was published at Cincinnati, Ohio, but it was decided in 1863 to secure a press and publish under the immediate direction of the church, at some point further west; and the task of securing the necessary materials and locating the office was assigned to Bishop I. L. Rogers. He naturally made the first effort to secure a suitable room at Sandwich, the town nearest his home; but, by reason of the then prevailing prejudice against what was known as Mormonism, and the strong hold which religious bigotry and conservatism had on the community there, Bishop Rogers was obliged to go elsewhere. So he turned his attention to the town of Plano, the next nearest to his home, it being desirable to locate as near to his home as practicable for prudential and business reasons. In order not to make a mistake in locating against public sentiment, Bro. Rogers went to Mr. Lewis Steward, then the leading man of the place, and asked what objection there would be to such an enterprise as the church contemplated being located in the town. To his surprise, Mr. Steward at once interested himself in favor of the project, and aided him in renting a room in the Henning Block, a suitable and eligible site. In 1863 the plant was put in the building, Bro. Isaac Sheen, of Cincinnati, Ohio, and William D. Morton, of Burlington, Iowa, moved to the place, and took charge of it and the church began its own publishing work.

Soon after this a branch was organized, and for a little while met in private houses, using the residences of Brn. James Horton, W. D. Morton, and Isaac Sheen as meeting places. These soon proved to be too small, and the brethren went to Mr. Steward, who secured for them the use of what was known as Academy Hall, an upper room in a hall built for

school and educational purposes. Mr. Steward was not a religionist, but was a man of democratic tendencies, strongly prejudiced in favor of the greatest personal liberty in matters of religion and politics; and the fact that the saints were spoken ill of and ostracised as being heterodox, was to him a warrant authorizing him to look after and protect them when it was needed. This he did, without hesitancy, and without demanding anything in return.

When in January, 1866, we moved to Plano, to take editorial charge of HERALD, we found the little congregation worshipping in the Academy, Mr. Steward having charge of the building, and furnishing the fuel used by the meetings. At the end of some two or three years as agent for the church we sought to get a settlement with Mr. Steward and pay him for the fuel the saints had used. He put us off several times by one excuse after another; until finally, upon our urging upon him the fact that we then had the means, and were desirous of paying him, he remarked. "Never mind it, elder, I will not charge you folks anything. I have furnished the wood to keep you warm here; maybe it will help to make the fire less hot for me when I go to the other side." In this remark he referred to the somewhat too prevalent idea that if a man was not a church member he must necessarily go down to hell. Nor could we prevail on him to take pay for the wood we had used.

When the church decided to build a meetinghouse at Plano, we waited upon Mr. Steward personally, and asked if he could and would help us. In reply, he handed the subscription back to us with the remark, "I will not sign the list; but build as big and nice a house as you will, and I will pay one tenth the cost of it; and you can draw on me at any time for the amount as you shall need." We built at an aggregate cost of \$6,700, and drew on Mr. Steward for \$300.00. After the building was finished, and the cost of it ascertained and published, he met us on the street one day, and hailed us with the remark; "Here, Elder Smith, you folks have not treated me fairly. I see your building has cost you some \$6,700, and you have drawn on me for only three hundred. I promised to

pay one tenth and expected you to draw for the amount I promised; why have you not done it?" We told him that we did not think it right to do so; that he had paid a liberal amount, and we were quite satisfied. He suggested that we were more modest than some of the other churches; "For," said he, "they would take all they can get." However, we did not ask him for anything further.

Mr. Steward was always friendly to the saints, and hospitably entertained numbers of them at the conferences held at Plano for several terms. He was not a religious man, but advocated and defended every man's right to worship as he pleased; he respected an honest devotee, but disliked a hypocrite, and despised a man who was afraid to avow his convictions.

EXTRACTS FROM LETTERS.

BRO. R. C. EVANS was at Waterford, Ontario, the 29th ult., whence he wrote thus:—

I was called here after nearly two years' absence, to preach a funeral sermon. A fine man has passed away. Though not a member of any church, he requested friends to send for me to preach his funeral sermon. The house could not hold one third of the people, and at night a nice congregation filled the church. Good was done. I feel well and never was more busy in the work.

Bro. J. F. McDowell is in the forefront of the battle at Arion, Iowa, of which he wrote from Dow City, Iowa, the 1st inst., as follows:—

Am in a six-sessioned debate at Arion with Elder W. W. Blalock, of the Disciple Church, to close on Wednesday, the 2d. Was called from Charter Oak, Iowa, where we have a tabernacle pitched.

Bro. H. F. Durfey, Thurman, Iowa, August 30:—

Bro. T. A. Hougas writes me that I omitted to state in my report of the Thurman reunion that the same time allotted to the Sunday school work this year would be allotted them next year. If I did, will you please make a note of it as a correction; also that Bro. A. H. Smith arrived on the morning of the 8th instead of the evening of the 7th as reported.

Of Bro. Hilliard's visit to the Chatham district, Sr. Mary M. Green wrote from Appledore, Ontario, September 3:—

The Chatham district is enjoying a pleasant visit from one of the Bishopric in the person of Bro. G. H. Hilliard. He has been teaching us some of the true principles of the gospel that we might "come up higher and inherit the reward of the true and the faithful." He has imparted to us more knowledge concerning the law of tithing and offerings

than we have ever had before, and I sincerely believe his labors in this part of the Lord's vineyard will not be in vain. We want to do our part, work for the right, and try and not let the adversary have all his own way. I pray that God may bless you one and all.

Bro. R. M. Elvin, Lucas, Iowa, September 4:—

We shipped district tent from Creston yesterday; will set it up in Albia to-morrow, the Lord and weather permitting. Please note it in the *Herald* and oblige. I sent you Creston paper, the article was written by a boy, a Catholic. I shall write them an explanation of our faith.

EDITORIAL ITEMS.

THE Herald Office does not publish a German edition of the Book of Mormon. Orders for a German edition have been filled by ordering a Utah edition, which is sold at \$1.25, bound in cloth. We are unable to state the value of the translation, but presume it is a correct one. This in answer to question.

Bro. Alfred White, Bishop's agent of the Clinton district, writes that he has removed to Independence, Missouri, where tithes and offerings from the Clinton district saints should be sent him, until another agent is appointed. Those interested please take notice.

Bro. E. A. Erwin, of Manchester, Texas, reports a missionary journey into Van Zandt County, Texas, during which one was baptized and others brought near. That portion of country has had drouth for the past three months, and the people are suffering from it.

Bro. G. H. Hilliard of the Bishopric will be present at the Ohio district conference at Vale's Mills, Ohio, September 12; also at the Southern Indiana conference, to convene near Wirt, Indiana, September 19.

The Minneapolis *Times*, of August 24, published a summary of a sermon delivered by Bro. Peter Anderson, by which many important features of the faith were presented in a correct manner. The article was fair in spirit and its subject matter well stated.

Minutes of the Maysville reunion for the 25th-29th are summarized because mislaid or for some reason delayed. We notice that Brn. E. Keeler, William Lewis, J. M. Terry, M. M. Turpen, Heman C. Smith, T. W. Chatburn and J. T. Kinnaman

were the preachers for those dates, assisted by other brethren. A Sunday school convention, an entertainment by the school workers, good prayer meetings, and other good things mentioned in the report indicate that everything was good and a good time all the way round. We regret the omission of part of the minutes, but at this late hour it is impossible to insert in full.

Original Poetry.

WHEN THE PROPHET FOR ME PRAYED.

Gathered round the family altar,
Kneelt a group of children fair;
Wife and mother, worn and weary,
Now would cease their daily care.

Then the prophet, meekly bowing,
With time's frosts, upon his head,
In sweet accents, soft and loving,
For the weary stranger prayed.

O, what peace then took possession
Of my troubled heart and soul,
Beyond the powers of expression,
Like an overflowing bowl!

Thank the Lord that I have met him,
In God's livery arrayed;
No, I never shall forget him,
Since he for my safety prayed.

A. M. BLANCHARD.

LAMONI, Iowa, Aug. 30, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

A LOST DAY.

The darkest of dark days that crowd a life
Is when the tempted spirit, fighting, falls;
And as the humbled soul reviews the strife,
The sound of God's condemning voice appalls.
Weeping and weak the soul lies all undone,
And conscience says, "This field *you* might have won."

How bright and glorious the early morn,
When, proudly, I my strength to battle led!
The boasting enemy was laughed to scorn,
But now! upon the field, my forces fled,
The hopes, so blindly cherished, dying lie,
While night enshrouds my soul and fills my eky.
—Selected.

WOMANLY CONVERSATION.

Keep a watch on your words, my sisters,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees they have terrible stings!
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.
Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;

If a bitter, revengeful spirit

Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my sisters,
Are always slow to heal.

God guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.—*Sel.*

DON'TS FOR FATHERS AND MOTHERS.

DON'T quarrel; at least not in the presence of your children. If you must say mean and spiteful things to each other, go into a room by yourselves, and have it out where no one but God and your own ears can hear; but don't be the ones to teach your children the contemptible art of wrangling.

Don't break promises made to your child. You must keep your word if you wish to keep your child's confidence. A gentleman once went to call on a friend. As he approached the house, he saw him and his wife riding away in their carriage. He was about to turn back when he was startled to hear a voice exclaim, indignantly: "There goes two of the biggest story-tellers in the whole world!"

The gentleman turned quickly, and saw his friend's child, a beautiful little girl, gazing, with a flushed, angry face, after her father and mother. Considerably shocked, he inquired whom she meant. "I mean my papa and mamma," she answered, "and it's true. They have promised a hundred times to take me out riding with them, and they haven't done it once."

Do you wish your children to have such an opinion of yourself?

Don't punish your children for not behaving themselves when away from home. Punish yourself if anybody; you are the one to blame. Had you taught your children to conduct themselves properly when at home, you would have no trouble with them while abroad.

Don't act as if you were afraid your children would discover that you loved them. If you do love them, let them know it; caress them; play with them; sympathize with them. Children need love just as much as flowers need sunshine, and it is your duty to see that they get it.

Don't punish a child without letting him know why he is punished. It is unjust, and the child knows it. First show him where he has done wrong, and how he can get right, and then discipline him as you think best.

Don't give up the care of your children to a hireling. "A child's care-taker should be a child-lover," and who loves a child like his mother and father? The father love and the mother love should be like two wings, ever lifting the child upward. Don't delegate this up-lifting business to some one who probably cares more for the dollars there are in it than for the welfare of your child.

Don't tell, or allow to be told, to your children horrible hobgoblin stories. Fill the child's mind with beautiful thoughts, thoughts that in after years will blossom into

noble deeds. Don't crowd into his head a host of hideous monsters, that will always be thrusting their frightful faces from out of every dark corner, unless you wish to grow a crop of cowards.

Don't make it necessary for your children to go away from home in order to have a good time. Some children feel most at home when away from home. Don't be the fathers and mothers of such children.

Don't scold. What good does it do? Listen to your scolding neighbor. She is your looking-glass. Take a good look at yourself, and then, ever after, be pleasant and sweet, though *firm*, with your children.

Don't try to make your children mind by threatening impossible punishments. They will soon discover that you never do "knock their heads off," that the "bogey-man" never does catch them, that "I'll skin you alive" don't mean anything; in fact, they will soon find that you have been lying to them right along; and this knowledge will not tend to make them more dutiful and lovable.

Don't forget to throw wide open the doors and windows of your home to every good influence; but be sure and put screens in to keep evil things out.

Don't be so busy with your "charities," your "good works," etc., that you can't find time to give needed care to the souls and bodies of your own children. In all the wide world there is not a spot where you can do as much good, good that will count for all time, as right at home, planting beautiful thoughts in the gardens of the hearts God has given to you.

Don't let false modesty or anything else keep you from warning your sons and daughters of the pitfalls that lie all along the pathway of life. Not only tell them to beware, but tell them of just what to beware. Teach them how they will be assailed, in order that they may know how to guard themselves. Be the first to reveal to your boy or girl the so-called secrets of life. Don't let one of your children's foul-mouthed companions get the start of you.

Finally, don't shirk your parental duties. Don't let your children bring themselves up. Don't let anybody else bring them up. Bring them up yourselves. Pour into their lives all that is best in your own. Give them the right start. Plant love deep in their hearts; instill beautiful thoughts in their minds, and leave the rest with God.—*Alvin B. Jovenil, in the Household.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

Love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the word that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken
We shall be satisfied."

Thursday, Sept. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—James 2: 14-16.

Thursday, Sept. 24.—Zion, our country, its welfare and prosperity, and its speedy puri-

fication by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—D. C. 49: 5.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

DES MOINES, Iowa, Aug. 15.

Editor S. S. Department:—As I am somewhat engaged in Sunday school work as superintendent I thought it might be well to write a few lines to explain my views upon the Sunday school work.

The duty of the mothers to the children's work is first, to be good and kind to their little ones; second, to let them know you are their masters, and know what is for their good, and let them know it if you have to apply the rod. And if you do, after you have corrected them, explain to them why you did it, and that you did it for their good and not merely to master them; and kiss the little ones and talk to them kindly and I believe you can correct any child in this way. Try it.

We are becoming conscious of the fact that the children of to-day are the men and women of to-morrow, and while the Sunday schools are doing a noble work there is a force behind all these that can be made efficient, and that is the influence of mothers. The child has more confidence in Mother's judgment and work than all others. This being the case, it is the duty of all Latter Day Saint mothers to teach the children while in the nursery the gospel of Christ, the condition of the unsaved world, and our privilege to aid in bringing them to a knowledge of the truth.

The habits and character of the man are largely formed in the nursery by the parents, hence they should encourage and aid in every possible way the efforts that are made to interest the children in the Sunday school work; then as they grow up the parents show their interest in the cause by going with their children to their meetings as often as they can, and conversing with them on the lessons presented in the Sunday school meetings, encouraging them to present a few thoughts of their own. By doing so parents will be of help to their children and will be blessed by Him who pays all for doing right. The above are my sentiments, and I do not believe they are extravagant. Read Doctrine and Covenants, section 100, from the sixth to the ninth verse. It seems that the Lord does require parents to set in order their house, and that they should know what is the best for the ones God has given them care over, so when they go to Sunday school they may know their duty.

In Sunday school work, as I understand it, it is the superintendent's business to watch over the school in a general way and see that everything is in order and that everything passes off peaceably and unitedly.

Second, that the teachers should have control over their classes, and that the pupils

should pay attention to the ones placed over them and chosen to teach. I believe that all that come to Sunday school should come with a purpose in view to help strengthen the school. Brethren and sisters, it is my desire to see the work of the Lord prosper, and to do what I can for its advancement.

Your brother,
GEO. W. JOHNSON.

Letter Department.

SHERIDAN, Nevada, Aug. 20.

Editors Herald:—I believe at this stage of my experience in the Nevada mission a line is due the *Herald*. On May 23 I left my home. Stopped ten days at Salt Lake City to see the sights. Preached once in our little chapel and once at St. John, southwest of the city sixty miles. The people of the Utah Church were kind to me in giving bread and bed. I staid most of my time with those of the Utah Church, hoping in this way to do some good for our work. I had the pleasure of meeting Bro. H. O. Smith while there. He has a very hard mission to handle, and after all that has been said and done about the Utah mission, it needs lots of hard and wise work before it is in good order. The people of the Utah Church are spiritually dead. We account for it in this way: That the people have left the law given of God and have followed doctrines of men. We hope the Lord will bless his servants so they may reach the good and true ones.

On June 9 Bro. E. B. Morgan and I left Utah for our mission. Stopped at a place called Elko. After getting something to eat we went on the hillside to see the grave of Bro. Glaud Rodger. Glad to see that it was in good shape and quite well looked after. Next day we went on stage northwest sixty-five miles to Stoffel. In this part Bro. P. Penrod and his kind family live. We did all the work that could be done there at the time. Preached on Sundays and went from house to house through the week days. Six were baptized at Stoffel while we were there, four by Bro. Morgan, two by Bro. Penrod.

Our next place was Ruby Valley. There used to be a branch at this place, and it exists still on the books, but only one member there at present, Bro. L. Covert, a good man, well liked by all the people of the valley. We had good audiences. Think some will come in the church some day. They were good to us. It was at this place we saw the notice in *Herald* of there being Saints at Tuscarora. It would cost more money than we could get, to go there, so thought it wisdom to move westward. Stopped at Lone Lock one week; did some preaching in the M. E. church; interest not good. However, baptized one, Sr. J. S. Stouts. Mr. Stouts and wife were kind to us, for which we are thankful. Very bad water at that place. Bro. Morgan and I were quite sick there.

July 30 we came to Reno. Found Sr. Gault. She is the only one of the family in the church. From here we went to Dayton to see Bro. Hawkins, the district president,

in order to talk matters over as to the best ways of working this part of the mission. We found a man of good judgment in the work. We only preached once at Dayton. Came to this place, found many good saints. Bro. D. R. Jones is trying to hold meetings but the interest is not good. We hope the saints will take hold and work as they should, as there are so few in the State we need all the strength we can get. Our work in Nevada is at a very low point. It will take a long and a hard pull to shape things up to their proper condition. I doubt the wisdom of trying to keep this mission up in the winter if snows are as they say. We will tell more of the mission as we learn.

Yours for truth,
J. ARTHUR DAVIS.

CANTON, Ill., July 20.

Editors Herald:—It seems to me that pride is one of the failing features the churches are now having to contend with. And why is it? Is it because the brethren and sisters do not have the right love and feeling one toward the other? Most assuredly it is, and especially among the young brethren and sisters; and what a task it is to try to overcome these proud ways we have! Before I joined the saints if I would happen to meet a lady acquaintance on the street, if her clothes did not equal mine I did not care to be in her company. Now my language is plain and simple. But I merely describe pride in this manner that the younger ones who read the *Herald* will understand my idea on this subject. How much harm we do to ourselves by being so vain!

I for one am trying to overcome pride. How much more pleasing it is to God for us to have a pleasant word and smile for the rich and poor, especially for the poor! If we young brethren and sisters see a poorly clad person, don't let us scorn that one, but let us greet him with a hearty welcome, and God will reward us in the end for such. I know some will say, "It is hard to make of such people; they think they will not be classed in with the higher society of the world." Now when we look at some of our higher society are its members composed of the best of people? No, indeed, not always.

I am going to try to have a more humble feeling in the future for the poor and needy than I ever have had. I want to remain a true and obedient sister in the church.

IDA L. JONES.

A LETTER OF CONDOLENCE.

CHATHAM, Ont., Aug. —.

Editors Herald:—Will you please publish in the *Herald* the inclosed letter of condolence sent me by Elder W. J. Smith, on the death of my mother. It has been a source of comfort to me; and there may be thoughts in it that will cheer the lone pathway of some other child of God. Mother died on the 12th of April, at Chatham, Ontario. She had belonged to the church for eight years; was baptized by Elder R. C. Evans. She passed away peacefully in the triumphs of faith in this great latter-day work.

My heart is sore in my bereavement; but I desire always to strive to commit my all into the hands of God and be resigned to his will in all things.

By publishing the letter for me you will confer a favor on one who is hopeful, struggling for victory and final glory in the beautiful realms of eternal peace.

AGGIE DEPEW.

DETROIT, Mich., April 23, 1896.

MISS AGGIE DEPEW,

Chatham, Ont.,

Dear Sister in Christ:—I write you these few lines this afternoon, having learned of your sore trial in being called upon to part with your mother. When I learned that it was your desire for me to preach the funeral discourse, and that you had telegraphed me to that effect, I was sorry indeed, that I was not at home that your desire in that regard might have been gratified.

I truly sympathize with you, Sister Aggie, in your sore bereavement, and sincerely hope and pray that God will not leave you comfortless, but by his Holy Spirit's presence richly supply all your loss, and help you to realize more fully than at any time in the past that all things work together for good to them that love God.

When adversity has clipped the wings of earthly splendor, and intervening clouds shut out the rays of sunshine which in the past have cheered the soul, we should still endeavor to stand erect and take life as it comes. Nor should we ever give up to despondency or despair. While sorrow doubtless has its useful lessons, it often seems like a millstone hanging around the neck; though we believe that sometimes the soul's great blossoming is the flower of suffering. While it is true that for Sr. Kennedy we sorrow not as for one who had no hope, we would not keep back the tear that bespeaks our affections for loved ones passing from this stage of action to the shoreless sea of eternity. When we behold kind tokens of a mother's love, and realize that her place is vacant here—that no more shall we see her in this life, our hearts swell with sadness; nor can we at all times assuage our grief. But in our darkest hours of trial may we ever remember that as the beauty and grandeur of the starry heavens are only to be seen when set against the brows of night, so sorrow often reveals to us our Father whom the sunlight of prosperity has hidden.

The rough and stormy road is necessary, perhaps, to develop in us the elements of true greatness, designed to entitle us to a place in the land of eternal sunshine—that Eden-home of unmingled beatitude, where the cold hand of death shall never enter, nor sorrow cast a shade; but where the sparkling flow of the river of life shall be attuned to whispering melody with the great orchestra of heaven, in songs of coronation to him who sitteth upon the throne—the Wonderful, Counselor, the Mighty God, the Everlasting Father.

In connection with these thoughts, Sister Aggie, permit me to say in conclusion:—

Weep not for her departure; she's only gone to rest From trials, gloom, and sorrow, to dwell among the blest,

Her work on earth is ended; she served the Master long.
Her peace and love are blended in that summerland of song!

No pen can paint the glory, no tongue to us convey
The bliss of those translated, where Jesus holds the sway;

Though sadly we shall miss her while in earthly life we roam,

We would not call her back again from that transcendent home.

Calm in the love of Jesus she gently passed away,
In answer to the summons ushering in eternal day;

We thus commit her to his care of whom she loved to tell,

And feel whatever is best; he doeth all things well!

Her faith being sure and steadfast while dwelling here below;

She sought to serve the Master from whom all blessings flow;

With holy confidence we trust to meet her by and by,
Where perennial springs of love shall banish every sigh.

We'll daily strive to do our part; We'll try to do it well;
That beside eternal fountains in glory we may dwell;
Thus, in hopes of sweet reunion we'll wipe away our tears,

We'll emulate her virtues and drive away our fears.

Very truly and sincerely yours,

WILLARD J. SMITH.

COLDWATER, Mich., Aug. 28.

Editors Herald:—I last wrote you that our two days' effort closed at Flint, Indiana, with the baptism of four, also a lecture at night on the social problem. I now resume:—

Our services at Clear Lake were largely attended; weather fine. Brighamite cannonading over at South Scott brought Bro. Frank Deller up on Sunday evening. Bro. Robinson departed for the battle ground with him, while I remained to prosecute the work during the week at the Lake. As usual, the saints at Clear Lake displayed unbounded generosity in the gathering of eatables at the church on Sunday. A large crowd of people fared sumptuously on the good things. But O, our South Scott saints piled it up profusely! Worship there was very meagerly attended on Saturday and in the evening; but a crowd of thirty people at Bro. Deller's, including Elder L. F. Daniel, afforded him opportunity for cottage service, if the storm did break up our service and the "ice cream social" for the Campbellites—spitework is ever compensating.

Sunday morning dawned clear and somewhat cooler and the church building began to fill up. How I thought of the time when I stood there to defend in my weak way the great work of divine revelation from the crafty bombast of Clark Braden. It occurred to me that *somebody* called in the Bible "Gentiles" were almost confessing that "lies" had been their inheritance. We felt good in trying to present the word. Dinner? Well, I have a confused memory of cakes, pie, and such like. A table fifty feet long, across Bro. Deller's barn, in proximity to church, was spread so bounteously by our sisters there that the eyes dim to look across. It was beautiful to gaze upon, but more satisfying to feast upon. Two hundred people sat down and tasted "that the Lord is good." Long may the occasion be remembered. In the afternoon Bro. L. F. Daniel preached, after which we repaired to the water and baptized Bro. J. Somerlott's wife. On Tues-

day eve we baptized Bro. George Maxton's wife—both estimable ladies and widely respected. May the loving Father keep them in the only good way.

Tuesday evening came and with it the Brighamites, to the number of four, replying to Elder H. H. Robinson's reply, the subjects of "temple building," "baptism for the dead," "polygamy," "Utah Zion," etc., were deftly examined by Elder Foote. Bro. H. H. Robinson occupied about three quarters of an hour in measuring the likelihood of truth in his presentation. It was plain to us that the Utah ministers represented a dark and wicked apostacy.

We open the meeting here, tomorrow.
More anon, Ever busy,

S. W. L. SCOTT.

FREMONT, Neb., Aug. 28.

Editors Herald:—Three were baptized at Valley, on the 19th, and two here the 23d; interest is increasing. Elder J. A. L. Romig has declined to discuss propositions with me, but has promised to furnish "a scholar, a gentleman, and a Christian," to meet me in discussion in the near future, to discuss the merits of the two churches, the Christian and the Latter Day Saints. This is causing some added interest to my presence here, as the people here think Elder J. A. L. Romig is some great one, and certainly thought he would discuss the propositions, and that in so doing we would be nothing or comparatively so. Have some of the better and wealthier class of citizens out to our services.

I am pleased to know the History of the Church is soon to be published. It will fill a long-felt want.

In bonds of peace,

J. F. MINTUN.

PHILADELPHIA, Pa., Aug. 28.

Editors Herald:—Not dead as supposed by my superior, "W. H. K.," yet confess the hot wave came near capturing the Parsons. It was not with any disrespect to the invitation of our brethren and sisters of Massachusetts district that not one from this part joined them in their reunion, but the fact that such arrangements are a departure from anything known to this district, hence none was able to attend. It is a critical time in this part with many and economy is a necessity. Brn. Moler and Smith could not see their way clear to go, hence continued tent work. They have been in Camden, New Jersey, for about two weeks having larger audiences than hitherto. Bro. Moler leaves for home next Monday; Bro. Smith thinks of trying to run the tent himself, with what local help he can have. It is too much for one. I hope Bro. Kelley may send him help soon.

On the 22d our district Sunday school association convened at Broad River, Connecticut; Bro. W. F. Atkinson, of Baldwin, Maryland, superintendent, present, and the writer from Philadelphia, composed the delegates from this part. Brooklyn, New York, was quite well represented by the young people, with Sr. Squire and Brn. Cocks and Lester of more matured years.

The convention passed off pleasantly. At

eight o'clock an entertainment was given to quite a large audience in the new church which the saints and friends had inclosed for the occasion. This is the second church built in this part. Much credit is due them for the effort made.

The Sabbath was wholly taken up with meetings and the Sunday school. At the close of the evening service I had the pleasure of baptizing Mr. Edwin Kellogg, who has been a fast friend to the work ever since I had a turn with the Baptist minister of that place. There is a good opportunity for gospel work in that part, so far as a place of worship is concerned at least.

The writer could not complain, so far as an audience is concerned, in all the efforts made there; in fact, my audience has been fair in size and the best of attention, more so than found generally in this district. I don't say this to discourage Bro. Smith, but to encourage them so they may return there at their first opportunity, when the season is more favorable for attendance.

Bro. John Zimmerman sailed for Europe on Thursday, the 25th, to visit his father and mother. The latter is very feeble and blind.

The political arena has become so clouded and uncertain that business is about at a stand-still—but little to do and many to do the little to be done.

Hastily, in bonds,

A. H. PARSONS.

BRUNER, Missouri, Aug. 19.

Editors Herald:—From the reunion in Mt. Grove I came to Vera Cruz to look after the work there. Two of the Hedrickite elders had been preaching at Vera Cruz for about two weeks. The saints there were not familiar with the teachings in the Book of Doctrine and Covenants, and being in a weak condition spiritually when the Hedrickites arrived, some of them were deceived by them. It is strange but true that saints who have a testimony that this work is true will afterward deny it.

I would advise the saints everywhere to read the Doctrine und Covenants till they are familiar with its teachings, and if they do not I shall not be greatly surprised to hear of their faith being shaken, because there are those whose business it is to shake the faith of saints in the Reorganized Church. Such deceivers begin by finding fault with some of the brethren in the Reorganized Church, and next with the Doctrine and Covenants and Joseph the Seer. While, as I understand, we as a people or church claim Joseph Smith, the Seer, to have been a prophet, and that his son Joseph rightly succeeded his father by proper appointment and ordination, we do not claim them infallible in their words; nor do we claim that the members other than the presiding officers in the church are perfect; yet we do claim the law contained in the Doctrine and Covenants which was given through Joseph the Seer and his son Joseph, is the law of God, and we must abide by it or by it by condemned.

From Vera Cruz I came to Bruner, where I engaged in a seven days' discussion with one W. H. Mills, of the Disciple order. Each

of us affirmed the church of which we were members; the divine authenticity of the Book of Mormon was also discussed. My opponent would not affirm the Church of Christ or Campbellites or Christians, but tried to make it appear to the people that the church of which he is a member "has the Bible characteristics, entitling it to be regarded the church of Jesus Christ." Before we entered the discussion we agreed to answer questions in writing, but that not exceeding five were to be answered in any one half-hour speech. He claimed that the church of which he is a member was set up after the resurrection of Christ, and that it had been in existence ever since; but when I asked him to give the name of any member of his church who lived between the time that expired from 570 A. D. to 1700 A. D., he could not give any. I also asked him if he had been living in the year 1800 if he could have united with the church. He answered in the affirmative. I then stated that according to his theory the Methodist or Baptist Church must be the Church of Christ as they were in existence in 1800; but that the church of which my opponent was a member was not then in existence as the people well knew.

When asked the names of the officers in his church my opponent replied that they had an elder, and a bishop or deacon. He claimed these were not called by present revelation; then of course it was easy enough for me to show that the church he represented was a man-made institution. He complained about us claiming a plurality of high priests in the church to-day. I referred him to Hebrews 3, where Christ was called the apostle and high priest of the same profession as the other apostles.

Rev. Mills asked if all truth harmonized. I answered that it did. He only offered a few objections to the reading in the Book of Mormon, all of which are easy to answer when guided by the Spirit of Christ.

I will give the page and verse in the Book of Mormon where objections were raised, so that others may note them if they desire. They are as follows: Book of Mormon, page 43, paragraph 46; 16:28; 64:3; 96:9; 123:20; 148:14; 149:2; 153:2; 157:7; 171:2; 178:8; 188:2; 193:12; 235:10; 241:1; 249:8; 278:8; and 315:12. All these objections were urged in our debate last January, and some of them in this last one. My opponent read much from the Braden-Kelley debate, and I had not a book of the kind to refute his argument, but read in the book written by R. Etzenhouser, entitled, "From Palmyra to Independence," to show that seventy-five persons met at the close of that debate to eulogize Bro. E. L. Kelley for the way he had answered his opponent. I also read where Bro. Heman C. Smith showed the mistakes of Clark Braden, giving the page in the Braden-Kelley debate. This changed the tide of public opinion to some extent, as Rev. Mills had been claiming all the time that truth harmonized with itself. I showed that Braden's evidence did not harmonize with itself, hence it was not good and should not be taken as evidence in this debate. Two were baptized.

C. J. SPURLOCK.

HAY SPRINGS, Neb., Sept. 1.

Editors Herald:—Since writing last I baptized Sr. Prettyman, at Berwyn, and from there went to Belmont, where I preached fourteen times and ordained Bro. Richard S. Mengel to the office of elder. Bro. M. took me from there to Custer, in the Black Hills, where we preached four times to a few of the saints, but didn't get anyone but members out to hear. Saints there are very earnest in the work.

"On the 20th ult. I came here, accompanied by Bro. Irvin Mengel. Have spoken thirteen times to very attentive hearers, baptized one young man about twenty-seven, last Saturday, and another this morning; both single men. They are the fruits, principally, of the labors of Bro. James Shepard, who has never covered his light with a bushel. I ordained him to the office of priest, and Bro. Leon Turner as teacher, at a business meeting last night. This branch has been practically in a disorganized condition for some time, having no officer but teacher, and holding no meetings. I leave them in shape to work, and believe they will now progress nicely, if they will keep humble as at present. A number of others are about ready for the water; don't know what they wait for. I go from here to Bro. Haywood's, twelve miles south of Gordon, to-morrow. May God's blessings attend all his saints.

Your brother,

D. M. RUDD.

DENVER, Col., Aug. 30.

Editors Herald:—The first conference of the Eastern Colorado district as organized last February by Bro. J. W. Gillen, met in this city the 29th, and closed yesterday the 30th inst. It was a success and seemed an epoch, a turning point in the work for Colorado. Bro. W. T. Bozarth was chosen to succeed Bro. Seli as district president. Bro. Bozarth's sermon Sunday morning on the latter-day work and its varied and unimpeachable evidences was inspired and inspiring. Bro. Seli's sermon in the evening on the Urim and Thummim was instructive and unique. The prayer and testimony service was a profitable and enjoyable one, many taking part therein. Bro. Kemp spoke to the saints by the Spirit, words of exhortation and encouragement.

Numbers of saints have moved into the State of late, including some of the priesthood; and these with some recently added by baptism should give strength to the work and place it on a firm foundation. The priesthood was well represented. There were present of the elders, J. W. Gillen, W. T. Bozarth, C. R. Duncan, James Kemp, E. F. Shupe, — Seli, and the writer; of the priests, Brn. J. Schmutz, S. H. Eye, O. A. Westland, — Goldsberry, and I. C. Edwards.

Bro. Goldsberry has been active in his locality and has baptized a number. I was pleased to notice that the local force is becoming numerous, and is likely to be added to by some young in the faith who give evidence of becoming useful. Thus the district ought soon to be able to take care of itself.

Bro. Duncan is about to go eastward into Nebraska, and the writer to Michigan. As we leave those whom we have learned to admire and love for their zeal and devotion to the right, our parting is not without pain and sadness. The saints in Denver and outside, so far as I have traveled, have shown a disposition to assist and provide for the needs of the ministry, which is gratefully remembered and acknowledged. May we all through faith, and prayer "for one another," be enabled to overcome our weaknesses, endure trials, surmount difficulties, remain faithful to the end, and receive at last an abundant entrance into the everlasting kingdom, is the hope of,

Your unworthy brother,

M. F. GOWELL.

ANDOVER, Missouri, Aug. 22.

Editors Herald:—As we read of earthquakes, tidal waves, cyclones, cloudbursts, etc., we are forcibly reminded that God's judgments are being poured out upon the inhabitants of the earth, and also that the hastening time of God's work is at hand. The question arises, What are we each one doing to help in the hastening time? We hear of our minister's families having received nothing from the Bishop for several months, and the Bishop and his agents are continually calling for means to carry on the work. We also saw by the *Herald* a little while back that the saints were owing the Herald Office over twenty-five thousand dollars (\$25,000).

Why is there such a condition of affairs in the church? Has the Lord ceased to bless and prosper his people that we cannot pay our debts, and have no tithing to pay? If so, why is it? Has the Lord proved untrue to his promises, or have we failed to keep his law?

We read and hear of many ways in which the saints spend money foolishly, but one which to me seems foolish I have not yet seen mentioned; that is, paying money to insurance companies. A brother insures his house, his store, all he has, and his life, and pays no tithing, and then asks the Lord to bless and prosper him. Can he consistently expect it? We even build a house of worship and dedicate it to the Lord and then for fear the Lord in sending his judgments on the earth might destroy his house we pay our money to a company of men of the world to insure it. Saints, where is our faith? I want to ask every true saint where he can get a better insurance policy than we find in Malachi 3: 10? Christ quoted this to the Nephites as the words the Father gave to Malachi, and commanded them to write them that they might be taught to future generations. I venture to say that if the money paid to insurance companies by the saints was paid to the church, almost double the number of preachers could be sustained in the field.

Saints, think of it, and let us insure with the Lord.

W. A. FRANCE.

NEW CASTLE, N. S. W., July 31.

Editors Herald:—Three months ago I wrote you from this place. Since then I have vis-

ited Sydney, and the Argent's Hill branch two hundred twenty-three miles north of Sydney. My stay of over six weeks was profitable to me and to the brethren at latter place. I found some additional laborers necessary and accordingly ordained Bro. Amos Ballard to office of priest, and Bro. Joseph Argent to office of teacher, the Spirit confirming the work. Was called to the bedside of a sick man in critical condition, who wished me to administer to him. He had been convinced of his duty for twenty years, having heard the gospel through our pioneer, Elder Glaud Rodger. In company with local elders his request was granted. He began to amend from that very hour, and announced his intention to be baptized as soon as well enough. The Lord certainly raised him up; but the curious thing is, he changed his mind, and still remains outside of the "one body." With this exception I finished my labors there in the sunshine. The Sunday afternoon of the ordination was something of a Pentecost, a day long to be remembered.

Took boat for Port Macquarie where I intended to have made "a new opening," but the boat stuck on the bar going out and the passengers went direct to Sydney by another boat, where I found my counsel needed by the brethren in a special case of misconduct. I learn since that prospects at Port Macquarie are not so good as we at first thought, so the grounding of the steamer happened just right.

After conducting an elders' court in Sydney, came here, where prospects are as bright as they were in Sydney a year ago; in fact, *brighter*. The energy of Bro. Broadway, the presiding elder, contributes not a little to the excellent interest I find. Expect to commence another "mission" next Sunday. Weather is not as good as before but we hope for good results. Several are near the door.

One of the local elders of the "Disciples" invited me to a public discussion, but his brethren objected because he was not able enough, and it was declared off. Our gospel is taking hold of their flock. Three have been baptized and several more are thinking of taking the same step; so they are agitated, some praying to be protected from the wolf in sheep's clothing, others talking up a debate. There may be something of the kind in the future. But I distinctly told them I was here to preach the truth, and if they wished to gainsay it, they must consider themselves the challenging party.

At last word, Elder Butterworth was intending to make this part of the mission a six-months' visit with wife and family. A new recruit in the Kaler household is reported; so, withal we will have plenty of help which we need very much.

My work continues to get more arduous, yet more interesting every day. Am thoroughly supplied in all things, lacking nothing. Feel that as long as God does his part, I should try to do mine.

G. R. WELLS.

GRINNELL, Iowa, Sept. 2.

Editors Herald:—After an absence of about four months from my field of labor, I re-

turned home last night. I stopped at Montrose reunion from Tuesday till Monday, and indeed I felt to rejoice when I reached the top of the bluff and heard the Saints singing in prayer meeting; for I longed to associate with them again. Many times while I was in Pennsylvania was my spirit stirred within me to see the people given wholly to priestcraft. I then understood the real meaning of Paul when he was at Athens, as we read in Acts 17:16, 22, 23. I preached some in public and a great deal around the fireside, and some places after I had left they sent for me to come again and preach for them; but I could not comply very often.

We had a very enjoyable time at Montrose, and now I am ready for the field and will start out in a very short time; and as there are a number of letters waiting my answer, I will take this means of answering them, as the stamps are not very plenty with me, notwithstanding somebody or a number have spread the word far and wide that I had received a legacy of twenty-five thousand dollars, and now would end my preaching. I want to disabuse their pure minds, for I did not get even twenty-five cents, neither have I ten cents coming as a legacy from anywhere, neither has my wife; and besides all that, it would take something else than money to drive me out of the ministry, as many are aware that I forfeited a legacy once for the gospel; so it is not likely that now at this late hour I would forfeit the gospel for money, even were it true that I was to get some. But it is not true, so I must still depend on the saints and friends for my traveling expenses as before.

May the Lord bless his people. My sojourn and mingling with sectarianism this summer made me stronger in the doctrine of Christ. I heard some strange doctrine in Babylon. May we all be able to do more to enlighten the world.

In bonds,

J. S. ROTH.

SCRIPTURE VS. DANCING.

DEEPWATER, Mo., Aug. 5.

Editors Herald:—A piece about dancing, from I. N. White, and a reply by a Kansas City man requesting some one to show wherein dancing ever did any harm. To this I wish to say that I read in the Bible of an army that went drinking and dancing, and a contending army destroyed all of them that night. And again, about three thousand Israelites died in one day after their dance. (See Exodus 32:28.) And John the Baptist lost his life by a girl dancing. (Matthew 14:6.) And by a dance there were a great many girls captured and taken prisoners for strangers' wives (Judges 21:21). In another place I read that a king's only daughter came to her death by her dancing. (Judges 11:34.) Dancing was turned to mourning in Lamentations (5:15).

I think I never heard of any good coming from dancing, but it is very common for drinking to be carried on at a dance and many other things too tedious to mention here. So much against dancing.

SAMUEL BROWN.

Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

Delivered at Lamoni, November 25, 1894.

THERE is one thing I presume that all of us will agree to, and that is this, that if there is salvation offered to man, it has been done by him who is the author of life, and who has the power to keep any promise that he may have made. I presume also that we will agree, that if there is anyone that has a right to declare what are the qualifications that he demands as requisite to fit and prepare individuals to dwell in his presence, in what we call heaven, he is the one, for he is the author of life.

And in the light of this agreement there are some things that it seems to me it will be profitable for us to think about this morning. To them that are in the faith—as we understand the faith—with reference to what shall be their daily life; what the character of their thoughts, the nature of their words, and the result of their deeds, toward their perfection of faith in God; and they that are without the fold and faith—if there be any present—to present the necessity of manifesting faith, and of becoming subject to God in order that they may have life. And it strikes me that there can be no better time than what we call the day of rest, called the Sabbath, for the consideration of these greater questions, for the examination of what we might call our better, our inmost thoughts. While I might subscribe to the thought that this is the day, preëminently, in which our thoughts should be turned heavenward, to contemplate heavenly things, I am persuaded that God uttered no idle word to us, when he said that we should consider all days holy alike; which is significant to the statement that in none of them shall we be found doing evil; in none of them are we justified in thinking evil thoughts; in none of them are we justified in doing evil deeds, in allowing ourselves to become subject to him who is the enemy of our souls.

There are some things happening of late that have directed my attention to the consideration of this thought, Do we represent Christ? I mean in this sense, do we as teachers represent

Christ? or do we misrepresent him?

I have been satisfied for years that no salvation reaches man except that which has been given of God authoritatively; and the whole tenor of the New Testament scriptures, from first to last, teaches that Jesus began a work, to be accomplished according to the will of the Father; and while he was careful to avoid doing anything contrary to that will, in his declarations to the Jews, and also to those who were his disciples, there were occasions when he was sufficiently bold to declare in language that has come ringing down the corridors of time, from then till now; and is just as strong, just as immovable, both in itself and consequences, as in the day it was uttered. For instance, we have this expression: "I am the way, . . . the resurrection, and the life," which has never been recalled, but is as persistently re-affirmed in this record given to us called the Book of Mormon—villified as it has been everywhere, having been attacked from the first issue until now, for the last sixty years, with all the antagonism that superstition could by any means invent, and by some with absolute bitterness and hatred. That book tells us plainly there is no salvation except in Christ; and that God will pardon no departure from his word in them who have once been made partakers of the heavenly light. He will hold them accountable for it, from first to last. But while it is consonant with the thought that man may be saved in the Church of Christ, but after he is received into the church and family of God and made a member of the household of faith he may become reprobate, in a sense, and the salvation that will be credited to him will be attended with great loss; but happy is he who has a proper understanding of what that loss will be now, and shapes his life in accordance with that thought.

I was brought up the major part of my young life on the Mississippi River. I frequently engaged in rowing a boat on the river. There was a ceaseless tide flowing to the sea, and whenever we found ourselves in the stream, it was necessary for us to keep up a continued effort. We could not be careless of stroke; any failure to measure the strength of the stream resulted in loss of headway; and hence

we were always careful of our landmarks; always careful to measure the strength of the current and to keep ourselves in perfect accord with the circumstances surrounding us.

I have learned a lesson on that river and it entered into my calculations when I first espoused Christ, in the sense of taking up an active work in him. I knew that from that hour until I stood in divine presence, I never should be excused for carelessness, or viciousness, in any respect; and the more especially was I impressed with the thought that if I did not represent Christ, I had no business to misrepresent him.

When Christ says, "I am the way," it certainly means something. He does not say he is a highway, or a paved road upon which men may walk; but he means in the sense of example, in the way by which salvation may be given to man, in the sense of direction, in the sense of giving commandment and insisting upon its observance; in that sense he is the one of whom it is stated by the apostle:—

There is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

Last Sunday when we heard so plainly illustrated the character of Christ and his gospel, it seemed to us that every man, with the New Testament in his hands, ought to know better than to misrepresent Christ in the sense of teaching life and salvation to man. One illustration alone, we think, ought to be sufficient. There came a time in the history of a man in which he found himself speaking against the powers of God, and he was visited; and the individual who visited him preached Jesus to him. The historian does not tell us what was taught in that conversation, but that he taught Jesus to him, and when he had done that, and the man's soul was affected, and so far as practicable to be converted he was converted, that man says to him, "Why tarriest thou?" why do you labor and hesitate? why do you not make manifest your power of obedience, your will to be baptized?

Now people say we place too much stress on baptism; but can we? It is the first step that shows a man has received Christ in spirit, by which he can make a visible manifestation that he has accepted Christ. You say repentance is the first step. Repentance!

what is it? It is a work that may produce light in the heart and in the brain, and no man be cognizant of it except Christ and God. The individual may be moved upon in his inmost soul, and feel all the day long, like him that has said, "I will put my mouth in the dust, and cry unclean." Indeed we may be like him who stood afar off from the temple, and could scarcely lift his eyes, who said:—

God be merciful to me a sinner.—Luke 18: 13.

This was a confession of utter worthlessness of the individual and no man recognized it. That haughty man who stood on the other side said, I thank thee, Lord, that I am not like these men, or even like this poor publican; I give tithes of all I possess. I fast twice a week, I pray in the market place, I thank thee I am not as that man.

The record says the poor humble man, that could scarcely lift his eyes, went down to his house justified, rather than the other because there was such an acknowledgement there that God knew that when the time came, that man would obey the truth.

To obey is better than sacrifice, and to hearken than the fat of rams.—1 Samuel 15: 22.

The question may be asked, What would have happened to Saul of Tarsus if he had not been baptized? I do not know that I have heard the question asked before. But if, after Ananias had said to him, "Arise and be baptized and wash away thy sins calling on the name of the Lord," he had refused to obey, would not his sins have been retained to him? And would he not have had to pay the penalty and answer to the Lord for the opportunity of life given to him? Would he have been saved? There is not a single soul but answers No! not one, and why? Because there had come a direct commandment to his soul; there was an offer of life given to him. When I go among the people and say, "I want to know nothing among you save Jesus Christ and him crucified," I do not mean only his agony and sufferings on the cross, when the red blood streamed from his hands and feet, and from his pierced side, resulting in his death; but I must go back of that and show the foreground in which the Lord left the glory he had with the Father, when

he said to the Father, "I will go and do your will and will save the race, and thine be the glory forever."

The work of saving the race began there and did not culminate at his death, but is progressing still under his supervision, and will till time shall end. A man cannot lay claim to being saved while in this probationary state; the language of the New Testament scripture is,

He that endureth to the end shall be saved.

And not till that time comes is any mortal man authorized to say, I am saved. Men may shout in the congregation, "Glory to God, I am saved!" but not till the last week of probation is o'er, not till the last day of trial, not till the last hour of the sojourn in the flesh shall have been passed, will a man be able to say, "I have endured to the end;" not till then. Now if Saul of Tarsus would not have been saved if he had not obeyed, how is it with me? I make the inquiry as if I was needing and seeking for salvation, and a man was preaching Christ to me, and he should make it clear that it was my duty to be baptized, but when I got outside of the house I would say, This man seems to be preaching the Bible, but he preaches too much Bible. What should be my action providing the man had rightly represented Jesus to me,—crucified Jesus, and him raised after his crucifixion; and I am commanded to follow in his footsteps, and he was baptized to fulfill all righteousness. It strikes me it would not take any of you long to tell me that under such circumstances, if I did not obey I would be like the individual who went down to his house unjustified.

The Savior found a woman at the well in Samaria where he stopped and asked of her to give him water to drink. She was surprised by his action because she was a Samaritan woman, and the Jews had no dealings with Samaritans. She said to him, "The well is deep and thou hast nothing to draw with;" and he said, "If thou hadst known who it was that asked of thee to drink, thou wouldst have asked of him and he would have given thee the water of everlasting life!" He said unto her, "Go call thy husband." She says, "I have no husband." He says, "Thou sayest well,

he that thou livest with now is not thy husband." She went her way into the city, and saith to the men. "Come see a man which told me all things that ever I did; is not this the Christ?" What else passed there? Why, he told her, "We know whom we worship." She said, "Our fathers worshiped in this mountain, but ye say in Jerusalem is the place to worship." He said, "The hour cometh and now is in which they who worship the Father must worship him in spirit and in truth." Now I grant that men do worship in spirit all over this land, and all over every other land, they are worshiping in spirit, but are they worshiping in truth? Jesus says that the Father seeketh such to worship him as will worship him in spirit and in truth. No man can come to the Father save by the Savior. That is the language of the New Testament; that is the language of the angel's message to us in these latter days; that is the language of these revelations vouchsafed to us in accordance with the word of God given hitherto. We grant that our Catholic brethren are worshiping in spirit; that every branch of Protestantism, in all the world is doing it, yes, the Arab, that wild man that worships according to the teaching of Mohammed is doing it; and the Greek brethren worship in spirit; yea the whole tenor of worship in man is that of devotion, the natural tendency in man placed there by God to worship something higher than himself; and you and I, in this Christian land, worship in spirit. Do we worship in truth? What is it to worship in truth? I will tell you what I think about it. When Jesus said,

Go ye into all the world and preach the gospel to every creature. And he that believeth and is baptized shall be saved, but he that believeth not shall be damned, he meant just what he said. That is an everyday religion. It is not a Sunday religion alone; it is not to be taught only on Sunday, but every single day of the week by any man that presumes to represent Christ; anywhere, on the walk, in the warehouse, in the store, in the blacksmith shop, in the pulpit, or anywhere else; by walk, by precept, by social organization, by everything that is in man. That is the rule. What nonsense that God should send men out to preach

baptism, and then say to others that man has no need to be baptized, and tell the people, "You keep away from them that preach baptism; you don't need to be baptized." What nonsense that would be! If a man should hire me to go out to sow a certain kind of seed on the land, and then send men who should tell me there is no need to put that seed in the soil, I would go back to that man and tell him to give me some command that had some sense in it. Jesus actually told these men to go into all the world and preach baptism, and he said every one that had need of salvation should be baptized. That is the way it strikes me every day and twice on Sunday, all day long. Again in the 28th of Matthew Jesus says,

Go ye and teach all nations.

Teach them what? Now they have something to teach them, and what is it? Teach them what their duty is; teach them what awaits them in the time that is to come; teach them the responsibility that rests upon them now; and if there is one thing that this latter-day work has enforced from first to last, it is that while we are accountable to God for all we do he has authorized an organization by which we can assemble together, and be called the kingdom of God on earth. In one sense that is a dangerous doctrine, and why? Because it causes people to be careless in one way, and to say, "If I don't quite come up to the standard God will give me credit for that which I do;" and some are so spiritually lazy that they are content with that which they can get without much effort. I have seen such laziness as that. It is one thing to be spiritually lazy, and another to be temporally lazy. I heard a remark on my way to church—one of the Gentiles said to another, "If these Mormons are allowed to stay here they will build this town up." What did he mean by that? He meant if they were not disturbed by outside influences, that they proposed to stay. What I have been trying to teach the people is that they should build their hearthstones and rooftrees solid, that they need not be moved till the traditional Gabriel blows his horn; and, if the world has to be changed in the twinkling of an eye, we can say, "We

are in the kingdom, now, and are prepared for the change, come when it may."

I have something to read to you. It will do you good, and if any of you are inclined to shout, why shout. I know well what it will do, it will cause the tears to well up to your eyes and you will feel like giving praise to God, if you do not feel like shouting.

A little while ago—you may remember it was in the *Herald*—a Reverend Savidge, of Omaha, had made an attack upon our religion and it was defended by Bro. T. W. Williams, a coal miner—who was laboring in the mines a few years ago. A good sister, when she heard that Bro. Thomas Williams was going to meet Reverend Savidge, groaned in spirit and said, "Why, he is one of the ablest men in Nebraska, and for the church to put up against him Bro. Williams; they ought to know better!"

Bro. Williams knew his business in representing Christ, and he made the effort to do battle for the truth as he understood it. They entered into discussion. We got a letter from Bro. Porter, and this is the letter:—

The debate last night was on the second proposition; viz., 'The church of which I, T. W. Williams, am a member; viz., The Reorganized Church of Jesus Christ of Latter Day Saints, is the Church of Christ and identical in faith, organization, and worship.'

It terminated disastrously for the Reverend Savidge, so far as his position was concerned. He acknowledged his defeat and said he never before had experienced such feelings as had come over him during the debate. He said he was conscious that God was working mightily with him. He seemed unable to comprehend the true position of things. He didn't use all his time in his first speech, and in his second he humbly acknowledged his defeat. He said he was certain God had a purpose in this, both for himself, the Latter Day Saints, and others. After using about thirteen minutes of his time he commenced to pray, and during his prayer he said, "O God, thou hast rebuked me! Thou hast rebuked me! Thou hast rebuked me!" It was a wonderful scene. The house was filled, and I think all felt the force of his remark when he said he had never experienced the like before. He said he slept but two hours the night before and he never had felt such a power upon his body and spirit before. He never before had been so that he had to speak with stammering tongue to his congregation. He was very humble; but while he made his acknowledgment of defeat, he asked with mildness, "Do you people live this religion? Is it not true that such and such things were done publicly by you people not long since?"

I confess that my face burned with shame when he asked the question, and I trust it will be a lesson not soon forgotten by our people. Bro. Williams did excellently. His defense of Joseph Smith as against the testimony of Governor Ford, was exceedingly good. Many of the saints were present, and I believe they all felt the power of God's Spirit. I hope this debate will prove of lasting good to the saints as well as others; and I trust the saints will endeavor to live so that when they are asked either privately or in public, "Do you live this religion?" they will be able to truly answer, "By the grace of God we do."

Here is a case directly in point. When the letter came in I asked myself the question, Did Bro. Williams represent Christ? Many of you know the young man, and you give thanks to God that he so wrought upon this able minister when opposing this latter-day philosophy, that when he stood face to face to discuss the question before the people, Sir, do you represent Christ? and when this boy that was sent represented the coming of the angel, taught the gospel message fearlessly from the scriptures and the work of the church to which he belonged, this minister was constrained to say, "I never felt such a power upon my body and my spirit before." He, perhaps, had been like many others who had never had the authority of God presented before as it was brought to bear there. But we that have been preaching this gospel for lo, these many years, have many times when speaking before the public asked the Lord in humility of purpose, "Lord, let me represent Christ without fear or favor, without any of this truckling to popular sentiment, let me represent Christ as I find it in the scriptures." This man acknowledged that he had never read the "Book of Mormon," and yet he presumed to say it was not of God; and he went further to say that the church without any doubt was the foulest blot on the fair breast of the land of America.

I felt then when I read it, if Bro. Williams was careful, if he was as humble as I had seen him before, that the power of God would be with him, because he stood in the majesty of the true worship in spirit, and the New Testament truth, abiding in that we are safe.

The Savior said to his disciples, "If ye continue in my word, then are ye my disciples indeed; and ye shall

know the truth, and the truth shall make you free." In Michigan a few years ago Bro. Blair and myself and Bro. William Kelley were at Coldwater, at the house of Bro. Corless; and a Rev. Miller, a member of the Second Advent Church, a middle-aged man, and a man who had the reputation of being an old debater, was by his people forced to meet the Latter Day Saints in discussion.

Bro. Blair arranged with Rev. Miller, and when the time came Bro. Blair went home and Bro. Kelley and myself went into Canada, and all left an untried boy to discuss this question with this old debater. Bro. Scott said, "I cannot do it!" I said, "No more you can, but the Lord can do it!" He said, "I will try." And he did try and the Lord stood by him. Now the question arises with me, Did he represent Christ? While he continued in the word Christ's Spirit stood with him and he would not have stood with him if he had not so continued. That is where we ought to stand. If we continue in his word then are we his disciples, if we do not he does not go a single step with us. God is proposing to save the world by his authority, and that he has vested in the message that he sent his angel to bring to the earth. It began its operation then, and it never will cease until the last son and daughter of Adam born into the world has had an opportunity to know what is the gospel and to choose whether they will have the Spirit to abide with them or reject the message and take the consequences. I don't anticipate the highest glory unless I shall be found worthy by thought, by word and by deed to obtain that glory. I do not expect to receive beyond what an honorable man of the world shall receive from God, unless my acts conform to the word of God, unless I have the disposition and courage to so labor. Let us not be lulled into any false security, that because we have been baptized into Christ and put him on, and become heirs of God, that therefore we cannot sin and become cast away; but remember that it is he that endureth to the end shall be saved; not he that goes part way, but he that endureth to the end shall be found worthy. There are some weighty things in the law. There are such things as paying tithes of

mint and anise and rue and cummin, and forgetting the weightier things of the law. I must grow in the Spirit, I must become conscious of that which is around me that will conduce to my spiritual growth and assimilate it. I must grow by it as the plants grow by that which is around them; as the rose and the different variety of flowers and plants grow upon that which is like themselves, upon that which it was the intention of the Almighty to make their growth increase. And so must man grow, and we in our spiritual lives must grow upon that which is assimilated by us yielding obedience continually to the commandments of God, and obedience shall bring to us the greatest good that shall be possible for God to bestow upon us. But we must put ourselves into a willingness to receive it, and we shall not receive until we do. I believe in my soul that the set time to favor Zion is come; when he will not only send his Spirit before the elders who are carrying glad tidings abroad, but to every soul who is ministering in faith shall come the warrant of that which is asked for, and its being guaranteed to him because he asks not amiss. And when Rev. Savidge asked, "Do you people live this religion?" he asked, Do you live in your lives, making them conform in practice to that which is involved in this word of that which you ought to enjoy now? I don't know what was especially referred to by him when he asked the question, "Do you not do so and so publicly?" Bro. Blair says it was difficulties between members of the Omaha branch. If this is so it is only fulfilling that prophecy made a few years ago, that the adversary had in many ways tried to disrupt the church, and he was now going to sow jealousies among the brethren. We propose here in Lamoni to try to prevent that; and still he is working, sowing jealousies, pulling this string and that string, to see if he can pull us apart; but if we shall resist him he will flee from us.

Conference Minutes.

WEST VIRGINIA.

Conference held with the Mt. Zion branch, Goose Creek, Saturday, August 22; G. T. Griffiths was chosen to preside, G. H. Godbey

was chosen assistant, J. B. Russell secretary. Branch reports: Fairview 48; gain 6. Union Grove 17; no change. Harmony 17. Wayne 31; gain 1. Cabin Run 25; gain 1. Mt. Zion 12; 8 removed, 1 expelled. Buffalo City report returned for correction. Clarksburg reported in a scattered condition. New Hope disorganized. Elder G. H. Godbey baptized 10, and Priest Thomas Smith reported. All of the district officers were sustained. Preaching by Elders G. T. Griffiths, G. H. Godbey, and D. L. Shinn. The best of feeling prevailed. The conference was the best ever held in the district. Adjourned to meet in August, 1897, with the Buffalo City branch in Jackson County, time to be left to the president of the district and missionary in charge.

EASTERN IOWA.

Conference met at Fulton, Iowa, August 22; C. E. Hand, assistant president, in the chair; Willard W. Beal secretary, J. B. Roush assistant. Branches reporting: Fulton, Grove Hill, Butternut Grove, Powersville, Brush Creek, and Apostolic. Elders reporting: C. E. Hand, J. Heide, B. F. Miller, W. Turner, O. B. Thomas, and J. B. Roush; Priests C. S. Shippy, D. J. Dierks, and F. H. Horne. All chair committees were discharged. The district president was authorized to receive and expend all funds raised for tent purposes; the committee composed of branch presidents, appointed to solicit funds for tent purposes, was continued. The Bishop's agent reported: On hand last report \$10.38; received since \$193.90; expended \$330; on hand \$74.28. A committee appointed to audit the Bishop's agent's books found them correct; the report was adopted and the committee discharged. C. E. Hand was elected district president, Willard W. Beal sustained secretary, and J. B. Heide sustained Bishop's agent. A request that the Davenport branch be disorganized was considered, and the district president authorized to appoint a committee of one to examine and report upon the condition of same. A communication from F. J. Potter was read, acknowledging his error in ordaining W. Wilson and in calling the business meeting declared by conference illegal, and asking forgiveness for same. He was forgiven and restored to his office of elder. Conference then reconsidered his ordination to the office of elder, at Fairbank, and it was declared illegal. The following resolutions were accepted as a substitute for those adopted by last conference: Whereas, the Lord has requested the saints to come up higher, and in a revelation given to the church April 11, 1887, the Lord has spoken again and said, "Men of God, who bear the vessels of the Lord, . . . avoid the use of tobacco and be not addicted to strong drink in any form," therefore, in order that we may be in harmony with God's word, be it resolved; that it is the sense of this body that all branch or district officers should discontinue the use of tobacco in any form, that they may be examples to their charge, and that no persons be upheld as officers who are addicted to the use of intoxicants. A vote of thanks was

tendered the Fulton branch for its kind entertainment of visitors during conference. Adjourned to meet with the Brush Creek branch the last Saturday in February, 1897.

Sunday School Associations.

SUNDAY SCHOOL WORK AT MONTROSE REUNION.

A meeting for the organization of Sunday school was held Saturday morning, August 22, F. M. Weld acting as chairman. On separate motions the following officers were chosen: T. A. Hougas chairman, W. N. Robinson assistant, A. A. Reams and Bessie Bond secretaries, T. A. Hougas chorister, Roxanna Gaylord organist.

Sunday.—Regular lesson of the day studied at four p. m. in the following classes and teachers: Book of Mormon class, W. Hudson; Bible classes, F. G. Pitt, J. A. Robinson, Roxanna Gaylord, and Sr. Whitehead; intermediate classes, by Sr. Blair, Belle James, Ammon White, and Emma Hougas; primary classes by Jennie Newton, Amy James, and Sr. Burchell. Class study followed by a general review, oral and blackboard, by T. A. Hougas. Officers present, 5, plus teachers, 12; pupils, 105; collection \$2.37.

Monday.—What constitutes a live Sunday school, discussion by T. A. Hougas, with this outline: I. Officers. 1. Superintendent. 2. Assistant superintendent. 3. Secretary. 4. Treasurer. 5. Librarian. 6. Chorister. 7. Organist. II. Teachers. III. Scholars: 1. Elderly. 2. Middle-aged. 3. Children. IV. Helps. 1. Song books. 2. Bible, Book of Mormon, etc. 3. Papers. 4. Record book. 5. Blackboard. 6. Maps. 7. Money. V. Support.

F. G. Pitt outlined the qualifications of a superintendent as follows: He should be, 1. A live man. 2. A godly man. 3. An earnest man. 4. A man who loves. 5. A humble man. 6. A sympathetic man. 7. Have a knowledge of human nature. 8. A social man. 9. A prayerful man. 10. An orderly man. 11. A broad-minded man.

On motion the speaker was asked to prepare a paper on the above outline for publication. It was stated that a Sunday school superintendent should have as many of these qualifications as possible. Few have all of them.

Tuesday.—Columbus Scott spoke on, "What should the traveling ministry do for the Sunday school?" W. N. Robinson outlined, What is a model secretary; his duties, etc. Secretary should have, 1. Activity. 2. Be accurate and orderly. 3. A clear head. 4. A good voice. 5. Be an earnest man. 6. Be a fair penman. 7. Knowledge of duties of officers. Duties of secretary, 1. Be prompt. 2. Give out record books. 3. Take record of pupils. 4. Keep record of business meetings. 5. Notify committees of appointment. The speaker was asked to prepare a paper on the above outline for publication.

Wednesday, August 26.—Subjects discussed: Should prizes be given to pupils? Should classes be separated as to sex? These questions were discussed at two different ses-

sions, pro and con, each side of both questions having friends. The sentiment at the close would have answered both questions in the negative.

Thursday, August 27.—Regular lesson study as a model school. Officers present 3; teachers 12; scholars 81; visitors 38; collection \$2.94. Thursday evening Sunday school work. Address, "Temperance," by T. W. Williams. Temperance is a moderate use of all things necessary and a total abstinence of all things harmful. The speaker also referred to the subject of social purity, and in his plain, positive manner laid aside all false modesty and gave a most interesting address.

Friday, August 28.—Teachers' meeting at eight a. m. Saturday, August 29. Sunday school prayer meeting at eight a. m. The president asked that the Sunday school workers come fasting and this was generally observed. During the service four prayers were offered and 43 testimonies given. The presence of the Holy Spirit was sensibly felt, and many were melted to tears. The Spirit by his silent presence testified of the divine blessing resting upon the Sunday school work. At five p. m. a business session was held. Finance committee reported \$7.65 collected and paid to T. A. Hougas for expenses. The secretary reported \$5.36 collected at the two sessions of the school during the week. A bill of \$1.10 for call bell for reunion was allowed the superintendent, and the bell turned over to Nauvoo district superintendent as the property of Nauvoo reunion. The balance of collection \$4.26 was on motion paid to W. N. Robinson for his expenses. On motion the General Superintendent, the Assistant Superintendent, and the Secretary were made a committee to prepare a program for Nauvoo reunion of 1897.

A. A. REAMS.

CONVENTION NOTICES.

The Northeastern Kansas district Sunday school convention will convene at Fanning, September 18, at 10:30 a. m. Would like every school in the district to be represented.

SARAH A. PARKER, Supt.
MARY HUDGENS, Sec.

Miscellaneous Department.

PASTORAL.

Northeast Kansas District Conference.—Having been informed by Bro. John T. Davis of my election as president of the above district, I desire to call the attention of the saints to the coming conference which meets at Fanning, Saturday and Sunday, September 19 and 20. I am a stranger to most of you and to the special needs of the work in this field; but in a general way I hope all will come up to this meeting filled with a sense of our official and individual responsibilities as servants of God. Let all try as far as possible to be promptly on hand at the beginning of the session. If there are differences of opinion, bring a good supply of charity for each other's motives; if any feel a lack of zeal, pray that

God will fill us with his Holy Spirit to enliven. My position does not make me a dictator but a servant, and in order to serve you *well*, please give me your full confidence and hearty cooperation, and if you meet me with such sentiments I promise to try to the best of my ability to serve you in love and humility. Visiting elders and others from adjacent fields are cordially invited.

In bonds, your brother,

P. CADWELL.

BURLINGTON, September 1, 1896.

TWO DAYS' MEETINGS.

There will be a meeting held at Pleasant Grove, Utah, beginning Friday night, October 16, at 7:30 p. m., and continuing over Sunday the 18th. Hearing of some of the good times enjoyed by the saints in the east, the saints in Utah are desirous of seeing what they can do in that line; and as this meeting is for the saints especially, let all come who can possibly do so, even though sacrifice has to be made. Those who can come with teams can come prepared to camp and take care of themselves. The resident saints will do all they can in entertaining those who come. Let us see what we can do in a small way at first, and who can tell but it may grow into magnificent proportions? We hope to have Bro. H. N. Hansen and J. T. Davis with us by that time, and possibly Bro. Heman C. Smith.

H. O. SMITH,

Missionary in charge of Utah.

NEPHI, Utah, September 1, 1896.

GENERAL REUNION, WOODBINE, IOWA.

To all who contemplate coming to the annual reunion at Woodbine, September 18-28, will say, There are rumors afloat that the grounds on which reunion is to be held are very wet and have been flooded with water. Neither statement is true. During the whole of the wet summer just passed the water has never been on our grounds, and today we were all over the grounds and can truly say they are in good condition, and we believe all who attend will be in favor of relocating for another year. We say to all, Come and see, and enjoy the meeting, which bids fair to be a feast for all Latter Day Saints.

Very respectfully,

S. B. KIBLER.

W. P. LANDINGHAM.

CONFERENCE NOTICES.

The Far West district conference will convene September 19, at ten a. m. With the Delano branch, three and one half miles north of Cameron, Missouri. Our district Sunday school convention meets on Friday, September 18, ten a. m. Come up to these gatherings, brethren. Bring the Spirit of the Master with you, so that we may have an enjoyable time.

WILLIAM LEWIS, Pres.

CHARLES P. FAUL, Sec.

Conference of the Galland's Grove district will convene at Harlan, Iowa, Friday, October 16, at 2:30 p. m., holding over Sunday. Branch presidents and clerks will please see

that their reports are made out and approved by their respective branches and forwarded to Sr. Nellie Rudd, district secretary, Dow City, Iowa, in good time. We hope all officers will have their reports prepared so no time will be wasted when business session opens. Brethren and sisters should make an effort to attend and make this conference a success and a spiritual feast. Sunday school work will be under the management of district superintendents, William McKim and R. Wight, Saturday afternoon and evening. A cordial invitation is extended to all, and everybody will be made welcome.

C. E. BUTTERWORTH, } Presidents.
J. M. BAKER, }

Dow City, Iowa, September 7.

Notice is hereby given that the quarterly conference of the Spring River district will convene at Blendsville, Jasper County, Missouri, October 16, 1896. We shall look for a full report from all the branches and a large delegation, bringing with them a spirit of love and peace.

J. C. CHRESTENSEN, Clerk.

JASPER CITY, Missouri.

WOODBINE REUNION.

The General Reunion of the Reorganized Church of Jesus Christ of Latter Day Saints, will begin its annual sessions September 18, 1896, at Woodbine, Iowa. A general invitation is extended to all the saints and friends to come, as ample preparations have been made to make it pleasant for everyone. Come prepared to enjoy a spiritual feast long to be remembered.

Speakers and lecturers who are invited and expected to be present: Presidents Joseph Smith and Alex. Hale Smith, Bishop E. L. Kelley, Elders Charles Derry, J. W. Wight, Fred A. Smith, T. W. Williams, J. C. Crabb, and Alma M. Fyrando, who will be ably assisted by other ministers from various points.

D. CHAMBERS,

Chairman of Committee.

To all singers and those playing instruments of any kind who are going to attend the Woodbine reunion. Come prepared to take a part; come early, bring your instruments, Hymnals, and Harmonies. We want to organize early and thoroughly so all may know their place and part. The invitation is to all musicians, singers, etc. Please come to help make the song service the best we ever have had. Let us praise God from whom all blessings flow.

Yours,

S. B. KIBLER.

J. A. PEARSALL.

NORTHWESTERN KANSAS DISTRICT REUNION.

The reunion met in the grove of Mr. Gray, three miles southwest of Fact, Clay County, Kansas, in the district tent. The first session was a preaching service, August 20, eight p. m. W. S. Pender was the speaker assisted by Bro. A. Kent; text, John 4: 24: "God is a spirit, and they that worship him must worship him in spirit and in truth." The theme was the oneness of the gospel and

the necessity of finding the truth and abiding therein.

Met August 21, three p. m., to effect organization. Bro. A. Kent was elected president, Bro. W. S. Pender secretary, and Brn. Ed Fender, B. F. Lee, and J. F. McClure were appointed marshals. Sr. Ella Landers was elected organist and chorister. The services of each day were, prayer nine a. m.; preaching eleven a. m., three p. m., and eight p. m. Provision was also made for the saints all to meet in the tent for morning worship at 6:30. The first day or two of the reunion but few saints were on the grounds, owing to the fact that rain had been falling for several days before, and nearly all came across the country in vehicles of their own. The attendance of saints and others continued to increase until Sunday, when there were about three hundred persons present. The only ministerial aid from abroad is that of Bro. H. A. Stebbins who arrived on the grounds Friday. The saints were much pleased with his excellent instruction and kindly counsel.

Preaching August 21, eight p. m., by Bro. H. A. Stebbins, assisted by Bro. L. F. Johnson. John 4: 7-14, was read as a text: The speaker showed that as water is necessary to sustain physical life so is the Spirit of God necessary to sustain the "inner" life of man, the spiritual. When a man takes the position that the Bible is a "hundred books to a hundred different people;" or that each may understand a hundredth part only, and a different part from all the others, of the Bible, he contradicts the statement of Christ: "When he, the spirit of truth is come, he will guide you into all truth."

Saturday, August 22, was devoted to the business of the conference which the district clerk will report in due time. Saturday, 8 p. m., preaching by W. S. Pender. The "kingdom of God" was the theme, showing that the church is the Lord's great training school or "school of correction." Text, Mark 1: 14.

Sunday, prayer service at nine a. m. in charge of Wm. Landers. At eleven a. m. Bro. H. A. Stebbins preached using as a text Hebrews 1: 1-3. The speaker showed that the Scriptures speak of the "last days"—"the latter days"—the "dispensation of the fullness of times"—the "time of the end." Latter Day Saints are so named because they believe we are living in the "last days." Of the remarkable signs preceding the "end" a "falling away" from the truth was predicted. This occurred as stated by Mr. Wesley, "Christians turned heathen again and had only a dead form left." The reestablishment of the kingdom of God in the earth was also expected by Mr. Wesley as the following statement of his shows: "The times that we have reason to believe are at hand, if they are not already begun are the times of the 'latter day glory.'" "The generality of Christians can see no sign of the glorious times which are now approaching." The theme of the restoration was treated in an interesting way and the same subject was continued by the speaker at three p. m. In this effort the reign of Christ upon the earth and his assumption of the reins of govern-

ment was dwelt upon. Attention was called to the constantly multiplying distress of nations "with perplexity," indicating the need of Christ's return to earth as well as being a sign of his coming. Signs of the times, such as storms, tidal waves, and earthquakes were referred to as rendering these "perilous times." Sunday, eight p. m., the writer spoke upon the fundamental principles of the gospel, using Hebrews 6: 1-3 as a text. Definition of gospel is "good tidings." Faith, repentance, and baptism were each shown to be "good tidings."

August 24, nine a. m., prayer service in charge of Bro. William Landers. The Spirit of the Lord was present, special prayer being offered in behalf of the health of Bro. Bunt, of Gaylord, Kansas. Bro. H. A. Stebbins spoke at eleven a. m., August 24. Text, Romans 8: 23. Attention was called to the difference between the saints who overcome and those who do not, and the superior privileges of the faithful in rising in the resurrection "first" and reigning with Christ a thousand years. August 24, three p. m., Bro. L. F. Johnson preached. John 4: 23 was selected as a text and the necessity of abiding in the truth constituted the theme of the discourse. August 24, at eight p. m., the writer spoke upon the principle of the "laying on of hands," to bless infants, to ordain ministers, to heal the sick, and to confer the Holy Spirit upon baptized believers.

Not being present at the exercises during the day, August 25, can only write that the usual prayer service at nine a. m., was followed by preaching by Bro. V. F. Rogers. At three p. m. Bro. H. A. Stebbins began a series of lectures on the divinity of the Book of Mormon. The speaker continued this subject at eight p. m., and also at eleven a. m. and three p. m., August 26. These services were of especial interest, setting forth many scientific and scriptural evidences pointing to the truthfulness of the Book of Mormon. At eight p. m. the writer spoke upon the organization of the church, showing necessity of same offices as were in the primitive Christian church; viz., apostles, prophets, seventies, elders, pastors, teachers, and deacons. (Eph. 4: 8-11; also 1 Cor. 12: 28; etc.)

August 27, at 7:30 a. m., the saints came together fasting and held quite a lengthy and profitable social service. At 1:30 p. m. the Sunday school convention of the district met, presided over by the superintendent, Bro. William Landers. Interesting speeches were made by a number of Sunday school workers, including Brn. Stebbins, Hart, Kent, Carson, and Huling, and Srs. Nelson, Landers, and Cook. Necessary business was also transacted. The officers of the district association being all sustained.

Friday morning prayer meeting was in charge of Brn. Goble and Hart. Two young sisters were confirmed at this meeting by Brn. H. A. Stebbins and William Landers. They had been baptized at an early morning hour by the latter. The Spirit of the Lord was present in power and all present seemed to rejoice. At eleven a. m. Bro. A. Hart preached, reading the eleventh chapter of

revelation. Subject, The first mission of our Savior. God created the earth for man, giving him charge of it. The meek will finally inherit the earth. Closed with exhortation to the saints. At three p. m. Bro. C. D. Carson preached, his subject being the prophetic mission of Joseph Smith. The Bible provides for prophets.—Ephesians 4: 8-11. Joseph Smith was misunderstood and misrepresented same as other reformers, and Jesus and his apostles. The writer spoke in the evening upon the necessity of Christ's ministers being called by revelation.—Heb. 5: 4.

August 29, nine a. m. prayer service conducted by Bro. A. Kent. Preaching at eleven a. m. by Bro. H. A. Stebbins. Spoke on the subject of authority, using as a text Romans 10: 16. We are careful that our title to earthly things is genuine. How much greater care should be used that our title to heavenly things be secure. There are two clear cases proving that it is not the purpose of God to forgive sins without the mediation of a man holding authority to administer the ordinances of the gospel. One is the case of Saul of Tarsus. "Behold he prayeth;" but remission of sins was not received until Ananias came and commanded Saul to arise and be baptized and "wash away your sins." The other case is that of Cornelius who was "a good man and prayed to God always." An angel came to him and directed him to send for Peter who would tell him what he ought to do. "And he commanded him to be baptized in the name of the Lord." Sermon on tithing by Bro. A. Smith, Bishop's agent, at three p. m. The writer did not hear this sermon. At eight p. m. Bro. A. Kent preached, reading Acts 3: 12. Prior to the sermon the three persons who were baptized during the day were confirmed by Brn. H. A. Stebbins, H. Hart, and W. S. Pender. The preacher said that the brethren who had preached at these meetings had quoted extensively from the Bible, giving book, chapter, and verse. People had an opportunity of determining whether their teachings are true. Christ came to save us from sin. Men sinned and the decree went forth: "In the sweat of thy face shalt thou eat bread." Now it is different. Men eat bread by the sweat of their neighbors' brows. As soon as people obey the law the work of sanctification begins. Men are sanctified by the truth.

August 30, nine a. m., prayer and sacrament service in charge of Brn. A. Kent and Wm. Landers. Prior to the administration of sacrament two infants were blessed under hands of Brn. Wm. Landers and H. Hart. A very excellent meeting was enjoyed. Many short and inspiring testimonies being offered. All rejoiced together in the presence of the Lord. At three p. m. Bro. H. A. Stebbins preached, using a text found in 2 Thessalonians 2: 1. This text proves that there was to be a "falling away from the truth" ere Christ should come "in power and great glory." Prof. Swing says that the kingdom of God, either by accident or design, was shattered into a great many pieces. The rise of the great reformation proves a falling away from truth. John Wesley says: "It does not appear that extraordinary gifts of

the Holy Ghost were enjoyed in the church for more than two or three centuries. The occasion of their loss was not because all the world had become Christian but rather because Christians had turned heathen again and had only a dead form left." We are, therefore, informed in Revelation 14: 6 that an angel would recommit the authority to preach the gospel with all its original ordinances. August 30, 8:30 p. m., Elder H. A. Stebbins spoke with reference to the prophetic calling of Joseph Smith. He read an extract from Matthew 23. People have always been ready to accept the idea that God did great things and spoke to the people in ages preceding their own; but it is very difficult to believe in such manifestations in the living present. Christ said: "Beware of false prophets," but he did not say beware of all prophets. He had placed prophets in his own church. In Deuteronomy 18: 20, 21, we are told if a prophet speaks in the name of the Lord and the thing follow not nor come to pass thou shalt not be afraid. We are willing to apply this test to Joseph Smith. The revelations of Joseph Smith teach the highest morality. The revelation announcing the rebellion of the Southern States was read and its fulfillment commented on. On page 239 Doctrine and Covenants the prophecy is recorded: "Not many days hence the stars shall fall from heaven" and in eleven months this was fulfilled. The fulfillment of many other prophecies of Joseph Smith was noted.

W. S. PENDER, Sec.

MAYSVILLE REUNION.

August 29, four p. m.—Business meeting of the Reunion was held at this hour, T. W. Chatburn in the chair. It was resolved to hold a reunion at Maysville, in 1897. A committee was elected composed of T. W. Chatburn, C. P. Faul, A. W. Head, Thomas Flanders, and William Lewis. Resolved that should a vacancy occur in the committee, the other members shall have power to fill the same. A vote of thanks was tendered to James Harvey for the use of his beautiful grove, also a vote of thanks to the officials of the Chicago and Rock Island Railroad Company for giving us rates and stopping trains at the ground. The new committee met and elected T. W. Chatburn president, C. P. Faul secretary and treasurer. At eight p. m. T. W. Chatburn preached to a large congregation.

Sunday, Aug. 30.—In the morning social meeting there were sixty-one testimonies borne, seven prayers offered, four prophecies, and one tongue. After the forenoon sermon, which was by Heman C. Smith, four were baptized by T. W. Chatburn in a beautiful lake on Mr. Harvey's farm. It is estimated that five hundred people witnessed the ordinance. Those baptized were confirmed by William Lewis, J. M. Terry, and T. W. Chatburn at three p. m. At this hour M. M. Turpen preached. The evening address was by Heman C. Smith.

August 31.—A prayer meeting was held prior to breaking camp. This reunion was

the best ever held in Northern Missouri. The power of God was with his saints from the beginning. Those that were sick who came to be administered to were greatly benefited. Saints are rejoicing greatly. To God be the glory.

CHARLES P. FAUL, Sec.

IOWA SEMI-CENTENNIAL.

BURLINGTON, IOWA, OCTOBER 1 TO 8, 1896.

It will be of interest to the people of this locality to know in what place at Burlington the State Semi-Centennial Celebration will be held. The outdoor events will take place in a newly opened park of ninety acres, covering a tract of natural woodland. This tract includes the brow of a high and steep bluff overlooking the grand rolling Mississippi and miles upon miles of the picturesquely wooded lowlands of Illinois. The events of an assembly character will be held in the Coliseum, a permanent structure now being built by the citizens of Burlington on land immediately adjoining the park. This building will have a seating capacity of nearly 10,000 people; in length it is 180 feet, in width 150 feet, and height 60 feet. It will cost about \$13,000 and is intended for musical festivals and entertainments of like character, conventions, etc., after the celebration in October. The Mississippi River will be utilized for brilliantly lighted night carnivals, fireworks, etc.

BORN.

BOND.—To Mr. and Mrs. Benjamin Bond a child was given February 12, 1896. The name of Elizabeth Elsenia was given. She was blessed at the house of Bro. and Sr. Aspey, St. Joseph, Missouri, August 11, 1896, by J. M. Terry and R. A. Marchant.

DIED.

HOUCK.—Near Radcliffe, Iowa, August 10, 1896, William Henry, son of George and Maintainna Houck. Born May 12, 1863. Wife, and daughter Pearl, father, mother, two sisters, and one brother survive to mourn. Funeral at the M. E. church at Radcliffe. Sermon by Reverend Flint.

LEWIS.—May 28, 1896, to Bro. Evan and Sr. Lewis, a daughter; named Elizabeth Jennett. Blessed by Elder Dan Davies, June 7. Died July 13, 1896. Funeral sermon by Elder Dan Davies.

Not in anger nor in wrath
An angel came one day,
And took the flower away.

JACOBS.—Thomas Jacobs was the son of John James and Jane Thurston Jacobs, and was born March 15, 1821, at Wexford, Ireland. He came to Canada in 1831, and to the United States in 1834. He died at the home of Pres. Joseph Smith, Lamoni, Iowa, September 1, 1896, at 1:20 p. m. He was apprenticed to the cabinet and furniture business, and was an excellent and honest workman. He also learned the business of pattern making, and carpentry and joining. He built the house of President Joseph Smith in the spring and summer of 1881; built Elder Banta's house, the East Side schoolhouse, and several other buildings in Lamoni, and

was a painstaking and diligent workman. His death was the result of a derangement of the stomach preventing food assimilation. He believed in God and the hereafter; but had no religious convictions other than that. Funeral services were held at the saints' church, Lamoni, in charge of Elder S. V. Bailey, Bro. M. H. Forscutt preaching the sermon; interment at Rose Hill cemetery.

RASMUSSEN.—Sr. Eliza Matilda, wife of Bro. N. H. Rasmusson, of Highmore, South Dakota, July 28, 1896. Sr. Rasmusson's maiden name was Miller. She was born January 24, 1856, in Polk County, Iowa; was married to N. H. Rasmusson, June 10, 1880, in Story County, Iowa. Moved to Hyde County, South Dakota, in the fall of 1888. Husband, four children, father, and a host of friends mourn. She was baptized and confirmed July 12, 1890, by Elder Charles Sheen. She was a woman of good education, being a school-teacher. Funeral sermon was preached by Elder Charles Sheen at the home of the deceased.

BOOKER.—Sarah J. Booker, born February 3, 1823; died June 12, 1896, at Whynot, Mississippi. She was baptized by Elder William A. Litz, January 28, 1866, at Lone Star, Alabama. She lived and died firm in the restored gospel. Seven children and a host of grandchildren mourn their loss.

SEIGFRIED.—George F. Seigfried, son of Margaret Head, and stepson of A. W. Head, July 31, 1896. He was born July 30, 1874, at Salem, Kansas. He was baptized by Elder E. D. Bullard, August 13, 1882, at Creston, Iowa. He was a noble young man and was making his mark both in temporal and spiritual matters. He was among the first-class school-teachers of DeKalb County, and was a Sunday school teacher in the Pleasant Grove branch. His sociability made him many friends, both in the church and out of it, which was manifest at his funeral, the church being packed inside and out. Nearly the whole congregation was in tears while the services were being held. He was buried at the Pleasant Grove cemetery, August 1; services conducted by Elder C. P. Faul, sermon by Elder William E. Summerfield.

HOLLAND.—It is with a sad feeling that I report the death of Bro. Richard Holland, of Armstrong branch, Kansas City, Kansas. Bro. Holland was accidentally killed on the Union Pacific railway while at work. He was employed as a car inspector and in some manner he got beneath the car wheels and was terribly mangled. He lived about an hour after the accident. The bereaved ones are Sr. Mary Holland (his wife) and three children, the oldest a boy of about fourteen years. Bro. Holland, with his wife, was baptized May 24, 1896, by the writer. He met his death August 20, 1896. He was a man of splendid principles and his only desire seemed to be to do what was right. Infinite is God's wisdom in caring for those of his children. May peace and blessings such as God alone can bestow, rest upon the bereaved family. Bro. Holland was born March 20, 1854, in London, England. The funeral sermon was delivered by Elder W. H. Pease.

W. H. P.

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(Established 1860.)

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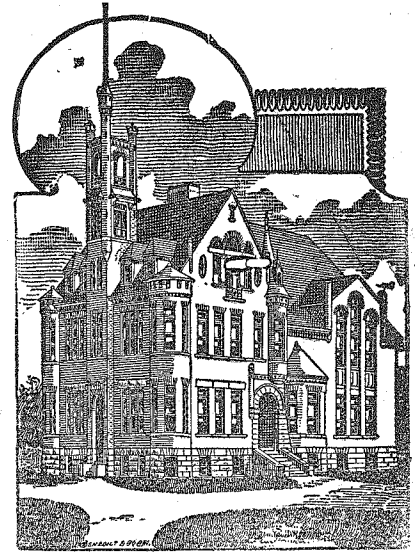
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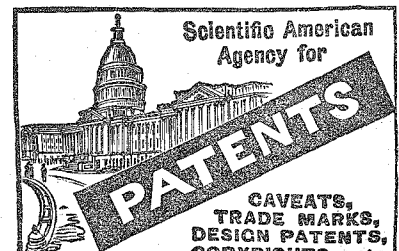
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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, September 16, 1896.

No. 38.

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COMMENT ON THE METHODIST CONFERENCE.

THE *Commonwealth* (Baptist), Philadelphia, says:—

The Discipline now requires any Methodist pastor to immerse a new convert if he asks immersion and has not been baptized as a child. It is now proposed by the General Conference to permit each convert to choose to be immersed even if his parents had him baptized without consulting him in infancy. In the debate on the proposal to futher amend the Discipline, it was said that a full half million are in the Baptist denomination who would have naturally remained Methodists had the discipline been modified earlier. Inasmuch as we are all indebted to the Church of Rome for the rite of infant baptism, and inasmuch as such non-Baptist scholars as George Edward Steitz in Herzog freely admit that "There is no trace of infant baptism in the New Testament," we may happily congratulate our Cleveland brethren on their new light.

The *Independent* (Non-Sectarian), says:—

The element of patronage is a dangerous one in church or state, unless it is kept under effective safeguards. The elections to the episcopacy and other positions occupied at Cleveland the greater part of eight days, and were the cause of much excitement, delaying the important business of the conference and giving occasion for

the charge that political methods were introduced. It was freely said that one of the best men failed of an election to the episcopacy because he had no office to vacate to give additional opportunity to the army of aspirants, and no shrewd managers to promote his candidacy. Is there not great peril in such a situation as this?

The *Christian Leader* (Universalist), Boston, says:—

The long agony in the General Conference of the M. E. Church over the election of two bishops is indicative of the extent to which politics has taken possession of John Wesley's family. Altogether similar to the balloting in legislatures and in political connections was the continued polling of the Conference. The great M. E. Church is so large a part of the country that its throes agitate the whole land. Whether this contributes to the prevalence of pure and undefiled religion is another question.—*Public Opinion*, June, 1896.

COMMENT ON THE PRESBYTERIAN ASSEMBLY.

THE *Congregationalist*, Boston, says:—

The Presbyterian General Assembly at Saratoga appears to have been turned into something of a love feast, largely by the postponement of burning and divisive questions. But next year's docket will have these postponed and divisive questions to settle, with the addition of at least one heresy trial.

The *Boston Herald* says:—

The appointment of Dr. Withrow as the moderator of the Presbyterian General Assembly at Saratoga was a measure intended to harmonize the liberals and the conservatives among Presbyterians. Since the strife in the Presbyterian Church over the Briggs affair, the subscriptions for benevolent objects have gone down from \$7,000,000 to \$1,000,000, and the time had come for a new deal.—*Public Opinion*, June, 1896.

The burning question "Are Anglican Orders Valid?" is learnedly discussed in the course of a second paper in *The Catholic World*

Magazine for September, from the pen of the R v. Charles J. Powers.

IOWA'S SEMI-CENTENNIAL.

The fiftieth anniversary of the statehood of Iowa will be celebrated at Burlington, October 1-8, 1896. This event will be under the direction of a state commission appointed by Governor Drake. The following gentlemen constitute this commission:—

P. M. Crapo, Burlington; Colonel John Scott, Nevada, Iowa; George C. Henry, Burlington.

At the last session of the legislature the sum of \$10,000 was appropriated of the State's funds to be used for the celebration, providing Burlington raised a like amount. Burlington raised more than the amount required, and is working hard to provide a suitable program for the entertainment of the citizens of Iowa and the guests of the State. Invitations have been sent to President Cleveland, members of his cabinet, governors of all the States, and other prominent men. Many of them have signified their intention of being present. There will be river carnivals, fireworks, oratory, reproduction of pioneer scenes on Old Settlers' Day, educational exhibit, the Iowa State Band, and a chorus of 500 trained voices, and numerous other features.—*Advt.*

According to a writer in *The Christian Advocate* who has lived in Jerusalem for forty years, the Jewish population of that city is increasing. "Twenty-two years ago," she says, "there were only between 15,000 and 20,000 Jews in Jerusalem. In those days no houses were to be found outside the magnificent walls, the gates of which are closed at night. Since then many changes have taken place and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia—now stands at between 60,000 and 70,000."—*Literary Digest*.

At a meeting held in Vienna, recently, consisting of members of the various religious bodies specified, the following resolution was unanimously adopted: "The members of the Protestant, the Greek, the Anglican, and the old Catholic churches, at their meeting to-day, protest against the arrogance of the Pope, who has attempted, in his last encyclical, *Satis cognitum*, to present himself as the principle of freedom of the church, and Roman Catholic faith, the only faith which affords salvation; and express their conviction that not the slavish subjection demanded by Rome to papal infallibility and power, but agreement in the spirit of evangelical freedom and brotherly love, will lead to the union of all Christian churches, longed for by all noble minds."—*Literary Digest*.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the per-

sonal and general interests of the membership.

BIOGRAPHICAL APPENDICES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portrayments of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, September 16, 1896.

No. 38.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 16, 1896.

IS IT RIGHT?

EDITORS HERALD:—In the Gospel of St. John, chapter 7, verse 17, we find the following:—

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Is it right and proper for Saints in their testimony to quote this passage of Scripture to fortify themselves in the statement they make when they say, "I know this is the work of God"?

The way I understand this saying of Jesus is, that he is referring to his work then in hand, and in nowise referring to the work which was to come forth eighteen hundred years in the future. With my understanding of the matter it is very trying to have this scripture so often repeated in our prayer meetings in reference to the latter-day work. And then it is often misquoted like this: "He who doeth the will of the Father shall know," etc.

I wish you would give us some plain talk in the *Herald* on the subject so that all controversy on the matter may come to an end.

So writes a brother from a distant city.

We do not know that we can write in such a way that all controversy will be stopped; we think to the contrary. However, as we entertain specific views on the subject we will give them.

The text is a marked one in gospel preaching and came about in the following way: The Jews' feast of tabernacles was about to be celebrated, and it was a question with Jesus and the disciples whether they should attend in the city at that feast. Jesus told the disciples to go, but that he would not then go. They went, he remaining in Galilee. After the disciples had gone Jesus followed after, unknown, secretly. The Jews sought him at the feast but did not find him there. Much talk was had concerning him, but none spake openly against him, fearing the Jews—we presume those who believed in him.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 14-17.

It is not directly stated in this quotation what it was that Jesus taught in the temple; but turning to the opening chapter of Mark's testimony we learn that the occupation of the Savior at the time was the "preaching of the kingdom of God." (See Mark 1: 15.)

It is clear, then, that at the time Jesus was teaching in the temple he was following the instruction of the Father, and teaching the things appertaining to the kingdom,—the gospel of the kingdom; the "doctrine of the gospel of the Son of God."

It must be admitted that in the commission given to the disciples as the same is stated in Matthew 28, and Mark 16, the words "he that believeth," were intended to be of universal application:—

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.

No one disputes this position. From that day to this it is held that the promise of salvation made in those words, in that commission, was intended to apply to all—every one, and to extend to all time.

Another instance is found in the Gospel according to St. John 3: 14-16. In this text the idea expressed is certainly clear, to the effect that whosoever, without limit either as to time or country, should believe in the Son of God, shall have everlasting life. The Son of Man was lifted up "that whosoever believeth in him should not perish, but have eternal life." And, it is repeated in a much more emphatic manner:—

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

The predicate, "For God so loved the world"—the whole world, and for all time; that to save it he gave his Son that every man who would be-

lieve "should have eternal life." In this, it seems to us there is no limit and no restriction; but that it is open to all, in every age.

It is repeated after Jesus' death, as certified to by John the Revelator, in different words, but similar import:—

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Rev. 22: 17.

In the eighth chapter of John's testimony it is stated that Jesus said to those Jews who had been converted and believed on him:—

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

This text is, if possible, more limited in its application than the one being examined, and yet it is construed to apply to those who now profess belief in Jesus and essay to keep his word, and that if they do so keep within the lines of, or abide in his word, they are to receive a knowledge that shall make them free indeed.

The text being considered is more easily understood and applied to present conditions and time, because of difference in expression; as Jesus does not say "He that doeth the will of my Father," which might possibly be construed as being applicable to those he was immediately addressing only, but he said:—

If any man will do his will, he shall know of the doctrine.

It is as clearly of universal application as words can make it.

We believe that Jesus intended to give the sentiment world-wide meaning; so that wherever his doctrine, the doctrine of God who sent him, should be taught, preached, and believed, there should be attendant on the word, the ministration of the Spirit by which men should be given to know whether the doctrine was of God, or of Jesus only.

It may sometimes be irksome to some who are more finely constituted than others may be, to hear men make use of the text in the manner the

question intimates; but, will that vitiate the text or make its application incorrect? Decidedly not. Some may use the text and declare that they do know, of whom some sitting by may have reasons to doubt their probity and steadfastness of character, and this may create a dislike to having the text so applied; but this will not make the word itself void, nor make it necessarily a misapplication in the period and under the conditions in which the gospel is now preached, heard, and obeyed, and saints called to live in its requirements.

It may be that some use the text in a vain and boastful way, the manner in which the testimony they bear is given itself being objectionable, in which case while the text is not misapplied, in a general sense, it is made to sound incongruous to those who believe that sacred things should be used in a reverential way, and thus offense is given which is unfortunate for both him who speaks and him who hears.

We believe it is the privilege for men who obey the word of doctrine from the heart and in the spirit of it to know that the doctrine is of God and that Jesus is the Christ; and we can see no harm in a man bearing the testimony to the facts, in a proper and becoming manner, giving offense to none.

May the Lord lead us all into the right way of doing things proper to be done, should be the prayer of all.

CLERGY PUTS BAN ON PUBLIC SCHOOLS.

ST. LOUIS, Missouri, Sept. 9.—The priests of the Archdiocese, of St. Louis, have met for the purpose of revising the laws governing the action of clergy and laity. In the promulgations resulting from the meeting is a section which states that in parishes where parochial schools have been established, Catholics shall send their children to them or to other Catholic schools in the city. Under no circumstances shall the children be sent to the public institutions. The same section includes a clause stating that schools shall be built in every parish in the city, and if the laity have reasons for not sending their children to them these reasons shall be presented to a commission to be appointed by the Archbishop. Those not observing this rule shall be refused absolution for their sins.

Membership in the Freemasons is not allowed under pain of excommunication, and the Knights of Pythias, Odd Fellows, and others are also barred.

Catholics will not hereafter be allowed to sing in the choirs of Protestant churches, as many have been doing, on account of the salary connected.

Those who take cognizance of the spirit of leading movements will note the above press item concerning the attitude of the Catholic clergy toward our public school system. If true, and we regret to state that there seems little or no reason to doubt it, which will finally prove the stronger and prevailing sentiment among the Catholic people, love for country, or blind adherence to the dictates of the Catholic priesthood?

A system of religion that dreads the results of its adherents coming in contact with the American public school system, and the educational effects of such contact, is manifestly at variance with and in direct opposition to the spirit of the age. It is also contrary to the order of nature itself; for it is a scientific psychological truth that to correctly educate man is to teach him to discriminate between truth and error—to educate him to know and to love the truth, not from coercion but from a personal desire to adhere to it.

Catholicism will not always be able to hold men to its measures and policies. The spirit of the times is permeating the masses with a view to the ultimate emancipation of everyone. The propaganda of the St. Louis Catholic clergy is both unscriptural and un-American, and can scarcely hope for complete success among American Catholics. That many may heed it is not to be denied; but that many Catholics themselves will not do so, we believe. Repeated efforts to control the laity and to dominate them will doubtless prove disastrous to the Roman Catholic Church in America in time.

The spirit of our national life is fatal to such measures of the clergy. It is not to be denied that the general forces at work in the daily life and routine of the people are such as to prompt them finally to rebel against measures that dictate in the control and education of their children. Rome is no longer the dictator of the religious and national policies of the world. The spirit of our modern world is Anglo-Saxon. Westward the course of empire takes its way.

The wheels of progress are not reversible; they go forward.

THE Cherokee, Iowa, *Times*, of August 27 publishes the following, which shows that Bro. C. J. Hunt is awake and trying to stir up the people in his field. He is a live young man:—

LATTER DAY SAINTS,—NOT MORMONS.

Services will continue at the gospel tabernacle every evening this week, and Sunday, at 3:30 and eight p. m.

We claim to present the New Testament church in organization, ordinances, faith, and practice. On the question of water baptism we affirm the Bible teaches but one mode—immersion; that pouring and sprinkling, calling it baptism, was instituted by man long after the days of the Savior. We also claim that infant baptism is not a scriptural ordinance and cannot be substantiated by the New Testament.

Written questions on doctrine or church history, cheerfully entertained and read at the tabernacle. Come and hear before passing judgment on these questions.

With malice toward none, I am,
Yours for truth and right,

C. J. HUNT.

CONFIDENCE.

EACH of the leaders of the too great parties now appealing to the citizens of the United States for their support in the pending election express the sentiment that one of the main things to be done now to restore the country to a condition of prosperity is to re-establish confidence in all classes in the ways and methods of political governmental management, and it may be that both of these now leading minds have a proper conception of the situation. It is a suggestive theme for it brings to mind the travail of that great soul to whom was confided the bringing about the redemption of the human race.

He asks for the confidence of the human heart that he is and that he will do for each and all what he has promised:—

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

THE Armenian Relief Association, which has its location in New York City, has sent us a circular letter setting forth the deplorable condition of the persecuted Armenians, and asking for pecuniary aid from all disposed to help in the effort the society is making; directing that all donations of

money or property be sent to Charles H. Stout, Treasurer, of the Armenian Relief Association, National Bank of the Republic, No. 2 Wall Street, New York, N. Y.

The circular is too long for insertion in HERALD in the present crowded condition of affairs; so we content ourselves by giving this notice, that all who feel for Armenia's woes, and have any means to devote to the amelioration of them may know how to reach an organized effort to accomplish the object sought. Organized charities are usually the most direct and safest.

EXTRACTS FROM LETTERS.

BRN. J. C. CRABB and J. W. Wight, at Pierson, Iowa; press item:—

Elders Crabb and Wight are now conducting a series of tent meetings at Pierson. They represent the Reorganized Latter Day Saints and have no affinity with the people in Utah. The Reorganized Church has missionaries throughout the United States, in Europe, Australia, and the islands of the seas, with its headquarters at Lamoni, Iowa. In the progress of the above tent meetings, each week night at 8:15 and Sundays at three and eight p. m., they give liberty for questions and a free exchange of thought. Give them a hearing.

Bro. A. J. Epling, writing August 28, from Drytown, California:—

Our God has spoken to this people here by the mouth of our beloved Bro. Thomas Daley, one of the Seventy; and eight precious souls have answered by following Jesus through the waters of baptism. Mountains of prejudice rolled back into oblivion, and our God and his Jesus, our Savior, were glorified. O may this glorious gospel never cease its work until Jesus shall say, 'Tis enough—I have a people; I will come with the mighty heavenly hosts, to usher in the millennial reign. My saints to give peaceful rest. Bro. Thomas Daley has baptized into the kingdom to date thirty-two since April 6, and still the good work is being heralded by him to poor souls who sit in darkness.

Bro. Thomas Street, of Midway, Utah, now in the seventy-ninth year of his age, writes at a late date, as follows:—

I was pleased to hear of your teaching to the saints at Lamoni of Jesus telling them of old who were his brothers, and sisters, and mothers. If we can do the will of the Father, we shall be his brethren and sisters and mothers, if we follow his examples. The elders have different fields of labor, and they are sent forth to glean the honest-hearted, and preach the gospel to them that are in darkness and in the valley of the shadow of death. I always had an instinct in me, from a little boy that told me right from wrong,

although I did not do right at all times; so I take the blame to myself. We can bring destruction on ourselves, as the Jews did by rejecting the teaching of the Lord Jesus Christ. We are in the world and we must resist the evils if we expect to escape the judgments. I must now conclude, praying that God will guide and direct us in all truth and righteousness.

Bro. G. T. Griffiths, writing from Creola, Ohio, September 7, states:—

The West Virginia district conference, held at Goose Creek, West Virginia, the 22d to the 24th ult., was indeed a great success. Quite a number from Wheeling and Bellaire were in attendance. Brethren D. L. Shinn and G. H. Godby were present, and were in the best of spirits. The good Spirit of God attended our efforts throughout the entire sessions. I am now on my way to Vales Mills, to attend the Ohio district conference. I preach here to-night and go to Radcliff in the morning.

Bro. J. W. Wight, Correctionville, Iowa, September 7:—

We are having a most excellent hearing and expect to trouble the water next Sunday.

Bro. Columbus Scott, Milo, Iowa, August 7:—

Interest here is at high tide; tent overflowing, prejudice melting like snow before the sun. Liberty Center and Sandyville await the tent, and expectation is on tiptoe at those points. Bro. Kephart is doing a good work in this county. Bro. Thompson was at Colo, Marshall County, occupying the Christian church. Do not know where Bro. Roth is, but presume he is busy, as he usually is. May be at Liberty Center, where we go Thursday, 10th, from seven to ten days, and then to Sandyville. Our district conference convenes at Runnells, October 3 and 4, and we are anticipating a large attendance. Brn. Joseph Smith and Bishop Kelley will be with us at that time, if it is possible for them to be there. The latter partly promised to attend. I believe the forthcoming History of the Church by President Joseph and Apostle H. C. Smith is just the one thing needful by all the saints, friends of the work, and all others. The magnitude of the great latter-day work is not fully to be conceived without this general history of the work. I hope the saints of this district will order it at once, for the work's sake. I trust the ministry of the different fields will write of it in the *Herald* and *Ensign*, as saints generally read the letters of those they know first, and in particular.

EDITORIAL ITEMS.

SOME one sends us a copy of the Reading, California, *Free Press*, with an account of Japanese traditions, said to have been related by Ex United States Minister to Japan, John A. Bingham, of a small Japanese migration to America, which lost its identity

among the aborigines of California and Mexico, but left traces of Hindoo religion and mythology received from India.

A sister, Mrs. E. A. Bennett, a widow, living at Rock, Kentucky, desires to ask of the Saints, if they will kindly inquire for her, if a place may be found where she can have a home, and work at which she can make a living. Sr. Bennett is able and willing to do any kind of farm work such as women do. She has three boys, all stout and hearty and able to work. She would like to get a place near a school and the church. Should anyone know of such an opportunity write to Sr. Bennett, addressing as above.

Original Poetry.

"CONTINUE YE IN MY LOVE."

'Tis false to say, when first we love,
That love should deeper be
Than when in years we ought to prove
So those without can see;
True gospel faith will e'er impart
To each true heart the power
The Lord to love with all our heart
Till fled is life's last hour.

'Twill help us to our neighbor love
E'en as we do ourself;
Nor should we let aught ever move
Us with fear; nor Satan pelf
The peace that flows, where love's supreme;
Our hearts grow cold and stern,
Nor take offense when it might seem
Rage must within us burn.

The Master said when he was here
That we should perfect be;
Now perfect love casts out all fear;
From fear we should be free.
He who does his brother love,
Will ne'er his presence shun;
He who loves his God above
Will with his Saints be one.

God's word has said, How can he love
The God he has not seen,
Who does his heart with hatred move
To those with whom he's been?
'Tis futher said he is untrue
Who doth his brother hate,
And then profess to love and know
The One whose love's so great,

That when the world in sin and death
His mercy did behold;
His only Son, the Scripture saith,
His love did not withhold;
But freely gave the sacrifice,
That could for sin atone,
Who only could full pay the price,
The wine press tread alone.

O. B. THOMAS.

Mothers' Home Column.

EDITED BY FRANCES.

[We publish, in two divisions, the article below. We commend it to a careful reading as being one of the finest upon the subject we ever saw in print.—ED.]

CHRISTIAN POSITION OF WOMEN.

Text.—“For as the woman is of the man, even so is the man also by the woman; but all things are of God.”—1 Corinthians 11: 12.

THIS message I have from God. If ever God gave me a message he gives me this. In this place, only honest words must be spoken—sincere, faithful, true. I am not here as an apologist, antagonist, or eulogist of women. I have to-day nothing to do with sentiment as sentiment.

Let Shakespeare say,

“Frailty, thy name is woman!”

Let the ancient proverb declare that “a continual dropping in a very rainy day and a contentious woman are alike.” Let Pope assert that “woman’s at best a contradiction still.”

Let Otway sing: “Oh, woman! lovely woman! Nature made thee to temper man; we had been brutes without you.” And then alter his note and sing:—

“What mighty ills have not been done by woman?

Who was’t betrayed the capitol?—a woman.

Who lost Mark Antony the world?—a woman.

Who was the cause of a long ten years’ war.

And laid at last old Troy in ashes?—woman.

Destructive, damnable, deceitful woman!”

Let Scott apostrophize:—

“O, woman! in our hours of ease,
Uncertain, coy, and hard to please.

When pain and anguish wring the brow,
A ministering angel thou.”

Let Wordsworth praise woman as

“A creature not too bright or good
For human nature’s daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command.”

With these sentiments as sentiment I have now and in this place nothing to do. In reverence to woman in her best state, and in tenderness for woman in her relation to me, I yield to no man the palm of greater devotion. My sense of obligation to the women who have touched my life and largely molded my character is profound. The very little I have achieved is under God almost wholly due to the inspiration I have received from them—not in making it so little, but in making that little as much as it is—“for nothing lovelier can be found in woman than to study household good, and good works in her husband to promote,”—with tenderness and reverence I bow, believing with the great apostle that “the woman is the glory of the man,” and that “all things are of God.”

Did I not believe that “he who built all things is God,” a God of wisdom, power, and love, I would not waste your time in an effort to learn the meaning of God in making man and woman. Believing as I do, I believe that

an intelligent knowledge of the meaning of God in the creation of man as both male and female will largely solve the present problems as to the relation of men and women, and woman’s place in Christian civilization, in the minds of those, at least, who yet believe that there is a God and Father of all men. God is not yet out of date; and his meaning is yet the only intelligible theory of human genesis, significance, and destiny. Every theory that repudiates the creative energy of God is far less satisfactory than that which declares that “he who built all things is God.”

Putting to one side, then, all resentment against the fact that the principles of righteousness are fundamental, and all chafing under the fact that God-made distinctions are both wise and eternal, our best duty is to learn, if we can, what God meant by creating man, male and female, and whether that interpretation of his meaning is correct which is given in the text: “The woman is of the man; the man by the woman; and all things are of God.”

God made man, male and female. He divided man into male and female. Each fraction is necessary to constitute the unit, and each is as necessary as the other. In order to constitute man you must add the two fractions, male and female, together. Neither without the other is man. They are equal. There is not, in my view, in all this, any assertion of or any ground for maintaining the inequality of men and women. Any assertion of it on one hand or any complaint against it on the other is excluded by the fact declared that God made man, male and female. There is no intimation that one half was made superior and the other half inferior. The question does not enter in any more than if you were to take a perfect sphere and divide it equally, would there be room for claiming superiority for the one half and inferiority for the other. They are simple halves of a perfect whole. Nor does the fact that the male was made first establish the superiority of the male half over the female half.

This world is made of land and water.

According to Genesis the water was made first. The whole material creation was “waste and void;” “darkness was upon the face of the deep;” “the Spirit of God moved upon the face of the waters;” “and God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.”

But it is not said that he saw one was better than the other. For his purposes it was good and necessary for the material universe to be divided into land and water. One was not more necessary than the other. One was not superior to the other. Each was as good and as necessary as the other. The male was made first, we are told. But that is an order of time merely. It is not a declaration of quality. The simple fact is that what we understand by the inequality of the sexes as sexes is nowhere asserted in the Scriptures, and there is no point to the claim or the

complaint that men and women are not equal—equally necessary, equally valuable, equally capable for all God’s intention and meaning in dividing his human creation into male and female.

There is then no subordination of the one to the other—that is, such subordination as would disturb the divinely established equality of the sexes. There is a good deal of rather warm colored rhetoric expended in eloquent resentment against the supposed claim that woman is subordinate to the man. It is a waste of both eloquence and energy. The notion of subordination the modern advocates of woman’s emancipation denounce does not seem to me to be the notion of subordination that the Scriptures hold. The Scriptural subordination of woman to man does not seem to me to be a qualitative subordination, any more than the subordination of the Son to the Father in the Holy Trinity is a qualitative subordination. Each is equal to the other. The Son is as much God as God is God. They are of the same essence, quality, being. And yet there is a certain subordination of the one to the other in their differing spheres of operation. In the dualism we call man, each person is equal to the other. The female is as much man as man is man. The only subordination is a subordination of one to the other in their differing spheres of operation. There is no doubt that their spheres are distinct, although equally important and necessary. And there is as little doubt that each sex is divinely qualified for its distinctive sphere; each better qualified for its own sphere than for that of the other.

Men and women are manifestly not meant for exactly the same things. Had they been intended for exactly the same things and distinguished from each other as at present a well-ordered development of life would have been impossible—and God is a God of order. The land and the water into which the earth is divided without having superior or inferior qualitative endowment are nevertheless each better adapted to its sphere of operations. The water unquestionably is better for fish, and the land for corn. A man can do better what God intended him to do. A woman can do better what God intended her to do. This fact is not disturbed by this other fact that occasionally women have excelled men in masculine arts and occasionally men have excelled woman in feminine arts. The rule is that there are certain things man can do better than woman, simply because he is a man—not because he is more worthy, more valuable, or more intellectual. Just as there are certain things woman can do better than man, simply because she is a woman—not because she is his superior or inferior in intellect. Almost all this mischievous clamor for woman’s emancipation from the duties of her own proper realm and this intolerable demand that she be given the right to invade those dominions from which her sex excludes her, grows out of the ignorant notion that nothing is involved in sex but gender. That there is much more than this in the separation of man into sexes is evident from the intent of revelation and the whole history of

the human race. Sex marks a distinction in mind and soul as well as in body—and the sphere of operations is determined by the peculiar adaptability of mind and soul and body to the special demands and possibilities of that sphere. And order is possible only on the supposition that as a rule woman will do things for which she is better equipped than man, and man will do those things for which he is better equipped than woman. The differing spheres of men and women are defined by what is involved in their providential separation into sexes. I believe that the history of the world shows beyond doubt that mankind more steadily wins the goal of destiny when men and women advance with equal step—*pari passu*—along their particular lines as they are marked out by Providence. And I believe that the better progress of the race is obstructed whenever either sex thrusts itself or allows itself to be thrust into the special realm of the other.

Moreover, I believe that wisdom is justified whenever men and women are content to operate within the sphere to which each sex is limited by the purpose of God and the order of nature. There is abundance of opportunity in the sphere of each for the amplest exercise of all physical, mental, and moral powers with which the sexes as sexes are endowed. There is no demand or excuse for either to transcend the limits of a well-defined sphere in order to secure a broader and better adapted field. I believe God knew what he was doing when he separated man into sexes and imbedded in their natures a distinction of function and duty which, when violated, is a violation both of the will of God and the constitution of nature.

Therefore, in my understanding, there is no reasonable ground for rivalry between the sexes—no more than there is reasonable ground for rivalry between land and water. Water is better where it is, and land is better where it is. The whole of nature would be disturbed if the water should grow ambitious to raise corn, and the land should try to bring forth fish. For the best results each should be satisfied to operate within the divinely ordered definitions of its own sphere.

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. H. W. BELVILLE requests your prayers for his brother, Harvey M., who is very low from typhoid fever.

Letter Department.

CHEROKEE, Iowa, Sept. 3.

Editors Herald:—I have been conducting tabernacle meetings in this city for three weeks. Bro. W. W. Whiting came to assist me two days ago. Bro. and Sr. N. Hayes and daughter Lulu live here and are earnest workers. Sr. Lulu furnishes instrumental music.

The "Christians" dedicated their church-house at this place, August 23. I attended the morning service; was invited into the

pulpit and requested to read the Scripture lesson, and did so. After the sermon by Rev. Haggard, he announced that they needed one thousand dollars. An hour was devoted to "dunning," then they lacked seven hundred, which they hoped to raise at the afternoon and evening services. Only a few men present, as they are a little careful about attending church dedication exercises.

On the 24th ult., I was called to Ayrshire, Iowa, by telegram, to preach the funeral sermon of Sr. Eliza J. Devault. The services were held in the M. E. church and the attendance was large. The writer was blessed in presenting the soul-cheering theme of the resurrection. Brn. D. King, C. L. Carmichael, and Sr. N. Hayes paid my car fare. May the blessings of God attend his saints everywhere.

Your brother,

C. J. HUNT.

GARDEN GROVE, Cal., Aug. 26.

Editors Herald:—The work in these parts is moving slowly. The "revolving lights" have passed on and we are now dwelling in the dim twilight of the "tallow-dips," waiting the revolutions of the great lights, that the warming over process may begin—the times of refreshing.

I have just returned from a trip into San Diego County, and start in the morning for the northern part of the district. I am satisfied that none are hungering for gospel food in Southern California. We of the South keep them fed, so there are no cries of hunger. I have been thinking that it might be best that the California elders go East and supply those in need there, seeing all wants are supplied here.

Silver money seems to be more sought after here just now than gospel. Gospel work never did go very fast in the West, and it will go still more slowly until after the election.

Our reunion at Downey was a pleasant and I think a fairly profitable one, made more so by the presence of Bro. Luff. In hopes of better times we will try and continue on in the work.

HIRAM L. HOLT.

BANNING, Pa., Aug. 29.

Editors Herald:—We were organized on the 24th of May, 1896, by Elder G. T. Griffiths, with nine members. I was a member of the Bickerton organization for a number of years. Was baptized into the Reorganized Church at Pittsburg, in August, 1895, one year ago this month, and was the first member of the Reorganized Church up in this valley, with the exception of Bro. and Sr. Robert Perrie, of Fayette City, who preceded me about two months. We now have thirteen in this valley and a couple who do not belong to the branch, who have lately been baptized and are now on their way to the West, who were members of the Bickerton branch.

We are receiving letters from some of our brethren, who are talking of coming here to find the difference between the Reorganized Church and the one they formerly belonged to. They believe in restoration, and also that the church should be governed by law;

and as there has been a law given in this last dispensation, we mean to bring every man's claims to the law and to the testimony, as we brought our own testimony; and while we see we were without the law and knew nothing of it, we were without sin so far; when we became convinced of the law of this nineteenth century, we became convinced of sin, for not keeping the law.

The Bickerton organization ignored the Book of Doctrine and Covenants, and I think on account of the revelation given February, 1831, where God speaks to the elders of his church; and that is what convinced me when I saw it, and I was convinced of all those that claimed to be prophets and seers.

We have had Bro. D. L. Shinn here, preaching to us, who was also once one of our laborers in the Bickerton organization; and he gave all the Bickerton organization a good welcome into the Reorganized Church by doing the will of God, speaking unto them as a servant of God, in meekness and humility, which I think will end in good. He baptized three. I have also baptized three since he left us, and preached three funeral sermons, two being outside of the church; the other was that of Bro. Hileman's little boy.

The saints all seem to be lively stones in the building, and the work, we believe, will go on. All we need is laborers. The fields are many, but there are lots of scattered sheep on these mountains who need to be gathered into the fold. May the Lord bless all his saints here and everywhere.

Your brother,

JOSEPH MAXON.

ANDERSON, Mich., Aug. 29.

Editors Herald:—I opened up the work here last February and have labored here two or three times since, and have baptized thirteen, some of whom were members of the Methodist Church. This was too much for the Methodists, so they sent for Mr. Joseph Musser to champion their cause; so it has been arranged that he and Elder H. C. Bronson should enter into a debate which begins on Monday, the 31st.

Mr. Musser affirms that the Methodist Protestant Church is the Church of God and is in harmony with the Scriptures in doctrine and organization; and Elder Bronson affirms the same for the Reorganized Church of Jesus Christ of Latter Day Saints.

There seems to be a good interest here, and we hope and pray that the debate will terminate with good results.

Yours in bonds,

LEVI PHELPS.

CHARTER OAK, Iowa, Sept. 4.

Editors Herald:—The debate between Bro. J. F. McDowell and Elder W. W. Blalock of the Christian Church, so-called, closed at Arion, Iowa, on the evening of the 3d inst. with a victory for the truth, or at least so it appears to me. Elder Blalock has quite a knack of enlisting the people's prejudice and holding it, though his methods are very questionable. Indeed, no true minister for Christ can afford to score a victory by such

means; or, if they can, they are welcome to it, so far as I am concerned. Elder Blalock's bold assumptions, wit, and misrepresentations made many of those not acquainted with our work think he was the victorious disputant, until on the last two evenings, when the tide of opinion very largely turned to the side of Bro. McDowell and the truth he was defending.

The propositions discussed covered the doctrine, organization, and practice of each church; and notwithstanding Elder Blalock's assertion to the contrary, this debate was forced upon us, as the facts which led to this debate appear to me. In his last speech Elder Blalock said: "You baptized a live man for a dead man at Dow City, you know you did! When I debated with I. N. White I made him acknowledge that you practiced baptism for the dead, that's what I did!" Bro. McDowell denied the statement of Elder Blalock that one had been baptized for the dead at Dow City or anywhere else by the Reorganization. After the debate closed Elder Blalock said: "Now, before we leave this tent I want to know if there are any persons present who know that my statement about these people baptizing for the dead is true. If so, let them stand up." Whereupon Mrs. Valdo Talcott and Mrs. Ellen Richards stood up, and the latter said it did not take place at Dow City, but at Galland's Grove. "I was there fourteen years ago and saw three persons baptized for the dead; and Joseph Smith was there." I told the audience that I was sure these ladies were mistaken, as I had been a member of the church ever since the fall of 1861 and knew that the church did not practice baptism for the dead; that they could not do so without violating the revelations given to the church. As the congregation was passing out, Mrs. Valdo Talcott said, within the hearing of myself and a number of the members of the church and outsiders, that she had seen Mr. Joseph McColl baptized for his brother Dock (Hyrum), at Galland's Grove.

The next morning I called on Mr. Joseph McColl, who lives at Dow City, who gave me the following written statement with reference to the matter:—

"DOW CITY, Iowa, Sept. 3, '96.

"To All Whom it May Concern:—This is to certify that I was never baptized for my dead brother, Hyrum McColl, or anyone else but myself, though it was his dying request that I should do so; as, the ministers of the Reorganized Church of Jesus Christ of Latter Day Saints told me it could not be done. I am willing to give an affidavit to this effect if necessary. Respectfully,

"JOSEPH MCCOLL."

Mr. McColl is at present a member of the M. E. Church at Dow City, and his statement will be published in the Dow City *Enterprise* and the Arion *Enterprise* of this week, together with a short statement by the writer.

When last heard from, Bro. C. J. Hunt was holding tent meetings at Cherokee and was expecting Bro. W. W. Whiting to assist him.

The few Saints at Defiance, Iowa, and vicinity have concluded to hold a Sunday

school and social meetings at that place in order to assist the children and young members to more fully understand the truth, and enable them to walk in the light and to enjoy their portion of spiritual life. Brn. J. F. McDowell and R. Wight were with them and assisted on Sunday, the 30th ult., when they undertook the good work. It is, under the circumstances, a noble undertaking, and God will bless them in their work if they are humble, faithful, and persevering in their efforts. They are about all members of the Galland's Grove branch, and the officers of that branch will please see that all necessary help is furnished, and the missionary force will assist them when they can.

Our missionaries are encouraged, the saints hopeful, and all goes fairly well.

In bonds,

C. E. BUTTERWORTH.

CHARTER OAK, Iowa, Sept. 5.

Saints' Herald:—Tried, true, and substantial *Herald* of the gospel, many years have you stood in the front at battle for the right; uncompromisingly have you maintained a loyal position toward the kingdom of God amidst the intriguing of subtle forces; unyieldingly have you withstood the attacks of a smiling foe, or the scorn of a mistaken friend! For all this you are to be heartily congratulated; for such effort has been weaving for your brow a victor's laurel. We have seen in some religious periodicals a headline, "Our easy chair," and read of its sitting in shady bowers by a lakeside, or ocean, or gulf view, enjoying a cooling breeze, during the summer solstice. We queried, "Where is the *Herald's* 'easy chair'?" Talk about *heroes*! They live too often unrecognized; but eternity will tell. God bless the sturdy, silent, untiring laborer for Zion's weal; and the moistening eyes say, Amen!

Still we live, move, and have a being in this great latter-day work; and our heart beats warmly with a glow of unspeakable gratitude because of the foundation other than which no man can lay; upon which we build our hope for eternity, trusting to the un-failing certainty of God's promises. Bro. C. E. Butterworth has penned you respecting a religious altercation at Arion, Iowa, of recent date. How brightly shines the truth, and fearlessly walks to the front for inspection. If the Book of Mormon is such a "monstrous absurdity," and the Doctrine and Covenants a "vile teacher of crime," as our opponents allege, it appears passing strange that we advertise them so freely, and that our membership loan them so readily to borrowing friends. They are sold even to these "orthodox" warriors, and they wield them as a battle axe; but they act real clumsily about it.

That Palmyra Seer is a thorn in the side of "this generation," and has been for seventy years. If there is no God in this "latter-day work" what is all this fussing about? We are so very glad that God blesses the defense of his own cause by an outpouring of the Holy Spirit as we enjoyed on evening of the 2d inst. The day does not come to mind when we were filled with the Spirit as on that evening!

"O, what a foretaste of glory divine!"

God helped us to show up Campellism in its weakness, inconsistency, bold pretensions, presumptuous claims; "a form of godliness denying the power thereof."

Their elder, W. T. Moore, declared that, "so far as human instrumentality was concerned, it cannot be denied that Campbell was the man who conceived, organized, and made successful the present reformation."

This was like a two-edged sword against them, and the Spirit forced it home with power. The audience seemed spell-bound and our opponent perspired profusely! How humbly thankful all saints should be unto our heavenly Father for the gospel restored, and that it has come unto us "not in word only, but also in power, and in the Holy Ghost, and in much assurance;" and we know that

"It pays to serve the Lord, I speak from my heart;

He'll always be with us, if we do our part;

There's naught in this wide world can pleasure afford,

There's peace and contentment in serving the Lord."

The writer has *always* sought the help of the Lord to preach the word. Never have we entered the pulpit without *private* prayer first, knowing that of such work Jesus said: "Without me ye can do nothing;" and again: "If ye have not the Spirit ye shall not teach;" and we believe that no elder in this church who understands the genius of "the work" would even dare to entertain a thought of depending upon his own intellectual resources, however extensive they might be. The faith of the people is not to rest in the wisdom of man but in the power of God. Whatever may be the successes attendant upon our public ministrations, we are *always* to bear in mind that "He that glorieth, let him glory in the Lord." The work being of God, he the originator of the holy message of life which we promulge, we are called upon to ever have in memory the necessity of depending upon him for guidance, utterance, light, wisdom, and understanding, so that no *flesh* may glory in his presence, for our sufficiency is of God. There can be no vain glorying in this church; God's Spirit and human pride do not harmonize; untainted sincerity, unfeigned humility, living, active trust in God are all *demanded* at our hands.

We are called upon to labor for the salvation of mankind, and doing so faithfully we can afford to leave results with the Lord. We are assured that he has spoken in these latter days; the obeying thousands testify to the confirmation of their faith, the verity of the message received. The rapidly increasing multitude testify that

"The Holy Spirit is sent down like as in days of old,

To bring to mind things that are past and things to come unfold."

And we

"Thank the Lord that we have lived to see

The good he bringeth in the latter day."

Confiding in his promises, I am, in the faith,

J. F. MCDOWELL.

SAN ANTONIO, Texas, Sept. 5.

Editors Herald:—The results of my labors at Kerrville were seven good meetings and much interest.

I wish to notify the saints and all who are interested in theological wars in these parts that I have completed arrangements to meet

Mr. A. J. McCarty, Christian minister, in public discussion at Kerrville, Texas, September 23; discussion to continue four nights on two propositions, involving the organization, doctrine, faith, practice, and teaching of both churches. This will be a largely attended debate. We look for from six to eight hundred to be in attendance.

We missionaries are happy as larks down here over a nice buggy, and Bro. Neal has promised us a pony to drive. The buggy is to be the property of the district, and the saints are contributing nicely toward paying for their buggy and harness. Now we can go everywhere and anywhere.

I ask and invite all that can effect an opening anywhere and want my help to let me know. We are pretty well filled up with calls now, but there is always room for one more.

We expect Bro. I. P. Baggerly here in a few days. May the Lord bless his work here, and elsewhere, and fill his people full of zeal and knowledge,

Your brother,
H. P. CURTIS.

OAKLAND, Cal., Sept. 4.

Editors Herald:—It seems to be a long time since I left the councils of the busy workers gathered in Kirtland to worship the God of our fathers in the temple of the Lord, and one scene from the many of those days is fixed upon my mind. It is early Sunday morning and many men, old, middle aged, and young, leave the various houses and are wending their way towards the "Temple." They are going to meet in the upper chamber of that hallowed building in prayer and fasting—high priests, bishops, the Twelve, and seventies, uniting their voices in song of praise, in supplication, in exhortation and testimony. And God was with them; such a hallowed influence I never felt. And when the spirit of supplication rested upon a brother and his whole soul seemed to be filled with the spirit of prayer, as he gave utterance to his desires and voiced the wishes of that assembly, we felt surely that our Master was near, and that it was a blessed thing to wait upon the Lord. And those men left that room that day with the spirit of love, fellowship, and calm reliance and trust in God, which is so beautiful in the children of a great King. And who that was there will ever cease to remember that conference, and the serenity of mind of those who were there, of the calmness of the deliberations, (almost without exception,) of the intricate and important questions which were disposed of with such unity of sentiment, with such apparent desire that justice and judgment should obtain, which gave us a foretaste of the joy we shall receive when all the "watchmen shall see eye to eye!"

But what produced the hush, the quiet, the solemnity that rested upon that august assemblage, if it was not the shadow, forecast, of that great sorrow which would cause a whole church to mourn? for at that time the message came that would remove a prince of the house of Israel from his important duties and toils and cares in the church of God on

earth, to his sweet rest in the paradise of God. But the record of that conference is made. Is it in the record of the "acts of men in the six thousandth year"? And will we have to account for our part in it? May the gracious Master deal kindly with us and have mercy on us.

The conference is over. That noble band of Christ's ministers are moving out in every direction, to preach the gospel, to assist in the redemption of Zion, and to prepare a people to meet the coming Savior. And accompanied by Brn. A. H. Smith and F. A. Smith I left Kirtland, the Temple, and all its hallowed scenes behind, and wended our way westward, and was privileged to enjoy a day in the great city of Chicago, under the care of good saints there; then on to Montrose, on the banks of the great river, and there the mysterious wires flashed the sad news to us that Bro. Blair, from whom we had parted but a few hours previously, had ceased his labors—his life's work was ended: and while much anticipated work for Zion's good was yet undone, while in the car of Nahum's chariot on his way, and about his Master's business, he was called hence—earth may not retain him longer. He has left us an example we may emulate of zeal, industry, faithfulness, love for Zion and her cause, and a life devoted to doing good. The servant of God whose hands he so often upheld so unflinchingly, will no longer have his help in conveying the precious things of God to the children of the household of faith. Firm and unwearied in his toil and care for Zion he labored unceasingly.

His family and the companion of his youth will no longer hear his cheery, encouraging voice, his steady counsel, nor comforting words by the fireside. And she—is she not left to mourn? Yea, and to rejoice also. But did she not bow under the tempest of that great sorrow? Ah yes! But look through the dews of that weeping countenance and see the clear shining joy produced by her faith in God, and although you may think that she, like the "perfect man," should say, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me!" yet you might see the exultation produced by perfect faith in God which would say, Why should not I rejoice in my Savior? Has he not touched me, even me his child? And so with increased faith in God she says humbly, "Father, thy will be done." O precious faith, that which sees the hand of God in these things, and knows that he who permits the sorrow assuages the grief; who permits death restores life, and gives peace here and a crown of glory beyond!

And now the boat is all ready and we will row across to beautiful Nauvoo. See the grassy streets, now disturbed only by an occasional pedestrian; they were once without grass because of the multitude of feet of boys and girls, of men and women, of the gentle horse and faithful ox, then so noisy with activity everywhere, now so quiet, so still! But we saw the far-famed Nauvoo House, the Mansion House, and the homestead where the servant of God lived, the prophet of God; and while I heard the slight wash of the river

upon the gravelly beach where he so often stood and prayed, and talked of his Savior's love to man to the multitudes assembled to hear him, and to witness the beautiful ordinance of burial in the water in the likeness of Christ's death, I could not but meditate upon the past and grieve because of the wickedness of men.

But we wend our way up towards the hill where the Temple once stood, and as we near the brow of the hill Bro. Alexander said, "You better take a view from here, as it will be better than farther on."

I now will relate an incident in my life: In May, of 1874, at Bro. J. H. Lawn's in San Benito I was ordained an elder by Brn. A. H. Smith, D. S. Mills, and Hervey Green. At that time I saw the following picture: I was ascending a large hill, walking between two men, each of them holding one of my hands in his, and as we neared the top of the hill I saw a large temple facing the west and saw these three men and a number of others entering it; and while viewing the building with admiration, and especially delighted with it for its solid and firm appearance; one of my guides said, "Turn and look!" I did so, and before me was a beautiful sight. From the foot of the hill upon which we stood I saw a plain before me, divided by streets running parallel to each other and others at right angles to them, into small farms or lots, and clean looking and tidily kept houses, and fields dotted the landscape and made it appear beautiful; and a peculiar feature of the scene was, that looking westward as far as you might the horizon seemed to incline upward instead of curving downward; and when Bro. Alexander told me to look now, I turned and before me was the picture I had seen twenty-two years before.

After viewing these scenes we went on to where the Temple once stood, now no sign of such a building is to be seen, and but a very few saints are left in the city by the river to keep the name "Latter Day Saint" alive there. O, how sad, how sorrowful those must feel who once knew the city in its glory with its thousands of citizens, and now but so few, and a spirit of sleep—inertness—seems to brood over the place, which we hope will some day give place to a life of activity and the busy sound of hammer and saw, and the whirl of the wheels of industry break the silence of the night of rest.

A night of mourning succeeding the taking away from life of those noble men of God. Why should not beautiful Nauvoo mourn and stay in sackcloth and ashes until Zion's King shall convert her mourning into gladness with the songs of everlasting joy sung by the returning children of the King? Sin brings sorrow and death now as always; righteousness brings peace and life eternal.

But now Bro. Alexander must return by the first train to Chariton and Lamoni to do whatever willing sympathy may do to make the funeral obsequies befitting the memory of an honored saint of God, and to ameliorate the grief of the widowed mother of Israel and her children. Bro. Fred returned to Burlington to deliver the message of life on the Sabbath day, and on Monday he met me

again and we went with horse and buggy across the beautiful country between Nauvoo and Carthage. It was night when we arrived at the hospitable home of Bro. Salisbury, so we tarried with them, and on the morning continued our journey on to Carthage jail. It was house-cleaning day and the carpets were up, and so we were shown the blood-stains on the floor, the hole in the door through which the missile of death entered, and the window from which the dying prophet fell. It is commonly reported that their murderers said, "The law cannot touch them."

A long time ago a Roman ruler and judge said of the Savior, "I find no fault in him;" but the wicked mob cried out, "Crucify him!" and a wickedly yielding judge granted them their desire and he was slain. And Jesus said to his disciples, "They shall deliver you up to be afflicted and shall kill you."—Matthew 24: 9. And, "The disciple is not above his Master; but every one that is perfect shall be as his Master"—Luke 6: 40.

From Carthage we went across the river to Keokuk, up to Montrose, and on to Burlington, where we spend a happy day with the saints, preach, and at ten o'clock in the evening perform the baptismal ordinance in the river; then on to Lamoni, Independence, and California. All the way is marked with pleasing incidents, but this effusion has already overspread too much space and I must stop.

Bro. Luff is fairly electrifying his audiences here in California with his eloquent appeals to their better natures to learn of God and serve him. We think he is improving slowly in health and hope he may be made as strong in body as he is in spirit. We—Emma and I—are trying to get ready for our mission, but with me I fear it is somewhat like Shakespeare's boy on his way to school. Yet I am ready. God's will be done. May peace abide with all Israel.

In bonds,

J. F. BURTON.

ALBIA, Iowa, Sept. 7.

Editors Herald:—We closed our meetings at Creston the night of the 2d, having held twenty-three meetings there with an attendance ranging from twenty-five to one hundred and fifty. We baptized none there, but left many thinking seriously and, we think, some believing. The few saints there and some friends of the cause did nobly in the way of sustaining us, giving us all the help they were able to. Who could do more? While there, we enjoyed a visit from Sr. Lillie Conover, who was on her way to Lamoni from her visit at Glenwood. She gave us good aid in the music for a few days while she stayed.

Bro. John A. Evans, of Lucas, was with us during one service and Bro. S. E. Ballou also stopped one evening with us as he was passing through. Dr. Messinger, of Prescott, attended two services with us, and Bro. Fred Johnson, of West Burlington, was with us one service; and, last but not least, Bro. Charles France drove up from Lamoni bringing Srs. Mamie Elvin, Pearl Jones, and

the writer's wife and bairns, arriving Thursday evening and returning Monday morning, August 31. Such things as these cheer and help us on our way.

We shipped for this place the 3d inst. and put the tent up and commenced meetings on the 5th. Saturday evening, Sunday morning and afternoon services were attended by about thirty each session. On Sunday evening at 7:30 we were greeted by a larger audience, fully a hundred coming to hear. The Hiteman saints are coming to our aid nobly, and prospects are good for our cause. The political tide runs high, but some get time to think of other things. In our congregation last night were about fifteen of the colored race, and they were quiet and attentive. Much thought seemed to be aroused by the discourse of Bro. Elvin, as he showed the gospel platform. Quite a delegation of Foster saints were present with us yesterday and they are anxiously looking for us there when we leave this place. A Reverend Snow, who claims to be the grandson of an elder in the old church, called at the tent this morning. We are rejoicing in the possession of an organ with our tent, which we find to be a help in the work. Hopefully, your brother,

A. M. CHASE.

FULTON, Iowa, Sept. 4.

Editors Herald:—Our district conference closed here August 23, and was extra well attended by the visiting saints. I believe all enjoyed themselves. Our Sunday school convention was good; the children did their part well, as did the teachers and officers of the convention. The preaching during conference was done by Elders Hand, Thomas, and J. B. Roush. I hope all felt that it was good to be a saint in latter days.

I must not omit that the saints did nobly by helping with their tithes and offerings. I thank God that so many have seen the need of obeying all of God's laws.

After conference Bro. Hand continued the meetings one week, with fair attendance. Bro. J. B. Roush also spoke once before leaving for his field of labor. Bro. O. B. Thomas took in the Bluff Park reunion. The tent is a nice place to hold meetings in. The tent went from here to Edgewood, Iowa.

May God bless this district in the future. Some have obeyed the gospel in this branch, and a few, yes, quite a few, in the district.

Your brother,

JOHN HEIDE.

OAKLAND, Cal., Sept. 4.

Editors Herald:—In reading the quite interesting minutes of the conference of the "South Seas," in *Herald* of July 8, current year, we notice a statement, which without explanation may cause some confusion. In speaking of the Evanelia it is said: "After the copper was taken off it could not be put back on, as it was perfectly rotten, and was of such an inferior grade that it broke all to pieces."

I offer the following statement from the firm in San Francisco from which it was purchased:—

To Whom It May Concern:—We hereby cer-

tify that the metal furnished the schooner Evanelia in August, 1894, was of the first quality, and equal in quality to any of the standard brands of metal used for sheathing purposes.

Respectfully,

"CH. J. HENDRY'S SON & Co.

"August 31."

The metal is designated "Taunton, 16 oz. metal," and was not of an inferior grade.

I was informed that "Lloyds" will not insure any ship for wheat at first-class insurance rates, whose metal is three years old; because the action of the ocean salts corrodes it and makes it brittle; besides this the description in the same "minutes" of the mismanagement of the vessel is sufficient to account for the condition of the vessel, and the copper, without supposing that it was an inferior grade,—copper is not supposed to withstand, when on a vessel, repeated bumping on the rocks, especially when those rocks are coral with its thousands of sharp points puncturing it; and no vessel can in reason be built strong enough to stand such usage without leaking so that "the pumps have to be kept going continually."

The Evanelia was built, not extravagantly, but with the best material available, copper as well as all else, and was built staunch, and strong, and well; and when delivered to the brethren in Tahiti was in good order with everything complete, and not leaking a drop more than the day she was launched—after making the four thousand miles voyage, encountering a gale the first twenty-four hours of her ocean life, and carrying sail as strong and long as needful.

But with the present arrangements it is hoped there will be no more bumping on the rocks, and hoping that the Evanelia may long exist and be a comfort to the church in the islands, I subscribe myself,

Your brother in Christ,

J. F. BURTON.

CARSON, Iowa, Sept. 9.

Editors Herald:—An ideal fall here, commencing early, slight frosts already. The dedication at Carson, the district Sunday school convention, and conference, are now matters of history. The Sunday school convention on Friday moved the gauge of progress one notch forward. Dispatch in business with terse speakers and inspiring subjects elicited marked interest. The literary program in the evening was fully appreciated.

A short address by "a missionary," several recitations, and a number of inspiring hymns, made an enjoyable service. The conference on Saturday and Sunday was one among the best held; general unanimity and harmony prevailed. Elder H. N. Hansen preached Saturday night; theme, "The restoration." The dedicatorial service was at eleven a. m. Sunday; a crowded house, befitting choir and music, a fervent dedicatorial prayer by Bro. H. N. Hansen, with a sermon "an hour long" by the writer. The Holy Spirit was present and we are not ashamed of the effort.

Immediately after service I was called several miles into the country to preach the funeral sermon of Bro. Elswick's child; re-

turning, Bro. Butler preached at three p. m. and I again at night. Am following up the effort this week and so far have had fair audiences. There is much prejudice here, but I think by a careful effort some can be removed. All the district officers were sustained. Conference goes to Hazel Dell in November. Politics are the inspiration of the hour with most people. Hope the infection won't grow too much among us. This nation is in God's hands. May we not forget that without the gospel we or any other people cannot expect liberation from moral and physical ills. The gospel should be the the leaven of the world.

There is not that earnestness and willingness to labor manifested among the local priesthood that there should be, as evidenced in reports to conference. The saints are languishing for spiritual food; the world is famishing from spiritual hunger. Ye of the local ministry, why do you not do your part and feed the flock of God, thus permitting the general ministry to "warn the world"? Awake to life and diligence or you will come under condemnation! No elder or priest should let an opportunity pass without preaching somewhere if at all possible. You may say, "They don't want me to preach in our branch." Well, go somewhere else then. Even if you are a "local" you was not ordained to hang around a branch all the time. Visit surrounding schoolhouses. Do something so you can have something to report at conference. If the world is to be warned, do your part, and the good Father will abundantly bless you. May God help us to be alive and active. Yours very truly,

T. W. WILLIAMS.

P. S.—In my unsigned report of Bluff Park reunion last week I inadvertently omitted the name of Bro. J. A. Robinson in the list of speaking participants. Beg pardon. If any others it was an oversight. T. W. W.

CAMDEN, N. J., Sept. 8.

Editors Herald:—I am holding tent meetings in this city, with good attendance and good interest. Bro. H. E. Moler has been laboring with me for over three months in the tent work, but he left on the 26th of August for his home in Arbaugh, Ohio, and I have continued the tent work since with good interest, and have been assisted by our worthy brother, A. H. Parsons, from the city of Philadelphia. He has been over several times and gave us some good preaching. Bro. Joseph Stewart from the city of Philadelphia has been very kind in helping to keep order and acted as usher in our meetings and I wish to say in regard to the Philadelphia saints they have done their part in furnishing food and money while we were running the tent in Philadelphia and in Camden, New Jersey, and they are a noble-hearted lot of saints and if any of our brethren should happen through this way I can say they will be looked after and cared for; and I wish our noble brother, W. H. Kelley, would come and give them a trial and see. He has been talking as though he was coming to see us, but we have failed to see his pleasant face yet. The saints

have been kind to me and they seem like brethren and sisters indeed.

Yesterday I left the tent in charge of Brn. Henry Carr and A. H. Parsons, and Bro. Parsons preached last night, and yesterday morning I started to Cape May with Bro. H. Bacon and kind family with six hundred and fifty other passengers on the boat called the Republic. We landed about 1:45 p. m. It was quite a sight for me to see the great ocean and the great waves dash upon the shore, and on our trip we were out of sight of land for about two hours. We bought return ticket for fifty cents. Surely the conduct on the boat was the ways of the world and quite a contrast from the gospel tent work.

Well, our tent work is looking prosperous at present; good interest. Last Sunday I was permitted to lead two sisters into the waters of baptism in the Delaware River. One was formerly a member of the Utah church, but could not indorse the abominations they taught. Several more are very much interested, and I expect to baptize more before I close the tent meetings here. They are near the kingdom.

The Lord has blessed me in our meetings here. It was quite an undertaking to run the tent alone, and I have been made to miss the noble counsel of Bro. Moler and his labor. It has been rather hard on him this summer to train a green soldier, but he has been patient with me, and I will try and profit by his wise counsel. I pray that God's blessings will be with him wherever he may go.

I am trying to hold up the gospel banner and do what I can for the work; but last Thursday evening I could not hold up the gospel tent, for there came a hard wind, and down it went, and Bro. Stewart had just come to the tent; but we got out without a scratch, and sent after my right hand man, Bro. Parsons, and we had it up for meeting the next evening. Things are moving along nicely now, and I am interested in the work here. Brethren and sisters, all of you that know me, and all that don't know me, when you read this, stop and send a silent prayer to our heavenly Father and ask him to bless me with his Spirit that those here that are near the kingdom may obey, and that what I may do may be guided by his loving Spirit, and that I may prove faithful to the end with you.

Your brother,

WM. A. SMITH.

SANTA ROSA, Cal., Aug. 24.

Editors Herald:—As my former communication escaped the wastebasket I feel encouraged to put forth another effort hoping that it may encourage some weary wayfarer whose pathway seems obstructed by insurmountable barriers. If I might be instrumental in throwing even one little bright beam of hope across the darkened pathway of one solitary wanderer, I would feel that I had not lived in vain. O, you dear recreant saints, could the veil of futurity be raised, you would discover your little beacon light burning very dimly, while your frail life bark would be seen drifting, drifting near those dangerous whirlpools and rocks that are interspersed along life's great voyage! O, how many have launched

out on their homeward voyage with good resolutions and bright hopes, feeling their ability to cope with the loftiest waves and the fiercest of storms, but alas! at the approach of the first dangerous breaker that comes rolling in from the great sea of trouble the helm is deserted and their life bark lies a hopeless wreck upon the shoals and rocks.

Dear saints, is this imaginative picture overdrawn? Young saints of Santa Rosa and Fulton, are your environments of an elevating character? Are your associations all that is desirable? Is the love of the great Ruler of the universe implanted in your hearts? Are you kind and respectful to your parents? A boy or girl that is *disobedient to parents* or speaks unkindly or *disrespectfully* to them can never hope to attain to that degree that will enable him or her to enjoy the true Spirit of God. Those unkind words spoken to that patient, overworked mother are recorded in imperishable characters in the archives of heaven which you must some day face.

One of the highest emotions of which we are capable is the feeling of pleasure derived from the fact that we have always been kind and obedient to our parents. Remember that you can never have but one mother. I have been deeply impressed to write this hoping that you will receive it with the same kind, loving, charitable spirit in which it was written.

Saints of the Santa Rosa branch, what means this lethargy which like a pall seems to envelop us all? Does the fault lie with me? Does it lie with you? Am I as faithful and prayerful as I should be? Have I my family altar erected in my house? and do I gather my little flock together at morning, noon, and at night? Saints, do we do this? If not, we are far from doing our duty. Do we love our brothers and sisters as we love ourselves? Do we allow ourselves to speak ill of anyone? Do we slight anyone? Do we do unto others as we wish to be done by?

Wife, have you always a kind word for your husband when he comes in from his day's toil, with his cares and troubles? Do you sympathize with him and cheer and comfort him, and if he seems out of humor do you bear patiently with him and do all in your power to lighten his burden and shed a ray of light on his pathway? Husbands, do you try to lighten your wives' burdens? Do you always give the good-bye kiss when parting? Remember a wife and mother has many trials and vexations that the husband knows nothing of. "Kind words can never die;" they sink deep in the tender heart and are remembered so long as time continues to roll his ample round.

I hope I do not tread on forbidden ground, but saints let us examine ourselves. Remember, this little probationary state is only a moment of time compared to a never-ending eternity.

O, let us follow the beautiful teachings of Bro. Newton, then our progress will be upward and onward, and our light will grow brighter and brighter until the perfect day.

Bro. Newton is at present near Calistoga, working for the cause. May God bless him

in his noble efforts to battle for the truth. While absent his place is being very ably filled by Bro. I. N. Adamson, priest of the branch. We have prayer and testimony meeting every Sunday, prayer meeting on Wednesday evening, ladies' prayer union Thursday afternoon presided over by Sr. Tupper, one of God's most noble workers, a bright and shining light in the branch. Through her untiring efforts she has been instrumental in helping to place the Sunday school as well as the branch in their present elevated condition. May God bless her and give her strength to carry out the grand and noble work that she has been called to perform.

A heroic effort was made on the part of the young saints to establish a young saints' prayer meeting, but meeting with no encouragement, were unsuccessful; but I hope and pray the day is not far distant when they will all unite and make a success of it; if carried on in a proper spirit, it cannot help but result in good. Saints, let us all come up a step higher. Will all who read this resolve to take that step?

May each one of us see ourselves as God sees us and strive a little harder to become what God would have us to be. Our branch will then become what the Spirit promised it should be—a bright and a shining light to all the world. God grant it may be so is my prayer. Yours in Christ,

E. F. ADAMSON.

Original Articles.

THE BOOK OF MORMON.

ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.

BY ELDER I. N. W. COOPER.

THE Book of Mormon, if what its enemies have said about it be true—that it is mainly responsible for the social evil existing in the "valleys of the West;" that its teachings are adverse to the morals and the social good of man; the peace, tranquility, and permanence of the God-ordained institution of the family;—we would never expect to find within it the footprints of the apostles and prophets, or the "great things of God's law to Ephraim."

The Book of Mormon as a volume is not the production of a single individual written at one time, period, or place; but, like the Bible, it is a collection of books written by different authors, at different places, and at different periods of time; consequently it presents widely diversified, though harmonious views, according to the ability, cultivation, and opportunities

of its authors, on a great variety of subjects relating to the glory of God and the salvation of man, in all of which they are simple, comprehensive, and consistent; and not only in harmony with the Bible, but rendering it plain and simple, removing many of its ambiguities, and vindicating the character of the God of Adam, the patriarchs, prophets, and apostles, as One who is eternal and unchangeable, whom we can confidently worship and consistently adore.

In the beginning God created the heavens and the earth, and the object of the earth's creation was that it might be inhabited by man, Isaiah 45: 18: "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited," by a righteous people, the seed of a righteous branch, to be propagated by a specific plan in order to bring about this end.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.—Gen. 1: 26-28.

And that plan of multiplying was by monogamy; and as the Lord in all ages acts like himself, so it was in the creation; God created but one helpmeet for Adam. If there ever was a time in which the Almighty would have been under the necessity of adopting a plan for the most speedy population of the world, it would, no doubt, have been in "the beginning" when he created the first pair; and in Noah's time when he caused but four pairs to be preserved during the flood. But *quality* and not *quantity* seems to have been the design of the Almighty in peopling the earth; and in order to raise up a righteous people he must, in the very nature of things, have a righteous seed to start with; the race must be propagated on a monogamic principle. Therefore,

The Lord God said, It is not good that the man should be alone; I will make him a helpmeet for him. . . . And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now *bone of my bones*, and

flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Gen. 2: 18-24.

It is a strong inferential argument in favor of monogamy that the Almighty in the beginning took but one rib and made it a woman, and thus created but one helpmeet for Adam; and when he is represented in Scripture as speaking he nowhere recognizes more than one woman as the *wife* of a man.

In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.—Gen. 15:18.

"Now Sarai, Abram's *wife*, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. . . . And Sarai, Abram's *wife*, took Hagar her maid the Egyptian, . . . and gave her to her husband Abram to be his wife." An act of Sarai's only, and one which she bitterly regretted, as she assumed to govern the affairs of the Almighty without his counsel. And when she saw that she was despised by Hagar (because Hagar supposed she was favored of the Lord), "she said unto Abram, *My wrong* [which I have committed from mistaken zeal, and for which I suffer in thy esteem, being despised by my handmaid without rebuke from thee] be upon thee." (Gen. 16:1-6.) And rightfully too, as the sequel proves; for the Lord expected in those days, as well as later, to be importuned by his people, especially those whom he had signally marked out as representative men. And since he had promised that Abram's seed should become as the stars of heaven for number, it was but reasonable to suppose that Abram would (as the friend of God) be diligent in inquiring of the Lord and entreating him in behalf of his wife, who was for the time barren, no doubt as a test of his faith, as it was afterward in the case of his son Isaac. (Gen. 25:21.) If not, why this arraignment of Abram by his wife, if he was innocent in the sight of the Lord? The fact is, Abram was at fault for obeying the voice of Sarai his *wife*, and for not trusting the Lord for his promise already given, both of legitimate seed and vast territorial possessions. He saw fit to step aside

from the law of rectitude, and was rebuked by the Almighty thus:—

Let it not be grievous in thy sight because of the lad, and because of thy *bondwoman*; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.—Gen. 21:12.

And also when he said:—

Walk before me, and *be thou perfect*. And I will make my covenant between me and thee, and will multiply thee exceedingly.—Gen. 17:1, 2; (See also verses 3-16 and Gen. 15:18.)

But for all this Abram ceased not to parade Ishmael, the son of his shame, before the Lord, when the Almighty was constrained to teach to Abram for his posterity and for all time the immutable decree enacted in Eden that man shall have but one wife:—

And God said, *Sarah thy wife* shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: . . . but my covenant will I establish with Isaac, which *Sarah* shall bear unto thee.—Gen. 17:19-21.

We have a parallel instance of barrenness in the case of Isaac's wife Rebekah, but instead of resorting to illegal means for posterity as did Abram, we find that Isaac entreated the Lord for his wife; and "the children struggled," and she knew of their contention and adverseness before they were born; and being burdened she cried out, "If it be so" (probably, that the Lord has heard and answered the prayer of his servant Isaac), "Why am I thus?" or in the condition soon to reap the curse of another Cain. And as she thus afflicted herself, "she went to inquire of the Lord," perhaps at the hand of God's high priest, Melchisedek, King of Salem, "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—Gen. 25:22, 23.

And it was so, "And when her days . . . were fulfilled, behold . . . the first came out red all over like a hairy garment; and they called his name Esau," because Esau means hairy, or complete, prepared from his birth as a "son of the desert." "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob," which means a supplanter, being, in a sense,

true in his life, and true to the prophecy going before; "the one people shall be stronger than the other people; and the elder shall serve the younger." And as if legally to give coloring to this prophetic declaration, Esau sells his birthright, the patriarchal and tribal blessing of inheritance, to Jacob.

We are now prepared to consider the deception practiced upon Esau by his mother, thereby seemingly to cause Jacob to take advantage of and to supplant his brother Esau.

It must not be forgotten that to the seed of Isaac pertained the right of the Abrahamic covenant, he being the only legitimate seed of Abraham; and that Isaac had but one wife and but two sons; that the right of the covenant of Abraham belonged to the eldest son, and that Esau was the firstborn; that these two sons, as an allegory, represented two nations, as the two women, Hagar and Sarah, represented the two Jerusalems or kingdoms (Galatians 4: 21-26); the first or Adamic nation, the weaker, to be supplanted by the second and stronger; and as Adam sold his birthright for a morsel to eat, so Esau sold his right to the heritage or heirship of Canaan for a mess of pottage; that as Adam was born first into the earth, but was unfaithful to his trust, so Christ became the second Adam, the promised deliverer; and as a faithful Son he despised not his heritage, being heir of the world.

And as Esau was born first, so Jacob was the child of promise to the heirship of the Abrahamic covenant, and as Esau sold his birthright he was no longer legitimately eligible to the covenant. (Gen. 12: 3.) And as Christ paid the price of the purchased possession, so Jacob paid the price of the birthright which Esau did not esteem. And the blessing of Isaac upon Jacob, when he said: "The smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee," could not from its

very nature have fallen elsewhere than upon the head of Jacob, as the word of the Lord had gone forth, that two nations were struggling within for dominion, and that the elder should serve the younger, and as the elder had already sold his right to sovereignty, the younger had bought it, and thus *legally* held the claim; and the apparent deception, practiced by Rebekah, "vanishes into thin air," as we see the blessing following was but the *confirmation* of the birthright which now rightly was vested in Jacob, and Rebekah was simply a trustee in trust to see that the conveyance was rightly made. Therefore she could say unto Jacob, "Upon me be the curse, my son: only obey my voice," knowing that no curse could ensue, as she was in possession of the will and promise of God. And while "Isaac loved Esau because he did eat of his venison; Rebekah loved Jacob" because he was the chosen of the Lord.

As the Bible is the record of God's dealings with one branch of the house of Israel through Judah, so the Book of Mormon is the record of his dealings with another branch of the same household through Ephraim, who was adopted into the house or family of Jacob in the room of Reuben the firstborn of Jacob, who had forfeited his right to the chief tribal blessing, entitled the "birthright," which was the prerogative of the firstborn son.

Since Ephraim, Jacob's grandson by Joseph, was adopted in the room of the firstborn, the birthright was necessarily and legitimately his.

His birthright was given unto the sons of Joseph.—1 Chron. 5:1, 2.

Reuben and Simeon lost their right to the *birthright* and *tribal representation* in Israel by their sensuality and blood guiltiness (Gen. 49:3-8). And Moses records the genealogy lost referred to in 1 Chron. 5:1, 2.

And the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren [in that he retained his tribal representation], and of him *came* [or was to come] the chief ruler; but the *birthright* was Joseph's.—1 Chron. 5:1, 2.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. . . . Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel;

because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Oh! the weight of that bitter moment on Jacob's soul, when he contemplates the dignity, excellence, and power of God to be manifested through his direct lineage, his firstborn, his *own* son Reuben, the beginning of his might in his early manhood. and then the deep degradation to which he had irretrievably fallen! "He went up to my couch." Though thou wast excellent, now thou shalt not excel; though thou wast powerful, now but as water, thou shalt be poured out, thy vessel emptied, and another shall take thy dignity.

Simeon and Levi were not eligible to the blessing of Reuben; for, aside from the special line of work laid out for them in the divine economy, for which they had more or less disqualified themselves, they were full of bloodguiltiness, and instruments of cruelty were in their habitations, and so a loathing and a bitter curse their legacy; and they would be "divided" in "Jacob" and "scattered" in "Israel." (Gen. 49:5-7.)

To Judah was bequeathed the progenitorship of the Messiah, for "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Gen. 49:10.

The other sons of Jacob were allotted their several missions, as is set forth in Genesis 49; but to Joseph by the degradation of Reuben and Simeon, a double portion is assigned. We find,

The blessings of *thy* father have prevailed above the blessings of *my* progenitors unto the utmost bound of the everlasting hills: they shall be on the *head* of Joseph, and on the *crown* of the *head* of him who was separate from his brethren.—Gen. 49:26.

It is here declared that Jacob's blessing on Joseph had prevailed; that is, had gone beyond, exceeded, the blessings—tribal blessings—vouchsafed by his progenitors; and the blessing added is identified by the phrase, "unto the utmost bound of the everlasting hills."

(To be continued.)

TITHES AND OFFERINGS.

WHOSO looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25.

It is admitted by all saints that this law of liberty is the gospel law.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Here the Savior of mankind tells us to be "perfect." If we are imperfect, which is admitted, in order to be perfect a change must take place, and that change must be according to some rule. The gospel is the rule, "Repent ye, and believe the gospel," said the Master.

It is not a looking into this perfect law that will make us perfect, but continuing therein. All know that the prize is at the *end* of the race. The Psalmist says, "The law of the Lord is perfect, converting the soul." Then this perfect law is intended to convert the *whole* man to observe a perfect system whereby perfection in God's sight may be obtained. Observing a *part* of the law will not accomplish the end sought. Now, for instance, you are not a *full* member of the church when you are baptized in water only; and the answer to "why?" is, because Jesus Christ said:—

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—John 3:5.

He was a teacher of that law. But the "new birth" does not perfect us, we have only *begun* to walk in the right way. True, we *are saved*, if death should overtake us suddenly. We have "put on Christ" and we are now to be "laborers together with God." There is something for us to do, to press forward in the line of perfection. There is the same responsibility resting on one as another, each one in his own duty.

We have the example of taking of the bread and wine—the sacrament—in connection with the giving of "tithes." (Gen. 14:18, 20.)

We see here the unchangeability of the "everlasting gospel" or rather the antiquity of it. God's law was always perfect, always the same. Paul speaks of the same event in Hebrews 7:1, 2. Jacob understood tithing to be a part of God's law as you may see in Genesis 28:20-22; also in Leviticus 27:30-33. We rob God in failing to observe this part of the law. Many saints have not thought about this part of the law. They have thought they were secure in having entered the church. But are you? That is,

have you complied with the whole law? Has the perfect law done its work of reformation in you? Because it is only by rendering absolute obedience to the law that you or I can become like the law—perfect.

Dear saints, any of us on mature reflection knows that a great change must take place in us to bring us into harmony with God. If we were "strangers and foreigners," and if we are "no more strangers and foreigners," but are "built upon the foundation of the apostles and prophets," then we must do the works that our dignified position calls for, which is an observance of the whole law of the "household of God."

Christ taught it:—

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the others undone.—Matt. 23:23.

Here the great teacher instructs us that we are not only to observe a part of the law but the whole law. Nothing can be plainer. Not only do the dispensations of the past proclaim the necessity for a full observance of the whole law, but the "dispensation of the fullness of times" also declares the necessity for observing the whole law of God. But before leaving the testimony of the Bible I wish to notice Malachi 3:8-12. After asking, "will a man rob God?" the statement is made that those people had done so by failing to observe the law of tithes and offerings. Then this promise is made,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now *herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a *blessing*.

What is this blessing to be given for? Why, for bringing the tithes into the Lord's storehouse. Do you believe the Lord? "Have *faith in God*." Not in financial things and men.

Especial enjoinder upon the saints in these last days:—

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people for he that is tithed shall not be burned.—Doc. and Cov. 64:5.

This comes to us direct, pointing us to duty, to the will of God, and showing a way to escape the certain judgment that is to come—an expressed rule of action with promise. Another

very pointed expression of our kind Father's is found in Doctrine and Covenants 101:2, and speaks in unmistakable and clear terms.

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things are mine; and it is my purpose to provide for my saints, for all things are mine; but must needs be done in mine own way; and behold this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

The conditions of this paragraph are these: First, The Lord has made and provided "enough and to spare." Second, He intends to provide for his "poor" saints by the rich, or those who have more than they need, supplying them. Third, He has given unto the children of men to be agents unto themselves. They are to act of their own free will, and that, too, according to his gospel. Fourth, If any man shall take of this abundance which God has made, and permitted to come into his hands, and not impart his portion, according to this gospel law, to be with the wicked in hell will be the result. The author of this statement is responsible for it, not I. In God's law we see the grand principle of love taught. As God has cared for us, so we are to care for each other, love "Thy neighbor as thyself."

We are to be agents unto ourselves. God permits us to use our will power, and bases our present and future condition, measurably, as to how we use it. We have entered into covenant partnership with God, he having furnished all the capital. Shall we do our part, or shall we stand on the left hand of the Son in "that" day? (See Matt. 25:41-43.)

I, for my part, see no other way to become perfect, or in other words, acceptable to the Son when he shall come to judge men according to their works, other than to follow the teachings of God's perfect law, which is adapted to supply all man's wants, temporal and spiritual, and maintain

the brotherhood of man and the fatherhood of God.

And we see the weight of doing in temporal things as applied by the Master in our last citation.

In bonds of the gospel,

CHARLES A. PARKIN.

SAN FRANCISCO, California.

TWO GENEALOGIES.

IN answer to the "two genealogies" by Bro. Frank L. Kelley, I will say, I think that Matthew and Luke in tracing the lineage of Christ both failed to give us the lineage of our Savior. Now for the proof.

What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him lord? . . . If David then call him Lord, how is he his son?—Matt. 22:42, 43, 45.

This seems to be more than the Pharisees could answer. (See also Luke 20:41.) Now I want to know why Luke also says:—

Being (as was supposed) the son of Joseph.—Luke 3:23.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . The Lord appeared unto him [Joseph] in a dream, saying, . . . that which is conceived in her is of the Holy Ghost.—Matt. 1:18, 20.

If Joseph had begotten Jesus who is called Christ, then I could see how he was called the son of David. It is said that as man partook of flesh and blood, so Christ likewise partook of part of the same; so I conclude that if we run his genealogy it must be through his mother. I know this would be an exception to the rule, but how can he be accounted of the seed of Abraham in any other way?

"How is he then David's son?"

C. L. SNOW.

PILOT OAK, Kentucky, July 27, 1896.

HOME.

WE are all on our way home. Some of us have the place located, while others seem unconcerned as to the kind of home they are preparing for; but let it be as it may we are all approaching the goal of life. We have all passed over some difficult places, and have had struggles and disappointments on the way while trying to pursue a straight course. We also find that we have made some mistakes in our journey and have had to retrace our steps sometimes. All along the way we

have found landmarks serving as guideboards in pointing the way leading homeward.

Before us lies the future, an unexplored region over which no living soul has ever traveled. Enemies may lurk in the way, wild beasts and serpents may infest it; we know not what we may encounter. Dare we go unarmed in the face of such dangers? Experience has taught us that we must go prepared for everything that may arise. If prepared, every obstacle will remove out of our way and as we draw nearer the home of our rest we will feel that calm serenity of soul that characterizes the wise man as he approaches the mansion of the Father.

Cheerless indeed would man's declining years become had he no hope in a future state, no aim or object farther than the boundary of time. But to the true Christian whose whole aim and object is to help his fellow man and lift him up to a higher plane, as did his great Exemplar, to him this life is one of self-denial and sacrifice. He finds in pursuing this course that higher enjoyment of soul which brings him nearer the divine pattern.

Then let us be wise; let us work while day lasts. "Let us come out of this little narrow self and assume larger proportions," until we reach the required standard. We will then justify that wisdom that gave us this being and be brought into nearer and higher relations to Him who is the designer of all things great and grand, in whom and through whom we may become his grateful and acknowledged children.

E. B. FARRAR.

Selected Articles.

THE USE OF OLIVE OIL IN SICKNESS. DR. M. H. LOGAN, of San Francisco, contributes a paper (in *California Medical Journal*) on the beauties and medicinal uses of pure olive oil, from which the following is condensed:—

"Olive oil is indicated in infantile diseases, marked by a want of vitality, malnutrition, or when constipation and irritability of the alimentary canal exists. It is remarkable what a rapid improvement will occur in rickety, constipated, bottle-fed babies. Growing children at any age, when subject to colds, cough, catarrh, etc., should

take one or two teaspoonfuls after meals. A half a teaspoonful two or three times a day for a very young infant is a proper dose."

"I have recently had a very pleasant experience with a severe case of hemorrhage from the lungs. Mrs. R—, aged about thirty-five years, mother of three children, had been suffering for about three years, with phthisis, with frequent and severe hemorrhages. She said she would lose a pint of blood at a time. She had taken ergot and other astringents until they had no more effect. She was so reduced that she could not take strong drink, so I put her on olive oil, a tablespoonful at first every hour or two, and increased the dose to a half a teacupful three times a day. The hemorrhages ceased rapidly. In nineteen weeks she had taken nineteen bottles of olive oil and gained nineteen pounds. She is still taking the oil, and still gains in flesh and weight. From an exhausted consumptive, drained dry with severe hemorrhages, she has become in less than a year a magnificent type of womanly loveliness, weighing one hundred and eighty pounds. I ascribe all this to the persistent use of olive oil."

"Another experience, almost as remarkable and certainly as interesting, is Baby I—, three years old, a delicate, rickety bottle baby, croupy catarrhal, constipated. The little teeth would rot away as fast as they appeared. Withal, a beautiful, delicate, golden-haired girl, surrounded with all desirable comforts except a nervous, hysterical mother. The most persistent annoyance was constipation. A few months ago I ordered a half teaspoonful of good olive oil to be given three times a day and increase to a full teaspoonful if necessary. I succeeded beautifully in working myself out of a very fine job, but it is a pleasure and worth all the loss to see what a little olive oil can do."

"I might cite many more cases where the oil is doing noble work, but the above will suffice to represent the range of its action."

"All my cases of phthisis, syphilis, anæmia from any cause, active or passive, hemorrhage from any cause, get olive oil."

"In active hemorrhage from lungs or stomach it soothes the patient quicker than any astringent I have ever used. It is admitted that oils and fats are essential to the construction of tissue and production of heat. Modern researches have proved that they have a necessary office in the production of force. It has been proved by experiment that on a diet of hydrocarbons great muscular effort can be undergone with but little destruction of muscular tissue. Turkish porters, who are remarkable for their muscular strength and endurance, live on a diet of fat and rice. The acrobats of Japan, who live on a similar diet, develop enormous muscular power and accomplish feats of strength and agility far beyond most other races."

—*Homeopathic Envoy.*

Sunday School Associations.

LITTLE SIOUX.

Convention met at Moorhead, Iowa, September 4, at three p. m. Superintendent and assistant being absent, meeting was called to order by the secretary. W. R. Davison was chosen to take charge. Reports were received from the following schools: Logan, East Union Center, Union Center, Mondamin, Magnolia, Persia, Little Sioux, Missouri Valley, Pleasant Valley, and Woodbine. Number of schools in district 12; schools reporting 10; delegates present 19; total membership 578. On hand last report \$0.50; received since last report \$0.90; balance in treasury \$1.40. Reports of officers and teachers of the different schools read. In the evening a very interesting program was rendered by the Union Center school, after which the spiritual condition of schools was reported and the topic, What is the best method to cause scholars from ten to fifteen years of age to become interested, was discussed by O. Case, D. Hutchings, and A. M. Fyrando. Met Saturday morning for additional business. Question box. Adjourned to Little Sioux, Friday previous to session of quarterly conference.

CONVENTION NOTICES.

The convention of the London district Sunday school association, Canada, will convene in St. Thomas, Ontario, on Friday, October 9, at two p. m. for business, followed by short speeches from the assembly on Sunday school work. A session will also be held in the evening for the benefit and instruction of the Sunday school workers. Come one and all and rejoice together in this department of the great latter-day work. Reports from secretaries and superintendents of all the Sunday schools in the district are requested. Please do not delay in this duty.

MAGGIE CAMPBELL, Sec.

Miscellaneous Department.

PASTORAL.

MISSOURI, KANSAS, AND SOUTHERN ILLINOIS MISSION.

To the Ministers and Saints; Greeting:— When in your judgment, it becomes necessary to make arrangements for public debate, or to attempt it, at least, you will please refer the whole matter, with our opponent, to the missionary who is in charge of the "field of labor" where such supposed demand originated; that is, to the missionary in charge. Should said missionary need counsel or advice, it is his duty to call upon the missionary who is in charge of the mission where said "field of labor" is located. And while speaking of debates your special attention is called to the following:—

For twelve years or more, we have met Elder Clark Braden of the Disciple or Church of Christ, in public debate. He has been fairly and fully met by us from the rostrum and through the press. During all these years, we have never backed down from a fair contest with him on the issues existing between the two churches. He has been met four times by Elder E. L. Kelley, in Nebraska, Ohio, Illinois, and Iowa; once by Elder J. W. Gillen at Stewartville, Missouri; once by Elder J. F. Mintun; also once by Elder J. F. McDowell, in Western Iowa; once by Elder Leonard Scott, in Indiana; once by Elder I. N. White, at El Dorado Springs, Missouri, and once by Elder T. W. Williams, at Fontanelle, Iowa; making nine times in all, leaving out replies to his lectures and written controversy. We have patiently borne his abuse, together with his low, wicked methods and policy, which for quantity and quality can hardly be surpassed. To say the least, he has received from us all the consideration to which he is justly entitled, and we can now well afford to ignore him.

I therefore advise that, hereafter, when arrangements are made for public discussion with ministers of the Church of Christ, or Disciple Church, an exception be made of Elder Clark Braden. Just say that we will meet any representative minister of the Church, who comes properly indorsed, *except* Elder Braden.

Of course I am aware that Elder Braden will say, "They are afraid to meet me; they have backed out." Has he not said this all along? We can hardly expect that this proposed change of policy towards Elder Braden will so reform the man as to cause him to stop lying about us from the rostrum and through the press. However, we can well afford to have them say, if they wish to, that Clark Braden is the only man they have who can properly and safely defend their faith, and expose Mormonism! Or, that they have no hope of success so long as their man debates fairly and decently, and sticks to the propositions. Let them assume these positions if they wish.

Again: The attention of all whom it may concern is called to preambles and a resolution adopted by the General Conference on April 13, 1892:—

"Whereas the Quorum of Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in 'avoiding the use of tobacco,' etc., as enjoined in the revelation of April, 1887, and,

"Whereas branch, and especially district presidents, are important church servants, therefore be it

"Resolved, that we do respectfully call the attention of all saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord."—Conference Minutes of 1892, page 73.

There are important reasons why all the saints should avoid the use of the forbidden weed; but it is especially important that men placed in responsible positions like those of branch and district president, should be clean from the polluting habit. If the above resolution means anything, it means this much at least: All other things being equal, branch and district presidents should be chosen from among those who see and believe that the use of tobacco should be *avoided*, and who practice in harmony with their faith. "COME UP HIGHER."

Times are close, money scarce. It is difficult for many of the elders' families to get along without going into debt. Do not go into debt if you can avoid it. Let it be the last resort. When you can no longer avoid it without suffering, see to it that your indebtedness is not made greater than your promised income. All should strive to live within their income. It is much easier to do this than it is to live beyond our income, and pay our debts as all honest men should, saying nothing about saints. It is, too, the duty of the missionaries to economize and live within their means, as well as their families, and *all saints*. It is not the privilege of any person (that is, his right) to use a dollar for mere pleasure, when necessity and needed comfort do not demand it, while at the same time that dollar is due, or soon will be, some one else. That would be using somebody else's money without his consent, and what do we call such an act? Let us be saints, not in word only, but in *deed*.

A word about the holding of reunions. While it is evidently the privilege of districts to hold reunions, annually if they see fit, I think it is wrong for them to expect to pick up ministers wherever they can get them, *outside of the "field of labor" in which the district is located*. The practice of writing to picked ministers, east, west, north, and south, and trying to get them to come to "our reunion," is an improper one. I refer more especially to district reunions and the invitations and pleadings of committees of arrangements.

After this, so far as my own mission is concerned, I advise that no district depend upon, or call upon, missionaries outside of the district, or the "field of labor" in which such district is located, except by the consent or arrangement, of the general missionary in charge where such reunion is to be held. A little reflection will convince all, I trust, that such a policy will be for the good of the work.

Satan is very busy trying to hinder and de-

stroy the work of God. There is great need that all should be watchful and prayerful, and especially the ministers of the church. The relation of the sexes to each other should be guarded with double care. Sociability and kindness, when true, do not require the elder to select some young sister at the reunion, conference, or in the neighborhood where he is preaching, and make a constant companion of her as though they were lovers. And especially is this injurious and unbecoming when one or both of them are married. After careful observation for years I am inclined to strongly condemn such a course as unwise and dangerous, and therefore wrong.

Let the ministers remain in their fields unless necessity compels them to return home to provide for wife and children, in which case they should notify the missionary in charge *at once*.

I am, your brother and coworker in the Lord's vineyard,
J. R. LAMBERT.
LAMONI, Iowa, September 7, 1896.

To the Saints of the Northwestern Kansas District.—At our last conference you elected me as your district president, an honor unsought for by me; but I feel thankful for the confidence manifested by you; and hope I may be able to discharge the duties imposed upon me, to our mutual benefit and the glory of the Master. To this end I ask you all to cooperate with me in every honorable way to advance the cause we love.

The district is large in territory and the people poor in the things of this life; so we will be obliged to hurry slowly. It shall be my endeavor to visit you all as soon as possible. I hope you will be patient, and while patience is a virtue, idleness is not; so let all be up and doing while it is to-day, remembering that the enemy is always on the alert to pounce upon the sleepers in the army of the Lord.

At our conference just past it was voted to raise money to buy a small tent, to accompany the district tent to accommodate the ones in charge. Now let all chip in as we are able, remembering that it is for God's servants to occupy while on duty. The presidents of the different branches will please see to it that collections are taken for this purpose and hand to the district president as per resolution.

Yours in bonds,
HENRY HART, Pres.
BROUGHTON, Kansas.

CORRECTIONS TO BISHOP'S REPORT.
Corrections and additional items in the published list of the Bishop's Annual Report. Page 410 *Herald*, Hope branch, Oregon, read Hannah Tracy instead of Taylor.

TEMPLE LOT FUND.
The following names, reported by Bro. Chas. Baly, Agent of the Southern California district, omitted in Annual Report:—
Bro. John Orth\$10 00
Bro. Boehren..... 2 00
Sr. Catharine Westfall..... 5 00
Annie Reynolds..... 5 00
Sr. Mina Ebinger 2 00

Sr. C. Smith..... 2 00
Jennie Smith..... 1 00
Total.....\$27 00

Contributions to Temple Lot Suit forwarded by Wm. Lewis, Agent, St. Joseph, Missouri, and not itemized in published report:—

Kingston Branch.....\$ 7 21
Pleasant Grove Branch.....10 00
Russel Archibald..... 5 00
C. Archibald..... 5 00
John Krahl 2 00
J. G. Pointer..... 1 00
C. Person..... 1 00
L. Lewis..... 1 00
Ann Lewis..... 1 00
A. H. Lewis..... 1 25
Zenos Lewis..... 50
Alida Lewis..... 50
Emma Lewis..... 25
Carrie Lewis..... 50
Charles Lewis..... 1 00
B. J. Lewis 1 00
J. E. Lewis..... 50
Jannette Lewis..... 25
J. W. Roberts..... 1 00
John Egal 25
W. Flanders..... 1 00
Joseph Moore..... 1 50
W. Moore..... 1 00
W. A. Moore 1 00
David J. and Ann Powell..... 6 50
Thos. Powell..... 50
E. J. Powell..... 50
J. Lampert..... 1 00
M. C. Kinnaman..... 1 00
J. T. Kinnaman..... 50
Mary Kinnaman..... 2 00
W. H. Worden..... 50
J. E. Powell..... 50
John Hardocker..... 1 00
Geo. Summerfield..... 50
C. J. Flanders 1 00
D. E. Powell..... 50
Luella Powell..... 50
P. C. Christianson..... 1 00
Ben Dice..... 5 00
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S. B. KIBLER.

CONFERENCE NOTICES.

The fall conference of the Chatham district will be held in Ridgetown on the 3d and 4th of October. Officers of branches will please see that their reports are made out correctly and contain all the necessary items.

GEORGE GREEN, Pres.

RICHARD COBURN, Sec.

BLENHEIM, Ontario, September 6.

The conference of the Pittsburg and Kirtland district will be held at Cleveland, Ohio, in the Wilber Hall, No. 445 Pearl Street, October 3 and 4, 1896, commencing at 10:30 a. m. sun time, Saturday. Every branch in the district should send delegates to the said conference. One item of importance to be attended to is the electing of a district president. We hope to see a large gathering of the saints at Cleveland, as we expect to have a grand and good time. Brn. Etzenhouser, Short, Hilliard, and we also expect that Brn. Kelley and Lake, with others of the traveling ministry, will be present. We desire all those who expect to attend the conference to please inform Bro. Edwin Garrett, Box 28, Cleveland, Ohio, of your intention. The committee will meet all the trains on Saturday and will wear a red ribbon.

GOMER T. GRIFFITHS,

President of Mission.

The annual conference of Southern California district will convene at saints' chapel, San Bernardino, California, October 16, 17, and 18. Complete reports of branches as provided for in "Rules of Order" will be expected, also a report from the Sunday school association, as provided in the by-laws. Let as many of the saints, especially the priesthood, attend as possible.

A. CARMICHAEL, Pres.

Conference of the Northeastern Illinois district will convene at Sandwich, Illinois, October 17, at ten a. m. Secretaries of branches are requested to forward credentials and branch reports to the district secretary, M. J. Danielson, Danway, Illinois, not later than October 12. Those unable to forward reports by the 12th will send them to F. G. Pitt, Sandwich, Illinois, otherwise they will be liable to fail in reaching conference in time. We hope to see every branch fully represented. Come, and come in the Spirit of the Master and help in making our conference a success.

In bonds,

F. G. PITT, Pres.

The Northern Nebraska district will hold a conference at Fremont, October 10 and 11.

The Sunday school convention will hold its meetings on the 9th, occupying the evening hour also. Representatives of the branches and Sunday schools are expected to be present. All who can are invited to come and enjoy a good spiritual time together.

Yours in bonds,

J. M. STUBBART, Pres.

The London district conference will convene at St. Thomas City, Ontario, October 10 and 11. Branches are hereby requested to send their reports to the district secretary so as to reach her by October 7, or else send them direct to St. Thomas. We hope to have a report from every branch, and that all who can come will come to conference.

MAGGIE CAMPBELL, Sec.

NOTICES.

To the Saints of the Philadelphia District:— On October 4 (Sunday), at 10:30 a. m., the dedication of the church at Baldwin, Maryland, will take place. You are cordially invited to participate in this extraordinary event, being the first church property dedicated to the Reorganized Church of Jesus Christ in this district. Elders W. H. Kelley, H. E. Moler, W. A. Smith, and the writer will be present, and we trust as many as can will avail themselves of this opportunity to assist in the exercises of the hour.

In bonds,

A. H. PARSONS, Pres. of Dist.

BORN.

OKESTROM.—At Goshen, Clay County, Kansas, July 18, 1896, to Mr. Nels and Sr. Carrie Okestrom, a daughter; named Carrie Pearl and blessed August 27, 1896, by Elders H. A. Stebbins and Henry Hart.

DENNIS.—At Goshen, Clay County, Kansas, January 11, 1896, to Bro. F. M. and Sr. Amanda Dennis a son named Marion Leroy, and blessed August 27, 1896, by Elders Henry Hart and H. A. Stebbins.

SCOTT.—At Blue Rapids, Kansas, May 13, 1896, to Bro. James and Sr. Sarah Scott, a son, named Don Nathaniel and blessed August 27, 1896, by Elders H. A. Stebbins and Henry Hart.

HEIDE.—To Bro. John and Sr. Almira Heide, at Fulton, Iowa, July 10, 1896, a daughter, named Emma Blanche; blessed August 23, 1896, by Elders C. E. Hand and Warren Turner.

MARRIED.

BROWN—TRUMAN.—At the home of the bride at Lamoni, Iowa, at eleven o'clock a. m., September 10, A. D. 1896, Bro. George V. Brown to Sr. Victoria A. Truman, both of Lamoni's progressive and prominent citizens. Ceremony was performed by E. L. Kelley, before a company of relatives and special friends. Mr. and Mrs. Brown took the southern bound train at twelve o'clock the same day for a short tour. May peace and good fortune go with them and abide.

DIED.

SUTTON.—At Maquoketa, Iowa, of diphtheria, Paul Russell, youngest child of Bro.

J. R. and Sr. Libbie Sutton. He was born August 12, 1895, at Grove Hill, Iowa, and died August 24, 1896. He was sick ten days, and from the first administration the elders had no hope, but felt that the Savior had need of this little one. By his sweet and winning ways he had endeared himself to all around, and will be sorely missed in the little home his presence brightened. "Of such is the kingdom of heaven." Funeral sermon on Sunday, September 6, 1896, by Elder Warren Turner, of Massillon, Iowa, from 2 Samuel 12: 22, 23 and Acts 3: 20, 21.

MERCER.—At Fall River, Massachusetts, September 4, 1896, Sister Elizabeth E. Mercer, aged 30 years, 1 month, and 1 day. Funeral from the saints' chapel, September 6, with sermon by Elder John Smith. The musical part was in charge of Mrs. Linney and Ashton. She was not afraid to die, and said she would not recover. How comforting and strengthening the words, "I know."

HUTCHINS.—At her home in Meadow Grove, Nebraska, on Saturday, August 1, Sr. Mary E. Hutchins, wife of Bro. Charles N. Hutchins, aged 33 years and 9 months. She was baptized May 21, 1882, and was the only one of her near relatives who has obeyed the gospel. Besides her husband, she leaves father, mother, three sisters, and one brother to mourn. She died in full faith of the gospel, retaining consciousness till the last. Funeral services conducted at the saints' chapel at Meadow Grove, Nebraska, by Elder J. F. Mintun, the presence of several hundred showing the respect of all who knew her.

HINELINE.—Solomon Hineline was born August 20, 1819, in Easton, Pennsylvania, was sprinkled into the Lutheran Church when young; removed from Easton in 1833 to Ottawa County, Ohio, where he resided until he came to De Soto, Nebraska, in 1855. He obeyed the gospel on the morn of his seventy-fifth birthday. His life always a life of purity, he passed away as a child, without fear, to that better state of the just, July 11, 1896. Sermon by G. M. L. Whitman.

JEWIS INCREASING IN JERUSALEM.

According to a lady who has lived in Jerusalem for forty years, the Jewish population of that city is increasing. "Twenty-two years ago," she says, "there were only between 15,000 and 20,000 Jews in Jerusalem. In those days no houses were to be found outside the magnificent walls, the gates of which were closed at night. Since then many changes have taken place, and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia—now stands at between 60,000 and 70,000. Whole streets of houses have been built outside the walls, on the site of the ancient suburban districts, which for hundreds of years have remained deserted. It is not, however, only in Jerusalem itself that the Jews abound, but throughout Palestine they are buying farms and establishing themselves in a surprisingly rapid manner. In Jerusalem they form at present a larger community than either the Christian or the Mohammedan."—*New York Tribune*.

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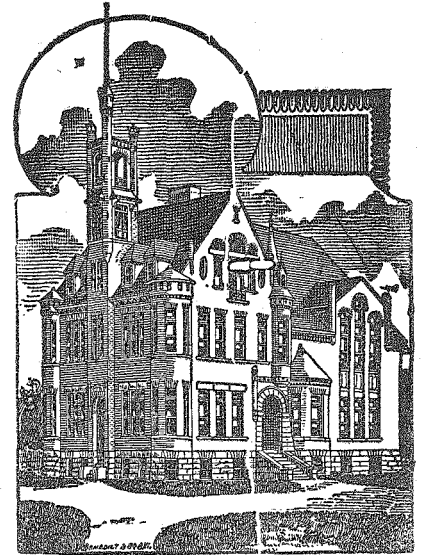
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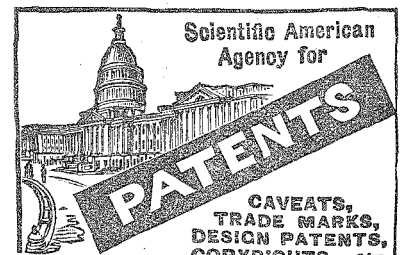
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Vol 43.

Lamoni, Iowa, September 23, 1896.

No. 39.

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THE "CREED" OF AGNOSTIC SCIENCE.

A WRITER, "R. J. M.," in *The American Catholic Quarterly Review* paraphrases the teaching of evolutionary science, as taught by the agnostic school, in the following "creed of science:"—

"1. Matter is the origin of all that exists, without the intrusion of any creative agency; all natural and mental forces are inherent in it. Nature, the all-engendering and all-devouring, is its own beginning and end, birth and death. (Büchner, 'Kraft und Stoff,' pp. 32 and 88.)

"2. At first there existed only a cosmic gas; then a fiery cloud; next a molten spheroid, in which not alone the more ignoble forms of life . . . but the human mind itself . . . all our philosophy, all our poetry and all our art . . . all are supposed to have been latent and potential. (Tyndall, 'Scientific Use of the Imagination.')

"3. Thereupon followed a long cooling process. The vapors were condensed; the crust of the earth, its seas, lakes, and rivers, and life itself were formed. The difference between a living and non-living body is a difference of degree, not of kind. (Fiske, 'Cosmic philosophy,' p. 422.) All natural bodies with which we are acquainted are equally living. (Haeckel, 'Natürl Schöpfungsgesch.' by Dr. Ernst, 6. edit.)

"4. Light shines upon the water,

and it is salted. Light shines upon the salted sea and it lives. (Oken, 'Elem. Physiol.')

Thus was produced the sea mucus (or protoplasm), which is the life-stuff or physical basis of the earliest and simplest organisms. (Sec. 905, Ray society's Edit. 'Oken's Physiol.')

"5. All the forms of vegetable and animal life, including man, have been successively and gradually developed from the earliest and simplest organisms (Spencer, 'Social Statistics,' p. 79), and, in particular, man himself is, without doubt, a lineal descendant of the anthropoid apes." (Haeckel, *l. c.*)

CHRISTIANS AND THE THEATER.

REV. DR. THEODORE L. CUYLER has been giving the religious papers an expression of his views on the old but ever new subject, "Ought Christians to patronize the theater?" Dr. Cuyler gives a number of reasons why he thinks they ought not. One reason is because the theater "constantly unsexes woman by presenting her before the public gaze in masculine attire." Another reason adduced is that "a very large proportion of the plays presented in the average theater contain more or less of immoral teaching." Dr. Cuyler also adduces the testimony of Fanny Kemble, the actress, William D. Howells, and other notable people in the theatrical world and out of it, in support of his contention that the theater is a vicious and demoralizing agency. For a further view from the same source, we quote from Dr. Cuyler's article as it appears in *The Northwestern Christian Advocate*:—

"If the theater is a school of morals, as its defenders constantly contend, then the teachers in that school ought not only to learn their own lessons, but to bear the most high and irreproachable character. I do not affirm that every actor is immoral nor every actress is impure; but I have no doubt that the best of them would confess that if they manage to preserve a delicate purity of heart they do so in the face of terrible temptations. A celebrated actress told a friend of

mine that she 'only enters a theater to enact her own part, and has as little association as possible with the members of her profession.' An actor who had quit the stage from conscientious convictions once said to me, when we passed the playhouse in which he had often performed, 'Behind those curtains lies Sodom!' It is notorious that a very large proportion of the plays presented in the average theater contains more or less of immoral teaching; and the exhibition which the theater makes of itself in the pictorial advertisements that cover the dead wall is enough to reveal its true character. The theater, as I have already remarked, is a public institution to be estimated by the sum total of its influence, just as the pulpit is. And if a follower of the Lord Jesus Christ bestows his pecuniary patronage upon the theater, then is he to that degree responsible for it, and in a moral partnership with it.

"There is an old and plausible theory that if Christian people would all agree to sustain an entirely unexceptionable drama by unexceptionable performers, the theater would be regenerated. It is a lamentable fact that this has proved to be an 'iridescent dream.' The experiment has not proved successful when fairly attempted. The theater manager is not a professional philanthropist; he 'runs' his business simply and solely to make money. He produces what pays best; and if he can spice his evening entertainments with a plot that turns on some sort of sexual depravity, or burlesque of evangelical religion, or a shameless exposure of physical beauty, the temptation to fill his coffers is too strong to be resisted. The licentious stage and the Sabbath-breaking press are both conducted for filthy lucre; and the Christian who contributes to the support of either or of both is responsible for the spiritual mischief that they work."—*Literary Digest.*

The income of the 15,000,000 church-members in the United States and Canada is estimated to be \$2,250,000,000 per year. They give one dollar out of every \$409 to missions.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the per-

sonal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

ORDERS, TERMS, ETC.

Under present conditions it will be necessary to require payment in advance. Orders should be sent in at once, and are now solicited for the first volume. Order through agents when possible. Cash to accompany all orders

LIMITED EDITION.

A limited edition will be issued; orders should be forwarded early. Remit soon and secure a copy. The book is valuable as a personal possession, and will also prove an acceptable gift.

The Board of Publication asks orders and remittances in advance that the work may be issued at once and be made immediately available for good. Collections are close; money is needed to place this important book on the market at the service of the church.

The first volumes sold, the second will then be published, then the third, should the material require more than two volumes.

Address orders and remittances to Frank Criley, Business Manager, Herald Office, Lamoni, Iowa.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 39.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 23, 1896.

THE DUTY OF A DEACON.

A BROTHER interested in the latter-day work, as all the rest of us, writes: "I would be greatly obliged if you could find it convenient to outline briefly the duties of a deacon."

It is unfortunate for an answer to this request that so little of what is "written" on the subject is lacking in specific statement as to what the duties of the deacon's office are.

In the present edition of the Doctrine and Covenants, pages 96, 97, 225, 231, 243, 294 and 296, there will be found mentioned the office of deacon and the deacon as an officer.

The duties of a deacon as stated in par. 11, sec. 17, page 94, are; "To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty. . . . And take the lead of meetings in the absence of the elder or priest." They are also "To warn, expound, exhort, and teach, and invite all to come to Christ."

It is true that the foregoing are given as the duties of the teacher, and attach to the deacon by reason of the statement, that the teacher "is to be assisted always, in all his duties in the church, by the deacons, if occasion requires."

Brown's Bible Dictionary gives the following as the office work of the deacon. "An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for and daily distribute provisions to ministers and the poor."

Dr. Buck has this to say of the office:—

The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good. Thus while the bishop attends to the souls, the deacon attends to the bodies of the people: the pastor to the spiritual, and the deacons to the temporal interests of the church. (Acts 6.)

From a consideration of the rule of law found in section 83, paragraph 22, Doctrine and Covenants we draw the conclusion that good, kind, watchful ministers should be had to watch over and be with the church always, and that deacons should be thus appointed. The church certainly needs the services of such an officer, and the need is an ever increasing one, as year after year adds to the numbers and importance of the church as a body.

It is essential that this officer shall do whatever may be necessary for the benefit, welfare, and spiritual advancement of the members, so far as they may by their special ministrations.

What follows is copied from the HERALD for September 15, 1878, and is reproduced as being applicable now, and more extended than we have time to write at present.

Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other deacons, teachers, priest, or elders, in preaching and in conversation upon the word; or from the actual necessities of the condition of the church, (congregation, association of saints, or branch of the church,) of which he is an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

Deacons are also expected to act at times as presiding officers, to sit in council, direct, control, and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as deacons being clearly understood by this. Doctrine and Covenants, section 104, paragraphs 31 and 38, pages 294 and 296.

We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a deacon in the church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done,

and which must therefore be considered in the inquiry, "Who shall do them?"

In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and control a place where meetings for worship, fellowship, and business, may be held.

This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor, and money, even under the most favorable circumstances. This outlay of money, labor, and time, must be met, and to meet it "somebody" must act, must in a word "do something."

Many, if not quite all the duties specifically named in the Covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring, or the receiving of some special spiritual power; duties to which there attaches, from their nature, some special privilege or prerogative.

The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

We have no written law commanding the appointing of deacons other than the one cited from section eighty-three of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been continued in error by reason of false precedent, it should be abandoned. If on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true precedent, then should the law, made so by custom and use, be sustained and honored.

The unwritten duties of the office of deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defense against a charge for their not being fulfilled; the reasons why they should be faithfully discharged more than counterbalancing such defense when it is urged.

These unwritten duties are the ones; which, however necessary their performance, or

however much the association of church members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meetinghouse, or church, must be in the actual possession of the association of church members worshipping there, at least while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for all evening meetings; to see that the members coming in find seats; to keep watch over the saints during the meetings, repressing loud talking, whispering, and laughing; reproving the thoughtless and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man? We repeat the question, whose prerogative, privilege, right, duty is it, by reason of official standing, to do all these things?

It is not the elder, for his is the duty to administer in word, in doctrine, and in spirit; to preach, expound, and exhort in spiritual things.

It is not the priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

It is not the teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the saints.

It follows then of a necessity that the right, the duty of performing these acts,—these unwritten but essential things of the law, devolves upon the office of deacon.

Some portions of the law which may be cited in support of the opinions expressed in this article have been already given; to wit:

The general understanding long since obtained concerning the institution of the office of deacon, and the duties of that office, as cited at the beginning of this article.

The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a deacon.

The actual necessity for the performance of those duties.

The positive declaration that the deacon should be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

The specific appointment of other duties to other officers, and these unprovided for.

What we have here written was not intended to deny the right of any one holding the higher priesthood, from acting as a deacon; or to deny his privilege to do any and all of these things specified as duties of the deacon, if he shall so choose, and there is a necessity therefor. Nor will the fact of there being good, kind, true, and noble men holding the office of elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity and provoke some to the emulation of good works, make the law any less void, or detract from the dignity, prerogative, and efficiency of the deacon's office. On the contrary, it goes to show that any duty which may be performed by an elder that comes within the province of a deacon, that does not sully nor detract from the spiritual efficiency of that elder, may be far more profitable, honorable, and properly done by a deacon.

Many elders have thought so lightly of the offices of priest, teacher, and deacon, that it has been thought to be somewhat disdainful to suggest that men of any promise or talent should receive the office of deacon. It has been thought, by far too many, that an eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the offices ordained of him.

"For there is no power in the church but of God; the powers that be are ordained of God."—Romans 13: 1.

"Nay, much more the members of the body, which seem to be more feeble, are necessary."—1 Corinthians 12: 22.

"Let every man stand in his own office, and labor in his own calling."—D. C. 83: 21.

"Wherefore, now let every man learn his duty and to act in the office in which he is appointed, in all diligence."—Ibid. 105: 44.

GRACELAND is a graceful addition to Lamoni, and there are splendid opportunities for locations in it for those who, being willing to help the College work, do not choose to donate

outright, but prefer to invest in real estate adjoining the College grounds. Lots for sale. For particulars consult Bishop Kelley, William Anderson, Frank Criley, or D. F. Nicholson, all at Lamoni.

If we have not stated it before we state it now, that the words and commandments which Joseph Smith, as prophet, seer, revelator, and president of the church received from God for the church and gave to the church as he received them from God, have been and are received by the Reorganized Church in the light and meaning of the revelation of April 6, 1830, as found in the 19th section of Doctrine and Covenants, the second paragraph of which reads as follows:—

2. Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you.

There is nothing in this revelation that requires the church, or any member of it, minister or layman, to accept, indorse, or heed and observe, any words of Joseph Smith not coming from the Lord, or inspired by his Spirit. What Joseph Smith received from God for the church, that the church may and must accept, or suffer the consequence of rejecting it; but no consequences of loss or punishment can possibly accrue to the church for rejecting words spoken only by human wisdom, or folly, whoever may have spoken such words.

In the exercise of our own agency, we utterly refuse to be compromised, or concluded by the words, or actions of any man, which actions, or words, are either not in keeping with the accepted word of God as found in the standard books of the church, or are contrary to, or in conflict with said revealed and accepted word. Those things which the Lord has given to the church, are tender, true, lovable, and of virtue and of force, and may not be set aside for, or by human opinions; all other things are to be accepted only as they are examined, tried by the processes open to us all, and found to be worthy of credence, acceptance, and observation.

This is the clear and obvious mean-

ing of the revelation referred to, and no amount of jeering and sophistry will succeed in forcing other conclusions on the men of the Reorganized Church. It is their safeguard, and ground of security in the turmoil of human opinion surging round them, and they do not propose to be taken unaware, or driven from their vantage ground.

COLLEGE WORK.

It is now in order for all lovers of success in what the church undertakes, to take serious thought about our College enterprise. The building is nearing completion, and soon will be occupied by teachers and students. The trustees have borrowed means to push the building in such way as to be within the five years limit, on which the title to the site depended; and it is now desirable that there be a general support to the enterprise. Send subscriptions to Bishop E. L. Kelley or to William Anderson, treasurer, to swell the fund, the general College fund. The institution now needs something more than empty resolutions. As Treasurer Anderson remarked: "Resolutions are good things in their way; but we cannot buy bricks and lumber and pay workmen with them."

Live encouragement is now wanted; and should be forthcoming.

BRO. JOSEPH F. BURTON, in preparing the way for the work in the Society Islands, under the French Protectorate, wrote secretary of State, and from the reply he received, he is inclined to believe that we will not experience any trouble in our work as American citizens in the mission; and that if we suffer undue discrimination against us, there exists a disposition to see that we are properly cared for by intervention; though it will be as citizens only, which is right, and all we ask.

Bro. Burton has, by the assistance of Bro. Joseph Luff, secured a suitable press to take to the Islands.

ERROR, PLEASE CORRECT.

IN HERALD for September 16, page 610, first line under heading "Confidence," please read "two," not too; the intention being to refer to the two great political parties, not to the greatness of them.

STANDARDS.

THERE is a great deal being said nowadays in the press and on the street and rostrum about single and double standards, in relation to money; and it suggests the thought whether there can be justly either a single, or a double standard of moral excellence and religious purity. That is, whether the standard of morality as drawn from the Mosaic code, or the ten commandments by the ordinary pulpit teacher is to be considered as the standard by which all life and religious endeavors are to be finally determined, or whether there are really two standards; one, that of the code; the other, the ethics of the New Testament as taught by Jesus Christ.

The one standard, that of the code, sought the prevention of sin by imposing penalties for the transgression of law, the rules and provisions governing conduct drawn out and particularized from the ten commandments, with punishments for the infraction specified; which were in all but the darker crimes in the nature of fines by offerings, or sacrifices, from the spotless dove to the equally spotless bullock; varying according to the turpitude of the crime, or transgression charged as having been committed. In the other, it was sought to deter men from committing crime by the conferring of the Spirit of truth and the love of God, to be a quickening guide and prompter, an ever-present impelling and restraining force; impelling men to do the things that are good, and restraining them from doing what is wrong and evil. The one was a written law, the other an unwritten one put into the heart and mind of man. They may be briefly written thus: Whatsoever men do unto you, do ye also unto them; or its equivalent, contrasted with, "Whatsoever ye would that men should do to you, do ye even so to them."

It may be possible for human legislators in the exercise of their function of office to make two standards of measurement of values; but, from what is known of the teachings of Christ Jesus, there is but one standard of measurement of human conduct for saints, and all who accept Jesus as the Savior; that one, "Thou shalt love the Lord thy God with all thy

heart, . . . and . . . thy neighbor as thyself." Its fulfillment is measured by the Golden Rule: "As ye would that men should do to you, do ye also to them likewise."

BRO. WILLIAM THOMPSON DEAD.

WE learn just as we go to press and by letter from Bro. William C. Nirk, of the Des Moines district, that Bro. William Thompson, of the Seventy, died suddenly at Colo, Iowa, September 17, to which point he had gone to respond to a call for labor. Full particulars are not given, but will doubtless be furnished for next week's issue. Another good and true man has gone to his rest, another family is bereaved, another of the recently organized quorum of minute men, the Second Seventy, has been called home while at the post of duty. We sincerely sympathize with the bereaved wife and little ones left to mourn the loss of husband and father. To them and to all among whom he lived and labored the memory of his life will be that of an example and inspiration for good.

EDITORIAL ITEMS.

THE increasing number and severity of tropical hurricanes that have prevailed along the Atlantic, Gulf, and lake coasts has caused the government weather bureau to adopt a special signal called the hurricane signal, which will be displayed at all weather bureau offices and wind signal display stations along the coasts mentioned. Sail and steam vessels will also carry such signals of warning, when possible to supply them on outgoing voyages.

Bro. Mark H. Forscutt has been chosen Dean and Registrar of Grace-land College, and will take pleasure in enrolling the names of students. College work began Tuesday, September 15, with a small array of pupils; but the faculty are all in line.

President Joseph Smith left for the Woodbine reunion on Friday, the 18th, Bro. Alexander H. and Fred A. Smith having gone forward a day or two beforehand. Bro. Frank Criley is also on hand, representing the Herald Office.

Bro. C. M. Fulks, of Lehigh, Indian Territory, wishes brethren en-

gaged in shoemaking to write him, as he wishes to correspond with them.

Bro. J. R. Lambert is at Allendale, Missouri, preaching the word and defending the work and the characters of the early elders against influences designed to cast odium upon them.

We have received a note from the secretary of the Fremont, Iowa, district stating that dates sent us of district conference and Sunday school convention had been changed to make them read one week later, and requesting that we change dates in notices of said meetings to that effect. We have not received the notices referred to, but make this note for the benefit of all concerned.

Card from Bro. W. T. Bozarth, formerly of Independence, Missouri, now located at Denver, Colorado, informs us that he is again in the field and feeling better than for years past. This we are pleased to learn. Bro. Bozarth is a veteran in the cause—one who has labored much and in the face of difficulty caused by ill health. We wish him long continued usefulness and abundant success.

Those desiring *Gospel Quarterlies* for the coming quarter should get their orders in as soon as possible—both individuals and schools. Promptness in ordering will aid the office and prove helpful to students of the lessons. Get them in hand in good time and thus get them all.

EXTRACTS FROM LETTERS.

BRO. ELIAS B. PORTER writes from a place where the air is pure and the soul unfettered, evidently. He wrote from Martin's Camp, Mount Wilson, Los Angeles County, California, September 4, as follows:—

We are dwelling on the mountain where the air is pure and free,
Seeking wisdom at the fountain of the soul's divinity.
Is not this the Holy Mountain, glorious mountain of our God?
Where the angels of his mercy
Have removed the chast'ning rod?

The above is the sentiment of our soul, for indeed the air is pure and free from the evil of city life in Los Angeles; and we have felt more of the Spirit and heavenly inspiration in the past week since we have been dwelling on the mountain than we have felt for some time. Indeed, as we look down from our lofty perch upon the cities of Los Angeles and Pasadena at night when they are lit up with electricity, it is so beautiful to see those lights, so thick, twinkling like the stars above. We think, What a beautiful world this world of ours could be made to be, if

men were all righteous and were led and instructed by their Creator! And then as we cast our eyes along the long range of the everlasting hills with their towering peaks kissing the clouds as they glide swiftly by, our mind drinks in the inspiration of Joseph's land, and we remember the many great and precious promises and blessings concerning said land and those that dwell thereon, who are subject to him who gave it to Joseph and his posterity and as many of the Gentiles as would obey the new and everlasting covenant. We also remember the cursings and judgments pronounced upon the rebellious, therefore we are greatly desirous of being faithful, that we may have a part in helping to beautify this world under the instructions of our Lord and King, when he comes to take his kingdom which he has purchased with his own blood, when Satan shall be bound, and there be nothing to hurt or destroy in all his holy mountain.

Bro. Henry Sparling, writing from Blendville, Missouri, September 8:—

I am at this point preaching a few days and teaching the tithing law, and I feel thankful that some have taken an invoice of their goods and paid some down for a start. Others have promised to make a start as early as possible, I start to Springfield, Missouri, to-morrow, to commence tent work again.

Bro. J. W. Wight has had excellent results from his labors at a new point of late, of which he wrote from Dow City, September 16:—

Our stay at Correctionville was one of the most interesting, pleasant, and profitable yet had in tent work. Sold sixteen Voice of Warnings, two Spiritual Gifts, baptized two, and got all the names sent you for sample copies of *Herald*. Had it not been that our tent was advertised for use at reunion we would not have left so soon. The town was turned "upside down" and many warm friends made for the cause. It was the first effort of the kind ever made in the place. Our headquarters were at Mr. and Mrs. Jones' while Bro. and Sr. Vansickle, three miles in the county, Sr. Hodges, of the town, and numerous friends, cared for our needs.

Bro. J. J. Cornish, Reed City, Michigan, September 17:—

We intended to move the tent last week to Kalkaska, but the interest was still good and so many urged upon me to continue another week, that we concluded to remain over the coming Sunday. Truly the Lord has blessed me here. While defending the claims of the prophet Joseph I was wonderfully blessed, as has usually been the case all along in the past. O, the words came plain and rapid, but clear and distinct, while the Spirit of God thrilled through many, both members and nonmembers! While the power of God's Holy Spirit was upon me I said, "I see some here now who have recently been baptized filled with the Holy Spirit of God. I see others who are believing but who have not obeyed the gospel as yet, who have received such a manifestation of the Spirit of God that it has thrilled through your bodies, until you feel to say in

your inmost soul, that God is at the head of this work and that Joseph Smith was a prophet of God." And with many other words did the Spirit of the Master through me manifest to them all that this work is of God. When the meeting closed one gentleman, a business man of the town, came up to me and said: "Well, Elder, you told one truth in your discourse; the Spirit of God or some power, thrilled through my whole body from head to foot; I never felt so in all my life; there must be a God back of it somewhere." O, we were all blessed! To God be all the praise. Eighteen have thus far been baptized, and several others are believing. Several believe whom we fear will not obey the truth on account of outside pressure. May the Lord lead the work, and assist the servants to push it on to victory.

Bro. H. C. Bronson is in the heat of the battle again in debate, this time at Anderson, Michigan, whence he wrote under date of the 17th inst.:—

I am right in the midst of a heated debate with Mr. Joseph Musser. We close to-night on the third proposition, and have three more. The work stands firm and unshaken, and we have added strong friends to the cause. I am feeling well and blessed with the Spirit in defending the truth. Musser is not honest but quite cunning. Considerable excitement here. May God direct all.

Original Poetry.

CROWNS.

A golden crown the monarch wears, reflecting
brightest gem
Of purest water, undefiled, a beauteous diadem.
Dire emblem of despotic power o'er millions
held in thrall!
Why not choose that heav'nly realm where
crowns are free to all?
In ancient days the victor's brow with laurel
leaves was crowned;
In war, in peace, in civic game, reward for
those renowned;
Triumphal march, and festooned arch, and
wreath worn on that day,
And victor's brow—Where are they now?
Gone, all that pageantry.
Brows celestial wear a crown, halo of purest
light,
Surrounded by the peace of God in majesty
and might;
The star of Hope, that heav'n-born star,
beams on that diadem,
And joyous song, both near and far, of "peace,
good will to men!"
Go, Love and Duty, hand-in-hand, where
Faith's in sweet accord;
Duty's 'tis to wear the cross, and Love, the
crown of God;
"No cross, no crown!" How light the task!
Wouldest thou be free?
Then wear the cross that wins a crown for
all eternity.

GEORGE BARRETT.

LAMONI, Iowa, July, 1895.

Mothers' Home Column.

EDITED BY FRANCES.

The path of life we walk to-day
Is strange as that the Hebrews trod.
We need the shadowing rock, as they;
We need, like them, the guides of God.
—Whittier.

SELECT READING FOR OCTOBER MEETINGS
OF DAUGHTERS OF ZION.

CHILDREN'S RIGHTS.—CONTINUED.

THE case cited in our last illustrates a fact in heredity apt to be overlooked, but of fearful significance. The tendency to drink, terrible as it is, does not at all exhaust the possibilities nor the probabilities of this inheritance. It often shows itself in a tendency to various diseases. Dr. Hargreaves says: "The effect of the habitual use of alcohol, even in moderate quantities, seems to be to lymphatize the whole body; that is, to diminish the fibrous part of the body, that which gives enduring strength, and to make the lymphatic or watery portions abound in all the tissues. The children of parents so lymphatized are apt to be scrofulous, and their children, again, are apt to be feeble in body and weak in mind. Idiots and simpletons are common among the progeny of such persons." Dr. H. P. Ayers, in his report on imbecile and idiotic children, made to the American Medical Association, sustains the position that a very large proportion of such cases is due to the alcoholic heredity. Dr. H. M. Hurd, Superintendent of Eastern Michigan Insane Asylum, says: "Some of the children of drunkards inherit immediately from their parents diseases like epilepsy, chronic chorea, hysteria, idiocy, or imbecility. They are objects of interest, from the standpoint of the pathologist or physician, from the cradle to the grave. They suffer, and are burdens to their friends or to the community as long as they live. Their condition will be more fully described in another connection. I now desire rather to speak of the characteristics of those who do not inherit actual disease. As a rule such children are precocious. They develop prematurely and show considerable intellectual quickness. They often possess a taste for music or painting, or for special handicrafts, and are ingenious, winning, and attractive to all who come into relations with them. They are tasteful in dress, if females, and show almost brilliant in conversation and bearing. They sometimes display from tender years perversions of the moral sense. They are untruthful, unscrupulous as to the means employed to accomplish cherished plans; indifferent to the property rights of others, and lacking in an appreciation of abstract right and justice. At puberty they often develop unpleasant characteristics. They usually display at this time a lack of mental equilibrium, and frequently lose those traits of mind that in childhood proved so attractive. They are wayward, jealous, suspicious, perverse, and often shock their parents and interested friends by acts of apparently wanton cruelty towards younger

children or towards animals. As adult life is reached, if females, they become hysterical and nervous, and often sink into a condition of invalidism which terminates sooner or later in actual insanity. Males at a corresponding age become restless, reckless, dissipated, and vicious. Many of both sexes develop insanity at adolescence without adequate exciting cause, and remain insane for life. It would seem as if the original potential energy of the brain and nervous system had become exhausted during the comparatively brief period of childhood and youth. Stimulated to unnatural activity by a highly excitable nervous system, they develop precociously and wear out prematurely. If the early environment of such persons has been favorable, or the morbid tendencies derived from one parent have been neutralized by those inherited from the other, they may go through life without breaking down."

We might fill this chapter, indeed might fill this book, with unimpeachable testimony showing that the dearest, most sacred rights of children are ruthlessly violated by drinking habits in their ancestors. Sometimes the children escape only to have the curse with accumulated force descend upon the grandchildren. This very winter I have heard from an eye-witness of a tragedy which terminated the life of the last of a family of five children whose parents were pure and good, but both of their grandfathers were drunkards. Every one of these five children inherited the curse, some in the form of epilepsy, one deaf mute, one insane, and two drunkards.

Tobacco heredity, if it be not so virulent, is scarcely less alarming in its effects upon the community, because it is more widely distributed than alcoholic heredity. The primary action of tobacco is upon the nerve centers; by its depressing and disturbing influences upon them it produces changes of organic structure which are transmitted to offspring. Among these changes Dr. Richardson enumerates: causing undue fluidity to the blood and a change in the red corpuscles; debility of the stomach, weakened and irregular action of the heart; irritability of the lungs; derangement of the organs of sense, resulting in confusion of vision and inability to define sounds clearly; impaired activity of the brain and paralysis. Few families are free from the taint of inherited nicotism; when it descends from generation to generation its cumulative force manifests itself with fearful power. Within two blocks of where I write there is a little child who is the victim of his forefather's sin. The saddest thing about it is that they are Christian men and women. Those living now have, and those dead had, no suspicion of the fearful inheritance they were laying up in store for this poor child. From the hour of his birth it has been all that loving parents and skillful physician could do to keep the poor thing alive. His stomach is disordered, though both father and mother were unusually robust; his whole nervous organization is out of tune; sight and hearing are both defective, he has never uttered an articulate sound, nor attempted to stand upon his feet. We can find no explanation for it

unless it be in the fact that his father, his grandfather and grandmother, his great-grandfather, and so on back through the five generations we have been able to trace, were tobacco users. This poor child's deficiencies are exactly those pointed out by Dr. Richardson as likely to result from tobacco heredity.

Another case occurs to me. A fine old gentleman, strictly temperate as regards everything except tobacco, was accustomed to laugh at my ideas concerning it. "If tobacco is a poison, as you think," he used to say, "it must be a very slow poison, for I have used it fifty years, and my father used it before me, and we were none the worse." In this belief he died, for I loved him too well to tell him what I firmly believed, that the palsy which shook his hand might have had some relation to his tobacco. His wife was one of the smartest women I ever knew, with a well-balanced mind in a healthy body. They were wealthy farmers, with all their home surroundings conducive to health in their two children. But these two children were life-long sufferers from neuralgia and other nervous diseases; the son who followed his father's example in using tobacco, became while in the prime of life a confirmed invalid, and developed an appetite for strong drink, a thing unknown in the line of his ancestors.

Physicians tell that one marked effect in nicotine heredity is physical degeneracy, a state in which the system succumbs easily to attacks of disease, and special organs break down without, apparently, sufficient cause. In families where this taint has descended through several generations, very marked degeneracy is manifest. In such families we find a very large per cent of nervous diseases, with morbid tendencies, uncontrollable impulses, and little moral or physical stamina.

—*Childhood: Its Care and Culture.*

(Continued next week.)

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

OUR FATHER.

"O Thou whom we are taught, in faith, to call
Our Father, glad in our dear right we come
With mind, with soul, with spirit, bringing all
To lean accord with thee—life's perfect sum;
Not as a slave, but as thy child, we hear
Thy voice, and find in perfect love no fear.

What could we call thee by thy works alone?
Science stands mute before them, known in part,
'Tis love hath made the high prerogative our own
To say, "Our Father who in heaven art!"
Heaven is thy kingdom that shall rise within
When hearts elect to let thy reign begin.
Dear name that binds us to the Infinite,
That grants us heirship to a grander life!
It holds us safe, even while we whisper it,
And hushes into peace all sense of strife.
Our Father cares for us, O restful thought,
A breath of balm, with heavenly healing fragrance."

Thursday, Oct. 1.—The church, its ministers and membership. That righteousness love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to

his servants in the direction of the affairs of the church.

Memory Verses.—1 Timothy 2: 1-10.

Thursday, Oct. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 7-13.

Thursday, Oct. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4: 7-10.

Thursday, Oct. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-7.

Thursday, Oct. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 2: 21-32.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR,

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

QUESTION DRAWER.

CONDUCTED BY E. K. MOHR, GRAND RAPIDS.

1. What are we to do for teachers? Why not be as wise in the church as we are in the state? This cry for teachers will continue to be heard until teachers' meetings, training classes, and normal work we *make teachers* enough and good enough to supply the demand. Poets are born, but teachers are made.

2. Should a teacher or superintendent ever use tobacco?

We teach more effectively by example than by precept. Shall we teach our boys and girls to use tobacco? Tobacco using is selfish, filthy, expensive, demoralizing. "What? Know ye not that your body is the temple of the Holy Ghost?" Does our divine Guest like the use of tobacco? There are good people who use tobacco, but no one can be as good with it as without it. Can you imagine Jesus Christ with a cigar, a pipe, or a chew of tobacco in his mouth? The very thought of it is abhorrent. Shall the teacher or superintendent represent or misrepresent Jesus Christ?

3. What can be done to make the indifferent teacher realize his responsibility?

Indifferent is the result of ignorance. Enlighten your teacher. Send him to the State Sunday school convention.

4. What is the best way to bring proud and fashionable folks into the Sunday school?

Make the Sunday school "the fashion" and make it such a school that all can be "proud of it."

5. What can we do with the smart boy irrepressible as a volcano? Do not try to repress him. Be his friend. Make him your friend.

Make his activity count for instead of against the Sunday school class. Use him. Never abuse him.

6. How can you have a teacher's meeting when the teachers will not come?

First, get them to come, and then make it such a teacher's meeting that they will come again and bring others. Do not allow your teacher's meeting to become a debating society, a lecture, or a social club. Make it bright, earnest, helpful, and practical and you can have it anywhere if you want it with all your heart.

7. How shall we get the older ones interested in the Sunday school? Give them a place in the school and tell them of it. Get a good teacher for the Bible class. Talk Sunday school on the street, in business, in the home, at church, everywhere. Pray for the Sunday school, work for these older people and you will get them into the Sunday school. We can have anything we ought to have if we work hard enough for it.

8. How guard against the tendency toward disorganization in townships? Eternal vigilance on the part of the county officers. Personal work counts. One man or woman can keep that organization alive. Secure that man or woman.—S. S. Advance.

Letter Department.

GALENA, Kan., Sept. 8.

Editors Herald:—Having the pleasure of attending the Midway Park reunion as one of the speakers, I can say it was one of the most enjoyable times I have had for a long time. The meeting were good all the way through. As none of the Bishopric was present I took the liberty to represent that part. I spoke twice on the subject of tithing and was surprised to hear so many say, "Well, I never heard the law of tithing taught that way before;" and others and not a few said, "I never understood the law before." Another brother told me he had been a member of the church for ten years and had only heard the law of tithing preached once and he has been paying his tithes as he understood the law; that was, a tenth of the cash he had on hand. Others had been taught that what they give to an elder for expenses was the same as if given to the Bishop or his agent as tithes; others thought they had to pay a tenth of their increase only; and the result of the matter was, they did not understand how to find the increase; and supposing they had none, they felt justified in not paying anything.

The most of the saints are poor, and while they understand that they must pay one tenth of what they own, and after that could never find an increase; but I find that many of them have had increase, and did not know it, and of course were *robbing God of his share*. I will just explain how this can be: For instance, a saint pays his tithes of all, God blesses him as he has promised, and next year his wages are increased and he has more money. He moves into a larger house, pays maybe two dollars per month more rent, which would increase expenses twenty-four

dollars per year. The family next take up the old carpet, replace it with a new one at an extra cost of say ten dollars. They next trade off the old sewing machine for a new one at an extra cost of say forty dollars, which many do. Again, the father buys a thirty dollar suit this year while last year he was satisfied with a ten dollar one. This year the good wife has got better clothes for herself and children at an additional expense of say twenty dollars. Again, the old knives and forks are replaced with better at an additional expense of say two dollars, and this list might be continued further, and all these things are considered expenses of the family. They have no money at the end of the year; it has all gone in expenses, and they say *God has not blessed us* as he said he would, while at the same time they have increased:—

In rent.....	\$ 24 00
New carpet.....	10 00
New sewing machine.....	40 00
The father's new suit.....	20 00
Wife and children increased value in clothes.....	20 00
Better knives and forks.....	2 00

Total increase over last year.....\$116 00

Tithing due the Lord.....\$ 11 60

The saints, a great many of them, have been overlooking these things and have accused *God* of not keeping his promise; while the truth of the matter is that they themselves have failed to keep their part, and now the treasury is low, our good Bishop not knowing what to do. Some elders' families are now three or four months behind with their allowances.

Let us see who is to blame for the saints not understanding their duty. The Bishopric cannot be all over the country. The Doctrine and Covenants says that the elders shall see that the law is kept. Have they done so? I am afraid not. Some say it is none of my business, but they do not fail to drum up their traveling expenses. Some elders seem to be afraid to speak of the tithing law for fear some one will pay them all they have and they will not have anything to give them for expenses. And again, I have heard of some elders saying that if they give it to them it is just the same as giving to the Bishop, but failed to give receipt for it. All should teach the whole gospel and nothing less. Trusting this may help some,

In bonds,

HENRY SPARLING.

ST. LOUIS, Mo., Sept. 12.

Editors Herald:—We returned from Bluff Park and the reunion, comforted and refreshed by the memories of the pleasant and profitable things enjoyed, the old acquaintances renewed and the new friends joined to our life's experiences, making it rich in its associations and fellowship. Riches, earthly honors, are uncertain possessions at best; but the association that brings into our life the treasures of honest hearts and minds quickened by communion with God are to us among and of the stable things which it is both a duty and pleasure to strive to attain to. The weather could be talked about only as being all that could be asked for, and rather more

than could reasonably be expected. All the services—preaching, singing, social, and prayer service, Sunday school work, were marked by intense earnestness, and accompanied by the favor of God.

Our visit with the company of saints to Nauvoo; the lessons of the past, whether a success or failure, but valuable as lessons always; suggested by that part or portion of the history of the Church of Jesus Christ relating to this place; the visit to the temple lot; the former dwelling places; and, the later and last, "Nauvoo House," and the homestead where repose the ashes of the illustrious dead—the remains of men whose tombs will yet in the future become a shrine and a household word to thousands who have never heard, some but with reproach, but many thousands more unborn, the names of Joseph and Hyrum Smith. Wonderful men they were, made wonderful to us especially who know so well that none like them have been seen since the ascension of Jesus Christ into the heavens. To Joseph Smith was first broken in this generation the silence of centuries.

We remember that once we, unlike the travelers to Emmaus, had not even the consolation of suggestion of a dead hope. Christ to us was not even born or buried. The "idle tales" of women or of preachers concerning a resurrection hardly made our life's journey even for the time a question of interest. But, thank God, we have ourselves visited the empty tomb; we have ourselves heard the angel say, "He is not here, but is risen."

"O fools, and slow of heart," O, blind and deaf generation of men "not to believe all that the prophets have spoken" and that God hath so wondrously fulfilled in our day and before our eyes! And more, the record says, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And no sooner had my pen recorded the names of these latter-day servants and apostles of Jesus Christ but that my "heart began to burn" and my whole being was enveloped in a glow, as through the presence and power of the promised "Comforter" I was, as it were, brought face to face with Jesus Christ "while he opened to" me "the scriptures," and affirmed, as he so often has before the truth and power of the heavenly calling and work of Joseph Smith, the wonderful, the choice seer.

I really suppose, however, that these things mean more to me than to others who believe so easily. But I know that there are some in the church who appreciate the fight out of the darkness into the light that I have had, and pardon the intensity of feeling upon this matter.

But anyway, I am truly thankful to God that he to me no longer is "not," but "is," and more, "that he is a rewarder of them that diligently seek him" in his own perfect way.

May diligence and faithfulness absorb our lives, until such a salvation as God alone can provide—full and complete—be administered unto us, is my prayer.

M. H. BOND,

NEW HOPE, Va., Sept. 9.

Editors Herald:—The activities that generally characterize an outdoor meeting in a prejudiced community are over, and the ordinary affairs of a quiet rural life are again the order of the day, but not without producing impressions which time will never be able to obliterate.

While we did not have the privilege, at this time, of testing the temperature of Virginia water, we feel confident that some will do so ere long, as some have expressed themselves well pleased with our claims. Many friends have been made and much prejudice allayed.

We preached the first sermon on Thursday to a small audience, but attendance increased nightly until the close, when we had the pleasure, on Sunday, of telling the angel's message to about three hundred people. Good liberty prevailed throughout, with but a few exceptions. On the 3d inst. a heavy load was lifted from us by the unexpected appearance of Bro. F. C. Smith and wife, and the former with sonorous voice like a lion in the jungles, sent the glad tidings of life roaring through the tree tops and bushes until they reverberated an enthusiastic response that almost raised us from our seats.

I labored about six weeks at Roxbury, doing all I could to strengthen and encourage the few saints, who are truly worthy of the name, and who should be looked after by any of the elders coming this way. While there I organized a Sabbath school with about nine members, which met the next Sabbath at the house of Mr. King, with twenty-five, which was far beyond the reach of our expectations. Our energetic sister, Sr. Taylor, is at the head of it, who for several years has been the backbone of the Baptist Sabbath school; but constantly refusing to let our elders use their church, she withdrew from them.

I preached whenever I could, and went from house to house, which will result in baptism by the next elder who goes there, as I learned they are now ready. These, however, will be the fruits of the saints' labors, by giving them the church literature. Right here, dear saints, is where you all can do a great work, and wonderfully aid the elders in their work.

Any elders coming this way should visit Hampton. There they will find a pleasant welcome at the home of Bro. and Sr. Rand. Bro. Rand is not yet a member of the church, but he has received enough of its spirit to discern the needs of the elders; and being a railroad man he knew we could not travel on our "good looks;" hence my needs, both in clothes and in railroad fare, were graciously supplied by him. Dear saints, who have professed to love the work, learn a lesson from one who has never made such a profession. Any elder in this field will never need to suffer for anything if the saints know it.

If the results of our grove meeting be measured in the same measures of zeal shown by the saints, we shall be perfectly satisfied. Bro. Coffman called the men out of the fields and in a short time we erected a tabernacle in his wilderness that provoked the admira-

tion of all who saw it. We should feel it an injustice to Bro. Moneymaker and his excellent family should we neglect to make mention of the valuable aid rendered us by their singing.

I am about ready to leave this field to enter new ones, but wherever I may be I shall ever cherish the pleasant associations of the dear saints in Virginia.

In bonds,
F. J. EBELING.

KANSAS CITY, Kansas, Sept. 10.

Editors Herald:—I am here in charge of the gospel tent of the Independence district, at Chelsea Park Place, near Wyandotte, Kansas. We put it up on the 3d inst. The weather has been against us some, but the interest is fair. We are having a debate now for six nights; Bro. E. T. Atwell, of Kansas City, Missouri, on the one side and Elder W. L. Winslon, of the Christian Advent Church, on the other. The question is on the setting up of the kingdom spoken of in Daniel 2: 44. I do not know what good will come out of this debate, but we do hope and pray to God that some good for the church and the people will result.

I am thankful to God for his loving kindness to me. I am able to go around first-rate and I spend most of my time trying to spread the gospel news of glad tidings to the people around. I do not spend much time at home. I am trying to do my duty as an elder in the church and the Lord is blessing me in so doing, and I am ready and willing to do all I can—to go anywhere that my brethren in authority wish me to go at any time. This great work is everything to me. I say great because great it is, and I want, as one, to spend my time and life in it and for it; that is, in my weak way, in doing all the good I can, and I must say that the good Lord is blessing me in so doing. Wherever I go and open up the work I find I am making many friends to the cause as I go. I ask the dear saints to pray for me. Love to all.

In bonds,
GEORGE HICKLIN.

BREWTON, Ala., Sept. 7.

Editors Herald:—I have all I can do and cannot accomplish as much as I desire. If I possessed my thousands I would spend it freely to spread this great work; the true gospel of Jesus Christ does so much for poor humanity. Indeed, it is a blessing to all the race.

Since last writing I have baptized eleven. I just closed a meeting twelve miles west of Mobile, Alabama. Many are persuaded that we have the truth, but have not the courage yet to obey. I believe a work will be accomplished at Pine Tucky, Alabama. I left many convinced that we have the truth. The Baptists are trying to find a man to defend the Baptist Church and to prove ours to be false. If they succeed in getting a man the debate will take place at Whistler, Alabama, on the Mobile and Ohio Railroad. Some think we will have a thousand people to hear it. While at Pine Tucky I had the pleasure of meeting two Utah elders, Elder

Irving S. Pratt, of Provo, Utah, grandson of Parley Pratt. Elder Pratt seemed to be a nice young man, well educated, but like millions of earth's inhabitants, wrong in his religion. I exposed Utah Mormonism and had them out to hear. I proposed to discuss the difference but they utterly refused, and seemed to be ignorant in regard to the false doctrine taught by their leader, Brigham Young. They had Mr. Robert's book on succession. I borrowed the book, read it through, and publicly exposed its false statements and garbled quotations. Elders Call and Pratt said they never met one of the Reorganized Church's elders before, and both invited me to come to Utah on a missionary tour. Elder Pratt said he would furnish me a hall at Provo that would seat a thousand people.

I wonder if our missionaries in Utah are asleep or remaining around a few saints. What is the matter? Wake up, brethren, no time for sleeping soldiers.

I am holding meetings five miles west of Brewton, with good interest.

In bonds,

J. D. ERWIN.

TEMPLE, Ohio, Sept. 7.

Editors Herald:—A combination of circumstances ordered my return home for a season, so I was debarred from going to the State of Maine as I was intending at last writing. Brn. I. M. Smith and F. M. Sheehy went instead, however, and they will assist the missionary force there until in October anyway, after which we hope to place other help in support of the work in the State of New York and in Eastern Pennsylvania.

We are not idle here, however, and although much disappointed at having to return, and just a little blue, have settled down to the notion that it was about the best thing to do at the time. Right here there is much to do and one can reach the ears of more outsiders with an opportunity to properly impress them, then he can traveling, unless favored. Kirtland is important and it grows in that direction. A skillful hand is needed here, especially through the summer months—some one that can see beyond the smoke of his own chimney and meet occurrences as they come. The careful and honest inquirer readily finds something of merit with us. Then the impressions made here become widespread and tell for or against us. This refers to the comers which the following will illustrate: In the month of May (I learned by looking over the record), there were seventy-nine visitors at the Temple that needed to be looked after and supplied with proper literature and sent away with correct ideas and impressions of the faith. Numbers of them purchase literature and read it with interest. In June there were 119 visitors. In July 208, in August 308, and in September, up to date, 76; total 790; and on some occasions all do not register. Bro. Isaac Richardson has rendered valuable service in this line of work during the summer. Now suppose that but one fourth of these are earnest inquirers into the merits of our claims, are fairminded and become favorably im-

pressed so that they will do us simply justice as they go abroad among the people, and it becomes no small matter. At least it is worth attention, especially as it is known that it has and does bear good fruit. They become educators of others into right notions and opinions in regard to the faith, if never converts; friends instead of foes.

While this has always been but incidental to the work in hand here, it is necessary and important, and takes time and thought. Means more than mechanically putting people through. Interested parties frequent the meetings, which gives chance for Paul and Apollos, but as of yore, God must give the increase; and who knows what time will do?

Things are going fairly. We regret the loss to the neighborhood of Hon. Stephen Carpenter, who died last evening of Bright's disease. He was not a member of any church, but was a good citizen, tolerant, and a fair-minded man, and always treated our people nicely.

From present outlook I shall be here the greater part of this month, but if colaborers and saints are as busy elsewhere as we are here, no criticism will be made upon them by the missionary in charge.

Fraternally,

WM. H. KELLEY.

OAKLAND, Cal., Sept. 10.

Editors Herald:—I have been at home nearly three months on the sick list and have been able to do but very little preaching since I came to California, on account of old troubles brought on from taking cold and the effects of an old hurt, which I feel more and more as I get older; but I am feeling a little better the last few days and am going to make another start in the morning for the reunion at Santa Cruz, and to continue in my field the rest of the year, the Lord so ruling and health permitting. There is so much to do and so few to do the work on this coast that I hope and pray that the Lord will give me the needed strength physically, and more faith, and all that shall make me a colaborer in the fullest sense of the word.

And, I know that every faithful minister of the word will have to go through many trials—yes, through refining processes—before they can reach a full copartnership with Christ; so I have ceased to ask that the fiery trials may be removed, because I know that they are our inherited rights in this world, that we may be prepared to enter into and enjoy that which is in store for the righteous. But the meaning of that word "righteous," brethren and sisters, when I try to study the depth of that word and what it comprehends and stand myself up by it honestly and fairly, I plead with the Lord to spare my unprofitable life and to apply the rod, if needs be, until Haws is better prepared to dwell with Christ; for I do not want to deceive or flatter myself up to a higher level than I have really reached, because I know that it will avail me nothing when I shall stand at the judgment seat of Christ. For I want to avail myself of God's mercy and the blood of Christ here and now, by walking in the light as he is in the light.

This means righteousness in the fullest sense of the word.

Brethren and sisters, we can reach the prize, provided we run faithfully to the end of the race. Let us remember that we, like the Master, will have more and more trials to bear as we near the end of the race; but with the increase of trials there is promised an increase of strength, and the only way to get the needed strength in the time of extreme trials is to bring self into subjection to the trial. If the Lord in his wisdom does not see fit to remove it by asking, why, suffer long and be patient, remembering that trials bring forth the fruits of righteousness in overcoming self, and suffering long, and being patient. These are all first-class steps up the ladder of righteousness; and they and many other steps are the fruits of trials and temptations; so we see that self, self, self, is the man that will bar us out of the promised inheritance. Then it is with self that we have to deal. Let us realize this and whip self by the grace of God.

Yours in bonds,

A. HAWS.

PINE LEVEL, Fla., Sept. 7.

Editors Herald:—Some time ago I wrote you a short letter for publication in regard to the progress of the work of the saints in our district, which was not exaggerated in the least; the work still goes on under the supervision of our able and zealous president, Elder Edward Powell. We are sometimes blessed with the presence of some of our traveling elders, who are always received with pleasure and treated as well as our people are able to treat them. Our brethren are harmoniously at work for the good of the cause; there is no discord in our ranks; the good Spirit seems to prevail over all of our district; the gift of healing prevails in some instances, and there are continuous sessions to our cause, notwithstanding the opposition of the world, and sectarians who are still laboring in the dark.

There are many honest hearts among us who are willing to embrace the truth when it is presented to them. We have some zealous laborers in our district and, which I feel a desire to express, who work for the cause of truth, Elder John Hawkins and Bro. Van S. Jernigan, who has recently been ordained to preach. Our district at present is composed of nine branches, extending over the whole of Santa Rosa County, Florida, and the southern part of Escambia County, Alabama, all of which country is healthy and with ordinary industry and economy a man can make a living for himself and family. The land is poor, but with some help of fertilizers will produce fair crops; and there is room for many to settle in this district. There are still some lands here subject to homestead entry, and there are lands here owned by individuals which can be bought for homesteads. The land here is somewhat diversified; some is interspersed with creeks and branches, and are uneven; but this kind has some good locations for water power machinery; while there are other places where the land is level

for miles in one body, suitable for farming purposes, pastures, etc. Stock of all kinds do very well here with proper attention.

I make these statements in order to let your readers understand what they could realize, should any wish to select a home among the followers of Jesus, and the truth, as well as those who wish to seek a home in the South. May the blessings of God continue among all seekers after truth, in the name of Jesus. Your humble brother,

T. JEFF JERNIGAN.

POLLARD, Alabama.

FAIRBANK, Iowa, Sept. 13.

Editors Herald:—The work is onward. Yesterday I baptized three more; a man almost eighty-three years old, and a man and his wife, nice folks. Another one, a young lady, was to be baptized, but could not get here. May she soon find an opportunity to obey. Prejudice and rainy weather have been against me here, but the adversary can't keep all from obeying the truth.

I begin to feel like myself again since I got fairly to work again in the field.

J. S. ROTH.

PORCUPINE, Wis., Sept. 12.

Editors Herald:—I have not been idle, although I have not written for the *Herald* for some time. When I saw the account of Bro. M. P. Madison's death it brought forcibly to my mind how miraculously Bro. L. L. Cook's life was spared while attending conference here, June 6. He was struck by lightning on top of the head. The bolt tore several holes through his hat, burning him on the top of his head, and as it passed down it burnt the side of his face and left a black and blue spot over his heart, then passed down tearing out the gore from his shoe, and he was taken up as they thought dead; but through prayer and administration he was able to attend meetings the next day, and the day following he returned home to Ono, Wisconsin, fourteen miles. Well, thus did the Lord hear and answer our prayers in his behalf.

Since our conference fourteen have been baptized here as follows: On June 10 I baptized four, and on June 12 Bro. W. A. McDowell baptized one, and on July 11 I baptized five, and on July 25 one, and on August 30 one, and on September 5 two more; and others say they will be baptized ere long. Thus moves the good work.

Since July 1 I have been laboring alone, yet not alone, for the Lord has been with me. Of those lately baptized there were five young men, all of whom used tobacco before being baptized; but all quit its use the day they were baptized. Three others in this branch have also quit the use of tobacco this summer; and their united testimony is that the desire for tobacco was not only taken away, but that they could not bear to be near those who used the weed, without becoming sick. Thus the Lord will bless those who will trust him.

One young man who was baptized was almost blind before baptism; in fact, there were days when he could not see, and his eyes were getting worse all the time, although

different eye doctors were trying to cure him; but on the day he was baptized he laid aside his glasses, medicine, and all, and the Lord healed him, and he is now well.

One of the young men was a Roman Catholic (German), who gives promise of a worker. Twelve of the fourteen baptized were young men and young ladies.

I ask an interest in the prayers of all the saints. May God's Spirit attend the ministry everywhere, is my prayer.

In bonds,

A. V. CLOSSON.

CARTHAGE, W. Va., Sept. 12.

Editors Herald:—The good work of the Lord is onward in this section of the moral vineyard. Bro. D. L. Shinn, accompanied by Elder L. D. Ullum, arrived on Friday, August 28. He was called here to represent the church in a discussion with a Baptist minister, C. E. Shafer, editor of the *Good Tidings*.

The propositions were, first: "The missionary Baptist Church preaches the gospel in its fullness, and is a church of Jesus Christ, being scriptural in faith, doctrine, organization, and practice. Bro. Shinn showed by the scriptures that the Baptist Church does not teach a fullness of the gospel, proved that they taught remission of sins without baptism; that they were short in the principles, baptism, and the laying on of hands; that they were short in doctrine, also in organization and authority. They could not, and dare not preach the word of the Lord, Mark 16: 17, 18. Mr. Shafer is not a man of great ability and we were to some extent disappointed, because from his reputation we supposed he would be the very man to represent the Baptists in a discussion with the saints.

The proposition affirmed by us was that "the church with which I, D. L. Shinn, am identified, sometimes vulgarly called the Mormon Church, is the Church of Jesus Christ, being scriptural in faith, doctrine, organization, and practice."

The discussion was commenced August 31 and lasted four days. Bro. Shinn was calm, deliberate, kind, and honorable, commanding the respect and admiration of every listener. He admitted whatever there was in the religion of the Baptists that could be called scriptural and Christian, but that they were an organized church of God in any sense, he most forcibly and successfully denied.

The saints are more than pleased with the result and proud of their representative, who so fully and powerfully set forth and defended their cause, meeting and exposing so clearly every trick of the adversary and all the trash put forth as history of "the Mormons."

Mr. Shafer on the second proposition failing to disprove the affirmative arguments, turned aside to a criticism of the Book of Mormon, evidently copied from Mr. Sheldon's work on Mormonism. Shafer asserted that the Mormon God was not the God of the Bible because the Book of Mormon said he had flesh and blood: "And he saith unto the Lord, I saw the finger of the Lord, and I feared he should smite me; for I knew not

that the Lord had flesh and blood. And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood."—Book of Mormon, p. 506. But in reading this passage to make out his case he read to the word blood and stopped. Bro. Shinn called out to him to read the whole passage, and then he pretended to do so, but skipped the last sentence and began at this passage: "And when he had said these words," etc.

He then read a passage in Mosiah, page 200, paragraph 4, thus: "And they were scattered abroad upon the face of all the earth, yea, and even from that time until the creation of Adam," showing that the creation of man took place long after they had built the tower of Babel. Bro. Shinn upset his objection again by reading the whole passage. Every objection he found to the Book of Mormon was fully met and exposed in a scorching manner.

A committee of six young men from their own side of the controversy were appointed, some of whom were said to be illiterate and not capable of taking notes; these went out like a jury and brought in a sickly report in his favor, but no one gave any attention to this committee.

A Baptist minister by the name of William Cadle was his moderator, and it is thought that he and Shafer selected and packed the committee to suit themselves. A gentleman by the name of Lewis, a man of great ability and experience, was selected as chairman of the moderators, who ruled out Shafer's dodge from the question at issue to a criticism of the Book of Mormon, but Shafer appealed to the house and gained the case by one vote.

Bro. Shinn proceeded to prove his church, comparing the Latter Day Saints with the former-day saints, showing that they were one in faith, doctrine, organization, and practice. Bro. Shinn said he would reply to a few points in his criticism to give us a sample or two of his garbling and falsifying, which he did, and then gave no further attention to him.

Bro. Shinn is here yet, and has baptized five since the beginning of the discussion. Another will be baptized to-day.

Much good has been done in this locality and the saints are rejoicing. Bro. L. D. Ullum is with Bro. Shinn and is an efficient helper in the word and work of the Lord.

J. L. WILLIAMS.

MANNON, Ill., Sep. 15.

Editors Herald:—With the help of Brn. Sheldon and Junk we put up the district tent at Henderson, Illinois, on the 7th inst., and had good attendance and interest, until rain interfered on the 11th. The conference having ordered two-days' meetings at Millersburg and Eliza, one beginning the 12th and the other the 19th inst., and placing the duty of looking after them on my shoulders, Bro. David Holmes took my place at the tent and I on to Millersburg.

Rain made the meetings small on Saturday, but on Sunday large audiences greeted the speakers. Bro. M. T. Short occupied the morning hour, and the writer the afternoon

and evening. The morning Sunday school (I wish we had a better name for it) was well conducted and much interest manifested.

But over all was a feeling of impending sadness that was realized at the opening of the morning meeting when word came that "Aunt Betsy Miller" was dead, and that the funeral would be held at the church at 2:30 p. m. to-morrow.

Bro. Short went to Mannon in the evening to fill his appointment there and make announcements for me for the remainder of the week up to Friday, when the two-days' meeting at Eliza will demand attention. On Monday, the 14th, we had almost constant rain.

At the saints' church in Millersburg, at 2:30 occurred the funeral service in memory of Sr. Miller, Bro. James Terry in charge. The writer delivered the address. In spite of bad roads and rainy weather a large congregation attended.

After dismissing the audience at the cemetery I was conveyed by Bro. S. Adams about eight miles (through the rain) to his home where the "traveling elder" always finds a warm welcome and pleasant home. The rain was so bad that no meeting was held last night but we will endeavor to begin again to-night.

Yours truly,

JAMES MCKIERNAN.

Original Articles.

THAT DREADFUL MAN.

IN HERALD of July 22 there is a reply from T. J. Sheldon to my letter, and in the August 12 number there is said to be an answer to the same. I have read both articles over as carefully as possible and confess surprise, and more so as I read that of Bro. Williams. I will first state my position and then see what has been replied to and what has been "Answered."

I stated this:—

From all we have been able to learn by searching the revelations, ancient and modern, they make the preaching of the gospel paramount, and the only means for the salvation and perfecting of the race of man. It is not the adorning of the body with jewels or costly apparel, but that of a quiet, lovable, and peaceful spirit, and the putting on of the divine nature that commends men to God.

I then referred to eating and drinking, and said:—

The best, and about all I could or would say is, Be governed by that wisdom that comes from above, and the judgment that comes from a sound mind; for in the gospel we have the promise that God shall give knowledge and wisdom.

Bro. Sheldon, after making a little argument, discovers that he is not certain as to what I was trying to prove, and says:—

Perhaps I am mistaken; but it seems to me that the charity of Elder A. seeks to justify the use of tea, coffee, tobacco, and strong drinks; and also extravagant dress and tight lacing.

Bro. S. says:—

He makes a witty solution of the problem by saying, "Wisdom and a correct understanding ought to govern,"

forgetting the proposition, and that I had clearly stated that:—

We neither advocate the drinking of tea, coffee, intoxicants, nor the use of tobacco, and that wisdom and a correct understanding ought to govern.

It does seem to me that one so ready to correct the error could understand that so far as meats and drinks were concerned, and also as to dress, I said, "It is not the adorning of the body with jewels, or *costly apparel*," and my good brother tacitly admits I was correct, when he said I made a "witty solution of the problem, by saying, 'Wisdom and a correct understanding ought to govern.'" That is the legitimate conclusion to the whole matter. That is just what I said, and, so far as I know myself, what I meant to say.

Brother Williams answers me, and paints a picture which if true, would cause all the hosts of Sheol to rejoice exceedingly. Bro. W. says some very good things, but like the other brother's reply, he answers something that I did not say. Bro. W. quotes from my proposition and says, "I heartily indorse it." But he thinks I "proceed to modify" when I say, "It is not the adorning of the body with jewels or costly apparel, but that of a quiet, lovable, and peaceful spirit, and the putting on of the divine nature that commends us to God." And then he tells what I try to prove, and makes a wordy argument.

One of the crimes I am charged with is "sectarian" argument. And after putting words in a sister's mouth, what she may say; and how a brother may "chew," and what he may say; some sister "puts on a corset, paints her face," and she too says something; others "grow slovenly, careless, and it's none of your business," etc. Then he says, "It is evident that neither of the persons mentioned above has the spirit of this work." Here I perfectly agree with my brother, and call his attention to the fact that a man or woman in possession of that peaceful spirit and divine nature within, and

wisdom from above, and the judgment of a sound mind, would be in possession of the "spirit of this work;" and would not be guilty of what is here presented, but would exercise the best wisdom and judgment. That is no answer to my position. Bro. W. continues that line of answering all along, and at the conclusion says, "Whether Bro. A. meant to convey this thought I am unable to say. But his reasoning followed to a legitimate conclusion results in this;" and like the other brother he forgot what I did say. Brother S. used the razor argument and Bro. W. got twisted up in the corset strings, and both make an inquiry. Bro. S. says, "Will Elder A. please tell us how to consider the Christ life apart from the dress and corset?" Bro. W. asks, "How are we to know that the seeds of everlasting life are in the soul, or the great law of liberty fixed in the mind of any man or woman?" and proceeds to answer. I agree with his answer, and in defense of my position answer the questions by presenting the apostle, 1 Peter 3:3, 4:—

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, . . . which is in the sight of God of great price.

Bro. W. thinks I was away off when I said the people were free to "conform to all the teachings of the wise ones of the world and the church." Bro. W. in answering this objection starts out wrong. He says: "This is the first time I ever heard an elder urge that the membership of the church were free to conform to all the teachings of the wise ones of the world." Possibly I was wrong in saying *all*, but God said to the church, "Seek ye out of the best books words of wisdom;" with the understanding that his wisdom should direct them and his Spirit guide into all truth; and thus directed they would do no harm. Admitting what the brother says to be true, that "the world is at variance with God," yet in the same breath he advises us to "emulate" the Adventists in their teaching and practice "of unnecessary, harmful, and gaudy adornment." I did not *urge* but said they were free. It is all very well to advise if they are an example to us in this respect; but for me to even say the people of God were free to choose

is dreadful, but it seems to be just the thing for Bro. W. to do.

Again I say, who is to judge? God has left us free. The good is before us, extravagant dress, the hurtful corset, tea, coffee, tobacco, and strong drink. Now choose which it shall be. Is it not true, but fair to presume, that the man or woman in possession of the wisdom of God with the divine nature thoroughly developed would avoid the evils and hold to the good? I am persuaded the brother will say yes. Then why talk about "ostentation, display, extravagance, gluttony, and drunkenness;" and then say, "But according to Elder A. the church is helpless in enforcing his (God's) wishes because no man is to judge what I eat, drink, or wear?" Bro. Williams and all who read my letter must know my position is directly to the opposite of that. Paul said,

Let no man therefore judge you in meat or drink.

Did he encourage "gluttony and drunkenness" when he wrote that? He was defending the gospel against Jewish customs and traditions and the law of Moses, and wrote with the understanding that the saints would live above all that.

Again he says, "Elder A. champions the wearing of a thirty-five dollar suit of clothes, and tells us how he would like to meet his Master," and then makes his argument from that standpoint, and among other things he says, "No man or woman to-day who has the seeds of everlasting life in the soul or the law of liberty in the mind will spend money for unnecessary adornment or extravagant clothing, when the poor of his people are crying for bread." That is in my way of thinking both unjust and unkind. I wish the brother had not made that plea. I did say, "By some, if a man wears a twenty-five, or thirty dollar suit he is called extravagant," then compared with a three or four dollar suit. I did not "champion" the one more than the other, but admitted a man could serve God just as well in the one as the other. Every one knows there is a difference in the position men occupy in reference to the dress, and God and good men will respect and honor the one in the humble, or common garb as the one in the

more costly. If I am honest, as the brethren give me credit for being, why not believe what I say, and not try to make me say what I did not say? I proposed if worthy to meet the Lord neat and clean, making no reference to the cost of dress, but in the best I had; but as Bro. W. makes it appear, I would be a regular monster, a very octopus. I did not know I was so bad. I am inclined to think Bro. W. did not mean all that, but he had not got rid of all his war paint since his combat with, "I, Clark Braden," and his little hatchet was so handy he used it just to keep his hand in. It's all right, Bro. W.; there is no harm done.

I will just barely mention the dreadful corset. When I said, "Draw the string a little, but do thyself no harm," I did not want them to spoil their little bodies, nor hurt them. I knew they all loved to smooth down the wrinkles and brace up a little on special occasions, and I admonished them to do no harm. But since it appears such a dreadful thing and liable to spoil everybody, and produce such awful results, I am willing to be forgiven, and will add no more. Selah!

Both of the brethren think my mantle of charity too large. Possibly it is a little too broad, but I can't afford to exchange for a smaller one just now. I think I am in the faith and want to be free and let every one else be free; and my understanding of that is to do right, honor God and his law. That makes one free. The great Teacher said, "Ye shall know the truth and the truth shall make you free." To get drunk and in any way violate the law, is neither liberty nor freedom. God tells us in the Word of Wisdom what is not good for man. He also says, "All wholesome herbs God hath ordained for the constitution, nature and use of man," as well as fruits. "All these to be used with prudence and thanksgiving," as well as meats; and what is the best? The supposition is if we have wisdom such as God gives and a correct understanding, we will do the best we can to live and do according to what is written placed under the circumstances and surroundings and conditions in which we live. Surroundings and conditions differ. For this reason I would to love have sufficient charity

to cover all the conditions and surroundings. I hope I am not an extremist and I do want to know what is God's will and to do it. If my brother prefers to meet the Lord in a "negligee shirt and a pair of ducking pants," I would say, "Go, with blessings on thy head." Or, if he preferred the twenty-five dollar suit, and his surroundings and circumstances justified it, I would say the same to him. And when the "heathen nations are redeemed," some may not have on the "negligee shirt" even; and I can to-day say the same for the untutored man as for the other.

Hoping we may soon all see eye to eye and "put on the whole armor of God," and do his will, I hope to continue in the faith.

ELDER A.

August 20.

THE BOOK OF MORMON.—No. 2.

ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.

BY ELDER I. N. W. COOPER.

ORIGIN.

THE Book of Mormon originated with the aborigines of the American continent. To state that the book had its origin with Joseph Smith through angelic ministrations, or with an angel through his instrumentality, would outrage the faith and good sense of tens of thousands of devoted believers in Christ, and the truthfulness of his word to the seed of Ephraim, the son of Joseph and adopted son of Jacob; and would do violence to the word of God as found in the Bible—the stick of Judah, and would unnecessarily drag into undue prominence the *agent* only, by which the sacred record was brought to light in the proper time and manner, and at the proper place. While we admit that Joseph Smith was the divinely appointed agent to bring to light the stick or record of Joseph in the hand of Ephraim, we do not admit that the work, or any part of it, originated with him. It had its origin with the seed of *Joseph* who was sold into Egypt; viz.: Manasseh and Ephraim; but Ephraim was adopted into the household of Jacob in the capacity of his (Jacob's) firstborn son, that he might receive the birthright of the

sons of Jacob; for, as "the genealogy is not to be reckoned after the *birth-right* . . . but the *birthright* was Joseph's" (1 Chronicles 5: 1, 2), therefore the seed of Joseph (Ephraim and Manasseh) "inherited the blessing," and were reckoned as the genealogy of Jacob in the tribal appointments or blessings of the "last days," with the birthright falling to the lot of Ephraim in the stead of Reuben; and Manasseh occupying the room of Simeon, and both of them, by their adoption, ranking their father Joseph, who stood in his own place according to his genealogy; and thus was maintained the tribal relations, or appointments, of the twelve patriarchs, or sons of Jacob.

The Book of Mormon claims to be the history of the ancient inhabitants of America, showing from whence they came, the times of their coming, their manner and route. It was written on metallic plates, or tablets, about seven by eight inches in width and length, and of the thickness of heavy paper. These were bound together by three rings on one side, passing through each plate as through leaves in a book. It was found by Joseph Smith on the morning of September 22, 1823, through the guidance of an angel; but he was not permitted to remove the plates until 1827. A part of the book was sealed; that is, the plates were closed on both sides so that they could not be opened without doing violence to the record, or marring the volume. The unsealed part is the present Book of Mormon, which was translated by Joseph Smith with the aid of the Urim and Thummim, found deposited with the records.

But exceptions are sometimes taken to the validity of the record on the grounds, that, as the record is claimed to have been written on plates of metal, it is not in accordance with the customs of the ancient Israelites, or of the Jews prior to or since the coming of Christ, as they wrote on papyrus, parchment, vellum, and the inner bark of trees; hence the record is a fraud and an imposture.

Without referring to the innumerable archæological finds that have been made on this continent, of bronze inscriptions, hieroglyphics and images, and inscriptions on stone and copper,

to establish the fact of an ancient civilization on the continent of America antedating the discovery by Columbus, and harmonizing with the statements in the Book of Mormon; nor yet referring to Josephus or other writers to establish the ancient custom of writing on tables of brass, of stone, of silver, and of gold, on the eastern continent, we will, in deference to our critics, confine our subject to the limits of the Bible alone. Besides, the subject in hand does not admit the discussion of the merits of the witnesses; nor can we introduce historical or collateral testimony in the narrow compass of a work of this kind. We therefore hasten on and present only a few of the many Biblical evidences that might be adduced on this line, and leave the matter for every one to digest for himself.

To imagine the existence of cunning workmen in gold, silver, iron, and brass, without the ability to grave, or necessity arising for graving written characters in these metals would seem to be the height of imbecility.

And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron.—Gen. 4: 22.

Send me now therefore a man cunning to work in gold, and in silver, and in brass, . . . and that can skill to grave with the cunning men that are with me in Judah.—2 Chron. 2: 7.

And his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone . . . also to grave any manner of graving, and to find out every device which shall be put to him.—2 Chron. 2: 14.

We read in 1 Maccabees 14: 18, 27, 48, 49, concerning the rule and record of Simon, a high priest of the Jewish order from B. C. 142 to B. C. 130 that when Jonathan was dead, and they heard that Simon was made high priest in his stead, "They wrote unto him in *tables of brass*, to renew the friendship and league which they had made with Judas and Jonathan, his brethren" (1 Maccabees), which writings were read before the congregation at Jerusalem. And for the great offices which Simon performed in confirming the league of friendship with Rome, the establishing of Israel, driving away their enemies and confirming their liberty, they wrote a memorial of him and had it inscribed in tables of brass. So then they wrote it in *tables of brass*. So they commanded that this writing should be put in "*tables of*

brass," also that *copies thereof* should be laid up in the treasury thereof, to the end that Simon and his sons might have them. (1 Macc. 14.)

Provide neither gold, silver, nor brass in your purses.—Matt. 10: 9.

It will be well before proceeding further to consider the signification of the names used in connection with this strange story of the sons of Joseph and of Israel. The noun *Israel* signifies "the rod of Jacob's inheritance" (Jer. 10: 16), hence Jacob in concluding his blessing on Ephraim and Manasseh invokes the blessing or ratification of the angel who had formerly blessed (settled the title of the possessions upon) him, Jacob, and his fathers, Abraham and Isaac; and commands his name *Israel* (the rod of inheritance) to be named upon the lads, and "let them grow into a multitude in the midst of the earth."

MANASSEH.

"And Joseph called the name of his firstborn Manasseh: For God, said he, hath made me forget all my toil [sorrow], and all my father's house;" viz., the evil treatment he had received at the hands of the cruel brothers, hence the name signifies, freed from sorrow, or *gladness*. (Gen. 41: 51.)

"And the name of the second called he Ephraim: For God hath made me to be fruitful in the land of my affliction" (Gen. 41: 52), hence the name "Ephraim" signifies fruitfulness; and that son, being given him in the days of his prosperity before the years of famine came on, was the pledge (on God's part) of Joseph's fruitfulness; and the same spirit that directed the carrying of Joseph into Egypt, and the giving and the naming of the lads appropriately, guided the hands of the Patriarch Jacob in placing his right hand blessing on the head of the *fruitful* bough, Ephraim, notwithstanding the displeasure of his own father, Joseph.

The term "crown," as applied in Genesis 49: 26, signifies, "children's children," or in the case in hand, the culmination of the blessing which was to be realized in the last days; hence preëminently on his children's children, or on the seed of Joseph mainly through Ephraim, in the end of time.

Children's children are the crown of old men; and the glory of children are their fathers.—Prov. 17: 6.

Let the blessing come upon the head of

Joseph, and upon the top [the last offspring of children's children] of the head of him that was separate from his brethren.—Deut. 33: 16.

By referring to Genesis 15: 18 it will be found that the land of Syria from the "river of Egypt to the great river, the river Euphrates;" and in Genesis 35: 11, 12 it will be observed that God makes to Jacob a double promise; first, that a nation and a company of nations shall come out of his loins; second, that all the land that God gave to Abraham shall be his.

It will be well to notice in this connection that Rachel, who was Jacob's wife by choice and design and the only one beloved by him, was the mother of but two children, Joseph and Benjamin, consequently they were the only legitimate children (Genesis 44: 27: "Ye know that my wife bare me two sons"), and really the only ones to whom the birthright properly belonged; and, in the economy of God, Ephraim and Manasseh were chosen as "the seed of a righteous branch," in the room of Reuben and Simeon, children of a woman given "in guile" or deceit, who, though legal children according to a heathen custom, were not, according to the scripture rule "in the beginning" the rightful heirs to the birthright. It will also be noticed that these two sons of Joseph receive the title of "Israel," and that Ephraim was to be the crown of Joseph's (therefore also of Jacob's *legal*) posterity, in a tribal sense, and not personally, directly, or immediately; but it was to be consummated in the "last days":—

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the *last days*.—Gen. 49: 1.

And in that prophecy note the great blessings put upon Joseph and his seed as found in verses 22-27, where it is predicted by the "spirit of prophecy" that his seed (branches) shall run over the wall or boundaries which circumscribed their father's possession in the land of Palestine. And they shall possess themselves of the lands beyond these limits, even the lands at the utmost bounds of the everlasting hills. That this land is not in the eastern continent, and that it does lie beyond the great wall or boundary (the sea) of that continent

we need only refer to the prophecy of Moses in Deuteronomy 33: 13-18, of which we will quote here only the fifteenth verse and refer the reader to the balance and ask him to harmonize if possible the almost sterile land of Palestine, broken by hills and abrupt valleys and comparatively worthless mountains with the land of America, especially that clearly pointed out by Moses as lying between the two main mountain systems.

And for the chief things of the ancient mountains, and for the *precious things* of the lasting hills.—Deut 33: 15.

Where are even these two mountain systems to be found in Palestine, with a rich and mighty country embraced between them, as it is in America, and properly should be, as portrayed by the Prophet Moses; and of such an extent as to be capable of maintaining a multitude of nations within its borders, to say nothing of the further definite and minute description, as, the "chief things" within the ancient mountains, and the "precious things" within the lasting hills? But turn to America and the difficulty vanishes as the dew before the sun. Here we have, as every schoolboy ought to know, the ancient mountains so-called by all geographers and geologists of any note, who declare that the Allegheny or Appalachian system, on the east, is the most ancient; and here we find, as God has before declared through his prophet Moses, deposited the "chief things," coal and iron, in close proximity to each other; and also the mighty reservoirs of oil. We have also, on the western boundary of this great continent, the "lasting hills," built of almost impregnable rocks, within whose bowels are found the "precious things;" viz., the treasures of gold and silver. So we have a country located and pointed out by the unerring voice of prophecy so direct, so broad and sweeping in its declarations, and yet so minute in its details, that none but the willfully blind can fail to see it.

(To be continued.)

"IT'S SOMEBODY'S BUSINESS."

THINKING some few remarks we might place in this column would be of some benefit to some one, we wish to speak of the many objections to women wearing corsets.

First, What is a corset? Webster says it is "something worn to give shape to the body."

Second, What is this something? Simply a piece of cloth made to fit the form with a few stays placed in it for the purpose of holding it to its place.

Third, Is it injurious? No, if worn properly. Common sense, that we have, is sufficient to teach us that harm can be made of this article as well as of other things. Numerous are the good and healthy hearts which have dwelt within the corset for many years. *No one was ever* injured by a corset unless improperly worn.

Fourth, Is it wrong for mothers to wear the corset during the visible evidence of motherhood? We say, No! so long as worn in such a way as to prove uninjurious to the living and the unborn.

We cannot see why modesty should have left the feminine sex to such an extent that boldness and being proud of their unsightly appearance should be practiced. Women of culture and refinement show more delicacy on this subject. What a pity the practice of hiding themselves had not been handed down from Bible times instead of being bold and brazen and the blush of shame to never crimson their cheeks! Our Savior taught *modesty*. The Apostle Paul taught that women should stay at home and learn of their husbands (if they by chance know more than their wives). No doubt this is the time he referred to.

The idea of an elder approaching this subject when he is commanded to go into all the world and preach the gospel! His commission doesn't even mention the wearing of corsets as a part of the gospel.

The spirit of a *true* Latter Day Saint sister ought to enable her to discriminate as to the right or wrong of wearing a corset. Sisters, wear your corsets and be as comely as possible.

We would think the elders would appreciate seeing their wives and daughters of comely form and attire. What class of people like to be dressed better than our Latter Day Saint elders with their gold cuff and collar buttons, watches, and chains, and shining shoes, not speaking of the time spent in dusting and brushing? Not many, *if any*, would put on

the duck suit and leave the broad-cloth for the other brother who may be next. We all like to see "our elders" well dressed and neat and tidy in appearance.

If you tread on our delicate nature you must expect us to resent. Who may we hope to hear from next?

TWO SISTERS.

Conference Minutes.

BRITISH ISLES.

The British Isles mission conference met in the South Manchester branch meeting room, August 1; Elder James Caffall president; prayer by Elder Caffall. Appropriate opening remarks were made by chairman. He said he wished district presidents to report the work of the elders in their districts, also the condition of their districts. Elder James Baty was appointed secretary pro tem., in the absence of Elder J. D. Howell. Elder James Caffall, missionary in charge, read his address. Elder J. Dewsnup, Sen., (high priest,) reported the Manchester district. The following district presidents reported: Elders E. R. Dewsnup (Western Wales), A. Bishop (Eastern Wales), C. H. Caton (Birmingham), John Austin (Sheffield). Thomas Taylor now presented his report as Bishop's agent which was accepted. Elder C. H. Caton was next received as the duly appointed delegate of the Birmingham district. The statistical report of the Manchester district for 1895-6 was read and received.

The Manchester and Sheffield district Sunday school association was granted time; viz., from nine to 10:30 a. m., Monday, August 3, also from nine to eleven a. m. Sunday. The latter time was afterwards occupied with school exercises. Elder E. R. Dewsnup here told the conference that they had purchased a chapel for £155 (\$744) in Morriston. He said he would be glad to receive help, as three of them had undertaken the purchase. He stated that they were prepared to fulfill their contract, even though they got no help. The conference heartily commended their action.

Conference business was resumed Monday, August 3, at nine a. m. in the North Manchester meeting room. Report of Elder John Austin, president of Sheffield district, read. The mission secretary was present on Sunday but had to leave for home. The report of the committee on rules was received, committee discharged. Resolved that we receive the above-named rules and consider them separately. Upon motion it was further resolved to defer their consideration until conference of 1897 and that they be printed and circulated among the elders of the conference in the interim. Elder John Smith (Rochdale) here asked permission to speak, but a motion that he be not heard was put and carried, as he had previously been silenced as an elder by vote of the Manchester district conference. Elder J. D. Howell (London), was here released

from his duty as mission secretary by vote. Resolved that W. R. Armstrong be appointed mission secretary. Resolved that Elder S. F. Mather be appointed assistant secretary. Resolved that Elder James Baty (Manchester), secretary pro tem., continue his duties to the close of the conference.

A statement with reference to the Lydney (Gloucester) branch petition of 1895 was here made by Brn. Bishop and Gould, alleging certain neglect on the part of the mission conference secretary, which resulted in the conference asking Elder Caffall to write the said branch and to assure both the brethren and sisters that they have our united sympathy in their labors. Resolved that this conference do affirm its continued and unabated confidence in the integrity and uprightness of Elder James Caffall, the president of the European mission. Elder Caffall feelingly expressed his appreciation of the spirit of the resolution. The general spiritual authorities of the church were sustained. Resolved that the best thanks of the conference be tendered the North Manchester branch for kindness and hospitality to visitors; also to the catering committee, chorister, singers, and deacons of conference. Resolved that this conference condemns the unmanly and unchristian conduct of Elder John Smith as exhibited during this conference, especially toward our worthy president, Elder James Caffall. Resolved that we petition General Conference to again return Elder James Caffall as European missionary in charge.

The following were present during the conference: James Caffall, apostle; Thomas Taylor and J. Dewsnup, Sr., high priests; Alma Bishop, E. R. Dewsnup, Bro. Gould, J. H. Edwards, C. H. Caton, J. E. Meredith, Bro. Matthews, Thomas Bradshaw, John Austin, Henry Hoole, James Moir, J. W. Rushton, W. Eccleston, J. Harper, H. Greenwood, W. H. Greenwood, G. W. Leggott, Thomas Taylor (Northern Manchester), T. Brien, James Baty, C. H. Barton, S. F. Mather, W. R. Armstrong, F. Bruton.

Sunday school session Sunday, August 2, in charge of district superintendent, Elder S. F. Mather, assisted by district secretary, Elder W. R. Armstrong, Elder James Caffall, mission president, in the chair; prayer by Elder Caffall. Elder J. Dewsnup read a paper on "The object of the Sunday school," a most instructive and well thought out paper. A solo by Master S. Mather, aged four years. Elder S. F. Mather gave a map and blackboard lesson on St. Paul's second missionary journey, a very instructive and much appreciated lesson. Elder Henry Greenwood gave an address on "Our methods." He spoke of the best use being made of the material to hand in the branches. He made an appeal to the district Sunday school officers, asking them to visit the schools as much as possible in order to instruct them. Elder W. R. Armstrong was then announced to give a lesson on "Jerusalem." There not being sufficient time to do justice to the subject it was first introduced and the president of the conference announced that time would be given on Monday morning to complete it. This

announcement met with general approval. The Sunday school superintendent made an appeal to both old and young to give support and attention to Sabbath school work. The present position is good, but there is room for improvement. President Caffall made some approbative and encouraging remarks regarding Sunday school work, and the session closed. At eleven a. m. President Caffall spoke. At 2:30 sacramental and fellowship meeting in charge of Elders Caton and John Austin. It was a good meeting. At 6:30 p. m. preaching by Elder E. R. Dewsnup. Monday, August 3, nine a. m.; Sunday school convention. Elder Caffall in the chair. Business conducted by district superintendent, Elder S. F. Mather. He read the rules of the association and answered questions relating thereto. Sr. S. Gibbs, Morriston, sang, "I have heard of a beautiful city." The superintendent's and secretary's report read and received. Reports from branch superintendents and secretaries were also read and received. Bro. Joseph Arber, Sheffield, read a paper on Sunday school work, which was commended by the superintendent. Elder W. R. Armstrong then resumed his lesson on "Jerusalem" and with the assistance of a diagram and sketches, which he had prepared and the blackboard gave a most instructive and highly appreciated lesson. There was a large attendance and the body expressed its appreciation by a rising vote. The convention was brought to a close at 12:05 p. m.

MANCHESTER.

The Manchester, England, district conference held July 4 and 5, 1896, in the North Manchester branch, Rochdale Road, Manchester; Elder Joseph Dewsnup, Sr., presiding. Minutes of previous conference were read and approved. Deacons and chorister appointed. The report from the president of the mission, Elder James Caffall, of the Twelve, read and approved. He said he wished us a peaceful and profitable session of conference. Said it would have afforded him much pleasure to have participated with us, but present aspect afforded some basis for belief that he must forego the anticipated pleasure. His letter was dated from Leeds, the furthest outlying branch of this district.

The report of the president of the district was then read. He reported favorably on the work in the district in a general way. Said he was deeply pained to have to report upon the misconduct of two of the brethren of this body who have absolutely refused to be governed by his advice and counsel, but have persistently sought to undermine and destroy his influence as the lawful president of this district, with both the ministry and the saints, and have already by their disloyalty and unministerial conduct, succeeded in doing harm to the church. He alluded to Elders John Smith and Thomas Hughes, both of whom he had been obliged to silence in their ministerial capacity pending the action of this conference in the premises. The report was received and laid upon the table subject to call.

Elders John Smith and Thomas Hughes

essaying to speak, the body decided that they would not be heard until their case was properly before the conference, as it would be as soon as the order of business would permit. Business made the special order of the meeting: Recommendations for ordination, Wigan branch; Bro. Edward Edwards to the office of priest. Necessity and fitness having been shown, it was resolved that Bro. Edward Edwards be ordained to the office of priest with a view to his being elected a branch officer. In the case of Priest Thomas Spargo to the office of elder, the recommendation was withdrawn, the brother himself and also the body concurring. The consideration of the recommendation of Bro. Joseph Green, of Wigan, to the office of deacon deferred for three months. Priest S. H. Warren, of Leeds, not having made any application for the indorsement of his license, the case was left in the hands of the district president.

The question of district finance was raised, and it was Resolved, that the financial secretary appoint brethren in the several branches to receive moneys on behalf of the district and forward the same to him at stated periods. The president's report was now taken up and that part relating to Elders Smith and Hughes considered. The case of Elder John Smith was taken first. The president having laid the case fully before the body, the brother was allowed to make an explanation of his position before the conference. This he essayed to do in a speech occupying in all over three quarters of an hour. He was then requested to retire while the body considered the matter. The following was then placed before the body and adopted by unanimous vote: Resolved that the action taken by the president of the district in Bro. Smith's case is quite justifiable, and that we consider his (Smith's) conduct to be of a very disrespectful and unchristian character towards the district officers. It was further Resolved that Bro. Smith's suspension of license be continued until he has made an apology and full restitution for his conduct, and that the same apology be tendered in writing to a district conference when in session. The case of Elder Thomas Hughes was next considered. The district president having stated the nature of his misconduct, Elder Hughes here accused the district president of lying, and was otherwise disrespectful to the conference. He then left. The following was then put and carried unanimously: Resolved that the license of Elder Thomas Hughes continue under suspicion until the next conference in consequence of his improper conduct before this conference. An alleged appeal was read from Elder W. J. Armstrong, which was by vote referred back as irregular, the law relating to such appeals not having been complied with. The business session was then adjourned.

The Sunday services—morning and evening preaching and afternoon sacrament and fellowship meetings—were of a soul-cheering, spirit-satisfying character; there was a large attendance evidencing the growth and prosperity of the work, despite the opposing elements brought together against it. At the

conclusion of the evening session resolutions were carried sustaining the authorities of the church, general, mission, and district; also thanking the saints of the North Manchester branch for their kind hospitality, and for the use of their meeting room. The location of the next quarterly conference was left in the hands of the district president. Benediction by president of the district.

EASTERN COLORADO.

Conference convened in first conference at Denver, August 29; Bro. K. Seli president, Bro. M. F. Gowell secretary pro tem., in the absence of Bro. G. G. McConley, district secretary. Minutes of meeting for organization of district held February 29, read and placed on file. Moved that visiting members be allowed to participate whether they be members of the district or not. Ministry reporting: Apostle J. W. Gillen baptized 2; Elders M. F. Gowell baptized 1, J. Kemp baptized 6, E. D. Bullard; Priest — Goldsbury baptized 2. Branch reports; Rocky Mountain 31, loss 2. Denver 109, gain 2. Eustis 21. Laird 41. Cedar 19. A total of 221 members in the district, with officials as follows: 1 high priest, 6 elders, 8 priests, 6 teachers, and 4 deacons. The officers elected were Elder W. T. Bozarth president, C. E. Everett secretary. Next conference to be held Saturday, February 27, 1897.

Sunday School Associations.

CONVENTION NOTICES.

Northeastern Missouri district convention will be held at Salt River, Friday, October 16, at ten o'clock. There will be a session for didactic work in the afternoon, and a program for the evening. It is desired that this shall be a profitable and spiritual convention. To that end let each one come with prayerful heart, determined to do his part. We should like to see representatives, not only from branches, but from the scattered saints in the district as well. Come and get into our Sunday school work and prepare yourselves for usefulness in this line in your own locality. Those in a habit of coming only in time for conference, come a day earlier this time and attend the convention; get interested yourself and lend interest to the work by your presence. Remember to appoint delegates to represent your school, and do not forget to send report of your work to Miss Mary J. Richards, secretary, Beaver, Missouri. Bring all your Winnowed Songs, *Quarterlies*, and by-laws, your notebook and pencil. Visitors will make the Hannibal and St. Joe depot at Macon their waiting place, where they will be met on Thursday at 3:30 p. m., and on Friday at 8:30 a. m. and 3:30 p. m. Teamsters will be known by blue ribbon on coat lapel. Communications to superintendent should be addressed to Louise Palfrey, Macon, Missouri.

The convention of the Des Moines district Sunday school association will convene at Runnells, Iowa, on Friday, October 2, at 10:30

a. m. A large attendance is desired; all are welcome. Reports are requested from each school in the district.

SHELDON ARMSTRONG, Sec.
Highland Park Normal College, Des Moines, Iowa.

Miscellaneous Department.

CONFERENCE NOTICES.

The Des Moines district will meet in conference with the Valley branch, at Runnells, Iowa, on the first Saturday in October. The ministry are expected to be present, and each branch is expected to be represented by delegates. Branches will please send their reports to William Johnson, in care of John Parks, Runnells, Iowa.

W. C. NIRK, Pres.
WILLIAM JOHNSON, Sec.

The Decatur district conference will convene at Lucas, Lucas County, Iowa, October 24 and 25, 1896, at ten a. m. A good representation from all the branches is desired. Branch presidents will see that their reports are forwarded to the secretary, Bro. B. M. Anderson, at Lamoni, Iowa, no later than the 17 of October, if practicable. All the ministry will please have written reports stating what they have done and what they are willing to try to do this coming winter. There is plenty of labor in the district for those that are willing to work. Come everybody that can, to Lucas, and bring the spirit of your first love for the gospel with you and we will have a good time. If there is any good to be done either for this life or the one to come without effort and sacrifice, we have not found it out yet. We expect that a vice president will be elected. Presidents A. H. Smith and J. R. Lambert are expected to be present.

WM. ANDERSON, Pres.
B. M. ANDERSON, Sec.

The district conference of the Pittsburg and Kirtland district will be held one month sooner than the time appointed by the conference, for the reason that we have no district president and there is a great demand for such an officer and the Cleveland saints can better provide for the visiting saints the forepart of October than a month later. Hence the conference will convene on October 3, 1896.

G. T. GRIFFITHS.

The conference of the Southern Nebraska district will meet with the saints of the Palmyra branch October 18 and 19, 1896. Remember we are now working under the delegate system, and all branches in the district are requested to send delegates and instruct the same as to their wishes. We wish a full report from each branch in the district, also from each one of the ministry who have labored in the district.

The district Sunday school convention will convene at same place on October 17, 1896.

Send all reports to
J. L. DIEFENDORF, Dist. Sec.,
Care of W. M. Self,
Bennett, Neb.

LINCOLN, Nebraska, Sept. 20.

The Northern Michigan district conference will convene at Freesoil, October 24. Our district Sunday school convention meets (so I understand) on Friday, the 23d. We expect a large gathering and an enjoyable time as usual. Brethren, send in full reports. May the Spirit of our God meet with us.

J. J. CORNISH.

REED CITY, Michigan, Sept. 17.

The Northeastern Missouri district conference will convene with the Salt River saints in our district tent about seven miles southeast of Macon, Missouri, at ten a. m., October 17, continuing over Sunday. Teams will leave the Hannibal and St. Joseph depot for tent ground promptly at 8:30 a. m. and 3:30 p. m., Saturday, the 17th. The teamsters will be designated by blue ribbon on coat lapel. Branches and ministry will please forward reports to Sr. Louise Palfrey, Macon, Missouri. We expect Apostle J. R. Lambert and M. M. Turpen and T. W. Chatburn of Seventy to be with us.

J. A. TANNER, Pres.

The Nodaway district conference will be held in Guilford, October 16-18, 1896, Sunday school convention the 16th. Let all interested in the Sunday school come and take part. We hope that all will be interested as this is the first convention of the kind held in the district. Don't forget the date.

J. N. BYERGO, Sec.

GROVE MEETING.

The Central Nebraska district will hold a three-days' meeting in the grove of Bro. J. H. Smith two and one half miles northeast of Clearwater, beginning October 2, at eleven a. m. It will be a camp meeting if weather permits. One session at least will be devoted to Sunday school work. Those who come not prepared to camp on the ground will be provided for. Wood and hay will be furnished free. All come who can. Elder J. F. Mintun will be present, and, if possible, Bro. A. H. Smith and the Bishop will attend.

W. M. RUMEL, Pres.

DEDICATION NOTICE.

We will dedicate our church building at Porcupine, Pepin County, Wisconsin, October 18, 1896, at eleven a. m. Those desiring to attend will please remember the date. We expect a number of the ministry present and expect to continue meetings the following week. All are invited.

A. V. CLOSSON, Branch Pres.

NOTICES.

The committee on reunion of the Northern Minnesota district consists of the following named brethren: I. N. Roberts, Thomas J. Martin, W. W. Gould, Will Oaks, W. W. McLeod, and are requested to meet at the quarterly conference of the above-named district on the 10th and 11th of October in the town of Girard, at the residence of Bro. Ed Anderson.

I. N. ROBERTS, Pres. Dist.
And one of Committee.

THE STATE CELEBRATION.

RAILROADS MAKE ONE-FARE RATE TO BURLINGTON—SOME FEATURES.

Recognizing the State-wide interest in, and importance of, the Semi-Centennial Celebration to be held in Burlington, October 1-8, the Western Passenger Association has ordered a special rate of one fare for the round trip. This should be inducement enough to send crowds of people from this locality.

The opening day will be Governor's Day, when Governor Drake and Staff, attended by a battalion of the National Guard, will be features of a parade which will include also a representation by floats of the material progress of the State since the day its virgin forests and waving prairies were won from the savage. All the living ex-Governors of Iowa will be present, as also the chief Executives of surrounding States. At night there will be a wonderfully beautiful River Carnival.

BORN.

KECK.—The home of Elder Adam J. and Sr. Agnes E. Keck was blessed on the 26th of June, 1896, by the advent of their firstborn, a son. Elders W. Vickery and A. J. Keck officiated in confirming upon him the name of Merrill Bryant, and invoking the blessing of Him who said, "Of such is the kingdom of heaven."

LUDWIG.—To Bro. and Sr. William Ludwig, at Fairbank, Iowa, May 14, 1888, a son named Clifford George. July 22, 1889, a son named Clyde Edwin. October 7, 1890, a son named Leroy Sylvan. November 7, 1891, a daughter named Edna Pearl. All blessed September 12, 1896, by Elder J. S. Roth.

SHIPPY.—To Bro. and Sr. Charles Shippy, near Oelwein, Iowa, March 13, 1896, a son and named Chester Allen. Blessed September 13, 1896, by Elder J. S. Roth.

PERRY.—To Bro. Zenos and Sr. Florretta Perry, of Ardmore, Missouri, February 23, 1896, a daughter, and named Ann Elizabeth. Blessed August 30, 1896, at Bevier, by Elders J. A. Tanner and Charles Perry.

LAWRENSON.—To John and Jennie Lawrenson, September 3, 1893, a daughter. She was named Jennie and was blessed at the saints' church, September 6, 1896, by J. M. Terry and R. A. Marchant. This darling child was left motherless in infancy and was tenderly cared for by her grandparents, Bro. and Sr. William Lawrenson.

MORRIS.—To Bro. and Sr. Louis Morris, of Agen, Missouri, a daughter, and named Jennetta. Blessed at Montrose, Iowa, August 30, by J. S. Roth and others.

MARRIED.

SUTTILL—TALBOT.—At the home of the bride's parents, at Lucas, Iowa, September 16, 1896, Bro. Priestly Suttill, of Johnston, Rhode Island, and Sr. Elizabeth J. Talbot were united in the bands of wedlock, Elder Robt. M. Elvin officiating. This couple will go direct to their home in Rhode Island. May peace and blessing abide with them in the journey of life.

DIED.

GOLDSTONE.—William Thomas, husband of Sr. Mary Jane Goldstone, of Sydney, Australia, died July 13, 1896, aged 57. Deceased

was born in Essex, England, from whence he emigrated to Australia in 1864. The year following he married his present wife, who with seven sons and daughters remember with sadness the interference with life's probation. The burial and funeral service was conducted by Elder G. R. Wells from the residence, No. 3 Wentworth Street, Balmain.

HOOPER.—At Hiteman, Iowa, August 2, 1896, of summer complaint, Elvin, the infant child of Bro. John M. and Sr. Sarah Hooper. This little bud of promise passed away at the age of ten months and 17 days. Funeral sermon by Priest Morgan D. Lewis.

FOSTER.—At Lucas, Iowa, August 22, 1896, Sr. Mary A. Foster. She was born near Untontown, West Virginia. Her earthly pilgrimage was 80 years, 6 months, and 6 days. Baptized September 28, 1876, at Chariton, Iowa, by Elder John Watkins. Funeral August 23, 1896, at saints' chapel in charge of Elder John Watkins, sermon by Elder Robt. M. Elvin, from John 11: 25, to a full house of attentive listeners. A faithful mother in Israel awaits the first resurrection.

WILLIAMS.—At the home of his son, near Cushing, Oklahoma, June 29, 1896, Elder Charles Williams, aged 85 years, 8 months, 25 days. He was ordained an elder in the Reorganized Church October 10, 1861, at Fox, Illinois, by Brn. W. W. Blair and J. Blakeslee. He remained firm in the faith and bore a strong testimony until the last. Thus one by one the saints are called to their reward.

GOODRICH.—Mary Clarinda Goodrich was born in Champaign County, Illinois, August 30, 1883; died August 9, 1896. Clara was the only daughter of Bro. V. M. Goodrich, of Byer, Ohio. She requested her father to pray that the angels would come and take her, and said she wanted to go. She was anxious to be baptized. Funeral at the residence in charge of T. J. Beatty.

HAMMOND.—Near Wirt, Indiana, August 27, 1896, Elsie, youngest daughter of James and Carrie Hammond, aged 2 months and 5 days. Father, mother, five sisters, and three brothers mourn. Funeral at the saints' church, near Wirt; sermon by Elder William C. Marshall, to a fair-sized congregation of relatives and friends.

JAMES.—At Flagler, Iowa, June 7, 1896, Bro. John S. James. He was born in Tredegar, South Wales, August 2, 1819; was baptized in the early days of the church, also ordained an elder. Joined the Reorganization early in the sixties, and many times bore his testimony to the truthfulness of the latter-day work. He was married to Sr. Harriet Davis in Pennsylvania, February 18, 1850. Wife and two children mourn his departure. His counsel to them was to live righteous lives in all things.

HEARD.—At Burtville, Missouri, May 28, 1896, Sister Lydia Ann Heard, wife of W. E. Heard and daughter of Bro. S. J. and Sr. Irene Madden; aged 20 years, 2 months, and 24 days. She died about five hours after the birth of a daughter; mother and child both buried in one coffin. Funeral services were conducted by Bro. Wm. Wier. She has been a member of the Reorganized Church for ten years.

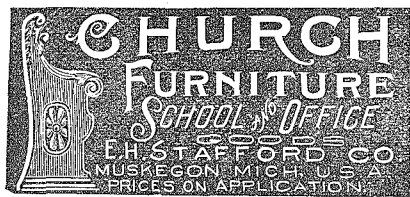
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HOW NOT TO BE SICK.

Or the Philosophy of Eating and Science of Life, by Dr. S. B. Gowell, 305 Independence Ave., Kansas City, Missouri, should be owned and read by every Latter Day Saint, as it teaches how health can be maintained and long life attained without medicine. See editorial in *Saints' Herald*, July 1. Free to all preachers who will send five cents for mailing and recommend it to the Saints. Price 50 cents, but owing to hard times will send it to any address till further notice for 25 cents in stamps. Write your address plain.

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(Inspired Translation by Joseph Smith.)
Sheep or Library Binding, sprinkled edges...\$1 25
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Teacher's Bible).....3 75
New Testaments, (see Sunday school supplies)

PUBLICATIONS WANTED.

The undersigned desires to purchase volumes 1, 2, and 3 of the *Times and Seasons* to complete the set; also volumes of the *Messenger and Advocate*, *Millennial Star*, or other publications of the early church. Volumes issued in the early times of the Utah Church are also wanted.

Please address, stating prices,

R. S. SALYARDS,
Herald Office,
Lamoni, Iowa.

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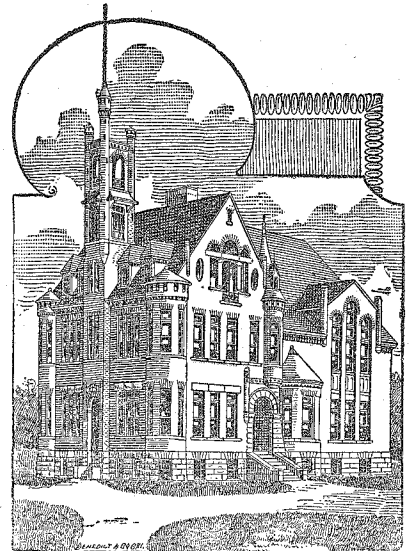
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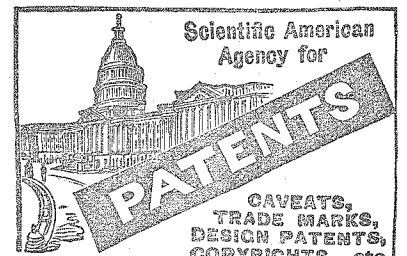
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 43.

Lamoni, Iowa, September 30, 1896.

No. 40.

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INTELLIGENCE OF THE LOWER ANIMALS.

It is generally admitted nowadays that the higher animals possess intelligence; it is rare, for instance, to find a man who would maintain, as used to be maintained, that the dog or the horse is a mere automaton. But regarding the lower orders of the animal creation, insects for example, there is still much difference of opinion. In a letter to the *Revue Scientifique* (Paris, June 27) M. G. H. Monod relates some facts that lead him to believe that their mental equipment differs only in degree, not in kind, from that of their brethren higher in the scale of creation. Says M. Monod:—

"M. Delbœuf has recently published a very interesting study of the psychology of lizards, a study that has led him to the conclusion that there exist among these creatures veritable 'sentiments that we find among all the superior animals; love, friendship, hate, anger, devotion, courage, defiance, jealousy, craft, fear, malice, and even pity.'

"These very interesting notes recall some observations that I made in 1893, not on a lizard, although a lizard had something to do with them.

"One of our comrades had brought to the Marseilles Scientific School a lizard, an individual of the genus *Lacerta*, those great lizards that reach 30 or 40 cm. [12 or 15 inches] in length,

colored with many brilliant hues and banded with blue, green, and gold, which are so abundant in the South of France.

"When the lizard was given to us, it had not eaten for several days. I thought that I would collect different insects for it to eat, especially some of the cockroaches so numerous in moist cellars and in kitchens.

"The lizard, as may be imagined, did not hesitate to accept this offering, and the terror of the cockroaches was great. They cast themselves, in their fright, in all directions in the glass case where the saurian was confined. And we could observe in the insects real sentiments—the sentiment of fear; that was not difficult to recognize; it is found also among all animals, and perhaps is often confused with the instinct of self-preservation; the sentiment of craft; also the sentiment of pity, as M. Delbœuf observed in the case of lizards, and as a consequence of this sentiment of pity, the sentiments of devotion and courage.

"This is how we were permitted to show the existence of these last sentiments:—

"We had placed in the reptile's glass prison a porcelain cup full of water; we did not wish our guest to suffer from thirst. Now in their confused movements it happened several times one of the cockroaches rested on the edge of the cup, and in his haste lost his balance. We saw him tumble into the water, almost always on his back.

"The poor insect then presented a lamentable spectacle; stretched out in the water on his back, terrified by the thought that the lizard was so near him, he waved his six legs in the air despairingly.

"This accident happened at least five or six times. And each time, without exception, some of the other cockroaches, interrupting their flight, went to the edge of the cup to aid their companion; forgetting their own danger they actually succeeded in saving him, aiding each other in reaching their unfortunate brother and always showing the same agitation.

"We tried the experiment several

times and always observed the same facts.

"One day a fly fell into the water. Some cockroaches approached the cup, but at once went away, not caring to risk their lives for a stranger.

"Is it not truly remarkable to find such an unmistakable degree of thought in creatures so low in the animal scale?

"But have not facts just as conclusive been observed in other creatures of the same rank? The economy and the labor of the ant; the aid that ants of the same anthill give each other; the terrible combats that black ants wage with red ants; the incredible sagacity with which they make use of the sweet secretions of the plant lice; in a word, all that Forel has told us of these wonderful insects. The respect of bees for their queen, the only inactive one amid the laborious ardor of the hive. And, amid fishes, the willingness of the *Lophius piscatorius* (the angler-fish), who buries himself, leaving only a long thin piece of skin which he agitates above him, at the extremity of his first dorsal fin, to attract the little fishes on which he preys. And do not many other facts also demonstrate to us that animals, even inferior ones, can reflect?

"We often hear it said that animals have neither sentiments nor thoughts. Some go so far as to say that even the dog acts only by instinct. Nevertheless, it is generally held that the superior animals possess intelligence.

"But if we accord thought to certain animals, how can we refuse it to others under the pretext that their organization is not so high? Their sensibility will then perhaps be more blunt, but it will none the less exist. The opponents of our theory generally take refuge behind their eternal, their only argument—instinct; the instinct of preservation, of the necessities of the organism, of maternal love, of jealousy, etc. We shall not strive to prove the contrary. We could cite many other examples; but have we not said enough already?

"I believe that we can boldly conclude that animals think and feel. When we cannot see proof of this, it is our own power of observation that is at fault."—Translated for the *Literary Digest*.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

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It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 40.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 30, 1896.

THAT CHANGED DOCUMENT AGAIN.

In the *Deseret Evening News* (Brighamite) for August 8, 1896, appears the following production over the signature of F. D. Richards. We reproduce it, not for the merit it contains, but that our readers may know just what he did say and that they may see him just as he is. We regret that instead of publishing our last, thus enabling his readers to get at the true status of the controversy, he was content to publish short extracts out of the connection in which they were used, and thus mislead. However, if he is willing to resort to that sort of controversy we will do no more than to let our readers see just what he has done. Here is his article:—

CARPING CRITIC ANSWERED.

The *Saints' Herald* (Josephite) for June 3, 1896, contained an article entitled "An Important Document Changed," in which it was charged that a liberty had been taken "by some parties in changing and corrupting the words of Joseph Smith since his death," and the responsibility was inferentially placed upon the undersigned, and it was intimated that as editor of the *Millennial Star*, in 1855, he had "willfully and maliciously put into the mouth of our martyred dead words which were never used by them." A complete answer to these charges was published in the *Deseret Evening News* of June 27, 1896, and the anniversary of the martyrdom of Joseph and Hyrum Smith. That reply showed:—

That the full text of a letter from the Prophet Joseph Smith and others, as published in his history in the *Millennial Star* in January, 1855, was copied verbatim from the *Deseret News* of January 26, 1854.

That the letter as it appeared in the *Deseret News* was taken verbatim from the manuscript history of Joseph Smith, written in Nauvoo, the volume containing it dating from November 2, 1838, and closing with July 30, 1842, that volume with other records having been brought to Utah and carefully preserved.

That the original letter written in Liberty jail, March 20, 1839, had also been preserved, and was on file in the Historian's Office, bearing the personal signatures of Joseph Smith,

Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae.

That critical comparison of the original letter with the copy in the *Deseret News* and *Millennial Star* showed them to be essentially the same, the only differences being in the spelling of a few words.

It was admitted that the letter as it appeared in the *Times and Seasons* of May, 1840, was abbreviated and edited, but it was not admitted that the editors of the *Times and Seasons* had a desire to "willfully and maliciously" corrupt the words of Joseph Smith; that probably the changes were made for prudence' sake, and the abbreviations to save space in a small periodical. That, however, was a mere matter of conjecture.

But it appears that these proofs do not satisfy the editor of the *Saints' Herald*. In the issue of July 15, 1896, a lengthy response appears, in which it is argued that a sentiment in the original letter, as published in the *Star*, contains just eighteen words, while as it appeared in the *Times and Seasons* it has just nineteen words, and the objector indulges in an attempt at sarcasm over the great condensation exhibited in the change.

All that is necessary to say in reply to this small quibble, is that the abbreviation claimed was not in reference to a solitary sentiment, but in reference to the whole letter, which the editor of the *Herald* admits contains in the *Star* "about six hundred and sixty words more" than in the *Times and Seasons*.

He complains further that an important doctrinal point was also changed. He says:—

"In the *Star*, and if Mr. Richards is right, in the original letter, these words are used: 'In the midst of the council of the Eternal God of all other Gods, before this world was,' etc. In the *Times and Seasons* it is given thus: 'In the midst of the council of heaven in the presence of the Eternal God before the world was.'"

[1.] Supposing that to be correct, the responsibility for the change does not rest upon the editor of the *Star* or the editor of the *Deseret News*, who published the letter as it appeared in the original. Possibly it was one of the changes made for prudence' sake, at which the *Herald* editor jeers so flippantly, the doctrine of the plurality of Gods not being then so fully and publicly proclaimed as it was subsequently by the Prophet Joseph Smith.

At the April conference of 1844, the minutes of which appear in volume 5 of the *Times and Seasons*, and at a meeting in the Grove, Nauvoo, June 16, 1844, Joseph Smith explained this doctrine, quoting from the Hebrew, and showing that the beginning of the Bible reads, "The head one of the Gods brought forth the Gods." In the translation of the Book of Abraham, published in the *Times and Seasons* of March 15, 1842, the plurality of Gods is set forth in unmistakable language.

This was published, not only in the lifetime of the Prophet Joseph, but under his direct and personal editorship, as appears by the following in that paper, page 710:—

"TIMES AND SEASONS.

"City of Nauvoo.

"Tuesday, March 15, 1842.

"To subscribers.

"This paper commences my editorial career. I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper; the latter did not come under my supervision.

"JOSEPH SMITH."

The editor of the *Herald* says the charge of "cowardice" is implied in the supposition that some things contained in the original letter from Joseph Smith, et al., were withheld for the time being for prudential reasons, declares "the very mention of it is contemptible," and further says, "We are not converts to the theory that prudential or other reasons justify the suppression of truth."

[2.] Is it not about time that the writer of those sentiments became converted, not only to the doctrine of the wisdom of withholding advanced truths till the time is ripe for their publication, but also to many other doctrines promulgated by Joseph the Seer?

Were not the firstelders of the church commanded "to hold their peace" concerning many things that were revealed until the time should come when they could be safely proclaimed? For instance:—

"And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish."—Doc. and Cov. Sec. 19, v. 21, 22.

Again:—

"Thou shalt ask and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them and not teach them until ye have received them in full."—Doc. and Cov. Sec. 42, v. 56, 57.

And again:—

"And let all my people who dwell in the regions round about be very faithful and prayerful and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed."—Doc. and Cov. Sec. 125, v. 23.

Does not everybody suppress the truth when prudence dictates? Do parents tell their children all the truth when asked questions not proper to answer in full?

[3.] The editor of the *Saints' Herald* offers another objection. He wants to know why Joseph Smith and his companions "would write from jail where all documents written

by them were subject to official inspection, things not prudent to make public?"

If he were more familiar with the history of the church and of the time when the prophet was in prison, he would perhaps understand that the communications sent to the church and to friends at that period were not submitted to official inspection, but intrusted to safe hands for private conveyance.

There are some other puerilities in his article which require no attention, but he returns to his former spirit of accusation, and says:—

"In so far as the editor of the *Millennial Star* copied from the *Deseret News* in good faith, supposing the *News* to be correct, he is excusable, and can only be charged with carelessness."

That is to say, when the editor of a periodical copies an article, verbatim, in good faith, from another publication, supposing it is correct, he is to be charged with carelessness.

But changing his tone while maintaining the same spirit, he exclaims:—

"After the death of an author to go back of his published work and hunt up a manuscript that has subsequently been revised and corrected, is questionable journalistic courtesy, whether the *Millennial Star* or the *Deseret News* is responsible."

On this theory it is a violation of journalistic courtesy, when publishing a letter written by a prominent church leader and signed by himself and four others, to take the original document as copy instead of an abbreviated and modified version. The conception of "journalistic courtesy" with which the editor of the *Saints' Herald* appears to be pregnant, is so great that he rushes into print with an accusation against the editor of the *Millennial Star*, of changing and corrupting the words of Joseph Smith since his death; of willfully and maliciously putting into the mouths of the martyred dead words never used by them; of using duplicity and deceit. When proofs are given that the editor of the *Star* simply copied from another periodical in good faith that which appeared absolutely correct, the accuser, instead of acknowledging that these charges were unfounded, continues his attack, and virtually repeats his charges, and then talks about "journalistic courtesy."

[4.] Respecting the original letter in dispute, the request is made that a committee, appointed by the editor of the *Herald*, shall examine the document and the signatures it bears. Without replying to his attorney-like queries, I will say, that I am willing to submit the document to the inspection of any gentleman possessed of ordinary courtesy, who may be appointed by the president of the "Reorganized" church for the purpose, if the object is to obtain information; the letter to be examined in the presence of others, and a faithful and correct report of the investigation to be made. This, however, is not to be considered as a precedent for the exhibition of historic documents and relics and records in the possession of the Church of Jesus Christ of Latter Day Saints.

FRANKLIN D. RICHARDS,
Historian and General Church Recorder of the Church of Jesus Christ of Latter Day Saints.

There are a few points in the above that may require notice.

1. Two references are made to prove that Joseph Smith indorsed the plurality of Gods theory. Joseph Smith translated the Book of Abraham and published some extracts from it; but does not Mr. Richards know that a translator is only responsible for the correctness of his translation, and not for the truth of the doctrine it contains? The other article referred to was not published until after the death of Joseph Smith, and only purported to be a synopsis of the discourse. No evidence is given that a verbatim report was made at the time, so the extract published must have been made from memory, or at best from notes.

But the question is not, Did Joseph Smith believe or teach the doctrine of plurality of Gods, but, *Did that letter written in Liberty jail say the one thing or did it say the other? If it did contain the words, "In the midst of the council of heaven in the presence of the Eternal God," etc., then it did not contain the words, "In the midst of the council of the Eternal God of all other Gods," etc., and no amount of dodging will destroy the fact that the document has been changed by some one.*

2. The instruction to the elders to "hold their peace" concerning certain things is not a parallel case. To keep a matter to one's self is one thing, to put another matter in its place, representing it to be the original, is entirely a different thing. While a parent might be justified in withholding some truths from a child, he would not be blameless in substituting an error for that truth and thus misleading the child. It may have looked a little harsh to intimate that any man would willfully change a document, but when a man responds by saying, "possibly it was one of the *changes* made for prudence' sake," etc., and justifies the procedure, does it not prove that our suspicions were not without foundation?

3. The editors of the *HERALD* are not ignorant of the fact that some documents written in jail were not inspected, but still insist that they were *subject* to inspection. Whether this particular document was inspected or not we do not know, but the prophet had no assurance when writing it that an inspection would not be demanded.

4. However, as we have asked permission to examine the history containing this document, and also the purported original letter, and Mr. Richards is willing to grant the request, we will accept the conditions and endeavor to make the requisite arrangements, when convenient.

We apologize to our readers for taking so much valuable space in publishing Mr. Richards' evasive article, and promise them that unless he is willing that both sides of the controversy should go before his readers we will trouble ours no further.

CHARACTERISTIC ACCUSATION.

WE learn that one, formerly a local elder, charged with a serious crime against the moral code, and because of which he fled from the indignation of public sentiment, leaving his home for a time, but having returned, has announced himself a Hedrickite and has asked the brethren where he resides for use of their chapel that he may publicly present reasons why he now thinks Joseph Smith to have been the author of the polygamy revelation.

Brigham Young, when the practices of himself and coworkers could no longer be concealed, openly charged Joseph Smith with being the instrument through whom said revelation authorizing polygamy was given. Why is it that almost all persons who deny the faith by unhalloved practices become enraged at Joseph Smith and want to make of him a scapegoat, or to appear guilty as they are? It is that class of transgressors more than any others who have heaped obloquy upon the name of the Seer. Their own guilt has seemingly caused them to pour forth the spirit of their wrongdoing in maledictions upon and base charges against Joseph Smith. And, their slanders and charges have been refuted, time and again.

It is not difficult to determine that no credence should of right be given to the statements of such parties; nor is it difficult to detect the animus that inspires them. Those most guilty of violations of the moral code and of breaches of trust against the faith and the church have been the leading spirits in misrepresenting the character of the Martyr.

This man of whom we write, however, is not an advocate of the principle of polygamy, but confesses disbelief in it. However, the spirit of malevolence against the Seer appears in his course of conduct just the same. Whether having made a public profession of Hedrickism or not we cannot say, but it is apparent which organization has been the gainer by his action. We do not know what course the Hedrickite faction pursues in accepting members, whether or not it is "careful with all inquiry" to learn the moral status of professed converts; nor do we know that some who have claimed membership there after falling into moral disrepute for which proceedings were instituted against them elsewhere, have actually been received by the Hedrickite organization. It does seem, however, that a cardinal principle of both the Utah Church and the Hedrickites is to misrepresent and do injustice to the loyal first president of the church, Joseph Smith, the Martyr. Both organizations are one in spirit in this respect. Though the Hedrickites disbelieve in polygamy, they yet unite with the Brighamites in charging the prophet with its authorship. They call him "a fallen prophet;" the Brighamites believe in polygamy as a principle, hence so charge the Martyr with being a fallen prophet, a transgressor.

It is not difficult to see the true and manifest consistency of the position occupied by the Reorganized Church, the membership of which stands for the vindication of the faith restored through the instrumentality of the Seer. Herein is the patience of the saints, notwithstanding the contradictions of sinners whose course is at variance with the statute books—the ark of the covenant—to modern Israel, and by which those who are not apostles and prophets are being tried and made known. These points are not new to many, but it is well to note them in passing, that their direct application to present existing acts and conditions may be seen and noted.

FOR LIBERTY IN CHINA.

MONARCHICAL dynasties continue to tremble before the increasing sentiment demanding popular rights. New York Chinamen hint at the organization of a far-reaching conspiracy

which has for its ultimate object the overthrow of the Chinese dynasty and empire and the establishment of a republic. It proposes for the present to content itself with an agitation looking to the betterment of the Chinese people. Its president is a Chinese graduate of Stanford University and his principal colleagues and advisers are Chinese graduates from Yale, Harvard, and other American universities and colleges. They propose an incursion of schoolbooks and the Bible into China, and have secret emissaries well supplied with literature and arguments among the Chinese to arouse them to the necessity of a new order of things.

The report, taken in connection with internal discontent in China, and dissatisfaction caused by the inability of the government as shown by results of the late war, seems plausible. It serves also to show the missionary influence of American institutions, the effects of our political example, and the attainments and privileges of Americans under a government of the people.

The leaven of civil liberty and intellectual freedom is at work universally. China evidently is not yet prepared for a republican form of government, but she is prepared for an advance step that the way may be prepared for still further advancement. It is well that her people are being taught to look upward and forward, a course essential to any and all progress.

The work of American missionaries has been thought to be practically useless by some. Doubtless they have done much good work in educating the people, preparing them for better conditions of life here, and laying the foundations of liberty and intellectual progress, if they have converted but few to the spiritual principles of Christianity. The signs of the times are indeed interesting and the outlook promising for the race.

EVANELIA LOST.

FROM a letter written from Oakland, California, September 23, 1896, by Elder J. F. Burton, to Heman H. Smith, son of Elder Heman C. Smith, we make the following extract. This confirms the report found elsewhere. The news will be received with deep regret by many who have considered

the Evanelia's future with anxious interest. We feel resigned to the loss, assured that God reigns, and that no seeming loss is a permanent one.

OAKLAND, Sept. 23.

Dear Brother Hale:—To-day I got a letter from Papeete, Tahiti, from a sister there, telling us of the loss of the "Evanelia."

The letter says: "The Evanelia is a complete wreck and is sunk out of sight in the sea between Rairoa and Tiki hau at the pass—it is completely gone, not so much as one twig of pine of the Evanelia remains. No persons were drowned. They were taken aboard of the boat named 'Temere.' Both the boat and the Evanelia left the same day and if it had not been for the boat, the people would have been drowned—on the 18th of July. The matter is being considered by the great judges in Tahiti, but I do not know what is the result. You tell the conference of the saints in America. The church have great and measureless regret for the fate of the Evanelia."

So write the saints from Tahiti, and so we also feel. Sister Burton and myself are all ready and waiting for orders to sail to Tahiti, but now we feel heartsick, but if we go we will be taken care of by our heavenly Father.

EXTRACTS FROM LETTERS.

CAN some of the Iowa brethren respond to this call for labor? We have forwarded tracts. The letter is from Miss Lizzie Larsen, whose address is care of Charles Swensen, Buffalo Center, Winnebago County, Iowa, and addressed to the Herald Office. We gave the address to Bro. E. A. Stedman, but doubt if he was able to stop this side of his Minnesota field:—

I have become very much interested in the church of the Latter Day Saints. While on a visit in Fayette County, Iowa, I met one of your elders, who explained enough to arouse my interest. I couldn't stop long enough to get a real understanding; but have no rest till I know all. I have two sisters and a brother who are also interested. Could it be possible for you to send some one here to preach? There is no branch near here. Myself and one of my sisters are going to California soon and would be so glad if we could hear the gospel preached by one of your ministers before going. My sister lives four miles from Buffalo Center, and if you send some one they will be welcome here. Please let us know as soon as possible. Yours in search of truth, etc.

Bro. Henry Hart, Broughton, Kansas, the 23d:—

I have just returned home from Blue Rapids, where I have been helping to get the branch in better working order. Prospects are bright there now for better times spiritually. We ordained Bro. W. H. Eivins priest, and James Scott teacher and they were chosen and set to work by the branch.

Bro. J. F. Burton, writing from Santa Cruz, California, the 18th:—

Our reunion is proceeding beautifully; great unity, peaceful spirit, and happy saints. About eight persons to be baptized tomorrow. Bro. Luff fairly well and delighting saints and making sinners tremble with his forceful expositions of truth.

Bro. W. E. Peak, Netawaka, Kansas, 22d inst.:—

I arrived home on the 20th. Had a splendid time with the tent at Eagle and Panama; we held seventeen meetings in the first and twenty-one in the last-named place. The mission is in a good condition considering the number of laborers. Crops are good, but because of failures in the past, and low prices, times are very hard. We hope for the best.

EDITORIAL ITEMS.

THE *Union*, of the 17th, published at Albia, Iowa, contains a defensive article setting forth the position of the church on the marriage question, from the pen of Bro. R. M. Elvin.

Brethren and sisters who attend the Pittsburg and Kirtland district conference are requested to take notice that "The hall in Cleveland Ohio, where conference meets October 3, is located at No. 485 Pearl Street, not No. 445 as Bro. Griffiths has it in notice." Thus writes one of the brethren.

A San Antonio, Texas, paper, of the 17th, informs us of the marriage of Elder H. P. Curtis to Sr. Cora McRae, on the 16th, the ceremony being performed by Bro. L. L. Wight. The HERALD extends congratulations.

Sr. Sarah E. Haney, of Monroe City, Missouri, requests that elders who can labor at that point will call on Mr. James Foxall, who can readily be found. She would be pleased to hear from brethren who may preach in the city of Hannibal.

Bishop E. L. Kelley went to Woodbine, Iowa, on Tuesday, the 22d inst., to be present a portion of the time at the reunion.

Bro. H. A. Stebbins arrived home from his ministerial tour in Kansas on Wednesday, the 23d.

The labors of Brn. Parsons, Moler, Kelley, Smith, and others in the city of Philadelphia have not been in vain, judging from the growth of the branch there, the general revival of the work among the members, and the notices in the public press. The *Post*, of Camden, New Jersey, in its issue of the 21st, describes the baptism of four persons by Bro. William

A. Smith, of Iowa, now laboring in the Philadelphia district. The city of brotherly love furnished hundreds of converts to the latter-day work in past years, and the region adjacent to it thousands. Why not again? Success to the laborers there. May the good work go on.

Berrien County, Indiana, is credited with a religious sensation caused by one William Gouche, a farmer, whose visions and revelations have caused him to predict the end of the world for October 1. He has some followers who have disposed of their property and effects. A similar excitement was reported from another point by the press a short time ago. We note these predictions as showing the influences at work among the people and which tend to cause discredit of and disbelief in an authentic message of preparation and warning. It is significant that divine revelation has declared that no man knoweth the day nor the hour, etc. The Lord has provided that no one need be deceived by fanatical and visionary lo heres and lo theres. The conditions and events of the times connected with the work he has to do, are so manifestly apparent and so wisely provided against, that sound judgment and consistency are apparent and demanded in the work of preparation connected with that work. To "stand in holy places and be not moved until the day of the Lord come," means to be steadfast in faith, in judgment, and to make preparation in heart and conduct. This means more than the preparation of an ascension robe or other vain imagining. It means service for good to the world and individual righteousness and consistency. It means also the sacrifice of time and of substance by the children of God that the world may be warned by the preaching of the gospel. All conspiring events serve to emphasize the duties of the saints, who have covenanted to sacrifice that the demands of the work may be met, and it not hindered.

An event of importance is the present attitude of the Sultan of Turkey toward the Armenians and the attitude of the great powers toward the government of the Ottoman Empire. Armenian outrages by the Turks have become so numerous and the inhu-

manities and butcheries so frequent and appalling that the civilized world is rising up in protest, and demands that other governments shall interfere and control or dethrone the Sultan and civilize and govern his domain. Russia so far refuses to interfere, but proposes to prevent any other power from possessing Constantinople and other portions of Turkey, long coveted by her. France, in general alliance with Russia, refuses to act. Great Britain's government hesitates to plunge the nation into what may prove a gigantic war with odds possibly against her, as do also other governments. The English and American people, friends of the oppressed, urge action conjointly with Italy and other nations. It is rumored that American and Italian war ships have been ordered to points adjacent to Constantinople, also that the Sultan threatens a general massacre of foreigners, especially of all Armenians, if war ships force the passage of the Dardanelles. It is also said that large bodies of Armenians have recently been deported and drowned and otherwise disposed of by wholesale. Altogether the prospects for European peace are not favorable. Turkey is doubtless nearing the end of its rule among the powers. The partition of the Sultan's empire will prove a cause of dispute and of war among the great powers of the East. It is doubtless but a question of time until the long anticipated struggle will begin in earnest.

Dispatches say a Russian squadron will be sent to Shanghai as a result of an agreement between China and Russia. The Chinese are fortifying and coaling Port Arthur, which is attributed to Russian policy and control in the far East.

A terrific gale swept over Great Britain on the 23d, also one on the 25th, doing damage along the coast and ashore.

Russia and England, it is said, will permit Greece to annex Crete, long under subjection to Turkey and of late the scene of an uprising against Turkish rule.

On the 23d of the present month good Queen Victoria's reign became the longest in English history. Loyal Englishmen are to celebrate a formal

jubilee on June 20, 1897, when the Queen, should she live, will have completed a full threescore years of honorable and beneficent reign. The importance of the event is worthy of more extended mention than our space permits.

Dr. Herzl, of Vienna, it is stated, has stirred up a great interest among Orthodox Jews the world over in favor of the reestablishment of a Jewish State in Palestine. Difficulties in the way of the project are recognized, but faith in the movement is inspiring and directing international efforts among Jews and many Christians in its behalf.

At a late State conference of the Methodist Church, in Illinois, we think, the admission of women as delegates was favored by a very large majority.

H. Dharmapala, Buddhist missionary and present at the late World's Fair Congress of Religions, has come to America on a missionary tour to preach the brotherhood of man. Had Christianity, pure and simple and undivided, been presented at the late congress, perhaps the Heathen would not have thought the American people in need of another form of faith. The divisions of sectism have no doubt been a cause of encouragement to the religious moralists of heathendom to cling to their own religious principles.

We are not aware that we have ever spoken of such a character as Bro. Steele describes as "a very good man." In noticing the death of Elder A. H. Cannon we said he "impressed us with his sincerity," and we also said: "We admire a man whom we believe to be honest." At the same time we said: "We could not indorse all his teaching." The HERALD editors recognize the fact that a man may be sincere and honest in the wrong. Besides we were not affirming that Mr. Cannon was either *sincere* or *honest*, but simply giving expression to our *impression* and *belief*. In this we may have erred, but we then preferred, and do now prefer to make a mistake in that, than in the opposite direction.

San Francisco advices from Tahiti via the brig Tropic Bird report the loss of the Evanelia, the Gospel Boat, which according to the news item sent us went down in a recent storm, the missionaries and crew aboard all

being saved after drifting about for twenty-six hours in an open boat. This news comes to us in an item published in the San Francisco Post (date not given) sent us by Bro. C. A. Parkin, in a letter dated the 24th. The report lacks confirmation; we sincerely hope it is not true.

Bro. M. R. Scott, Jr., reports the late conference of the Southern Indiana district to have been an excellent and satisfactory meeting. Brn. E. C. Briggs, G. H. Hilliard, and S. W. L. Scott were present.

Bro. E. C. Briggs' address for the time being is No. 773 Sixty-sixth Street, Englewood, Illinois.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

CHILDREN'S RIGHTS.—CONTINUED.

ANOTHER characteristic result of the use of tobacco very seriously affects family life, whatever its heredity effect may be. We refer to its deadening family affection and rendering its user careless concerning the comfort of others. No matter how gentlemanly and considerate he may be in other respects, he stifles all these fine feelings when they interfere with his favorite indulgence. He would carefully avoid passing before you, but will puff his tobacco smoke in such a way that it blows directly into your face. He comes into the room with his clothes so saturated with smoke they nauseate you, without even an apology. Gradually his moral and emotional nature becomes deadened, and this disregard for others' feelings shows itself in various ways.

A pitiable example of this has been going on under my own eyes for years, and a broken-hearted wife has confided to me as sad a story as we often hear in the home of a drunkard. Her husband was of a fine-strung, nervous organization, just the one to suffer from nicotine poisoning. He learned to use tobacco when a boy, but on his marriage gave it up, promising his wife never to touch it again, but not long after their marriage recommenced its use, and for years has been a perfect slave to it. In his early manhood he was an earnest Christian, an efficient worker in the church and Sunday school, a devoted husband and father, and a genial companion. Now he is sorrowfully changed: at fifty he looks at least sixty-five; his interest in church and Sunday school is gone, he never attends either; his family altar is broken down, wife and children never hear a loving word from his lips; at home he is gloomy and silent, while he who used to be the life of the social circle utterly ignores all his friends, never going out to meet them, and when they go to his home avoiding them, or treating

them with scant civility. His whole social nature has suffered a transformation "into something *sad* and strange." His son, who is a noted physician, traces these results to the use of tobacco, and no one can discover any other cause. His domestic relations are the same as when he was the life of the family circle, his wife and children just as devoted to him; his business is just as prosperous; the only change is in himself. His body suffers as well as his mind and heart; his son warns him that unless he gives up tobacco he will soon die, but this does not influence him. He gloomily replies, "Then I must die, for I cannot stop using it." He seems to have settled down into the grim certainty that this is to be his fate, and is awaiting it with dogged resignation; and the whole family sit under the shadow of death, the joy of their home life destroyed by it. Are not the rights of those children ruthlessly violated? Over every home where passion and appetite hold sway might well be inscribed, "For death is come up into our windows and is entered into our palaces to cut off our children." It is only by living pure lives, by obeying God's laws, that parents can secure to their children their first right, the right of a healthy soul in a healthy body.

Next in the list of children's rights we rank the right to be loved and to *know* they are loved. We have spoken of this in regard to Babyhood and Childhood; we wish here to emphasize the fact that the right to be loved does not cease with childhood, nor does the need cease then; it rather increases in intensity. We plead not so much for love—since parental love is not often lacking—as for the expression of it in the family circle. Do not be afraid or ashamed of being thought sentimental because your feelings find expression in loving words and actions. The kiss which Garfield gave his mother at his inauguration thrilled through Christendom. The atmosphere of home should be ever so loving and sympathetic that a kiss never seems inopportune. We know such families, and we know that every one of them is a place wherein souls can grow.

In many families there is a strong, deep undercurrent of love constantly flowing, but it never makes itself visible on the surface. Repression has been the rule of their lives, a rule having good foundation in the desire to train to self-control; still, it often prevents family life from being the bright, joyous thing it ought to be. Were we called to choose between the genuine feeling hidden ever so deeply and the thoughtless expression of its counterfeit, we should choose the feeling a thousand times; but there is no necessity of forcing us to such choice. We feel no less deeply because eye and lip give expression to the feeling.

Closely allied to this is children's right to the companionship of their parents. We have referred to this repeatedly; but it cannot be emphasized too strongly. Children absorb character from those around them. If they are left to the companionship of ignorant servants, rude street boys, or silly, frivolous girls, they have very little chance of growing up wise, noble, and pure. The companion-

ship they have a right to claim from you is something more than your mere presence. It is the hearty entering into their life, its joys, its sorrows, its work, and its play. Your duty to them in this direction is not performed when you have conscientiously devoted so many hours a day to their instruction; have, indeed, done everything you deemed necessary to their welfare. Children are perverse enough to appreciate more highly things done for their gratification than what is done for their welfare. Who shall say that this is altogether perversity, that it is not the working out of that hidden principle we shall discover in the chapter on "Work and Play," by which the child instinctively feels that what his parent does for his gratification comes more directly from the heart than what is done for his welfare? The latter may be done from a sense of duty, the former springs from pure love, because he need not have done it unless he wished. This explains the fact that a child is apt to feel a closer companionship with his parents when they play with him than while working together. Many an earnest Christian parent has never learned this fact, and so has gained no hold upon his children but the constraint of duty. He wonders at and envies the influence he sees worldly, frivolous parents have over their children, the loving sympathy which evidently exists between them. A little girl struck at the root of the matter when she said, "Oh, I suppose papa is good, but I do wish he was good and funny too!" Standing on the same plane is necessary to companionship; the child has not yet reached the plane of abstract goodness; if his father stands always on that, there is little fellowship; but they can meet on the funny plane, and meeting thus the parent can gradually lead the child upward.

Anthony Trollope gives this grim picture of his childhood: "From my very babyhood I had to take my place alongside of my father as he shaved, at six o'clock in the morning, and say my rules from the Latin grammar, or repeat the Greek alphabet, and was obliged at these early lessons to hold my head inclined toward him, so that, in event of guilty fault, he might be able to pull my hair without stopping his razor or dropping his shaving brush. Of amusement, as far as I can remember, he never recognized the need. I cannot bethink me of aught that he ever did for my gratification; but for my welfare—for the welfare of us all—he was willing to make any sacrifice."

Better is it for the child to have, instead of such a memory, a picture hung on memory's walls like that of David Copperfield's of his pretty young mother dancing with him in the firelight. Best of all is the mingling of the two—a memory which brings back what our parents did both to gratify and to benefit us, and of sweet companionship in both work and play. It is a sad thing when a child's memory of his mother is only of a fretful, over-anxious presence, ready with expressions of fear or displeasure over wet feet or imperfect lessons, but with nothing to say when he bounds in, full of eagerness to tell of the good times he has had. As another has aptly

said, "Make and mend for them, wash and iron for them, teach, correct, and admonish them we may, but just as surely as we pray with them must we laugh and play with them, thus showing them not that we love their welfare less, but their gratification more."

There will come a time when the salvation of your boy and girl may depend upon the closeness of the union between their hearts and your own. Temptation may assail them, evil counsels make themselves heard in their hearts. If your children turn to you in that full confidence which springs only from close companionship with you, they are safe; if they seek this companionship among evil associates, and follow their counsels, they are lost. They surely have a right to be guarded against this danger.—*Childhood: Its Care and Culture.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

OUR FATHER.

"O Thou whom we are taught, in faith, to call
Our Father, glad in our dear right we come
With mind, with soul, with spirit, bringing all
To learn accord with thee—life's perfect sum;
Not as a slave, but as thy child, we hear
Thy voice, and find in perfect love no fear.

What could we call thee by thy works alone?
Science stands mute before them, known in part,
'Tis love hath made the high prerogative our own
To say, "Our Father who in heaven art!"
Heaven is thy kingdom that shall rise within
When hearts elect to let thy reign begin.
Dear name that binds us to the Infinite,
That grants us heirship to a grander life!
It holds us safe, even while we whisper it,
And hushes into peace all sense of strife.
Our Father cares for us, O restful thought,
A breath of balm, with heavenly healing fraught."

Thursday, Oct. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 7-13.

Thursday, Oct. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4: 7-10.

Thursday, Oct. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-7.

Thursday, Oct. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 2: 21-32.

Sunday School Department.

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(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

GLEANINGS FROM THE BOSTON CONVENTION. TO HAVE been at the great meeting of Sunday School workers at Boston would have

been a rare treat, indeed. And those of us who are striving to learn the best methods for teaching God's little ones, the plans and suggestions of the many talented workers there would have given a new inspiration and enthusiasm as well as intelligence for our work.

While but few of us were present to hear the words of Mrs. Crafts, Miss Vella, Mr. Black, Miss Hall and the other leaders in this work we may still receive many of the good things of this convention from the most excellent reports given in *The International Evangel*.

In the report of an address by Miss Annie Harlow on "The Primary Teacher a Shepherd," many helpful suggestions are given.

After mentioning briefly the attractive primary room, with its carpets, beautiful pictures, piano, blackboard, sand maps, comfortable chairs and cabinet of objects and symbols used in teaching, she said: "I heartily recommend your tools, and wish that every other teacher had the same wonderful helps. With all the marvellous modern appliances for Sunday school work, and with the abundant supply of lesson helps, we are in danger of forgetting two things; namely, our dependence on the Holy Spirit, without whom all this is as machinery without power; and the need of the scholars of that personal attention, which cannot be given in the class in company with other children, and in one short hour of the Sunday school session, and without which much of the power of teaching is lost.

The sheep may have a strong, safe fold, the fields may be green and rich, the waters abundant, pure, and sweet, but the flock will surely suffer without the personal care of a shepherd, and will fall into many a pit, and stand in constant danger from which they might be prevented.

In every flock there are wayward ones that need watching, and weak ones that must be carried in the bosom.

A good shepherd knows each of his flock by name, and the traits which belong to each, and he metes out his care according to the needs. We, as primary teachers, are called to give this same kind of shepherding care to our children. No two of them are just alike, nor can they be wisely treated as if they were. We can never know the peculiar temptations and the peculiar difficulties that surround any child, till we know him in his home. Is the child nurtured in a Christian family; or are his parents indifferent to his spiritual welfare? What are his inherited tendencies? Are we to cultivate these, or are we to try in some way to overcome them? Our power for good over any child will be very much strengthened when we establish pleasant relationships with his home.

It should be the primary teacher's constant thought: How can the ties that bind the school and the home be strengthened.

Each strand that makes the cord may be small and weak, but many combined make a mighty cable.

A birthday letter sent to the child may seem to us a small thing, but a little pebble thrown into the water starts the ever-in-

creasing wave in motion, and the result we cannot measure.

The little message sent to an absent or sick scholar, or the lesson paper coming into the home shows the child's absence was noted.

Another strand which we might weave into this cord binding school and home is Parent's Day, when all the mothers and fathers, not otherwise connected with the school, together with the tiny children not old enough to be away from the mother, should be invited to attend the special services of Review Sunday.

We as under shepherds surely cannot feel that we are doing our part, unless we, at least once a week, pray for each child by name. If prayer means anything, and if God's promises are true, there must come great results from this. "Ask, and ye shall receive."

When Christ was about to ascend to heaven, having finished his redemptive work on the cross and having proved his resurrection by many infallible proofs, his thrice repeated parting injunction to the forgiven Peter was that which comes to us. "Be the shepherd of my sheep. Feed the flock of God, which is among you, and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away."

In one of the discussions Miss Mabel Hall, of Chicago, gave the following beautiful thought which she has used as a motto for her little ones:—

The suggestion came one Sunday from the text, "Follow thou me," when the Master told his disciples how to become fishers of men.

So teach his little disciples how they could be little fishers of men.

Miss Hall drew a line on the board reaching up to represent a fishing line, and the children called it the line of prayer, which they must throw up to God.

Then God drops the line where he knows the fishes live, but the children must have a hook to catch their fish. The beckoning finger, which means "come" must be the little hook and the bait a loving little smile to go with the beckoning finger. So many little fish have been brought into the school by this means. Last Sunday one little fisherman brought in seven little minnows. One little fellow remarked that "minnows was't good for nothing but bait," but the thought was quickly given, "Ah, but bait may bring in a big papa and mamma fish." Miss Hall then sang the little fishers' song, which they always sing when any little fishes are brought in.

The above are only a few of the thoughts given by some of the workers in the primary department of Sunday School work as reported in the *International Evangel*.—Selected.

"Why should not each church appoint a board of practical housekeepers to look after its domestic economy?" asks *The Congregationalist*, and adds: "If this were done, we believe that the poor ventilation and unhygienic conditions now tolerated in many imposing structures would speedily disappear."

Letter Department.

SELKIRK, Ont., Sept. 17.

Editors Herald:—Last Monday I returned home from a week's visit in the capital of our Province, the historic city of Toronto. I went during the great annual industrial exhibition which lasts for ten or twelve days, taking advantage of the reduced fare to see the saints, renew old acquaintances, as well as to attend the exhibition, which is perhaps unrivalled if not unequalled by any in the world, or at least in America.

Toronto is a city nice to look upon. It is also one historic to our church as well as to the world. It is there where some of our ablest men have first learned of this glorious work, or where some lived who became members of this church. Among them was John Taylor, who was converted under the ministration of P. P. Pratt in that city. He was called to the ministry and made president of that branch, and in 1835, I believe it was, Joseph Smith came to Canada chiefly to visit the branch over which Taylor presided. Afterward Taylor was called to the apostleship and sent to Europe on a mission. The work he did there, the zeal with which he labored, the preachers in France which he sent to unreplied silence by his profound reasoning, leave an unfading impression on the walls of our history.

I had a pleasant visit with the Saints while in Toronto, notwithstanding a severe cold contracted just before leaving home.

While there I was honored with the invitations to preach once, preside over a social service, and assist in another preaching service, to all of which I heartily complied. I also had the pleasure of becoming acquainted with our new missionary to this mission, Elder J. C. Foss. He has been laboring there for a few weeks. I noticed that if he has his way the *Herald* will not suffer for want of subscriptions. This I think should be the uniform effort of all missionaries. Patronize chiefly the paper to which you look for free copies and the office where you look for free tracts.

Selkirk branch has a membership of about twelve. We are presided over by Elder M. F. Derby, formerly a prominent one among the Disciples.

ALVIN KNISLEY.

SAVANNA, Ill., Sept. 21.

Editors Herald:—There seems to be quite an interest here. I have been quite discouraged at times to think that not a soul has come into the church here in the six years I have striven to magnify my calling, but I still love this work dearly and have been much encouraged of late.

I was permitted to attend conference at Fulton and was much benefited. I thank the saints for their kindness to me and my cousin. She enjoyed it very much.

I hope some of the ministry can call on us soon. Inquire at the post office for me or Mrs. E. Grayliss.

In gospel bonds,
MRS. E. SARTWELL.

GRAND RAPIDS, Mich., Aug. 31.

Editors Herald:—The discussion on the seventh-day Sabbath between Elder Ostrander, pastor of the Adventist faith of this city, and the writer, closed Saturday night, there being five nights occupied instead of four as pre-arranged.

Bro. Ostrander is a gentleman in discussion and seemed thoroughly posted along the lines of Adventism, but unfortunately for him, as an exponent of truth (so called), we tore the bottom out of his Sabbath theme, spilled his arguments, and made an exhibit of the bone of contention as simply a skeleton of what was once a live man, having his birth with Moses, Deuteronomy 5:1-5, and death at the cross, Colossians 2:14-17. I will give a few of the arguments in short as they were used.

Bro. Ostrander argued that in the days of creation when God made the heavens and the earth, he worked six days and rested on the seventh, and because he had rested he blessed and sanctified that day and made it holy; therefore man must keep that day holy by resting, for no other day would do as well, as that part of time was holy, and must be kept just as God made it. I said I was sorry that Sabbatharians could not do all they wanted to, but unfortunately for them Satan had plotted against their theme successfully when he made men subject to death, as the day God rested was a thousand years of our time, instead of twenty-four hours. Bro. Ostrander said those days were literal days, twenty-four hours long, as the evening and the morning were the first day. But here was where trouble began for him. I showed from the account given of the creation, that the sun, moon, and stars were not made until the fourth day, that it was quite evident that the sun did not rise and set before it was made or had an existence, that the first three days came and went without being measured by the rising and the setting of the sun; hence there was no proof that they were literal days at all. The psalmist David said in his ninety-third psalm, that a thousand years was as yesterday in the sight of the Lord. Peter said in his second epistle, third chapter, eighth verse, that a thousand years was as one day with the Lord, and one day was as one thousand years with him. God said to Adam, "The day thou eatest thereof, thou shalt surely die," yet Adam lived to be nine hundred and thirty years old; nevertheless he died before the day closed, it being a thousand years of our time. Bro. Ostrander made a wonderful attempt to prove that God meant Adam should die spiritually, and that he did die the very minute he ate of the forbidden fruit.

I asked him how Adam came by the natural death if God meant he should only die spiritually, if it was an accident on the part of Adam to die naturally. If so, why the accident was inherent to the whole human family if God did not mean anything of that kind. Besides all this, Adventism did not believe that man had a spirit, hence he must explain to the audience how a man without a spirit could die spiritually.

Furthermore, if the rising and the setting of the sun was the only rule by which a day

could be measured, and that every time the sun rose and set it was a day, in heaven, on earth, and everywhere else, was it not a fact that at the north pole where the sun rose and set only once a year, that the day there would be a year long, there being six months light and six months darkness. At this juncture, facts had arisen to such a height that Bro. O. concluded the very best way was for him to pick his way around these rocks of truth, and accordingly did so, firing a few shots at other things as he went.

There was another hard thing to be understood, and that was just how Sabbatarians would manage it to all keep the same time with the Lord and the angels, when they were scattered all over the face of the earth. If the Lord and the angels and Bro. O. were to commence to keep the Sabbath here in Grand Rapids at exactly sundown on the sixth day of the week, it is a well-known fact that Bro. B. over in Australia would be just twelve hours out of the way, because sundown would not reach him until just twelve hours later, it being sunrise there when it was sundown here. The best then that Bro. B. could do, would be to keep twelve hours with the Lord and Bro. Ostrander. But what about the third party three quarters of the way around the earth from where the Lord starts to keep the Sabbath? Why, the best he could do would be to keep six hours of holy time with the Lord. Does not the Sabbath close out twenty-four hours from the time the Lord started to keep it? Yes. Well what about that third party who had to start three quarters of the way around the earth from where the Lord started? Why, he would have to keep just eighteen hours of the first day of the week to finish out the twenty-four hours he started to keep. And suppose my opponent should happen to be at the North Pole where the sun sets once a year, there being six months day and six months night. How would he manage to start there, and when? And if he started at all, which party would he start with, the one here in Grand Rapids or the one in Australia, there being twelve hours difference in the time they start? Beautiful! Here the thing fizzles out entirely. Think of a man's salvation resting on such uncertainties! By this time matters got pretty interesting for the seventh day fellows and there was a good deal of talking in the audience.

I then proved that the Sabbath given in the Decalogue was only a shadow of the Sabbath of the Lord, which was another thousand years, (the millennium reign,) which would commence with the coming of Christ and the binding of Satan, and close with the loosing of him as recorded in the twentieth chapter of Revelation. I also showed that Israel could keep the Sabbath all right in the land of Palestine where they were all located on a small space of this earth's surface, and all could start at once and stop at the same time.

The hall was literally packed with attentive listeners all during the discussion, with an overflow on the outside listening as best they could. Many said to me that they were highly pleased with my arguments.

Even the Methodist preacher said it was the best he had ever heard on that subject.

So goes the battle. In bonds,
R. E. GRANT.

A VISIT TO THE WESTERN WALES DISTRICT CONFERENCE.

Editors Herald:—By the kind invitation of the president of the Western district of Wales, Elder E. R. Dewsnup, the writer attended the semi-annual conference which was convened on the 5th inst. in the saints' chapel, Llanelly, near Swansea, South Wales. The opening services were appointed for six p. m. of the day named above, but the meeting was somewhat delayed by the absence of the president and the writer; not from any fault of their own, but through the lack of punctuality of the railway car. However, after a journey of over two hundred miles we arrived at the place about one hour behind our time, for which we were at once forgiven, seeing that the fault had not been our own; and we were welcomed heartily by the cheery, honest faces of the president of the mission, Elder James Caffall, and the presidents of the Morrision and Llanelly branches, Elders J. R. Gibbs and John Edwards.

After the interchange of the usual saints' greetings, the conference was called to order by the president of the district, who after the opening exercises moved that Elder James Caffall, president of the European Mission, and Elder Joseph Dewsnup, Sen., president of the Manchester district, be invited to preside over the conference as president and assistant president respectively. This was carried by a unanimous vote, after which the business of the district was proceeded with and dispatched in a most businesslike manner, and was adjourned at something after ten o'clock the same evening. On the following morning—Sunday, the 6th—a few of the saints were out to early morning sacrament, prayer, and fellowship meeting, in charge of the president of the Llanelly branch, Elder John Edwards. Quite a number of soul-stirring prayers, testimonies, and spiritual songs, both in Welsh and English, were given, and a very pleasant spiritual season was enjoyed. At eleven a. m. another meeting was held, the writer in charge. Elder James Caffall dispensed the word of life unto those present, and as usual with the speaker, the discourse was replete with sound, practical advice to the ministry and saints, and was listened to by those present with the deepest of interest. At the close of this service a short business session was held for the transaction of one or two items that had been left over from the previous evening.

The saints and friends assembled again at 2:30 p. m. for fellowship meeting, President Caffall in charge. This meeting was a repetition of the saints' meeting held in the early morning, with one exception; that is, the sacrament was not again administered, but there was an additional supply of the Spirit, and a larger number of saints and friends were present. At six p. m. the meeting was called to order by Elder James Caffall. Quite a number of Saints and friends were present.

The writer was called upon to dispense the word of life, and in so doing felt blessed of the Spirit; had much liberty, and those present seemed deeply interested in the subject, which related to the first principles of the gospel of Christ. This service was brought to a close at 7:30 p. m. Afterwards the Saints and friends adjourned to hold outdoor services in the Presbyterian Square, one of the main thoroughfares of the town. The writer was in charge. Elder Reece Jenkins, of the Llanelly branch, addressed the people in the Welsh language. There were quite a number present and many of them seemed to be much interested in the arguments of the speaker, who seemed to have much liberty given him. At the close of the meeting it was announced that Elder James Caffall would deliver a course of lectures on special subjects in the saints' chapel, Island Place.

Thus was brought to a close what the writer feels persuaded was an epoch-marking conference in connection with the work in South Wales. The writer bade good-bye to the saints so soon as the day's services were over, remaining at Swansea that night, returning to his home on the following morning, well repaid for the extra toil and exertion required in the effort he had put forth to meet with the saints in the Western district of South Wales.

During my short stay with the Welsh brethren and sisters, I have been treated with the greatest consideration and respect, Saints and friends vying with each other to cause me to feel that I was among not only friends, but brethren and sisters whose hearts on gospel matters throbbed in unison with my own. Bro. and Sr. Evan Davis made my night requirements their special care; and I cannot help but mention Mrs. Davies, the wife of one of the large hotel keepers in the town, who made Elders Caffall, Gibbs, and E. R. Dewsnup, and myself her special guests to dinner and tea on Sunday; and while in her house we had the pleasure of meeting with her sister, a Mrs. Parry, of the same town, who with herself had as children been trained up in the doctrine of the church by a pious father, a faithful old-time saint, who has gone to his rest, leaving to his daughters the heritage of a spotless reputation which is deeply enshrined in their hearts, creating a pious love and sympathy for that dead father and his faith that may peradventure yet lead them back again to the same source from which he received his hope and consolation, even in death. Both of these ladies have, I believe, been baptized in their youth, prior to the public introduction of the pernicious doctrine of polygamy, by Brigham Young, and are more or less in sympathy with the God-given work of the Reorganized Church. Mrs. Davies and niece, a young lady who is resident with her, have, I learned from themselves, frequently attended our meetings in the "Island Chapel."

There has been marked improvement in the position and condition of the work of the church in this district since my visit to a conference of this district about ten years ago. The young element that has since come to the front, have, I believe, a better understanding of their duties and responsibilities

than had some of those I became acquainted with during my former visit. At the same time I wish it to be understood that I do not, neither have I ever intended to cast any reflection upon the many noble men and women among my brethren and sisters in Wales who have consistently and persistently sought to raise the standard of purity in the church by a consistent walk and conversation as becometh the true saint of God. To mention the names of such in this letter might appear invidious to some. I therefore abstain from so doing, but God knows them and he will give them their reward. I believe that both young and old with very few exceptions are at the present time striving to honor their calling as saints of the most high God. This striving is already clearly resulting in the widening and deepening of their spiritual life, creating a more intense love in their hearts for Christ and his gospel.

From what I can learn there are many of the lost sheep of the house of Israel scattered throughout this principality, many who have been left without a shepherd since the dark and cloudy day, when iniquity was brought in like a flood, when apostasy put on its brazen front and said, "Follow us and we will save you." When we find such, we ought in a kindly manner to make clear to their minds the difference between the doctrines of that apostasy, and the primitive doctrines of the church as presented by the faithful ministry of the Reorganization; for such people, or many of them, may easily be brought into sympathy with us when they learn that we are standing in the way and pointing out to them the "old paths."

To my mind the outlook in Wales is full of encouragement. The branches, so far as I am acquainted with them, are fairly well officered. The district presidents are men of intelligence and probity; the membership are, generally speaking, honest and intelligent people, willing to be governed by the law and authority of the church; and therefore I say that with a united coöperative movement, all along the line, we must and will succeed in accomplishing great things in the best interests of the church. The solution of the problem, "Is life worth living?" is in the hands of the people of God, and there are thousands of people everywhere who will be glad to learn that "life is worth living," and will be made a pleasure and a joy when lived in harmony with the law of God as revealed in his gospel.

Yours in bonds,
JOSEPH DEWSNUP, SEN.

September 6, 1896.

RHODES, Iowa, Sept. 19.

Editors Herald:—Another one has been called from his post of duty—our beloved brother, Elder William Thompson, of Centerville, Iowa. His appointment was by General Conference in 1895 to the Des Moines district, and by request continued for 1896. He died September 17, 1896, at Colo, Iowa.

His faithfulness in his arduous work of love to his fellow man brought to him the esteem of them that knew him. As far as we have learned him, he was a man that did not feel

at ease with nothing to do, but wished to improve his time at something useful and profitable, whether conversing or laboring otherwise; a man that we fully believed could be trusted in anything in the line of his calling as a servant of God, strictly attending to his business as he understood it, made him the more esteemed to us. We miss him, Oh, we miss him!

His last labor was with the tent at Nevada, in Story County, where he labored all alone and also wrote an article for the Nevada paper. I did not get to read it, but heard it well spoken of. From there he came to Colo, where ended his labor of earth life. The Christian people of that place kindly offered him the house, in which he spoke until the 7th of September. The writer went on Sunday, the 13th, to assist what he could in his meeting, but found him in bed. We attended to the ordinance, as James describes, but he was relieved only a little while, as he stated to the writer. After some time elapsed we were alone, when he grasped my hand firmly in his and said, "Thank God for a true brother!" Then he prayed the most inspiring prayer it was ever my privilege to listen to. In the petition were himself, then his dear family, the saints, and the work engaged in; and he ended with the most affectionate, sympathetic words as only one can having the Spirit of Christ to a great measure: "But, holy Father, not my will, but thine be done." We are pleased to state that although the dear brother was among strangers, there was all done that kind and willing hands could do for him. The Doctor, we believe, put forth every effort to do him good. Among those kind hands we would mention Mr. and Mrs. Parker and a young man staying there. This family agreed to board Bro. Thompson. The worthy young brother, Frank J. L'hommedieu, of Colo, who made the request for the brother to preach at that place, was very faithful to make it comfortable for the elder. Also Bro. William Hyde, of Boone, and Bro. and Sr. Hardin, of Nevada.

During the last day of his life he was permitted to see his dear wife and two of his children whom she brought with her.

On the next day they started with the remains of her dear husband to Centerville. We intended to go with them to take charge in the changes to the different roads, but could not on account of bad roads, but we must submit.

We desire also to be ready when the roll shall be called.

May our Father look with tender compassion upon the ones that are left to mourn the loss of a kind husband and father; and give them comfort as no one else can.

Yours in love for truth,
WILLIAM C. NIRK.

GLENWOOD, Iowa, Sept. 18.

Editors Herald:—We are glad to read the joyous news sent forth through the precious columns of the *Herald*. It cheers our hearts to know that the Master owns his people and sheds forth his Holy Spirit upon them when they walk in the line of duty. He has gra-

viously come to our help in this district. We have been blessed beyond our expectations, and souls have been added to the church as seals to the testimony of the earnest labors of his faithful servants who have labored with us locally. There is a good spirit in the district. We are solicited from every part of it to come and preach.

We have just made a tour among the scattered ones and find them mostly strong in the faith. Have held forth in the different schoolhouses and in private houses where such reside, and have realized that God has been with us, blessing us greatly according to promise. We are unable to fill one third of the calls for preaching, so hope the saints and friends will be patient, bearing in mind that there is but one in this field devoting all of his time to the ministry. We are doing the best we can and believe that most of our brethren are doing the same. Our late reunion was all we could ask or wish for. Thirty-five precious souls in all were added to the church by baptism, such as we trust will be eternally saved.

Now let me admonish you, dear saints, both of this, and the Nodaway district, not to forget by any means that you can be loud preachers of the gospel and be instrumental in the hands of God in bringing souls into the kingdom who will rise up and call you blessed, if you will but contribute of your means as the law directs. "Great shall be your reward in heaven," by so doing you will "lay up treasures" "where neither moth nor rust doth corrupt." I know that many think they are unable to do anything in this direction because of the hard times; but, my dear brethren, should all think so the preaching of the gospel would stop, except only what could be done locally; and besides, if we as a people fail in this regard, great will be our condemnation and loss eternally. Then let us not forget, if we want to be blessed of God, and prospered spiritually and temporally. As God shall prosper us, so let us liberally contribute, for this is one of the essential features of the work.

We wish to say to our fellow-laborers in the Nodaway district, Don't forget the time of the conference as decided upon at your last conference to be held on Saturday and Sunday, October 17 and 18, at Guilford, Missouri. We earnestly request all the elders and branch authorities especially to be present, as on account of the demise of our dearly beloved brother and fellow laborer in the Lord and president of the district we shall be under the necessity of electing another in his stead. We deeply mourn his departure, and keenly feel our loss, but are comforted in the thought that it is his gain. We sincerely condole with his beloved wife, father and mother, sister, and near relatives and friends. May the loving Father bestow his Holy Spirit upon us to help us to order our lives aright and faithfully discharge the duties incumbent upon us, that we may be prepared to enter with him into the joy of our Lord and be made partakers of all that is promised, is the prayer of your unworthy brother.

In gospel bonds,

HENRY KEMP.

IONE, Cal., Sept. 13.

Editors Herald:—My health the past summer has not been good, having been sick once with pneumonia and three times with malaria fever, and my home is broken up. My faith in the work is the same as it has always been for the past twenty years, and I have been trying to help get the gospel before the people in my way; that is, by selling and loaning books and papers. Yet I had little success lately. Pray for me and my beloved children.

EDWIN T. DAWSON.

BURNSIDE, Mich., Sept. 15.

Editors Herald:—On August 29 and 30 Bro. A. Barr and the writer conducted a two-days' meeting at Shabbona, Sanilac County, which was well attended. We felt blessed in presenting the truth, and all present seemed to enjoy themselves. In attendance was my wife and sons, which brought an additional joy to me. On Monday, the 31st, I bade my wife and babes good-bye, committing them to our Father's care to guide them safely home, while I went in the opposite direction to a place called Smith's in St. Clair County, to relieve Bro. Davis in tent work, which indeed was a relief, he having been with the tent the greater part of the summer alone. I arrived in time to preach in the evening, and was greeted with a nice, attentive audience. On Tuesday Bro. Davis went home, leaving the writer to continue his effort alone as best he could. Well, I lost no time, but held meeting every evening and twice on Sunday, for a week. A cold wave struck us which made it too cold to hold forth in the tent part of the time; but Mr. Hone, one of the merchants, threw open his hall to us free of charge. We had a good audience all through. Some seemed quite interested; so much so that they bought the church books so to further investigate.

On September 7 we loaded the tent on Bro. Harrison's wagon and started for the above-named place. We arrived about ten o'clock in the evening tired and weary. On Tuesday we reared the tent and on Wednesday evening preached the first sermon to about one hundred of an audience. On Thursday evening the numbers increased nearly one half and we felt blessed in presenting the good old story of Jesus and the cross. On Saturday and Sunday we held a two-days' meeting, one of the best held in the district this year. It was estimated that four or five hundred were present on Sunday of which about eighty-five per cent were outsiders. The tent was full and many on the outside. We were ably assisted by Brn. F. M. Cooper and William Davis. It looked so encouraging to see hundreds coming out to hear the gospel that we thought best to continue here for a time, and pray God to water the seed sown, but we can only say yet, What shall the harvest be? Bro. Boyl's folks are the only saints living here, but they have spared no pains to make our effort a success, and he has been ably assisted by his kind neighbors. I mention the name of Mr. Bruse, one of the merchants here, who gave us the use of the ground to set tent on and has furnished lamps, etc., for the tent.

Prospect looks bright for missionary work in this county. There have been several requests made already to move the tent to other points; and so we feel that the Lord is truly opening up the way. I hope to visit several branches before our fall conference, which convenes at Bay Port, October 10 and 11. And so we are doing what we can to keep pace with the great work we are enlisted in. Ever praying for the final triumph of truth,

Yours in bonds,

J. A. GRANT.

GARDNER, Kans., Sept 18.

Editors Herald:—Elder Arthur Allen and myself have been busily engaged since Tuesday morning, the 15th, in a debate with Elder Albert Brown, of the Church of Christ (Christian Church) near Gardner, Kansas, in a grove. We have had very pleasant weather all week, except to-day we had to find shelter in a barn, which was tendered us through the kindness of one Mr. Ramey.

Glorious was the triumph of truth as it greets our ears from every quarter. We have but one member in this section of the country, but about four weeks old in the gospel, and of course we had all of the prejudice of the "Christian Church" to meet; but with all that the invariable answer of all parties not members of that church is, that we have reaped a complete victory. We heard some expressions as follows: "You are on top yet;" "There is more in that Bible than we thought;" "I have been telling everybody I meet that you have got the best of them." Methodists, Baptists, Presbyterians, Dunkards, and Brethren, and some of their own members say they cannot claim any victory at all.

On some occasions the Lord blessed Bro. Allen wonderfully with his Spirit, and every point that Elder Brown urged against us was completely demolished; and at the close of the debate, Elder Brown could not claim one point.

He suggested for Bro. Allen to drink some poison and work a miracle that we might believe. Bro. Allen said: "That was what Satan did when he took Christ upon the pinnacle of the temple and said, 'If thou be the Son of God, cast thyself down: for it is written,' etc., and that as Jesus hung upon the cross the Jews stood by and wagged their heads and said: 'If thou be the Son of God come down from the cross,' that they would then believe him. Now I do not want to accuse Bro. Brown of being a child of Satan, but if he is not he should not mimic him so much."

The Lord is surely working in this part of his vineyard and will raise up a righteous people here. More anon.

In gospel bonds,

W. H. PEASE.

SPRINGFIELD, Mo., Sept. 16.

Editors Herald:—Just closed a very interesting meeting at Blendsville. Two were baptized. The Saints at that point are wide-awake, and especially the Ladies' Relief Society, which is a great help in lifting the burden off the shoulders of the brethren.

To say I enjoyed my visit would be putting

it very mildly, and I trust all were benefited by my visit. I straightened out a great many on the law of tithing, and took in a little.

I commence tent meeting at this point tonight on Dale, between Pierse and Kellett Avenues. We expect to organize here before I leave. Those that live close here and wish to become members of this branch must get their letters of removal and forward the same to me, to No. 1920 Pierse Street, Springfield, Missouri.

In bonds,

HENRY SPARLING.

BELL GROVE, W. Va., Sept. 13.

Editors Herald:—After the conference at Goose Creek Bro. Ullom and I went to Carthage, where lives Elder John L. Williams and family, several of whom are married and now in the church. We found several ready for the water. I baptized five while there. Bro. W. baptized one; so were added unto us six more souls at Carthage.

We had a discussion there with the Missionary Baptist, Rev. C. E. Shafer. He is a man of no mean ability, but not equal to the task laid upon him by his church. He made choice of a Rev. W. A. Cadle for moderator who seemed to lend all the aid he possibly could; nevertheless he deputed himself in a gentlemanly manner.

Shafer undertook to run the Baptist Church back to the apostles, but instead, he run it quite into the ground, and standing on the rigging of the old wreck made a futile assault on the Book of Mormon, leaving the question at issue, to which the chairman, Mr. Reed Lewis, objected, stating that the dodge, if continued, would lead away from the proposition and place the affirmative disputant in the negative. He read the rules we had adopted, and which Mr. Shafer had signed before the debate commenced. But Shafer appealed to the house and gained his point by the vote of an old Baptist sister who knew only the one side, much after the fashion of a juggler. In fact, the Baptists are all that way. Then Shafer proceeded to pick faults with the stick of Joseph.

Shafer was once an Adventist and in his criticism we distinctly recognized the work of one Sheldon, who was scorched out of the controversy by Bro. Blair. We were told that the Christ of the Mormons was not the Christ of the Bible, because the one was born of Mary at Jerusalem and the other of Mary in Bethlehem of Judea. The one was born six hundred years future from the beginning of the reign of Zedekiah, King of Judah, and the other five hundred and fifty-three years after the beginning of the reign of the said king. Again we learned that Mosiah said (Mosiah p. 200, B. of M.) that the people were scattered abroad from the great tower, *even till the creation of Adam*. "So that according to the Book of Mormon, Adam and his boys were running about over the earth two thousand years before they were created." We had only to read Mosiah chapter 12, paragraph 4, to give the lie to all such statements and representations.

Again we heard that the God of the Mormons was a God of flesh and blood. "And he saith unto the Lord, I saw the finger of the

Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood." Without reading further this afforded strong proof, you see, and was perfectly conclusive. When called upon to read the whole passage, he skipped six or eight lines and began at the words: "And when the Lord had said these words," etc.

Suffice it to say that his deceitful methods were fully exposed, and with these few samples of his garbling we turned to our affirmative arguments and told the chairman to "give him rope." We compared the former-day saints with the Latter Day Saints in faith, doctrine, organization, and practice, and found them identical. This fact was never met, nor can it be, and the discussion was, upon our part, (the Lord be praised,) a success.

We have a good opening here and expect much good to be done.

D. L. SHINN.

Original Articles.

THE BOOK OF MORMON.—No. 3.

ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.

BY ELDER I. N. W. COOPER.

EPHRAIM AND MANASSEH'S ADOPTION; WHY?

We have before noticed that Reuben and Simeon had lost their birthright by transgression, and that Jacob had two sons by the wife of his love and choice, Joseph and Benjamin. It will be seen by perusing the history of these lads that neither corruption nor "instruments of cruelty" were in their habitations. We find also that God's design in separating Ephraim and Manasseh from their fellows and removing them to "the land shadowing with wings," was that he might raise up a righteous branch, and in order to do so must have a righteous seed to start with. Men do not "gather grapes of thorns or figs of thistles," and so Joseph's separation from his brethren, in his childhood, by their perverseness, became, in the hands of the Lord, the means of their salvation in those early days; so likewise will Joseph's seed, by the same overruling providence, be the means of their salvation in the last days; hence their adoption into the family of Jacob and becoming Israel, "the rod or branch of Jacob's inheritance." They were no longer to be called the *children* of Joseph, but the *seed* of Jacob, and they are to inherit the birthright; and Jo-

seph's issue, which he shall beget after them, shall be Joseph's and shall be entitle to *their* inheritance.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine*; as Reuben and Simeon, they *shall be mine*. And thy issue, which thou begetteth after them, *shall be thine*. . .

By careful study, the forty-eighth and forty-ninth chapters of Genesis will be found to be of the nature of a command, prophecy, revelation, and blessing. In the forty-eighth chapter and fifth verse, after rehearsing to Joseph the appearing of God to him [Jacob] at Luz, he claims Ephraim and Manasseh as *his* sons:—

As Reuben and Simeon, *they shall be mine*.

"As," in this case, must not be taken in the sense of *like*, but, *in the stead of*; for "they shall be mine." They are to take the place of Reuben and Simeon, and in the blessings which follow it is evident that the inheritance, so far as posterity is concerned, was not counted in either Reuben or Simeon, but rather an annulling of the blessings which otherwise would have been theirs to enjoy, but now instead thereof a curse rather. (Gen. 49: 3-7.)

We find in Deuteronomy 33, where Moses prophesies of the blessings of the twelve tribes, that he gives Reuben a very meager portion, scarcely more than a recognition in the line; while Simeon, no doubt on account of blood-guiltiness, is left out altogether. Surely "the genealogy is *not* to be reckoned after the birthright." We find, then; that the reason for Jacob's disinheriting Reuben and Simeon and adopting Ephraim and Manasseh was, that a necessity had arisen for it; viz., the twelve tribes of Israel, which are typified all through the dealings of God with his church, must be maintained, and that too with some degree of holy dignity, not merely as an office, as that of the apostles; but through or by that office as a means of grace, dignity, and authority, which might inure to the great good and blessing of the race, and not to the aggrandizement of a few, as favored sons of a prophet, priest, or king. This leads us next to consider,

WHO, AND WHERE IS EPHRAIM?

In Zechariah 10: 6-10 "it is written":—

I will strengthen the house of Judah, and I

will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, . . . their children shall see it and be glad. . . . And I will sow *them among the people*: and they shall remember me *in far countries*: and they shall live with their children and turn again [to the Lord] and he shall pass through the sea. . . .

Another class of the seed of Ephraim will the Lord gather out of the countries near at hand; viz., out of Egypt and Assyria, whither also they have been scattered; but we find that a portion were to "pass through the sea." We read also in Micah 5: 3, 7, that near to the time of the second coming of Christ, and after that he shall "have given them [a portion of the house of Judah] up" (to the destroyers for a time), and after the church again shall have travailed and brought forth; *then* the remnant of his brethren (for he was of the tribe of Judah) shall return unto the children of Israel. And then, at that time, "The remnant of Jacob [of the tribe of Judah] shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Verse 7.

This remnant we claim will be a portion of the house of Israel, according to the tribe of Judah, who shall be gathered from portions of both the eastern and western continents, and securely settled in the land of Palestine under the protection of the Most High. But another remnant also shall exist in the world at that time, who shall not yet have returned unto the children of Israel (or their place); nor are they near unto the "land of assyria," or the "land of Nimrod;" but they are a remnant of Jacob according to Ephraim, who, "shall be *among the Gentiles* in the *midst of many people*, as a *lion* [and not as a *dew* from the Lord or as *showers* upon the grass, but as a *lion*] among the beasts of the forest, as a young lion among the flocks of sheep," and not like the other remnant, neither as to location nor disposition. The first remnant would distill upon the surrounding people "as the dew upon herbs," but the second remnant would be among the people as a mighty destroyer, "who, if he go through, both treadeth down

and teareth in pieces and none can deliver."

That there are here two remnants of the same parental stock distinctly mentioned and clearly identified by different locations and attributes, we think none will attempt to deny; that the first remnant is of the tribe of Judah according to the text in question (Micah 5: 2, 3.) we think none will be willing to dispute; and the identity of the second remnant can be as clearly pointed out in Ephraim and Manasseh as the first in Judah. We have already shown that God has covenanted to Jacob, through Joseph's posterity (Ephraim and Manasseh), a greater possession than to Abraham. (Gen 49: 26.) Jacob says in his dying blessing:—

The blessings of thy father have prevailed above the blessings of my progenitors to the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Gen. 49: 26.

In Genesis chapters 15 and 17 the inheritance (landed estate) promised or covenanted to Abraham and Isaac was the land of Palestine; but Jacob here claims a greater possession for the seed of Joseph, even to "the utmost bounds of the everlasting hills," and of such an extent that in it Ephraim may become a "multitude of nations." Certainly this could not have been in Palestine, for room would not have been sufficient there; and we have already shown that in America was the promised possession.

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.—Isa. 18: 1.

A more graphic picture of America could not, even at this time, be given, than "the land shadowing with wings." And where was it? It was beyond the rivers of Ethiopia—westward from where Isaiah was when he made the declaration of "woe to the land," or to the inhabitants of the land, as he could see with a prophetic eye the evil that would befall this western world. These calamities referred to by Isaiah are shown in the Book of Mormon, and in no other book extant. The prophet appeals to "all the inhabitants of the world" and notifies them that when an "ensign" is lifted up on this land, where a nation had been meted out and trodden down, whose land the rivers (nations of

Europe) had taken as a spoil; that before "the harvest," or end of the world, which, it would follow, would then be near at hand, he would cut off the sprigs and cut down the branches of the sour (wild) grapes, or, in other words, all who are not of the true vine, by adoption into the household of Jacob or Abraham.

Another feature in this prophecy is peculiar and conspicuous; viz., that "in that time ["afore the harvest," after the ensign, Book of Mormon, has been lifted] shall the present be brought unto the Lord of hosts of a people scattered and peeled [American Indians], . . . a nation meted out and trodden under foot, whose land [the land covenanted by God to Ephraim, and not to Great Britain or any other European power] the rivers [nations] have spoiled, to the place of the name of the Lord of hosts, the Mount Zion," or, to the western part of Missouri. And it is a notable fact that to the time of the coming forth of the Book of Mormon the American Indians were not molested beyond the western limits of what is now Missouri.

Having learned who Ephraim is, and where the land of his inheritance is located, we are prepared to understand to whom God wrote the great things of his law, which were counted as "a strange thing." (Hosea 8: 11, 12.) We learn from Psalms 78: 10, 11, that Ephraim kept not the covenant of God and refused to walk in his law, therefore God refused the tabernacle of Joseph and Ephraim. (Verse 67.)

Hosea 9 says that "as Ephraim has forsaken the laws of God, he has cast them off and has cursed them with the dry breast and barren womb, and made them "*wanderers among the nations.*" They have been hated, shot at, and sorely grieved, and have become the roving bands of Indians that now inhabit the three Americas from the Arctic Ocean to Cape Horn. But still their bow abode in strength. (Isa. 43: 1-7.) But though Ephraim, like Judah, has been cast off for a season, even "until a present be brought from a nation scattered and peeled," the seed of Ephraim (Isa. 18: 7), what has become of the "great things" of God's "law" unto "Ephraim"?

NECESSITY.

The necessity then for the "Book of Mormon," or some such volume or sacred record, becomes apparent to the careful student of the Bible, from several important considerations. First, the Bible itself demands such a book in unequivocal terms, clearly setting forth the nature of the book, the manner of its development, the time of its appearance, and the results that should follow the promulgation of its contents. And we find this necessary complement in the Book of Mormon, and in no other book extant is this want or lack supplied.

In Ezekiel 37: 15-21 "it is written" that

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the *children of Israel* his companions: then take another stick, and write upon it, For Joseph, the *stick of Ephraim*, and for *all the house of Israel* his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

Now, anyone at all acquainted with the ancient custom of keeping records on parchment, well knows that they fastened a stick on each end of the parchment for the purpose of rolling and unrolling as they read, and that hence records came thus to be called sticks. And Bible readers as well know that our Bible all came to us through the kingdom of Judah, and that hence it is called the stick of Judah. Hence, we perceive that the great things of God's law to Ephraim here on this continent, his covenant possession, would be the stick of Joseph in the hand of Ephraim, and that God has positively declared that he would put it with the stick of Judah, the Bible, and make them one in his hand.—Introduction to the Book of Mormon by Z. Brooks.

The question then arises, and gravely demands our consideration, Has such a record ever been brought forth claiming to be the stick of Joseph, in the hand, lineage, or seed, of Ephraim, and bearing all the marks of identity of holy writ, being the "*Thus saith the*

Lord" to his ancient prophets? If there is such a work to be found in the archives of the world, except the Book of Mormon, let it be produced. If such a book is not extant, bearing all the marks as to matter, manner, and time of publication, it is now too late for its development, and but for the coming forth of the Book of Mormon, the only work of its kind, the Bible, or stick of Judah, would be sadly deficient in one of its most important features, and, as the word of God, a failure. But if the book is what it purports to be, then the word of God to Judah and to Ephraim alike is verified, and they become one in the hand of the Israel of God to the confounding of false doctrine and in the building up of the kingdom of God in these last days; and "what God hath joined together let no man put asunder."

And when the people say, "What is the need of this, and what is to follow?" say unto them, "Thus saith the Lord God; Behold, I will take the children from among the heathen, whither they be gone, and will gather thee on every side, and bring them into their own land"—the very thing the Lord has been bringing to pass ever since the publication of the Book of Mormon in 1830, not even excepting the late Russian persecution of the house of Judah. Again, "it is written" by Isaiah:—

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field [after the coming forth of a book]? . . . And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Isa. 29: 17, 12, 13.

In the bringing forth of the Book of Mormon it is a notable fact that a small portion of the book was copied in the original characters and sent to Professor Anthon, of New York, and he pronounced them genuine Egyptian characters, and said he would translate the book if it was delivered unto him. Upon being told that the book was sealed and could not be delivered unto him, he said, "I cannot read a book that is sealed." The unlearned man, Joseph Smith, was then directed to read the book, but he acknowledged his ignorance and inability to read the characters, whereupon the book was translated by the gift and

power of God, in exact fulfillment of the prophecy in Isaiah 29: 9-17. And did it lack this important feature, the manner in which no other book has ever been produced on the earth, it would be sufficient ground for its rejection. But being fulfilled together with the fact that it was taken from the ground, as a buried relic or history of a former chosen people of God, prophesied of in both the sacred record that demands such a work as its compliment, and also made mention of in the coming book in such a manner as to completely harmonize with the foregoing record, the Bible, it must at once address itself to the unprejudiced mind as being one of the most important and peculiar books of the age.

The judgments and mercy of God upon the posterity of his chosen people are prophesied of in Isaiah 29: 4:—

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

This declaration is corroborated in the eighty-fifth Psalm:—

Truth [the word of God] shall spring out of the ground.

In Isaiah 5: 26-30 we read that God will "lift up an ensign to the nations from far, and will hiss unto them from the end of the earth. And this is to take place in the last days, as will be seen in verse 30: "And if one look unto the land, behold darkness and sorrow, and the light is darkened in the heaven thereof."

This is more clearly portrayed in the Book of Mormon itself:—

And now my beloved brethren, farewell, all those who are of the house of Israel, and all ye ends of the earth. I speak unto you, as the voice of one crying from the dust. Farewell until that great day shall come; and you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words that shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.—Page 111, 112.

And the Lord shall say unto him that shall read the words that shall be delivered him, . . . I will proceed to do a marvelous work among this people; yea, a marvelous work, and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. . . . I will shew unto the children of men that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful

field shall be esteemed as a forest.—Ibid. p. 101.

And it shall come to pass that the Lord God shall bring forth unto you, the words of a book, and they shall be the words of them which have slumbered. . . . But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book.—Ibid. p. 100.

It is a remarkable fact that when the Book of Mormon was published in 1830 (bringing to light these two prophecies) that the land of Palestine (Lebanon) was considered almost as a desert; but shortly after the coming forth of the book the "early and latter rains" returned, and Lebanon is already esteemed as a "fruitful field," in striking fulfillment of the prophecy, both as to the mysterious advent of the book, the only corroborating testimony as a competent witness and the welding link in the chain of prophetic evidence; and at the same time the herald of returning fruitfulness to Palestine after centuries of barrenness.

A CRITICISM ON "THOUGHTS ON THE GATHERING."

"A COMMON SENSE VIEW."

THE article above referred to says:—

Two kinds of people will doubtless be first to gather to the regions round about. One class are the most spiritual ones in the church . . . whose hearts are pained to behold the wickedness around them. . . . The other class are those who cannot agree with their neighbors, . . . but quarrel over trifles.

The writer then proceeds to designate these latter ones as those who indulge in "slander, evil surmisings, fault-finding, back-biting, worldly pleasure, and impatience."

God knows that this is a true report; but of the *first class* he says:—

But the fire represents the first class who are too fiery. Having more spirituality than wisdom. . . . There never could be strife or contention with only one party concerned, etc.

He then proceeds to speak of "the most spiritual ones in the church" as religious zealots. Now, dear brother, and readers, do you not see where this kind of reasoning leads to? Can you imagine a neighborhood where none reside except slanderers, evil surmisers, fault-finders, back-biters—those who are impatient and lovers of worldly pleasure, and who expect perfection in every one except themselves,

and find only peace in such a community? Will it of necessity take a few of "the most spiritual ones in the church" to stir up strife and bring out all these evils spoken of in this community? Do you think that God's Spirit promised unto us—the baptism of fire and the Holy Ghost—will give us any less wisdom? Is there danger of the Spirit that was promised to *guide into all truth* making us "too fiery?" Then shall we make the distinction that says that one class in the church is "the most spiritual" one; "those who cannot agree with their neighbors, saints, or others," and still another class "the true saint," who comes last into these "regions round about"?

Are we to understand that because Paul spoke in tongues more than all the others that he had any less wisdom? Yes, as viewed to-day, perhaps he lacked, as he did not keep out of persecution but finally gave his life for the truth that he "contended for." While "wisdom is the principal thing," yet I know of no source of wisdom as available and sure to the saint of to-day as that which was promised—"the Spirit;" neither do I believe that *this Spirit* will ever lead us into contentions otherwise than to reprove the world (and the church) of sin; and Christ said that the world hated him because he reproveth the world of sin, or words to that effect. The Spirit of God will never prompt us to "try to get into Moses' seat," neither will the "most spiritual ones in the church" be found trying to usurp the power or authority in this work, although this very spirituality may be the means of detecting and thus antagonizing these evil doers, and so bringing their wrath and accusations upon the heads of "the most spiritual ones."

And I want to ask further, Can we who go out preaching that "ye shall receive the gift of the Holy Ghost" afford to speak of those to whom this promise has been fulfilled in this slighting manner? Shall we discredit those whom God designs so to bless and then wonder and mourn that the saints have "quenched the Spirit"? God forbid. While we are to "try the spirits," let us still pray to God that he will pour out his Spirit upon us. And I do not mean only upon the ministers, but "would God that all

God's people were prophets" and had this "testimony," that the dross might be burned up by this fire unquenchable.

Praying God that he will give us more of this Spirit and the "wisdom that is first pure, then peaceable," I am,

Your brother in Christ,

A. M. CHASE.

ALBIA, Iowa, September 13, 1896.

Conference Minutes.

LITTLE SIOUX.

Conference met at Moorhead, Iowa, September 5, at eleven a. m., G. M. Scott president, C. Derry assistant, and A. M. Fyrando secretary. Reports of Woodbine, Missouri Valley, Persia, and Little Sioux branches read. Ministry reporting: Elders C. Derry, J. C. Crabb, J. W. Wight, F. Hansen, D. R. Chambers, A. M. Fyrando, William Cowlishaw, S. B. Kibler, O. Case, G. M. Scott, D. A. Hutchings, M. Jensen, W. R. Davison, J. C. Johnson, George Outhouse, R. Farmer, and A. Johnson; Priests R. A. Ballantyne, F. E. Cohrt, Edmund Hall; Teachers E. C. Outhouse, H. J. Marthéna, James Case. Following questions were referred to the conference and answered. (1) Is it necessary for a member or officer moving from one branch to another to produce a letter of removal? (2) Would a portion of a branch isolated from the main body have the right to appoint an officer to preside over their prayer meetings? These were answered by the following resolutions: Resolved, (1) that it is the sense of this conference that a letter of removal should be presented; (2) that only under the direction of the branch officials. The recommendation of Union Center branch, requesting the ordination of Ole Amundson to office of priest, was received and he was ordained by A. M. Fyrando and G. M. Scott. Preaching during session by James Donaldson, C. Derry, and A. M. Fyrando. On motion adjournment was had to meet at Little Sioux, first Saturday and Sunday in December.

FAR WEST.

Conference convened with the Delano branch, Saturday and Sunday, September 19, 20; W. E. Summerfield in the chair, C. P. Faul secretary. Branch reports: German Stewartsville 71. Pleasant Grove 88. Delano 107. St. Joseph 342. Stewartsville 113. Kingston 106. DeKalb 45. Wakenda 50. Elders: J. M. Terry baptized 8, W. Kinney, F. C. Graham, T. T. Hinderks, M. M. Turpen, Wm. Lewis, W. E. Summerfield, A. W. Head baptized 1, J. T. Kinnaman baptized 5, T. J. Mauzey, D. J. Flanders, L. L. Babbitt, J. C. Elvert, Ben Dice baptized 1, C. P. Faul baptized 6; Priests Charles Householder, William Duncan; Teachers Robert Garlich, M. F. Beebee, J. F. Friend; Deacon W. W. Head. Committee appointed on the matter which came up for consideration at last conference in regard to Dr. W. C. Hamilton reported. Report adopted, committee con-

tinued. Committee on the Pointer vs. Burlington-Winning matter reported. Report adopted, committee discharged. The district tent was placed in the care of the president and vice president. Present district officers reelected and sustained, together with Bishop's agent, for the ensuing quarter. It was resolved that the president and vice president confer with J. R. Lambert, missionary in charge, as to the advisability of organizing a branch at Spickard, also at Gospel Hill church, near Maysville, Missouri. Brn. M. M. Turpen and J. M. Terry were the speakers. Adjourned to meet with the German branch, Saturday, December 12, 10:30 a. m.

POTTAWATTAMIE.

Conference met at Carson, Iowa, September 5; John P. Carlile presiding, assisted by Senterlow Butler; J. Charles Jensen secretary. All the branches in the district were represented by delegates and statistical reports. Bishop's Agent Carlile reported: Received since last report \$180.75; disbursed to the ministry \$160; poor \$13; due agent \$6.76; on hand \$0.99. Audited and found correct. The Carson church building committee reported: Total cost of building and seating \$907.24; cash donated \$559.04; labor donated, estimated \$150; lot donated, estimated \$100; leaving \$98.20 assumed by the committee, which, with heating apparatus still needed, at a cost of about \$40, leaves \$138.20 still to be raised. The request by last conference to the branches met with response from only three with an aggregate of \$7.04. The committee again appeals to the members and friends in the district to come to its aid that this obligation may be reduced. Please forward means to the treasurer, S. Wood, Carson, Iowa. This property has been deeded to the church and the deed recorded. Owing to the expected departure of H. N. Hansen for Utah, he was released from this committee and J. P. Carlile substituted. J. P. Carlile reporting \$5.60 remaining from collections for expense of delegates to last General Conference, it was ordered into the general church fund. The following was adopted without dissent: Whereas, the treasury of the church is low in funds, and whereas, Bro. H. N. Hansen is already in this field, and is badly needed, and can be kept without additional expense, therefore be it resolved that the Pottawattamie district petition the missionary in charge to endeavor to secure the continuance of Bro. H. N. Hansen in this district for the remainder of this conference year. The submission and district president were authorized to provide for two days' meeting if thought best. Elder T. W. Williams was requested to look after the work in Carson. On request from Council Bluffs the district president was authorized to appoint a court of elders for that branch. All elders and priests in the district were invited to labor under the direction of the district president. On separate motions the following were sustained: John P. Carlile president and Bishop's agent, J. Charles Jensen secretary, Elders T. W. Williams and Senterlow Butler missionaries in the district.

Adjourned to meet at Hazel Dell, at 10:30 a. m., November 28.

Sunday School Associations.

CONVENTION NOTICES.

The convention of the Northeastern Illinois district Sunday school association will be held at Sandwich, Illinois, October 16. It is hoped that all the schools in the district will do all they can to be well represented at this convention. An entertainment will be given in the evening.

ELMER E. JOHNSON, Sec.

The convention of the Fremont district Sunday school association will open at 7:30 p. m., Thursday, October 8, at Plum Creek church, Thurman, Iowa. The following are the items of the programs: Thursday, 7:30, song; prayer by Bro. J. B. Cline; address, ten minutes, Bro. Henry Kemp; paper, "Biographical teaching," Sr. Emma Hougas; discussion, led by Sr. Emma Harrington; solo, Sr. Mamie Pace; paper, "Where we are at," song; benediction. Friday, ten a. m., Minutes, reports, etc.: Senior class drill by —; general discussion. 2:30 p. m., Business; Sunday school newspaper, Bro. Charley Fry and —; discussion, led by Bro. Joseph Roberts; song; benediction. 7:30 p. m., song; prayer; paper, "The influence of the Sunday school upon the condition of society," by Bro. Roy Epperson; duet, "One sweetly solemn thought," by Bro. and Sr. T. A. Hougas; essay, "Chief events in life of Moses;" First, "From infancy to Sinai," by Bro. Oliver Leeka; second, "At Sinai and in the wilderness," by Bro. Mark Leeka; quartet from Thurman school; "The 'How' of blackboard work" by the superintendent. All come for a good time and we will have it.

For the work,

T. A. HOUGAS, Supt.

The convention of the Sunday School Association of the Spring River district convenes Monday following district conference, October 19, at 9:30 a. m., at Blendsville, Missouri. Will the Sunday school superintendents please see that the reports of their respective schools are on hand in time, and that delegates are appointed. The same rule as last quarter, in regard to program, is good this quarter. Remember that each school prepares and chooses its own program, and committee. Try and see if your school cannot win the banner for best program. Come one and all.

MIRTIE B. BROWN, Sec.

The Sunday school association of the Nodaway district will convene at Guilford, Missouri, on Friday, October 16, at two p. m. There will be another session in the evening at seven o'clock. Let all the schools in the district be well represented at this our first meeting. Bro. T. A. Hougas, superintendent of the General Association, will be with us and many matters of interest relative to Sunday school work will be discussed.

E. S. FANNON, Dist. Supt.

Miscellaneous Department.

SANTA CRUZ REUNION.

The fact that many of the saints arrived on the grounds from one to two days prior to the opening of the reunion, gave evidence that they had been anticipating a grand time; and conversation with different ones revealed the fact that from some cause, many, if not all, were expecting an unusually successful reunion. The desire uppermost in each heart seemed to be that we should have a time of rejoicing and receive such instruction from God's servants and his Spirit as would greatly comfort and strengthen and make it a time long to be remembered.

On Friday morning a goodly number assembled in the pavilion in business session with Joseph Burton as temporary chairman. Brn. Price, Putney, and Parkin were chosen presidents of the reunion, and authorized to appoint the speakers and determine the order of the meetings. Bro. J. W. Gilbert was chosen secretary and reporter; Sr. Patterson organist and chorister with power to choose her assistants. A committee was appointed to meet trains and take care of arrivals. The reunion indorsed the branch locating committee, Srs. Clapp and Moser. The reunion ordered one thousand invitation cards to be printed and distributed over the city. This closed the business portion of the session, and the chair called for short speeches from different ones. Bro. and Sr. Devore were called upon to take seats upon the platform and give their experience in the work in the Society Islands mission. Each spoke at length of the work and its outlook in the islands of the sea, and in a way that convinced all of their sincerity and love for the work and those brethren and sisters in the islands with whom they have labored for nearly six years. Sr. Devore's earnest and touching rehearsal of her experiences and sacrifices left but few dry eyes. All were intensely interested. Bro. Gilbert also talked upon the Island work. In the afternoon there was a prayer service, Brn. Price and Putney in charge.

Up to the present the speakers have been Elders L. R. Devore, J. W. Gilbert, Thomas Daley, D. L. Harris, J. F. Burton, J. B. Price, Joseph Luff, A. Haws, E. Holt, and Wm. Newton. The meetings are well attended. Many grand testimonies are given to the truthfulness of the work, prominent among which is that of our aged sister Cooper, from Santa Rosa, who said that she had been a member of this church for sixty-three years, and in a short time will be eighty-seven years old. She said she asked Sr. Emma Smith if Joseph ever had more than one wife or believed or taught polygamy, and she said, "No."

During the first few days of the reunion the weather was cold and the forenoons foggy, but now the weather is ideal and it is having a good effect upon the campers, and all are enjoying themselves. Bro. Luff's health is not so good as we would like; however, he has been able by the help of God to deliver two excellent sermons that cheered and

strengthened the saints, and made them feel thankful indeed that we have *living* apostles in our day, "for the perfecting of the saints," "for the edifying of the body of Christ."

If the reunion continues to grow better at the present rate, the desires of all will have been fully realized.

CONFERENCE NOTICES.

To the Saints of the Northern Minnesota District:—Our conference will be held in the town of Maine, at Bro. William Barnhard's schoolhouse. All are cordially invited to come. This change is made for reasons over which we have no control. October 10, 11 is the date.

I. N. ROBERTS, Pres.

Conference of the Fremont district will convene at Plum Creek church, near Thurman, Iowa, Saturday, October 10, at ten a. m. The brethren will please keep in mind their reports, also branch reports, and mission reports, and send them in time to Bro. William Leeka, Thurman, Iowa. The Sunday school convention will begin on Thursday evening at 7:30. This requires you to come but one day earlier to get all of both convention and conference, so come for both. A profitable time is anticipated. See program in another column.

T. A. HOUGAS, Sec.

The conference of the Massachusetts district will convene in Fall River, Massachusetts, October 10, at 2:30 p. m., in saints' chapel, on Clafin Street. Take electric car for Flint Village.

F. M. SHEEHY, Pres.

MYRON C. FISHER, Sec.

The Massachusetts district conference will convene October 10, 11, 1896, 2:30 p. m., Clafin Street chapel, Fall River, Massachusetts. Let all come prepared for a good spiritual feast. Many of priesthood expected to be present, among which are Elders E. L. Kelley, W. H. Kelley, and H. J. Davison. Branch clerks and the priesthood will please take notice that resolution was passed at last session, that all reports were to be forwarded to the district clerk at least ten days prior to convening of conferences. Address me at 9 Robin Hood Street, Dorchester, Massachusetts.

MYRON C. FISHER, Clerk.

BORN.

WASSON.—To Mr. Elmer and Sister Ida Wasson, September 5, 1895, a daughter named Eva Grace. Blessed August 1, 1896, by Elders T. A. and D. Hougas.

BARTLETT.—To J. A. and Sister Grace Bartlett, of McPaul, Missouri, July 5, 1896, a son. Named Juleas Adelph. Blessed by Elders H. Kemp and W. D. Ledingham.

GRAVES.—Near Troy, Kansas, July 29, 1896, to Mr. William D. and Sister Etta J. Graves, a daughter; named Gladys Muriel, and blessed at Fanning, Kansas, September 20, 1896, by Elders H. A. Stebbins and P. Cadwell.

DIED.

MOORE.—Sr. Martha J. Moore, wife of Mr. Henry Moore, and daughter of Elder John

Lambert, of Montrose, Iowa. She was born April 11, 1877; baptized by Elder James McKiernan, June 3, 1888; died September 13, 1896. Since her marriage she has resided in Burlington. She was visiting at her old home when she was stricken down. She was a woman of splendid principles and her only desire seemed to be to do right. The bereaved ones are father, mother, sisters, brothers, husband, and a babe nine months old. May peace and blessing such as God alone can bestow rest upon those that mourn. Services from the saints' church, Montrose, in charge of Priest D. Tripp; sermon by Elder J. R. Evans.

KILE.—Elizabeth Kile was born October 13, 1866, at Montrose, Iowa. Died September 2, 1896, at Jacksonville, Illinois. Was baptized by Elder J. F. McDowell, July 4, 1880, at Montrose. She was the daughter of Bro. L. McLinthen. Besides her husband, she leaves father, mother, three sisters, two brothers, and an adopted daughter to mourn. Funeral services at the saints' church, Montrose, in charge of Priest Daniel Tripp, sermon by Elder J. R. Evans.

POTTER.—September 13, 1896, Elder William Potter, aged 79 years, 9 months, 3 days. Funeral on the 15th; sermon by Elder C. A. Parkin. Bro. Potter was baptized in the days of Joseph the Martyr, and held an elder's license given by him, of which he was very proud. He was a great sufferer, having been confined to bed since the early part of June. He bore his suffering with fortitude becoming a saint. He was a dearly beloved husband and leaves a devoted wife. He was the sunshine of her life. He died in the hope of a glorious resurrection.

HARGER.—At Algansee, Michigan, Andrew Harger, eldest son of Sr. Lucinda Corless (now deceased), and brother of George Harger, of Lamoni, Iowa, aged 47 years. He leaves three brothers and one sister, and many friends to mourn his departure; also two little nieces whom he cared for. He did not belong to any church, but was one of the honorable men of the earth and respected by all who knew him. Who shall say that he will not be rewarded?

ROSS.—At Cow Creek, Kansas, August 7, Rebecca Ross, wife of Melvin Ross. Was born December 6, 1818; joined the church in the year 1838, and cast her lot with the Reorganization at Gallatin Valley in the year 1866. Sr. Ross was confined to her bed the last three years, but she never murmured. Her faith was unshaken in the restored gospel. Her aged companion, three sons, two daughters, seventeen grandchildren, and seven great-grandchildren were present at the funeral. Services at the home of her son-in-law, Bro. John Thomas.

CRAVENS.—Azal P. Cravens, was born to Bro. Elkama and Sr. Rebecca Cravins July 20, 1896, at Wakenda, Ray County, Missouri. Blessed at the Wakenda church September 14, 1896, by J. M. Terry and James N. Cato. This is a grandchild of Father Cravens of renown in that region.

J. M. TERRY.

HINDERKS.—Hulda Hinderks, Stewartsville, Missouri; born February 21, 1879, died

August 26, 1896, aged 17 years, 6 months, and 5 days. Was baptized June 29, 1890. Just before the final departure a heavenly vision was presented to her in which she saw the heavenly ones ready to accompany her to the beyond. Funeral services conducted by Wm. Lewis, sermon by T. W. Chatburn from Job 14: 14 to a large concourse of people at the German church, after which the remains were laid quietly to rest in the cemetery close by to await the resurrection of the pure and the good.

GARNER.—Bro. John H. Garner died August 22, 1896, at Santa Ana, California. Deceased was born January 26, 1850, in Ogden, Utah, and baptized March 13, 1869, by W. W. Blair. Funeral sermon was preached in the Baptist church, Santa Ana, by Elder A. Carmichael. The overflowing house attested the fact of the esteem in which the brother was held by his fellow citizens. At the time of his death the brother was city councilman from the fourth ward of Santa Ana City. As a mark of respect the business houses were closed during the funeral sermon. The brother was interred by the Maccabees and Foresters, of which orders he was a member.

MCCLAIN.—At Coalgate, Indian Territory, September 5, 1896, Sr. Amanda S., wife of Deacon H. T. McClain. She was born in Ashville, North Carolina, September 22, 1847, so was within 17 days of 50 years. Was a faithful member of the Campbellite order some fifteen years; but on hearing the fullness of the restored gospel soon obeyed. Was baptized and confirmed by Elder J. D. Erwin in Arkansas, 1891.

SHAW.—John W. Shaw was born May 6, 1827, in Cumberton, Dunburtonshire, Scotland. Came to America June 20, 1868. Lived seven years in Arnot, Pennsylvania, when he moved west to Scranton, Kansas, and died August 7, 1896. Was baptized June 13, 1893, by R. L. Ware, and has been firm in the faith of the Reorganized Church. Services in saints' church, Scranton, were conducted by Elder J. B. Jarvis, assisted by Elders J. A. Davis and William Menzies.

HOLDSWORTH.—At St. Louis, Missouri, September 7, 1896, John William Holdsworth. Was born in the city of Leeds, Yorkshire, England, April 1, 1857. Came to America in 1863. Was married June 16, 1881, to Miss Margaret Davidson, who, with the three children—daughters, survive and mourn their sudden and great loss. He was an honest man, a man of good report as husband, father, citizen, and friend. Though not a member of the church or of any church, his wife a Catholic, yet our service was preferred and requested. A large concourse of relatives and friends were in attendance at funeral services which were conducted by Elder M. H. Bond, and with service at Bellfontane cemetery by the Knights of Pythias, of which order he was a member.

HEATH.—Bro. Joseph B. Heath was born January 10, 1822, in the town of Fox, Pennsylvania, and died September 1, 1896, at his home in Frankfort, Wisconsin. He was married to Elizabeth Weller, March 10, 1850, and to them were born seven children, six of whom are now living. He was baptized into

the Reorganized Church July, 1852, at Fox, Pennsylvania, by Elder Rowland Cobb. Funeral sermon by Elder A. V. Closson.

ALFORD.—On July 23, 1896, Alma W. Alford, son of Mr. and Mrs. Charles Alford, of Worthington, Minnesota. The deceased was just completing his seventeenth year when disease laid its wasting hand upon him. He was laid to rest in the beautiful Worthington cemetery, on Saturday evening, July 25. His early departure is mourned by many friends, both young and old. For one who has suffered from disease, death came as a minister of mercy and relief.

MILLER.—Elizabeth Miller, familiarly known as Aunt Betsy, daughter of John and Elizabeth Southern, at Millersburg, Illinois, September 13, 1896. She was born in Giles County, Virginia, March 23, 1820. With her parents moved to Tipton, Iowa, in 1840. In January, 1841, she was married to Floyd Duncan and the same year they came to Duncan Township, Mercer County, Illinois. To them were born three children. It was but a few years until the beloved husband and father was called to rest. On August 20, 1848, she was married to Michael N. Miller. To them were born seven children of whom two preceded her to the spirit land. She was baptized March 11, 1863, by J. W. Gillen, and has lived a patient faithful Christian life to the day of her death. Funeral service was held September 14, 1896, at 2:30 p. m. in the saints' chapel at Millersburg, Illinois, James Terry in charge. Elder James McKiernan delivered the address. Interment in the Millersburg cemetery.

AN IRISH GENTLEMAN.

The seats were all full and one was occupied by a rough-looking Irishman. At one of the stations a couple of well-bred and intelligent looking young ladies came in to procure seats, but seeing no vacant ones were about to go into another car when Patrick rose hastily and offered them his seat with evident pleasure. "But you will have no seat for yourself," responded one of the ladies with a smile, and with truest politeness hesitating to accept it. "Never ye mind that," said the Hibernian, "yer welcome to it. I'd ride upon the cowketcher any toime from here till New York for a smoile from such gintlemanly ladies," and retreated into the next car amid the applause of those who witnessed the incident. Perhaps the forgoing hint to many ladies will show that a trifle of politeness has often a happy effect.—*Selected.*

Dr. Benjamin Labaree, for many years a missionary in Persia, writes to *The Evangelist* of the new Shah of Persia: "The mild disposition of the new sovereign, his distaste for the cares of government, and his lack of government, and his lack of vigorous, physical health do not augur favorably for a reign of prosperity like that of his father's." Rev. S. G. Wilson writes of him: "He is a man of faith, and free from the nationalistic tendencies of some of the ruling class. He is devout in his fulfillment of religious rites, and a total abstainer from intoxicants. He has a humane and sympathetic nature. He is a friend of education."

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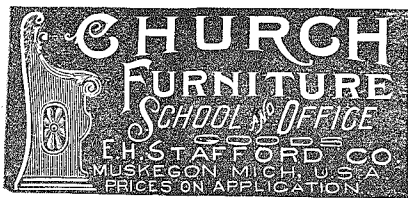
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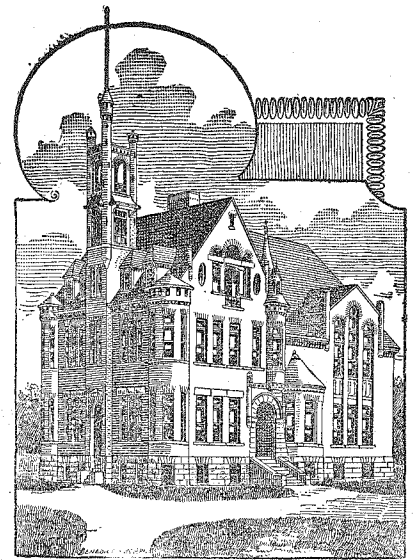
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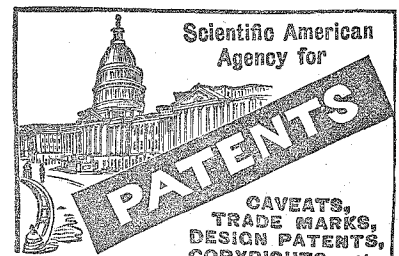
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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, October 7, 1896.

No. 41.

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CONTEST BETWEEN CHURCH AND STATE IN HUNGARY.

FOR quite a time past the relations between the Roman Catholic Church and the political authorities in Hungary have been strained, and a rupture could be expected at any moment. The liberal policy of the state, especially in reference to the control of the schools and to civil marriage, aroused a decided protest on the part of the Church people. Now the crisis has come and the Church has thrown down the gantlet to the political authorities. The Vienna *Vaterland* was the first to publish the program of the Vatican Congregation in its aggressive warfare now to be waged in Hungary. The leading data of this official pronouncement to the Hungarian bishops are the following:—

“The bishops are to concern themselves particularly about the life and habits of the clergy and see to it that these are model in every respect. Catholic societies are to be founded throughout the kingdom. The teachers of religion in the gymnasia, or colleges, are to show special zeal in teaching the youth the doctrines of the Catholic Church and have their pupils connect themselves with the congregations. Special efforts are to be put forth that also the teachers of secular branches impart their instruction in the spirit of the Catholic Church. The bishops are to insist upon the right of selecting

textbooks also for the secular branches of study. They are also instructed to use all their power to get control of the University of Pest and make this a Catholic institution. In the meanwhile lectures are to be delivered every Sunday to the academic youth of the University in which special attention is to be paid to those doctrines of the Catholic Church which are most frequently attacked, especially if such attacks should be made public lectures. Academic societies with pronounced Catholic tendencies are to be established, and these shall coöperate for the welfare of the Church. False ideas concerning patriotism are to be corrected in harmony with the teachings of the Church. The Hungarian language is to be introduced in non-Hungarian sections only where the bishops and priests are convinced that this will be to the welfare of the Church. Throughout the country Catholic papers are to be published and spread. Every representative and member of the Roman Catholic Church is to do his best to carry out these orders; any laxness or carelessness in this regard is to be punished by the ecclesiastical authorities.”

Comments on this ecclesiastical declaration by Hungarian and other European papers agree that it is a bold defiance of the state authorities and portends a greater struggle than would seem to be the case at a superficial glance. The Frankfurt *Zeitung*, an exceptionally well-informed journal, says;—

“Strictly to carry out the injunctions of this decree would divide Hungary into two camps engaged in a life-and-death struggle with each other, namely, a Catholic-Rumanian party and a Hungarian-Protestant party. Every single item in the decree is fraught with danger to the state and to Protestantism in Hungary. Even that point which seems the most harmless, namely, the injunction that bishops are to watch over the lives and morals of their priests, means much for Hungary. Clerical fanaticism has hitherto not been thriving

very noticeably in Hungary, because the priests have heretofore not been hindered by their liberal congregations from living with their wives and children. Cases are known where Catholic priests have not hesitated to appear on the streets with their wives and children, and no particular offense was taken.”

Other papers draw attention particularly to the demand that all of the educational interests are to be put under the control of the church. It will be remembered that this was the bone of contention in the great *Kulturkampf* between Bismarck and the Vatican in Germany that was waged for nearly a decade and only ended with the recall of the famous Falk laws. The demand that the University of Pest shall be made entirely Catholic on the plea that it was so originally will be fought to the bitter end. The determination that the church authorities will retard the introduction of the Hungarian language in non-Hungarian sections of the country is a direct declaration of war on a pet policy of the state. The *Zeitung* already quoted says:—

“There is no doubt that the state will answer the challenge of the church and will fight the decree all along the line.”

A new *Kulturkampf* in Hungary is thus seemingly a certainty.—*Literary Digest*.

ST LOUIS EXPOSITION.

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HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

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The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

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THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days,—an item essential to the per-

sonal and general interests of the membership.

BIOGRAPHICAL APPENDICES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, October 7, 1896.

No. 41.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 7, 1896.

THE EVANELIA.

THERE is little room to doubt the rumor concerning the loss, by foundering at sea, of the Gospel Boat, for which so many of the saints, young and old, contributed so freely of their moneys to build and equip. She has paid the final tribute of those "who go down to the sea in ships." It is a great loss to the church aside from the dollars and cents of her valuation.

The following from the *Post*, of San Francisco, September 24, will give the news, so far as we have it:—

News has been received here of the loss of the schooner *Evanelia*.

The brig *Tropic Bird* which arrived here on Monday brought information that the missionary vessel foundered at sea in longitude 147 west, latitude 14: 30 south, on July 26th last.

The *Evanelia* was constructed on the coast about two years ago by the Josephites, disciples of the Mormon Joseph Smith, for a missionary tour of the South Sea Islands. The building of the boat and fitting her out cost about \$40,000, most of which was contributed in small sums by the members of the society who afterward, it would seem, had considerable trouble over their missionary venture.

It was charged that after he had been in the South Seas for some time Captain McGrath of the trim little craft did not direct his attention exclusively to the conversion of the island natives to the Josephite doctrines, but with several of those on board the schooner entered into the trading business, which proved quite profitable to those concerned.

According to the advices brought by the *Tropic Bird*, the *Evanelia* was sailing between Pomuto and Tahiti on the 19th of July last when she encountered a severe storm which lasted for several days.

Early on the morning of the 26th of July the *Evanelia* became helpless and began to fill rapidly with water.

Realizing their danger Captain McGrath, his crew and the missionaries took to a small boat and had hardly got clear of the disabled schooner before the latter sank out of sight.

The occupants of the boat floated about on the ocean for about twenty-six hours, when they were picked up by a south-bound ship and safely landed at Tahiti.

So hasty had been their escape from the foundering schooner that the boat's occupants had no time to secure water or provisions, and they were in great distress when picked up.

For some unexplained reason every possible effort was made to keep the fact of the *Evanelia's* loss from reaching this country.

Of course the saints will be surprised to learn that the *Evanelia* cost them so much as stated by the *Post*, when the Bishop has given the cost of boat and fitting out at about five thousand dollars; but newspapers frequently make mistakes. There are two at least in the *Post* account; that of the cost of the boat, and that of the attempt to keep the report from reaching the United States. There can hardly be any good reason why the loss of the vessel should not be reported by Bro. McGrath and those with him, who came so near going down with it.

When it was talked of to make the *Evanelia* a trading vessel, the Presidency thought it not best so to do, and Bishop Kelley being of the same mind, wrote to the brethren not to do it. But his instruction reached the Islands too late, the arrangement by which the vessel became a trader having been already consummated before Bishop Kelley's letter could have reached the brethren there.

We do not know the particulars of the foundering of the *Evanelia*, and so do not speculate about it; being contented to bear with the church, with as good grace as is possible, the loss and regret which such sad ending of the mission of the Gospel Boat will inevitably inflict.

We counsel the utmost patience, and the exercise of that excellent virtue known as faith which "endureth all things" and is steadfast.

WOODBINE REUNION.

THE late Reunion at Woodbine was one of the best and most successful ever held by the Reorganized Church. Forty-one were baptized, but this does not measure the benefits resulting to the church. The extreme unity of spirit which pervaded the meeting

from the opening service to the close marks an era of spiritual enjoyment never surpassed by the church.

The preaching was uniformly good, the prayers full of desires for good, the testimonies edifying and strong, the song service joyous and full of pleasure to all.

The weather was wet and cold the first two days, after which it was pleasant, and the closing day was an ideal western "fine day."

The attendance of the saints was not quite so large as last year and the year before at Logan, but the attendance of those outside of the church was larger, and far more attentive. The order was good, respect being shown generally by all to the rules of good behavior, as people should do at such meetings.

The opportunities of the location where the big tent was pitched were better than it was supposed by many that they would be, the ground being as dry as any other spot could have been this rainy fall. The spaces for the big tent and the tents for campers were quite level, and in condition to be easily drained in case of a hard rain. The water supply was excellent, and the facilities for obtaining it good, for the use of both campers and for their teams. We regret that rumors had been spread by some that the grounds selected by committee were low, overflowed, and wet, which were not true. The rumor, while not true, kept many from making an effort to be present. We regret the rumor more because we had already stated in *HERALD* that we had visited the grounds and were satisfied they would prove to be sufficient and suitable for the meeting. This statement is verified by the fact that the vote to meet again at Woodbine was practically unanimous, two only voting "No."

For the good done we are thankful. More people heard the efforts of the elders at this reunion than at any other held during the last five years, as we fully believe. Some two thousand five hundred or three thousand

listened to the sermons on Sunday, the 27th, all three services being largely attended.

GENERAL MILES ON THE INDIAN.

MAJOR GENERAL NELSON A. MILES, the present commander of the United States army, and noted Indian fighter, has written a book involving the leading events in which he participated during his eventful military career, in which he devotes considerable attention to the Indian.

Inasmuch as the Indian problem has been a vexation to the nation, and as the Indian has been adjudged by many as unworthy the efforts to civilize and redeem him, the testimony of General Miles, annexed herewith, will prove interesting to and worthy of note by all who are hopeful concerning the future of the Red Man. We quote from a review of his book, published in the *Chicago Tribune* of September 10.

To those who believe that the Indian has been unjustly dealt with and that there is much to be admired in the Indian character, General Miles' tributes to his worth will prove valuable and confirming. His lengthy experience in fighting the Indian has been such as to place the Indian in such light that to do justice he is both obliged and strongly prompted to speak favorably of him.

William Penn found no difficulty in maintaining friendly relations with the son of the forest. While it may not justly be claimed that all who had occasion to deal with him would have found him peaceably disposed, it is true that the necessities awakening him to self-preservation, broken treaties, and other fraudulent practices of the white man, made the Indian worse than he was when found by the Spaniards and others of the white race.

The Book of Mormon and the revelations to the church promise a final future of good to the Lamanite—the Indian. To attain this there must be inherent good in him, and of this and of some of the means employed to educate him the review of General Miles' book speaks:—

Over half of the volume deals with the North American Indians, their characteristics, their relations with the whites, the author's campaigns among Indians, the present problems which the presence of the In-

dians in American civilization present, and the probability of trouble with Indians in the future.

GOOD WORDS FOR THE INDIAN.

In reviewing the character of the North-American Indian, of whom few are better qualified to write than he, Gen. Miles says:—

"He has been condemned as a malignant fiend, incapable of the better impulses of humanity, and unworthy of admission to the brotherhood of man.

"I have no sympathy with the view, which has been crystalized into the brutal epigram falsely attributed to Gen. Sherman, "The only good Indian is a dead Indian.

"I hope, before I am through with this work, I shall be able to show much that is good may be said of the Indian. I shall speak of him as a diplomatist, a statesman, and a warrior. I shall, to some extent, describe his industry, his music, and his art, for there is much of art in his decoration, his blending of colors, his pottery, his feather work, and his bead, basket, and blanket work."

The systems of government, domestic affairs, and religious beliefs and observances of the various tribes of Indians are fully treated and illustrated, a number of the pictures being by Fredrick Remington.

The Indian uprising in Minnesota during the civil war, and other engagements with Indians about the same time are treated mostly through quotations from, and references to the works of other writers. Gen. Miles, however, goes on record with reference to what is known as the Chilean massacre, or Sand Creek massacre in the following language:—

"The Sand Creek massacre is perhaps the foulest and most unjustifiable crime in the annals of America. It was planned by and executed under the personal direction of J. N. Chiverton, Colonel of the First Colorado Cavalry, on the 27th of November, 1864, at a point in Colorado about forty miles from Fort Lyon. The details of the massacre are too revolting to be enumerated, and I dismiss the matter with a statement for the benefit of those who would care to look into the details that three letters from Helen Hunt Jackson appeared in the *New York Tribune*, January 31, February 22, and February 28, 1880, reviewing the official testimony, and presenting such facts therefrom as could be printed. But for that horrible butchery it is a fair presumption that all the subsequent wars with the Cheyennes and the Arapahoes and their kindred tribes might possibly have been averted."

The history of the important campaigns of the United States soldiery against Indians of various tribes is fully entered into, involving a description of the condition of the country at the time, its stage of development, and the condition of the people who were then pioneers in a new land.

The history of the origin of the Indian school at Carlisle, Pennsylvania, is given in the narration of an incident of the campaign against the Comanches in 1874, in which the author says, referring to the passage of a band of Indians through Fort Leavenworth:—

"One of the principal chiefs asked me to

take his son, young Minimic, and teach him the ways of the white men. I appreciated the sentiment, but at the same time I realized the futility of trying to accomplish any good results with but one Indian, and without any system for general improvement. Thinking the matter over I was prompted to urge upon the government as strongly as possible that the Indian youths be given an opportunity to improve their condition, and in my report of that expedition and its results I urged an entire change in the system of government and management of these Indians. Wherever the suggestion has been tried it has been eminently successful. Out of Capt. Pratt's judicious management of this body of wild, savage murderers has grown the great industrial Indian school at Carlisle, Pennsylvania. The tribes from which the children have been taken to be educated have been benefited to an incalculable extent."

The following press item is opportune in this connection. It justifies General Miles' opinion of the Indian and affords additional ground for hope in the future progress of the remnants of that race:—

ASHLAND, Wis., Sept. 11.—This afternoon the Sioux and Chippewa Indians held their great peace jubilee. The deadly enemies of centuries past buried the hatchet and smoked the pipe of peace. The exact time and place of the ceremony was not generally known and there were few present except the one thousand Indians who had gathered for that purpose.

The Chippewas were headed by Chiefs Buffalo, Bashanakwad, Mikinak, and Wishkob, and the Sioux by Chiefs Rocky Elk, Flat Iron, and Bloody Bear.

Five hundred Chippewas, headed by their chief, and Lieut. W. A. Mercer, United States army, approached the tepees of the two hundred Sioux without any demonstration, carrying white flags. After shaking hands they delivered well-prepared orations through interpreters, couched in the ancient form of Indian diplomacy, but as the ceremony progressed they seemed to grow more earnest, throwing off all restraint.

A singular feature remarked by Col. W. F. Cody, "Buffalo Bill," who was a spectator, was that the Indians seemed to have for the time abandoned Indian customs and taken up the civilized methods of arbitration. They exchanged pipes and gave each other trinkets. Finally in the midst of a group of chiefs representing both tribes a little Chippewa boy of four and a Sioux maiden of three years plighted their troth.

The jubilee occurred near the tents of the Wild West Show, after the afternoon performance, and the flags of all nations floated about the Stars and Stripes in the foreground. Representatives of many different nations were present. The Indians sat for nearly an hour scarcely saying a word. When they left there was another hearty handshake all around; but nothing said.

Col. Cody declares that in all his experience with Indians he never saw them so much affected and dead in earnest. The peace

jubilee occurred near the spot where many fierce battles were fought between these two powerful tribes a half century ago. Chief Wounded in the Knee of the Sioux had to leave as his father was killed by the Chippewas in the memorable campaign of 1842, and he seemed to be affected in recalling the event.

The jubilee effectually explodes the theory of Indian revengefulness in this generation at least. Lieut. Mercer called it "United the Yellow and the Yellow." It is believed the action of the peace offering to-day will soon be officially ratified by all of the tribes of the Sioux and Chippewa nations, and has created a rivalry between them in the progress of civilization.

A NOBLE AMBITION.

ALL men of noble instincts and sentiments are more or less ambitious to leave some mark in the world they have occupied, by which they shall be known, respected, or loved after they have done with life and its efforts. This ambition is laudable, and if the thing chosen to be done or said by them, by which their character, or reputation is impressed upon those around them, is creditable in itself, or productive of good to others in proportion to the ambition that prompts the word or deed, by so much will the memory of them remain after they are gone.

No more worthy desire, other than to "preach the word," can be entertained by anyone than to leave as a monument of enduring fame, an institution for the benefit of the aged, infirm, or unfortunate among men, or an institution of learning, an educational one. Measured by many things which men have done and said through which they have achieved renown as heroes and benefactors of mankind, and their praises been sung by those following after them, an institution where the rising men and women of the period may be helped to educate themselves preparatory to lives of honorable existence and occupancy among the citizenship of the state and world, a college, or other educational institution is among the noblest and best.

In order to keep in touch with the moving events for good among men, the church by its assembled representative men has given an opportunity for those who really wish to place their names in a monument of usefulness, to testify of them to after generations in an effectual way as

having been moved by a spirit of philanthropy and regard for the good of mankind.

In thus presenting Graceland College, the work of the church, to the readers of the HERALD, we are prompted by two desires; one, to secure the means to finish the building and provide a fund for incidental running expenses; the other, to call the attention of the saints to the first opportunity offered to the church membership to enroll their names on the records of an educational enterprise suited to the needs and wishes of the people.

Armour, Rockefeller, Carnegie, and others of late renown, Johns Hopkins, Stephen Girard, and others of former times have added their thousands to found schools and colleges, libraries and universities, and secured the gratitude of many. We do not look for such great largesses as these men have bestowed; but we do hope there may be some who may have hundreds to place in such a work. The college needs instruments and books; a library has been started, and needs enlarging. It also needs an established fund for guaranteeing running expenses.

DISASTERS IN JAPAN.

IN connection with other signs of the times referred to in this issue, we note the following concerning recent disasters in Japan. We shall not apologize for devoting some space to brief notices of passing events. They are important, and need to be known that the predictions of the prophets and the developments of the latter days may be compared and comprehended—that the evidence supporting the statements of the sacred word may be seen and understood. Many of our readers do not have access to these important items, hence we refer to them, but briefly however:—

SAN FRANCISCO, Cal., Sept. 23.—The city of Kobe, Japan, was recently wiped out by a disastrous conflagration, and on August 26 floods, and storms, and earthquakes caused the loss of 2,500 lives and the destruction of millions of dollars' worth of property in Northern Japan. The steamer Doric brought news of catastrophes that have befallen the Midado's realm that are unprecedented in its history. In Gifu Prefecture 4,300 homes were blown down, and along the Haji-Gawa 400 persons lost their lives. The great flood was preceded by severe earthquakes. Then followed a downpour, such as has never be-

fore been experienced on the islands. The European residents were panic-stricken, and sought shelter on the high lands. The Minatogawa overflowed its banks at midnight of the 26th inst., and the waters invaded streets and fields, sweeping away 300 houses and drowning 200 persons at Kobe.

TORNADO, TIDAL WAVE, AND CLOUDBURST.

A DESTRUCTIVE West India storm struck the coast of Florida on the evening of Monday, September 28, and swept the entire peninsula and eastern portion of the State, destroying many lives, and property valued at millions of dollars. The town of Cedar Keys was almost totally destroyed, a tidal wave adding to the destructive force of the windstorm. Other towns were completely obliterated. The same storm struck Savannah, Georgia, and other points along the coast.

A cloudburst in Arizona the same date wrought havoc at Benson and elsewhere.

Floods at Staunton, Virginia, caused a lake to burst its banks and to overflow the town. Much property was destroyed and some lives lost.

We republish some news reports of the above. The peculiarly distressing character of these visitations and the terrible distress and ruin caused indicate the fearful conditions that such calamities are bringing upon the people. Truly "perilous times" have already come. The news item is but a brief statement of the ruin wrought:—

JACKSONVILLE, Florida, October 2.—Reliable news of the storm from the western part of Levy and Alachua Counties has just reached Jacksonville. Not less than two hundred families are left destitute.

Scores of injuries have been reported with over thirty fatalities in Levy County.

The town of Fannin has been destroyed with the exception of one small house. The town of Needmore was demolished. Every house at Yular, Judson, and Chiefland was destroyed with one or two exceptions, killing people of both the former places. The people of Bronson have issued an appeal for aid for the destitute.

Reports from Baker, Suwanee, Nassau, and Columbia Counties confirm the story of death and destruction. The death list has been increased by nearly a dozen.

Columbia County fared badly. All the country south of Lake City is devastated. . . .

At Lake Butler, further down the line, the destruction was almost as great. La Crosse was almost wiped out of existence. Numbers of injuries and fatalities are reported from

the vicinities of these various localities, but the news is not of a definite character. Along the Florida Central and Peninsular, from Lake City to MacClenny, the damage was great, that section taking the center of the storm.

The cotton crop, or that portion of it still in the fields, is vastly damaged and in many places almost destroyed. Sugar cane everywhere is prostrated, and damage of every kind has resulted on every hand. Much stock and cattle were killed. It is said that there are twenty-two turpentine stills, with their equipments, camps, and teams, between Lake City and Cedar Keys, and not one of these will ever run another charge, all the timber being destroyed. This throws out of employment many people, leaves the mules idle, the camps deserted, operators ruined, and factories hit hard.

Exclusive of the hundreds of spongers supposed to have been drowned off Cedar Keys the death rate in the State proper bids fair to reach one hundred, and the property loss will run into the millions.

The people seem to be paralyzed by the calamity that has overtaken them, and this is reflected in the accounts sent in of the storm's work. In the majority of cases nothing like a detailed description is attempted, and in but few instances are the names of the dead given.

JACKSONVILLE, Fla., Oct. 2.—Reports received from Cedar Keys tell a story of great damage to property and loss of life there from fire and flood.

Bodies are being recovered from along the coast, and many fishermen who went out on Monday night have not been heard from since they left. It is feared that fatalities will exceed the number already reported. All the wharves at Cedar Keys were washed away, several houses were blown down, and six were destroyed by fire.

SAVANNAH, Ga., Oct. 1.—The worst of the tornado news from this city has been told. The number of deaths reported up to this time is twelve, and there will probably be no other bodies found. The city has recovered entirely from the blow and business is now going on without interruption.

EXTRACTS FROM LETTERS.

BRO. JOSEPH F. BURTON wrote from Santa Cruz, California, September 18:—

Our reunion is progressing beautifully; great unity, peaceful spirit, and happy saints, about eight to be baptized to-morrow. Bro. Luff fairly well, and delighting saints and making sinners tremble with his forceful expositions of truth. The saints are delighted with him. We are looking for Bro. Clapp to-day from Oregon. Bro. Price is taking hold fine. Bro. D. L. Harris is improving fast; is a strong, safe defender of the faith. Bro. Gilbert expects to go to his appointed field, Kansas.

EDITORIAL ITEMS.

It is stated that when the Russian Government took the monopoly of the

liquor traffic recently in Southwestern Russia, it began by having all the liquor storehouses and the vessels in them blessed and sprinkled with holy water by the clergy in full canonicals. Some called it "the benediction of the Devil in solution." Whether true or false concerning the clergy, the action of the government—religious and political in character—in assuming management of the traffic and becoming a producer of liquor, is about as bad. Perversions of ecclesiastical functions in this case are about on a par with sale of indulgences, if not with those acts authorizing the inquisition.

Bro. E. L. Page has volumes and numbers of the HERALD for the years 1869 to 1896, complete volumes of certain years, partial volumes of others; also an unbound Volume No. 14 of the *Millennial Star*, and odd numbers of the *Advocate*; all of which he offers for sale. Address him at Lamoni, Iowa.

The fall term of Graceland College began on the 16th of September and will close December 23. The winter term will open January 24. Those who expect to enter upon the winter term would do well to begin earlier, as time is required to adjust one's self to surroundings and studies.

Bro. Frank Criley arrived in from the Woodbine reunion on the 28th. He left for Cleveland, Ohio, on the 1st inst.

Sr. M. E. Hulmes, of Pittsburg, Pennsylvania, one of the industrious workers of the branch in that city, returned east via Independence, Missouri, on the 1st inst., after a brief visit to Lamoni, and attendance at the Woodbine reunion. She was accompanied by Sr. H. S. Warnock, of Washington, D. C.

Bishop E. L. Kelley will attend the following district conferences in October: Fremont, Nebraska, 10th and 11th; Guilford, Missouri, 17th and 18th; Lucas, Iowa, 24th and 25th.

Bro. J. W. Barr, of the stereotyping and press department of the Herald Office, and Sr. Chloe A. Hawes, of the bookbindery department, were united in marriage on the evening of Wednesday, the 30th ult., Pres. Joseph Smith officiating. The Herald Office force extends congratulations.

President Joseph Smith and Bishop

E. L. Kelley returned from the Woodbine reunion on Tuesday, the 29th ult. They both left home on the 3d inst. for points in Nebraska.

Minnesota saints should take note of change of time, etc. of their district conference, according to notice from their district secretary, which see elsewhere in this issue of HERALD.

Original Poetry.

NAUVOO.

BY DAVID H. SMITH.

Farewell to Nauvoo!
Farewell ere I leave thee
To roam the dark wilderness through.
Scarce knowing my duty
All weeping I go;
Sweet City of beauty
Farewell unto you!

O sad for Nauvoo!
The oppressor has risen,
Her prophet and patriarch slain;
And no more in her glory
Our home shall we view.
O sad is thy story,
Beloved Nauvoo!

—From unpublished manuscript.

Mothers' Home Column.

EDITED BY FRANCES.

CHRISTIAN POSITION OF WOMEN.

(Concluded from *Herald* of September 16.)

I HOLD, further, that the intellectual and moral standards should be the same for both men and women, and that each should be rightly held to an equally rigid conformity thereto. Having the same standard of weights and measures for liquids and solids does not mean that both are to be measured by a yard stick or weighed by Fairbanks. Each has a special method, but the standard is necessarily the same. What you want to determine for the man is whether his power is adapted to and capable of his purpose. And you want to determine the same thing for a woman. In equipping either for life in their world, you want to develop the powers adapted to the best achievement of their common destiny along the lines they are specially qualified to operate. The destiny is common, but each has a particular contribution to make; and the destiny is affected by this, whether each makes its own particular contribution in the best way and of the best quality. The standard must be equally high and the demand for conformity thereto must be equally rigid for both men and women. You cannot lower the standard or slacken the demand out of consideration for the more refined but less vigorous or more vigorous but less refined quality of either the one sex or the other. Each must measure up to the same high standard. The value of every means and the standard of its judgment are

found in its adaptedness and sufficiency for the specific end proposed—not how nearly or how completely it can be brought to achieve some other end. You do not want to see how fine a gentleman a woman can become, nor how elegant a woman a man can become. You want to train the woman to make the highest quality of woman as you want to train the man to make the highest quality of man. Your standard is the same and your operative force is the same, but your method is and must be different.

And my contention is that the prescribed spheres of man and woman, the mutual relations of the sexes, and their common relation to God as declared by the Apostle Paul, is a broad view of human nature and history and was not only inspired by God, but is confirmed by a "wide and comprehensive view of the facts of life."

And I agree with a recent writer in the *Contemporary Review* when he says: "Surely all deference to authority ceases entirely when we cease to regard opinions which were formed in such a way by so great a teacher, and which history has so far confirmed."

Putting aside all questions of usurpation and subordination of superiority and inferiority as not relevant to my contention, I hold that the age-long effort of mankind to accomplish the destiny with which it was divinely burdened, along the lines that define distinct spheres of operation and different duties for men and women, is a correct apprehension of the facts of nature and a correct interpretation of the meaning of God.

The present position of influence and power held by woman in Christian civilization is unquestionably both great and beneficent. Were our women not what they are it would be impossible for men to be what they are. Even where their influence is not beneficent it remains great, for it is too often true that the words of "a ruby lip outweigh the resolves of a furrowed brow."

To this great place woman has not soared on strong wings, nor attained it by a swift race. It is the labored result of human coöperation with God, and of endless sacrifice of passion and power on the part of man.

Under the guidance of God man learned that human nature could not be elevated so long as one half of the race, and that the finerfibred half, was held subject to man's unlimited power and unbridled lust. Woman's quality was as divine and as distinctly marked as man's; her duty was as imperative and her discharge of it as necessary to the welfare of the race. So long as she was man's slave or man's plaything mankind remained without much achievement in the art which brings out in human nature the lines of the hidden image of God. The spiritual and intellectual education of woman was, under God, seen to be a condition precedent to the development, elevation, and perfection of the human race. Her influence on the moral nature of the sterner half of mankind is the subtlest and most abiding of all earthly influence to which man is subjected. It was an absolute necessity that her moral nature should be afforded the fullest opportunity to

develop its peculiar quality and power, if the human race would achieve and crystallize its moral possibilities into permanent forms and permanent passions.

Out of this necessity and under divine guidance grew the family with all its meaning and in all its extent. And woman is at her best where the family is most respected and all its interests best conserved—that is, within the limits of Christian civilization. Woman, then, has not won her present commanding position by the unaided exercise of her moral genius. She is the product of an age-long coöperation of God and man—the threefold God and the twofold man. She could no more have achieved her place alone than man could now stand in his place alone. The conditions that created the necessity for woman's elevation in order to make possible the achievement of man's highest destiny remains to make necessary the maintenance of her place and power in order to preserve the civilization of which she is one of the essential factors.

Woman's moral quality cannot be diminished without infinite danger to our whole civilization. Nothing can now diminish her power and influence, and if her power and influence remain while her moral quality is debased, mankind will have made a long stride toward the deepest hell. The same care and the same labor and the same sacrifice and the same coöperation which wrought the grand result of our highest civilization are as necessary to maintain and preserve it as they were to produce it.

Any tendency or influence which attacks woman's present commanding position is an enemy, the more fascinating the more dangerous. It required the best powers of the best men in the past coöperating with the highest and best womanhood to withstand the effect on our race of the depressing moral influence exerted by unworthy men and unintelligent women, and intelligent but immoral women on careless and indifferent men. That coöperation must continue or we will not be able to move onward and upward. All women who love honor and love humanity should set their faces steadily in opposition to every custom and tendency which attacks woman's better influence with men, or man's profound respect for woman. I do not care how universal may be the custom and how apparently innocent may be the tendency, if they even squint towards a result that lessens a man's respect for woman as woman, every wise woman will set herself in opposition to it—determined and invincible opposition.

Whenever men can say of any such custom that they have no objection to other men's mothers, wives, sisters, and daughters to indulging in it, but they do not want their mothers, wives, sisters, and daughters to indulge in it, they mean that those women who do indulge in it do not command their respect. And our women cannot afford to forfeit the respect of right thinking men unless they are ready to overturn civilization—or are indifferent to it. The common judgment of sober and thoughtful men should make our women pause and ponder. *Bonhomie*

and good comradeship are well enough in their way unless they tend to produce that familiarity which breeds disrespect; but the *bonhomie* or the good comradeship which lessens man's respect for woman as woman is an enemy of both God and man.

Human aspiration and effort have been at infinite pains to "show us how divine a thing a woman may be made." Let not an unholy desire for freedom of any sort or degree undo or attack and try to undo what has been done at such infinite pains. This is not a question of taste, although that is involved in it. It is a question of highest morality and civilization. Shall "earth's noblest thing—a woman perfected," be sacrificed on the altar of modern fads, and woman herself be both priest and sacrifice? May God forever forbid it!

I plead for a rule, not for an exception. As a rule—I quote from a Greek fragment—as a rule, "A woman should be good for everything at home, but abroad good for nothing." There have always been exceptions, exceptions made by hard necessity, but I am not dealing with exceptions. The mischief is made when you try to make the exception the rule. As a rule woman is at her best and does her best work in the world as mother, daughter, wife, sister. She inspires more good than she could ever possibly find either the time or the fitness to do with her own hand.

Let the exception be taken care of without sacrificing the rule in order to take care of it. Let the unfortunate and hard conditioned woman be granted freedom to make her fight in the world as best she can: but let us not for one moment pretend that hers is the freedom out of which the highest civilization can come and which ought to be given to all our women out of hand.

Men and women are fractions of one whole divine purpose. Hand in hand they have together reached the present high plane. If they would go higher their hands must remain clasped in the old union. If woman flips her fingers free from that clasp she will fall to ruin, and man will fall with her—for they are bound in an indissoluble and equal union—and once again will the crash be heard as after that first fall when

"Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost."

—Rev. William Hayne Leavell in *The Pulpit*.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. C. J. VANFLEET, of Waterville, Minnesota, desires that the saints will remember her husband and herself in their prayers. Her husband's eyesight is failing, and she is anxious about it. She would like if some one of the elders would visit them.

Brother and Sister H. H. Rose, of Beall, Indiana, desire your faith and prayers for the recovery of their health.

Sr. Lewis, of Aberaman, South Wales, requests your faith and prayers on her behalf, she having been ill for some months past. She believes that God will heal her through the prayers of the Prayer Union.

Sr. Alice Case, our missionary in the far-off islands, earnestly desires your faith and prayers in her behalf that God may restore her to health. She especially feels the need of this great blessing in her lonely situation with the care of her young babe.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

OUR FATHER.

"O Thou whom we are taught, in faith, to call
Our Father, glad in our dear right we come
With mind, with soul, with spirit, bringing all
To learn accord with thee—life's perfect sum;
Not as a slave, but as thy child, we hear
Thy voice, and find in perfect love no fear.

What could we call thee by thy works alone?
Science stands mute before them, known in part,
'Tis love hath made the high prerogative our own
To say, "Our Father who in heaven art!"
Heaven is thy kingdom that shall rise within
When hearts elect to let thy reign begin.
Dear name that binds us to the Infinite,
That grants us heirship to a grander life!
It holds us safe, even while we whisper it,
And hushes into peace all sense of strife.
Our Father cares for us, O restful thought,
A breath of balm, with heavenly healing fraught."

Thursday, Oct. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4: 7-10.

Thursday, Oct. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-7.

Thursday, Oct. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 2: 21-32.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

LEGION OF HONOR NORMAL DRILLS.

CITY OF JERUSALEM. ITS HISTORY.

NO PLACE on earth is so sacred as Jerusalem, the "Holy City." From remotest patriarchal times until the present, through a lapse of four thousand years, the most sacred associations cluster about it, and yet unfulfilled prophecy is pointing to it as a rallying place of God's chosen people, to be restored and redeemed by the long-rejected gospel of Jesus Christ. Next to Damascus, possibly even older than that "Pearl of the Orient," Jerusalem has held continuous place in the history of the world. This history may be conveniently divided into *four great periods*; viz.; the Patriarchal, the Jewish, the Provincial, the Christian eras.

1. *Patriarchal era.* The first mention of the city is in Genesis 14: 18, where it is named as Salem the city of Melchizedek. Again, it was in the land of Moriah (Gen. 22: 2) on the site of the temple, that Abraham's faith was

tried in the offering of his son Isaac. In the time of the Judges, the city was the famous Jebus, a citadel of the Jebusites, who continued to occupy it in defiance of Joshua and his successors, until after a long period David captured it. (1 Chron. 11: 4.)

2. *The Jewish Era.* About 1050 B. C., David made it the capital of all Israel, enlarged it and built a wall about it, and removed to it the Ark. On the division of the kingdom at Solomon's death, B. C. 976, the city of Samaria became the capital of the Ten Tribes, and the glory of Jerusalem began thenceforth to wane. In B. C. 586 the city and temple were destroyed by Nebuchadnezzar, and the leading citizens led away into seventy years' exile at Babylon.

3. *The Provincial Era.* From B. C. 586 until 70 A. D., Jerusalem was a provincial city, passing in turn into the hands of many conquerors, notably the Persian, the Grecian, and the Roman. It was partly restored by Ezra and Nehemiah at the close of the Babylonish exile B. C. 536, and the temple was rebuilt. Finally, after many changes and vast expenditures of treasure and blood, Jerusalem was wholly destroyed by the Roman armies under Titus, A. D. 70.

4. *The Christian Era.* The city remained a scene of utter desolation until the fourth century, when it was partially restored by the Romans, and its name changed in honor of a heathen deity. For a time Helena, the mother of Constantine, the converted emperor, made the city her special care and sought to discover and to mark the most sacred places. Julian the apostate tried vainly to rebuild the temple in defiance of prophecy. Saracen and Turk contended for the possession of the Holy City. The blood of the crusaders was shed freely in repeated endeavors to rescue it from its despotic conquerors. Finally and until now the city came into undisturbed ownership by the Turks. The present wall was built by them four hundred years ago. The Mosque of Omar stands on the ancient temple site since the seventh century. Jerusalem is now a Turkish city of 30,000 inhabitants, lighted partly by electric lights, and reached by rail from Joppa, with scarce a vestige of its ancient glory.

BLACKBOARD OUTLINES.

JERUSALEM.

ERAS.	EVENTS.
1. Patriarchal	1. City of Salem
2. Jewish	2. David's Capital
3. Provincial	3. Seventy Years in Ruin
4. Christian	4. Restored by Nehemiah
	5. Enlarged by Herod
	6. Destroyed by Titus
	7. Turkish City.

—Selected.

The New York *Observer* says: "A significant four-line paragraph came over the cables a few days ago. It announced that the Hall of Science in Old Hall Street, London, had passed into the hands of General Booth. The significance lies in the fact that for twenty years or more the Hall of Science was the London headquarters of an aggressive school of atheists, of whom the late Charles Bradlaugh, M. P., was the leader."

Letter Department.

RHODES, Iowa, Sept. 25.

Editors Herald:—Many of your readers no doubt will have heard of the death of our esteemed brother, William Thompson, ere this reaches you. He was one of our earnest, zealous missionaries in the Des Moines district. He had been doing tent work at Nevada for some time, where he said he had fair audiences and good liberty, and left some seriously thinking of this latter-day work. He went from there to Colo where by invitation he occupied the Christian church. After declaring this beautiful gospel of the kingdom to that people for about two weeks he made arrangements to move the tent to Collins, where he expected to labor until our district conference convened at Runnels, October 3.

But alas for human expectations! he was taken suddenly and severely ill with pneumonia, and ere he could get word to any of the saints he was too ill to be moved. There being no saints at Colo, he was stopping with a family of the Christian Church. There is one young brother living a short distance from town, but he is not permitted to entertain the servants of God at his home, on account of the blind prejudice of his father. He did nobly by our departed brother, however, and will receive his reward.

Bro. Thompson desired to get well that he might continue his work of winning souls to Christ, but he meekly bowed to the Master's will. On one occasion, after Bro. Nirk administered to him, he prayed earnestly for himself, then invoking God's blessing upon his family and upon the church he closed his prayer by meekly and humbly saying, "Father, not my will but thine be done." He manifested a spirit of self-sacrifice and devotion to the church to the very last.

When it was proposed by the friends to send for his wife, he protested against it, thinking of the expense to the church. They sent for her, however, and she with two of their little ones arrived some hours before he passed over the river.

He fell peacefully asleep in Jesus on Thursday, September 17, seven p. m., and while tears of sympathy and regret flow down our cheeks at the going out of such noble men from our midst, we do not think of them as dead or lost to us forever. For truly, as we sometimes sing,

"Some day, sometime, our eyes shall see
The faces kept in memory;
Some day their hands shall clasp our hand,
Just over in the summer land."

They have only gone from our sight for a little time; only been promoted to a higher sphere of labor; for who can say that with the going out of the spirit from this tenement of clay that our usefulness is ended, our work finished. We cannot believe it, but believe that with all the hindrances and perplexing environments removed life shall continue in a grander, broader sphere than ever in this life.

In the October number of *Autumn Leaves* there is a beautiful poem entitled, "After Death," which contains a grand thought in

regard to the blessed state of the dead who die in the Lord. The following is an extract:—

"Farewell friends! yet not farewell;
Where I am ye too shall dwell.
I am gone before your face—
A moment's time, a little space.
When you come where I have stepped
Ye will wonder why ye wept.
Ye will know by wise love taught,
That here is all, and there is naught."

Then let us not question the wisdom and love of God, though we may not always understand the whys and wherefores of his dealings with us. By and by "when the mists have cleared away" we shall know and thank God for it all.

Bro. Thompson did not know *why* he should be called hence in the strength of his manhood and the day of his usefulness to the church, but he knows now, and understands that it was best. May we all be as ready as he was when the summons comes for us.

"They're fading from our sight away,
Those whom we here have loved to greet;
No more they'll cheer us on our way,
Their forms no more on earth we'll meet.

"Must sorrow ever dim the sight?
O! is there none to lift the gloom?
Yes, He can burst the bands of night,
Who rose triumphant from the tomb.

"There is a life beyond the grave,
'Twas Jesus that illum'd the way,
And we beyond the chilling wave,
May meet the dear ones passed away."

Your sister in the gospel,
MATTIE HUGHES.

SPRINGFIELD, Mo., Sept. 24.

Editors Herald:—We have again set up the tent on Dale Street, and from the very commencement have had good turnout; many seem anxious to hear and some are very much interested. The chart preaching is just fine; it enables them to see the truth much easier and saves a great deal of wind on the part of the elder, which is quite a factor when one has to do all his own singing, and ushering, and preaching, and visiting, and talking all the long day. The prospect is good in this town, but it means work. I think with hard work there will be a large branch built up here. We had some of the best material the church had in stock to start with, and we have baptized some noble people, and more are to follow.

The preachers take quite an interest in us behind our back. Among the stories, one told to two (once part of his flock but now of us), that the saints he knew once wanted a revelation; they wrote a letter, sent a man up a tree with it, and then went under the tree to pray; and of course the man dropped the revelation; that was the way he knew the saints did at some place. So you see the work is on the move and some "imagine vain" things.

Bro. White will be here Saturday to see about the advisability of organizing a branch. The country around here has never had an opportunity of hearing the gospel, though many would like to.

In bonds,
HENRY SPARLING.

MAYSVILLE, Mo., Sept. 22.

Editors Herald:—I left home on the 12th inst. after a few days visit with loved ones, and came to Cosby, Missouri, to assist in tent work. On arriving there I found Brn. Geffries, Hailey, and Bear, with the tent, anxious to aid in the good work; but owing to the rains we only held four meetings there, but with the services held there by our lamented Bro. Madison we got our claims very well before the people. We left them feeling well, and they invited us to return.

From there I went to the Delano branch to attend the district conference, and notwithstanding the rains the day before conference convened a goodly number were in attendance, and a very nice time was had, and the Spirit was present in love, faith, healing, prophecy, tongues, and interpretation, causing the saints to rejoice, and the elders were encouraged to do more in presenting the gospel to the people. So I am glad to report the cause is onward in this mission.

I came here to hold a series of meetings at Gospel Hill church. A fair congregation was present last evening to hear me, and the Lord blessed me with liberty in presenting the word and I hope to report good results from our effort here. I never had better liberty in all my experience in the ministry than of late, so I feel encouraged to press on. May the Lord bless all who desire to assist in his glorious work, is my prayer.

In gospel bonds,
M. M. TURPEN.

PARK CITY, Utah, Sept. 6.

Editors Herald:—I feel sure that if anyone will take an interest in the church papers he will soon see the difference between the material that the Reorganized Church sends into the world with the gospel of Jesus Christ and that that is sent out from the Utah Church, especially when both claim to be the Church of Jesus Christ. I have often asked myself the question, Were the Jews that crucified Christ or the people in Utah that claim to be led and guided by this same Christ—which was the most wicked?

I have lived in sixteen States and in my own country—Scotland—until I was twenty-one years old, and I feel safe in saying that I have never lived among a more wicked people claiming to be followers of our Lord and Savior; and yet I sometimes see a letter in the good *Herald* telling us of the good people that are in the Utah Church; and sometimes I see the editors make the remark that Mr. C. B. died in Salt Lake, April 24; the deceased was a very good man, etc.; when perhaps I had read in the daily papers just before I got the *Herald* about the death of C. B. and that the good man was a true servant of God; that three wives and fifteen children were left to mourn the loss of our departed brother, etc.

Brother Editors, it makes me feel bad when I read of a true saint of God calling such a libertine a good man, because if any man has two or more living wives and he living with them at the time of his death, do you call such a good man?

I cannot see where any man can say that

he believes in the Book of Mormon, and look upon a polygamist as a good man; and, Bro. Editors, the person who thinks that polygamy is done away with in Utah is only laboring under a mistake; and when any person thinks that an elder of the Utah Church will tell the truth when speaking of the Reorganized Church, its officers or members, he is laboring under as great a mistake. One of these elders at this place handed me the *Deseret News* of July 7 with the *Herald* editor's interview with S. G. Spencer. After I read it I told him, "That is not a true statement that Mr. Spencer gives;" and after one hour's talk the elder said, "I don't think it is a true statement myself." In the same paper there was a letter from Elder L. A. Colvin, of the Utah Church, telling how the elders of the Utah Church had made Bro. Scott back down like a little man. So I told my friend, "I will give you one hundred dollars if you will have your elder, L. A. Colvin, meet Bro. Scott in this city in debate and I will pay for the hall and all other expenses; and I could not tell the joy that the *Herald* of July 22 brought to me when I read Bro. Scott's letter in it. May God bless the *Herald* and his noble servants. Truth is mighty, and we have it. In gospel bonds,

W. R. STEELE.

[We are not aware that we have ever spoken of such a character as Bro. Steele describes as "a very good man." In noticing the death of Elder A. H. Cannon we said he "impressed us with his sincerity," and we also said: "We admire a man whom we believe to be honest." At the same time we said: "We could not indorse all his teaching." The *HERALD* editors recognize the fact that a man may be sincere and honest in the wrong. Besides we were not affirming that Mr. Cannon was either *sincere* or *honest*, but simply giving expression to our *impression* and *belief*. In this we may have erred, but we then preferred, and do now prefer to make a mistake in that, than in the opposite direction.—EDS.]

TORONTO, Ont., Sept. 26.

Editors Herald:—I have been here twenty-eight days. So far I have preached a sermon a day. Very good interest. Very good sized congregations for a city; very much larger in country places of course. Eight have been baptized since I came here; six by Bro. George Virgin and two by myself. We expect others to obey soon. Bro. Virgin is a good worker; he preaches every Sunday afternoon at Humber. I spoke there twice.

I expect to meet with the Saints in their conference at St. Thomas, October 10. I find the Saints of this place very good workers, and so far as I can learn are good livers—no trouble that I learn of. Old Grandpap Hatty is president of the branch. I see he is well liked. I can feel to offer my thanks for the kindness shown me by the saints and their hearty support. I have been stopping with Bro. Joseph Gillett and W. W. Ward. May the kind father bless them and their noble, saintly wives.

My address is Niagara Falls, Ontario.
J. C. FOSS.

TUNCURRY, N. S. W., Aug. 25.

Editors Herald:—The past twelve months has been a very busy time with me, hence have not written to the *Herald*; but my desires are to see all the church papers get along well, though I may not have time to contribute ought for them. Those who have the time and gift to write should remember this part of the church work, for it is a very important department. I wish I were able to give our good publishing house such an endowment as would cause her to never lack finances again, in order to send the truth abroad unto the nations. I was very much astonished to learn that the office had standing out twenty-five thousand dollars on books and subscriptions. This alone would make a nice endowment were it all paid in a few months. I marvel that our publishing house has been able to live at all with such discouragements to face. It can truly say, "I was wounded in the house of my friends."

We often meet with this excuse: "But the saints are all so very poor." Yes, and no wonder they are poor. If they would perform their heaven-born duties better they would be entitled to more wisdom which would enable them to manage things better and achieve more success in temporal things. I have known saints to let their *Herald* subscription go unpaid for years on the plea that they were "too poor," and yet would spend from twenty-five to fifty cents a week for tobacco or two and a half to five dollars to go out for holiday amusements, and then would have the courage to stand up in meeting and say, "I love this latter-day work because I know it is of God." And when an elder stands before them preaching "faith without works is dead and avails nothing" they nod "Yes," and say, "It's strange that the sectarian world can't see that, for it's so plain;" but the strangest of all is, that they can't see that it fits their own selves as much as the sectarian world.

I rejoice to learn that the church history is being prepared and will soon be on sale, if means to publish it is forthcoming. I hope and pray that it will not be delayed, for an authentic history of the latter-day work has been sorely needed these many years. I trust it will be especially clear and full on the latter-day apostasy, and church government. May the Holy Spirit bless richly in preparing this important work, is my prayer.

It is now three years and ten days since we first set foot on the Australian shore, but the time has flown so rapidly that it seems but a few months since we arrived; in fact it seems that we have hardly become acquainted yet, so your readers will see that we are not yet ready to return.

I never desired to leave my native land to preach the gospel, but when the Holy Spirit clearly revealed to me that my work was in Australia, I was willing to bring my desires in subjection to the will of Him who "is too wise to err." Before starting, Bro. James Kemp at Denver, Colorado, prophesied to me, wherein the Lord revealed that there were people here waiting for me to bring them the gospel and that they would praise the Lord for sending me. I have lived to see this and

other revelations of the good Spirit clearly fulfilled, having been instrumental in converting and baptizing some who said they were waiting for some one to bring them the fullness of the gospel, for they knew the creeds were wanting; and my heart has been made glad to hear them praise the Lord in prayer and testimony for sending his servant to them with the fullness of the gospel.

My heart's desire has been to accomplish much more than I have, but we cannot run faster than our strength will permit. There are so many things in the way here, which makes evangelizing slower than in the United States. The field being so large and the laborers so few, necessitates a great deal of traveling, which consumes much time and money. Could we centralize our work more, I think better results would follow.

The last conference report gives Australia a net gain of seventeen, whereas seventy would be about correct, for Brn. Wells, Butterworth, and I baptized seventy as shown by our reports, besides local elders baptized as many or more than Bro. Stebbins recorded as expelled and died; so the net gain should be at least seventy.

The first of last March I went to Victoria and labored with Bro. Butterworth for a time, forming acquaintances with many of the saints, whom I shall never forget. May the Lord bless his people there, for they have a great work to perform in warning the inhabitants of that Colony.

On July 8 a baby boy came to our home at Tuncurry to cheer us when we return home, feeling weary from long journeys by sea or land. Wife and I are well and have many things to be very grateful for, especially the fatherly and motherly care of Bro. and Sr. John Wright, by whose kindness we have had a house to live in free and many other things too numerous to mention. While many have been brothers and sisters to us indeed, Bro. and Sr. Wright have been as our father and mother. May our loving Father in heaven bless them and all those who have so kindly administered to our wants and given us encouragement in hours of need.

The Lord said to the traveling ministry, "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."—D. C., p. 229. When we have been so kindly provided for in the midst of hard times, we think it but right to express our gratitude, though we feel weak and unworthy.

Bro. Butterworth and wife are in Sydney, and Bro. Wells is going to Victoria for a time. I trust our cause will continue to prosper as it has in the near past. Some have obeyed of late.

Hastily,

JOHN KALER.

GALENA, Ind., Sept. 24.

Editors Herald:—The Southern Indiana district conference is over, Brn. E. C. Briggs, G. H. Hilliard, and S. W. L. Scott were present with a fair turnout of the officers and mem-

bers of the district. Bro. G. H. Hilliard gave us a ringing discourse on the temporal law, plain and pointed. The question now is, Will we comply? Come to the front, elders and all; let us be consistent; don't say no but come to the rescue of God's cause.

Six Utah elders from Kentucky stopped over in New Albany the 18th inst. on their way to Taswell, Crawford County, Indiana, to hold conference. The Saturday *Herald* says of them, "A party of Latter Day Saints who discard polygamy were in the city on their way to Taswell, where they have a membership, to hold conference." How cunning they are. Do business on the good name of the Reorganized Church. Expose their trickery.

M. R. SCOTT, SR.

SYDNEY, N. S. W., Aug. 29.

Editors Herald:—By request of the missionary in charge I leave for Victoria to try and fill his place in his absence to New South Wales. (He and his family are now in Sydney.)

Before leaving New Castle we baptized eleven and left things all ablaze with gospel light. Further results will probably follow if the efforts of the past year are supplemented. The little chapel there was packed the last night. Trusting the local brethren will write you more particularly, will stop for want of time. I sometimes think the said brethren leave the reporting of events too much to the missionaries. Why not write up matters as they see them? We might color them unconsciously.

Yours, rejoicing in the light and much encouraged in our mission,

GOMER WELLS.

P. S.—It appears that all the district reports did not get into the office of Church Recorder in time to make a proper showing of the net increase of last year's work in this field.

G. W.

LIBERTY CENTER, Iowa, Sept. 28.

Editors Herald:—By letter from Bro. W. C. Nirk, president of the Des Moines district, dated September 20, I am apprised painfully of the certainty of the death of Bro. William Thompson, one of the missionary laborers appointed by the General Conference to this district. He died at Colo, Iowa, September 17. He had been in charge of the district tent since the conference of June 1, and was smitten down with a fever, while at his duty's call, and from which he never recovered. His wife and two of his children had been summoned to his bedside ere he passed the mystic veil, and Brn. Nirk and L'Hommedieu were there to witness his departing. Bro. Thompson was resigned. We, here, were not apprised of his illness till the day of his death. At that date I received a brief letter from Bro. Frank L'Hommedieu, dated the 11th, at which date he was supposed to be better. We also received a postal from Sister Flora Hidy, of Boone, of a later date, informing us that he was not likely to recover.

Bro. Thompson had the respect and confidence of the saints of the district. He was a conscientious and diligent laborer. He was

another of the Second Quorum of Seventy, who "fell at his post."

Bro. W. H. Kephart and John S. Roth join us in condolence to his bereaved wife and children. And we pray they may have the consolation of the gospel of our Lord Jesus Christ in this hour of deepest affliction. We miss him from our ranks as a laborer for Christ. May we emulate his diligence.

Bro. Kephart and I closed our tent meeting here last night with a crowded tent. The New Light people here would not let Bro. Kephart have their church (two and one half miles southwest of Liberty Center), so Mr. Grader let us put the tent on his land adjoining the church lot, and we held twenty-one meetings with only two evenings lost on account of bad weather. The M. E. minister at Liberty Center warned his flock not to attend our meetings, but quite a number of the people from there attended the services first and last. A number here are deeply interested, and some will unite with us in time.

The tent goes to Sandyville, this county, this week, where good Bro. and Sr. Joseph Knox reside, and are anxious to have the word delivered where the Disciples of Christ, so-called, the M. E. people, and the Seventh Day Adventists illustrate their respective ideas of the golden rule by closing their church doors against us, "for fear and for looking after those things [God's truth] that are coming!" But truth is mighty. Even the "golden rule" works strangely in the hands or heads of perversionists. I am glad of a probation after death, for those especially whose minds are so perverted by human theologies, that it will give them sufficient time to make progress sufficient to know how to repent. Time here is too brief for some.

I do not expect to do any labor there now till after the district conference, October 3 and 4, when we hope for weather sufficiently pleasant to do some tent work. In the meantime will invade the Decatur district for a couple of evenings this week, at the Curtis schoolhouse, in Lucas County.

Yours for the right,

C. SCOTT.

KALKASKA, Mich., Sept. 25.

Editors Herald:—I arrived here yesterday at one o'clock. We took the tent off the car and put it up and preached at night to about forty people who came out to hear. Bro. John Hanson and wife and Bro. Session live here, and have endeavored to let their light shine, and are of the opinion that much good will be done in this place. At any rate we are here and by the help of God we will explain this beautiful gospel to them. Kalkaska is a lovely looking little town.

We remained one week longer in Reed City than we at first intended, as the interest seemed good, and many urged us to stay longer. The tent was well filled the last meeting. Since last writing from Reed City I baptized six more, making twenty-four there in all. There seemed to be many others believing, some of whom I believe will in the future obey the gospel.

The weather has been rather against us for the past week and is still unsettled; but

the Lord is helping us with his Holy Spirit, and we feel to press on until victory shall be ours.

J. J. CORNISH.

LLANELLY, South Wales, Sept. 7.

Editors Herald:—I left London on the 4th instant to attend the conference of the Western district South Wales, by special request. Conference convened on the 5th at six p. m. for business. Two preaching meetings, one sacrament, and a social meeting were held on Sunday, the exercises of the day closing with open-air services at 7:45 p. m. The sessions were peaceful and profitable. Elder Joseph Dewsnup, Sen., of the Manchester district, England, was present and preached a logical, effective gospel sermon on Sunday evening to a fair audience. Bro. E. R., youngest son of Bro. Joseph Dewsnup, Sen., is located in Swansea, Wales, and has been appointed president of the above district. He is very able, and willing to exert himself as circumstances permit. He is very methodical and systematic in his movements; devoted, and earnest; and, so far as I have seen, evinces a great deal of gospel humility, and is fast ingratiating himself into the confidence of the saints in the district; and both officers and non-officials are evincing a willingness to cooperate with him for the betterment of the cause in a spiritual point of view, and the adoption of measures for the further extension of the work. So we anticipate better union and activity with the saints in the Western district, with good results.

So far as I learn the prospect is brightening under the presidency of A. N. Bishop in the Eastern district. Arrangements have been effected whereby Bro. J. D. Jenkins will devote his entire time in ministerial labor in the Eastern district. Bro. J. D. Jenkins can make himself pretty well understood in the English language, but by God's grace is powerful in his native tongue; and I believe if Bro. J. D. J. shall prove diligent the saints in the Eastern district will exert themselves to supply his dependents with life's necessities. I incline to the opinion that the appointment of Bro. Jenkins will prove a great acquisition to the Eastern district. So may it be.

The advice of our President as to the necessity of cultivating patience, etc., in this mission was stimulating; yes 'tis trying to labor hard and meet with but meager success; and, yes, there can be no possible excuse for indifference in any sense by any member, brother or sister, young or old, in the Reorganized Church; because years ago our President said, (and I am sure thousands believed him) that the Reorganization had come to stay a good long while; and while she stays, her success, stability, etc., largely depend upon the diligence, perseverance, endurance, fidelity, virtue, etc., of her membership. God help us.

Some of the brethren hereabouts are beginning to think seriously as to the propriety of having a small weekly paper started, part in Welsh and part in English. No action thought of yet, for it's only just being mooted; but the necessity therefor cannot be ques-

tioned, and five hundred subscribers might give life to such a penny weekly paper. Who is there among Latter Day Saints in Wales or England and America that wouldn't want to have a finger in such a prospect? The press is often mighty against us and with a paper of our own, though small it might be, would be effective in combating the opposition thus waged against us.

Doubtless something more definite on this project may develop in the near future. 'Tis no harm to think about something and to induce others to think, if nothing is done; but there is no necessity for true, wide-awake Latter Day Saints to fail in any sensible, practical, requisite, legitimate project for pushing the cause ahead. Those who think the gospel promises something for nothing may find themselves disappointed. Being a Latter Day Saint, means work, work, and work all the times, while the day lasts.

In gospel bonds,

JAMES CAFFALL.

MAXWELL, Neb., Sept. 27.

Editors Herald:—I have not written, not because I have ceased to love this latter-day-work, for it is dearer to me than life, and my desire is to live faithful to the end and do all I can to teach my children the gospel, and help them to realize the responsibility that rests upon as saints of God. My husband and self and Bro. and Sr. Knap, attended the two-days' meeting at Eustis and had a time long to be remembered, though we were much disappointed in not meeting, Bro. Gillen and Rudd; yet we had the pleasure of meeting R. C. Porter, who is an able defender of the truth. The saints of Eustis are a noble people, and made all welcome, and spared nothing that would make the meetings a success. May God bless all his saints and help us to live worthy of a home in Zion.

Your sister,

E. A. PAYNE.

SPRINGFIELD, Mo., Sept. 29.

Editors Herald:—On September 14 I left Independence for Fairland, Indian Territory, where I was under agreement to meet Shick, Poplewell, or somebody else in debate. On account of bad train connection I had to lay over at Baxter Springs, Kansas for the night. On my way there I fell in with a young attorney from Rich Hill, Missouri. He was a congenial, bright, intelligent young man and "chuck" full of politics. We canvassed the "gold and silver" issue, but I kindly informed him my mission was not a political one. It seemed that everybody in the coach were arguing politics—even to some of the ladies. I was met at train by Bro. Chrestensen who had got that far on way to place of debate. I domiciled with Bro. and Sr. Doty finding them alive in the work. They knew of my coming and had circulated an appointment for me that night at the "Soldiers' barracks." I had excellent liberty for the occasion, considering the political whirlpool I had been in all day. Slept sweetly that night and dreamed the following dream: "I was in some great thoroughfare—a whole nation of people. On my west was an agitated

stream of water running from northwest to southeast—but the water seemed at a very low ebb. Presently I saw a large puncheon probably eighty or one hundred feet long and three feet or more wide—thick and heavy. The west end of this puncheon tipped the stream of water along the west edge of the stream, but swayed around sideways first a few feet to north then to south and the puncheon seemed to be working upon a pivot, the pivot being about one third way from the east end of the immense plank; the east end protruding high in the air over on the east bank of the stream the pivot being about where the east bank was. On this plank just about one half way from pivot to east end was a large piece of gold looking exactly like a twenty dollar gold piece, but probably four inches thick and twenty-four inches in diameter. Seemingly this had some power over the puncheon and kept it moving at the other end (west end) up and down and sideways. Sometimes it would raise from the edge of the water several feet then at once drop back. The stream itself seemed to be agitated. Every eye was watching these movements. Presently the stream commenced to arise, following up the end of the plank as it raised. Up and up it came till the immense plank stood on a perfect level. I noticed the water commenced running along on the plank from the west till it reached the immense piece of gold and then a voice said, "This represents our nation, and the water the traffic and trade of the nation."

Presently the people commenced to scatter out and move forward, every man to his different calling, and occupation. I awoke and lo! it was all a dream. "God moves in a mysterious way his wonders to perform."

Next morning bright and early I took train on the new railway for Miami, Indian Territory, where I had held a debate with the Baptist last October. Here I was met by Bro. Briggs. Many friends that were made at the debate met me and gave me a hearty shake of the hand. The citizens were arranging for a grand jubilee that day over the entrance of the first railroad to their spirited little town. The Mayor prevailed on me to remain till later in the day and assist them in the exercises of the day. I opened their services by prayer in forenoon and Attorney McClure delivered a short address for the occasion. I was asked to deliver the afternoon address which I did to my own satisfaction and seemingly to the satisfaction of the crowd too, if hearty cheering is any proof of appreciation.

Ten miles further was made when I was dropped down in Fairland and learned that Messrs. Popplewell and Shick were there for business. Mr. P., my old opponent, was the man to "beard the lion in his den," as they put it. The fight commenced upon Joseph Smith and the Book of Mormon; and to put it very mildly it was one of the most scurrilous efforts that I ever met. We commenced the fight with almost everybody against me. They had been paving the way for our defeat by nine lectures being delivered against us upon the Book of Mormon and Joseph Smith. Revs. Carlin and Bandy of the Baptist and

Shick of the Campbellite had all tried their hand at what they called Mormonism. These men had been at sword's points among themselves, but now they make friends to down the saints like Pilate and Herod did when passing sentence upon our blessed Lord and his doctrine. Prejudice! That word is hardly adequate to express the blindness the people had been led into against our people. We had but one and one part of family of saints in town. At first, as Paul would say, "No man stood with me." As the battle was carried forward the people commenced to see that there were two sides to what these men had called Mormonism. Popplewell turned to the Baptists almost with tears in his eyes pleading in trembling tones for sympathy, as he did not see them as he had once before, since he had learned how they had made such worthy efforts to put down this Mormon delusion that had been trying to intrench itself here at Fairland of late. "Our blessed old family Bible must never be trampled under foot to establish 'Joe' Smith and his infamous doctrine." I at once told him that I would expose him in his crocodile tears and hypocrisy to court favor with the Baptists, the very people that he hated as vile as he did somebody else, by reading a statement from his own pen in a paper edited by himself while writing about Rev. Bandy, the very man that the Baptists had here to expose Mormonism as they termed it. This read: "The above clipping was sent us, with a request that we make some comments. We will comply with the request that our readers may know of some of these *blatant, brazen, bigoted Baptists who blasphemously attach 'Rev.' to their names that their hypocrisy may be more deeply hidden in their deceit and conceit.* The first and second paragraphs of this fabrication of falsehoods, and rank raging of these revengeful statements are but *silly subterfuges of this willful and knowing preverter of facts.* A man who will thus stoop to mislead the less informed of his brethren, to gain notoriety, and knowing at the same time what he is writing for the public eye is untrue, is hardly worthy of notice in a respectable journal," etc. (The italics are mine.)

This was like a clap of thunder from a cloudless sky at noonday. But Mr. P. pleaded that if some of the Baptist brethren did do wrong occasionally they were a good people and preached the gospel. I read again from his own paper: "No Baptist was ever authorized of God either directly or indirectly to preach the gospel." Again: "They may join the Baptist Church or Methodist Church, but not the church of Christ of whom the whole family in heaven and earth is named." This almost broke the camel's back, as Mr. P. was aware by meeting me twice before, that I knew from whom A. Campbell had received baptism and where he held church membership before he "conceived, organized, and made successful" this so-called church of Christ. Mr. P's objections to the Book of Mormon faded away so fast that he had to acknowledge that nine tenths of the book was stolen from the Bible by that infamous scoundrel, "Joe" Smith. In honor of Mr. P. and his cause, I will give a few of his "awful" objections and my answers.

Popplewell: "The Book of Mormon is a fraud because it says Christ was born at Jerusalem, when the Bible says he was born in Bethlehem of Judea."

Answer: Book of Mormon page 262, par. 1: "Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold, Aaron took his journey towards the land which was called by the Lamanites, *Jerusalem; calling it after the land of their fathers' nativity.*" Here we see, that the land of *Palestine* was called the "land of Jerusalem" by the Book of Mormon people. Further, Book of Mormon, page 526, par. 1: "For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem," etc. Now these are plain facts; these people here called the land where our Lord was crucified, "Jerusalem,"—not saying anything about the city of Jerusalem. Now what have we? Book of Mormon, page 223, par. 2: "And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers," etc. It is not stated at what point in the land of Jerusalem that Christ was born. I could say that a friend of mine was born at New York, the land of my nativity. Yet, I do not say New York City, but it may be in Buffalo, yet in the land of my nativity. Hence Christ was born at the land of Jerusalem, in the town of Bethlehem of Judea.

Objection number 2: "And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself to all nations." Book of Mormon preface. Mr. P. alleged that the Book of Mormon gives the lie to the Bible, in calling Christ the "Eternal God."

To more completely call Mr. P. out I quoted first from John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus to Philip in John 14:9: "He that hath seen me hath seen the Father."

Mr. P. then tried his skill in removing the difficulty in these two texts, when I opened fire again by reading: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us."—Matt. 1:23.

Also: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

Here I stated that the Book of Mormon and the Bible agreed all right, but it was Campbellism that was at fault. The Book of Mormon said he would be called "God," and the Bible says he was called "God." Hence if anybody was telling an untruth about this it was somebody other than the Book of Mormon. I also quoted I John 5:20: "And we know that the Son of God is come, . . . and we are in him that is true; even in his Son Jesus Christ. This is the true God, and eternal life." The battle was over just at that point. But he comes loaded again from Book of Mormon, page 45. The Book of Mor-

mon says, "The God of Israel was crucified!" I quickly rung off the alarm and said: "Great is the mystery of godliness," and quoted: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Popplewell was snowed under as the Bible needed more apologies on this line of thought than did the Book of Mormon. Mr. P. now has a little fun over the Mormon's God in repeating beautiful phrases to wit: "Manifest himself." (Book of Mormon, pages 26, 27.) "What a God!" etc. I read in contrast Ezekiel 43:11, showing the Book of Mormon used the phrase, "Manifest himself" only four times in thirty-nine lines and not one time could it be dispensed with and make sense; while in Ezekiel the word "thereof" was used nine times in twelve lines and the sense aimed to be conveyed would not be impaired by leaving out twelve words out of the eleven lines. Mr. P. sank again. Every pass that Mr. P. made against the Book of Mormon turned out fatal to himself when I turned in the light.

The next effort was to defame Joseph Smith's character. He was charged with all the crimes known in our law; polygamy headed it all. Whitmers' Address, Hedrickites' bombast, John D. Lee, Kidder, Beadle, Encyclopedias, Nauvoo *Expositor* (printed at Independence, under the holy (?) supervision of Hall, *et al.* of Joseph's friends (?)), the Laws and Fosters, *Return, et al.*, were all made to do duty in defaming the fair name of Joseph Smith. Is it not astonishing that the assassins' hand that took Joseph's life in the 40's, have their abettors yet in the name of Joseph's friends! "Verily I say unto you, they have their reward."—Jesus.

Sworn (?) testimony was introduced from Kidder, that one Ingersol furnished a lot of white sand to "Joe" Smith, which Smith put into a clapboard box and put all into a pillow case and this was palmed off on the d—fools for golden plates! The next witness was also from Kidder and this time it was a Mr. Chase, "being sworn, do depose, etc., that Joe Smith had me to make him a chest to put golden plates in; and Joe told me that he was under strict promise not to show the plates to anyone. Joe was such a liar he could not keep his promises and I know that he (Joe) showed the plates to twelve different persons." I arraigned Mr. P. before the audience for reading his own witnesses between the lines. Here we have two witnesses from Kidder, both claiming to be under oath and one testifying that nothing but white sand in a clapboard box made up the "gold plates;" and the other man saying the gold plates were shown to as many as twelve persons. I branded the whole thing as a fabrication of falsehoods. At this juncture Mr. P. put up the howl that Mr. Kidder was a Methodist preacher and a fine man and White had called him a "black liar," (which was false as I never used such a term). "Will you Methodists stand that?" Here another plea was put in by Mr. P. for sympathy from the Methodists who he said were a God fearing and loving people. I here

broke Popplewell's wing again by reading the following from his paper that he edited: "Brethren, I want to say in all firmness that I believe the Methodist denomination to be the *dirtiest* and *meanest* denomination now extant, Catholics not excepted. The Methodist church is a daughter of Rome and to-day is blinding more eyes in ignorance than all of Satan's host combined." The M. E's. commenced opening their eyes and looked around a little. I defended Joseph's character with such logic, setting aside all of Mr. P.'s witnesses as not worthy a place before a respectable jury, that the man was puzzled to know how he was to convict Joseph of the crimes he had charged him with. I showed that these "charges" had all been made against Joseph during his lifetime, and every one of them failed to be sustained; hence Joseph died out of the penitentiary, having to be mobbed by a blackened gang of fanatics, led and urged on by pretended ministers of the gospel, simply because they could not meet Joseph and his followers in argument and could not prove their allegations against him. To this Mr. P. replied: "The reason that they could not prove a case against Joe Smith was, that there was no law against fanatics." He cited a case somewhere in the west that he thought would cover the case. Said the people did right in killing Joe just as they did the outlaws of this Territory, when law would not reach them. So now, we have the solution of why Smith was not placed in the penitentiary or hung for his alleged crimes. Popplewell can never get back of his logic on this. I stamped it into the minds of the people so thoroughly that they can hardly forget it.

Mr. P., in defending his church proposition, drew a silver dollar from his pocket and slammed it down on the stand and said: "Show me, if you dare, where there is an apostle's office spoken of in the New Testament church and I will make you a present of this dollar." When "time" was called there was a chuckling among P's friends, thinking, Now, White is cornered. I had proven his church out of harmony with the New Testament church, because they continued to attempt to fill the deacon's and bishop's "office," with deacons and bishops, when these "offices" had been vacated just like the apostle's "office" had, which was in the church. I had argued that if the church had continued, the "office" of each officer must of necessity have continued. I presented our own government; for instance, we had a presidential "office;" a congressman's "office;" and on down to a township "office." To perpetuate the government was to perpetuate its "offices." When the assassin killed Lincoln, he did not kill the "office." The government still remained, and so did the "office;" but it was vacant. So I maintained that if the church of Matthew 16:18, was not to be prevailed against by the gates of hades, that all the "offices" that had been "fixed" or "set in" it would remain though the assassin did kill the occupant. When our government was "conceived" and "organized," it placed in it an "office" which it pleased to call a presidential "office."

George Washington was its first occupant. The government and "office" still remains and Grover Cleveland now occupies the same "office." The church of Matthew 16:18 had an apostle's "office" in it; Judas, by transgression, vacated that office, and Matthias was chosen — appointed — called to occupy the "office" made vacant by Judas' transgression. Thus the church was perpetuated. Bishops and deacons who occupied bishop's and deacon's "offices" (see 1 Timothy 3:1, 12) were vacated by death, etc., the same as apostles' "office." If the church remained—was perpetuated or restored—with bishop's and deacon's "offices" in it, where the Twelve's "office"? Mr. P. knew "I. N." too well; for no sooner did I take the floor than he covered his coveted prize with his hand. I read: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify *mine office*."—Rom. 11:13. I reached for the dollar, but lo! Popplewell's word was of less value than the dollar.

We measured swords upon the grammar of Mark 16. It was amusing to see his blackboard diagraming, trying to establish "them" in verse 17 to be the antecedent of "them" in verse 20. He dropped "every" from before "creature" in verse 15, to prove "creature" was a singular noun; hence according to the laws of grammar, that a pronoun must agree with the antecedent in gender, person, and number, the "them" and "they" of verses 17-20 being plural, could not look to the singular noun "creature" in volume 15 for an antecedent, but to the plural noun "apostles"—the eleven. I took a nickel from my pocket and said to a boy sitting before me: "I will give a nickel to that boy in the house; how many boys do I mean? Answer, One. If I should say, I will give a nickle to every boy in the house; how many boys do I mean? Answer, All the boys in the house." By this simple illustration I easily established the "every creature" in the 15th verse a plural noun in the third person. Hyde Language Series says: "The form of a word used in speaking of more than one thing is called the plural form." I then moved upon the battle ground and carefully read the whole text, giving its proper bearing in gender, person, and number. I saw at once that I had struck the "keynote" and captured the situation. Mr. P. made some bluster over this and misrepresented us most woefully; and in one of his breaks says: "Did you ever hear of he being a generic pronoun? This sets Harvey, Pinneo, and Swinson in the shade." He presumed upon the ignorance of the people. I had said when quoting the 16th verse: "He [generic term, he who, or anyone who] that believeth [of every creature] and is baptized shall be saved." In my next speech (which was my last in the debate) I showed that Paul was the only man that is on record as having taken up a serpent as set forth in the 18th verse of the commission, therefore, Mr. P's logic and grammar of "They [the eleven then addressed] shall take up serpents," was a violation of grammar and good sense, and a libel upon the commission of Christ, as Paul was a violent persecutor of the church at the time the

commission was given, and was no part of the "eleven" but was one of the "every creature," who was promised in the commission, "He that believeth," etc., "these signs shall follow," etc. I pursued the same course in Acts 19:6, also 1 Cor. 12, etc. Popplewell in his last speech had no constraint and "Joe" came in for such a tirade as seldom is heard from the mouth of man. "Joe Smith was an infamous scoundrel that died with a six-shooter in his hand, which he had just emptied upon his pursuers, shooting six men down in cold blood, and Joe got his just dues." Well, I did not scare at all of this, and can truly say my faith is immovable in the divinity of this latter-day work.

As Popplewell ended his tirade (I can't call it anything else better, and speak the truth) three or four Campbellite women threw him three or four bunches of flowers, and Shick, his moderator, arose and said: "On the part of Bro. Popplewell, I wish to thank you for the flowers which you have given Bro. Popplewell, in token of the respect you have for him, because of his efforts to put down this Mormon delusion." I want it rang along the line: That Mr. Popplewell on September 20, 1896, while making a speech in favor of his church proposition in the schoolhouse at Fairland, Indian Territory, challenged I. N. White to meet him in public discussion upon the Book of Mormon; and there and then, the said I. N. White accepted the aforesaid challenge with the understanding and agreement that Mr. Popplewell's church proposition which was then under consideration should immediately follow the Book of Mormon proposition.

Signed,

I. N. WHITE.

PROPOSITIONS AND THEIR ORDER.

Proposition 1.—"Is the Book of Mormon of divine origin, and are its teachings entitled to the respect and belief of all Christian people?" I. N. WHITE affirms.

Proposition 2.—"Is the church of which I, T. H. Popplewell, am a member, the true Church of Christ, and as such identical in faith, organization, teaching, doctrine, and practice with the Church of Christ as described in the New Testament?"

I. N. WHITE denies.

I do not remember of ever commencing a debate, where I had so many prejudiced against me. At the close I had many warm friends, though a number were timid to commit themselves. I give the propositions above because Popplewell declared vengeance against the church in Braden style. If the church says so, I hold myself ready to meet him upon these propositions, anywhere in the United States of America.

It may look unwise to burden the *Herald* with such a lengthy report of one debate; but the end is not yet. Opposition is moving all along the line and it must be cared for. Our elders will do well to always be on the side of the defense. Whatever may have been our foibles before, we should preach our doctrine without personally attaching others' doctrine, and arraying the different churches as "synagogues of Satan." In these churches we find the honest in heart and many are striving to obtain light.

We can preach and live the "golden rule" and not compromise the truth either; and often by this make friends in place of enemies. A messenger stood by me not long ago when I was in a boat trying to move it on a broken sea. He stood on the brow and handed me a long bottle of pure olive oil, and said, "Pour that out on the water." The water was dashed over into the boat that was rocking as though it might founder. I obeyed and things commenced to calm down; then I commenced to sprinkle the oil on it, and the messenger said: "Do as I tell you, pour it on or I will not be with you." I held the immense bottle out at arm's length, knowing that it was dangerous to disobey, and I poured, and presently I could see the oil floating on the top of the water all around the boat and the waves calmed down and the boat glided along smoothly. Can I ignore such a message? Never! Moving forward, I am,

Yours in gospel bonds,

I. N. WHITE.

Original Articles.

THE BOOK OF MORMON.—No. 4.

ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.

BY ELDER I. N. W. COOPER.

EPHRAIM AND MANASSEH'S ADOPTION; WHY?

THE validity of the Bible, itself, is as much dependent on some corroborative book to come forth in a specified manner, and at a particular and well-defined time, bearing all the marks and features of the predicted instrument necessary to make it eligible as a witness to testify to its validity as the word of God to Judah, as the major premise, as the book is to establish *its own* validity. For if the major premise fail, there will be no necessity for the support of the secondary proposition, or collateral evidence; but all must fall together, and the whole fabric will be proven a fraud unless the internal evidence demanded in the text of the major premise be supplied and supported by legitimate and concurrent testimony in harmony with it in the minor proposition. For, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" And if the prophecies of the Bible have no counterpart in history, who can safely build on its teaching, or who need fear its edicts?

The Bible does declare by its internal record that *it is* the "stick of

Judah;" it does declare that a similar record shall be kept by the seed of Joseph, and that they shall be joined together in one. The Bible does demand the coming forth of a book from the ground; it does demand that said book shall be the said record of the seed of Joseph; it does demand that said record shall become one in the hands of the Israel of God; that the house of Judah shall be ignorant of this stick until about the *time* of the return of Judah to Palestine; that the house of Judah shall be dispersed in heathen lands in every direction from Palestine at that time; that they shall begin to return to their own land soon after the said stick of Joseph is in the hands of the people with whom God will intrust those records; that the house of Israel at that time will be but one nation, or will be known among the Gentiles as but one nation or people. (Ezek. 37:18-24.) It demands that this book shall come at a time when there is no living prophet in Israel or Judah, when a deep spiritual sleep has fallen upon all nations and there is no prophet or seer among them, because such communion with heaven will, at that time, have ceased; that the *words of this book* shall be given to the learned and he shall not be able to read them; that the *book itself* shall be given to the "unlearned" and he shall have power to read it; (Isa. 29:11, 12); that this book shall come forth as a marvelous work and a wonder; that shortly after its coming forth, the land of Lebanon (Palestine) shall be considered a fruitful field (land); that the deaf shall be made to hear and the blind to see, a notable effect of the power of God attending the true church of God in all ages; that Jacob's face shall soon after cease to "wax pale" for fear of his enemies, and no one acquainted with the history of the world is ignorant of the fact that the Jew has, for the last sixty years, been rising rapidly in the scale of citizenship; no place is too exalted for him to occupy, and, financially speaking, he is the banker of the world. (Isaiah 29:9-24.) It also demands that it shall come at a time of the world's greatest mental activity, and when men shall hurry to and fro, and when knowledge and iniquity shall be increased, and the chariots, in the day of God's preparation, shall

jostle in the highways and run like the lightning; that the gospel shall again be restored to the earth by angel ministrations; that this restoration shall be at the beginning of God's judgments upon the earth. (Rev. 14: 6, 7.) And who will close his eyes to the fact that the world has in the last sixty years made more advancement in the arts and sciences and achieved greater inventions; that thought has taken a deeper and more extended scope; that knowledge and iniquity have increased to an unprecedented extent; that Nahum's chariots smoke through the land or run with the lightning's power and with the roar of the whirlwind; together with the fact that the judgments of God are becoming more prominent than in any age of the past? As the complement to all this, and a vast amount beside, the Book of Mormon answers in every particular the counterpart demanded; and not only so, but promulgates the same and superior doctrines of morality in social life, reveals the long hidden "law of God to Ephraim," and verifies the fact that the doctrine of Christ and the law of God are one and unchangeable, to a "thousand generations."

As the Book of Mormon has come as the precursor of further marvelous works and wonders of God in these last days, bearing internal evidences of its own divinity and the strongest adducible testimony of the divinity of the Bible, and is attested to by the works of God in nature by the transformation of the seasons of Palestine and the return of fertility to her land, by earthquakes in divers places, fires, floods, whirlwinds, cyclones, moving pillars of fire, and on the earth, besides a great mental inflatus or diffusion of knowledge, distress of nations, wars, famines, pestilences, and the waves heaving themselves beyond their bounds; it only remains for the opposers of this work to accept the inevitable and admit the divinity of the Bible as the major premise, supported by the testimony of the Book of Mormon as the minor proposition, or, without it, show reasons why the Bible should be worthy of credence while these great prophecies have failed of fulfillment, and the possibility of their fulfillment forever barred by the testimony of nature. For the ques-

tion of the validity of the Book of Mormon becomes a matter of only secondary importance, until the divinity of the Bible on these and other prophecies is maintained. And if the Book of Mormon is declared to be a fiction or a fraud, the necessity still remains for the advocates of the Bible to maintain the "*divinity of the book*," against the fallacy of its predictions as compared with the decrees of time fulfilled in the book of nature, or somewhere find a substitute for the Book of Mormon.

Third. The unsettled condition of humanity with reference to the teachings of the Bible, — the belligerent attitude of creeds denominated "Christian," all formulated from the same word of God, and all claiming to teach the doctrine of Christ and the attributes of God, are matters in themselves of such vast proportions and far reaching connections that they are enumerated here in order to show some of the outlines of the great questions that hinge upon the discussion of a subject that lies so close to the foundation of genuine Christianity; for whatever decision is reached with regard to the validity or fraudulence of the Book of Mormon, that decision tends either to confirm or invalidate the predictions of the Bible. That portions of Scripture have been rendered more or less contradictory and imperfect by mutilations and interpretations by designing and wicked men, and by vandalism and the ravages of time, none will deny; but when the Spirit of Truth accompanies the word, the darkness is made light, the crooked straight, and the wrong right, and we are enabled to recognize the word of the Lord whether in the stick of Judah or in the stick of Ephraim.

For the testimony of Jesus is the Spirit of prophecy.—Rev. 19: 10.

Fourth. Many of the prophecies and parables in the Bible contemplate a fuller delineation and interpretation at a time subsequent to their promulgation, in order that the text may not suffer violation, and that their import may be comprehended in the "times appointed." If it were not so, the wisdom of God would be more or less frustrated by the wicked devices of men and devils, and the wise would not "understand when good cometh."

This is fully sustained by many important passages of Scripture, a few of which may suffice. Daniel was a man beloved of God, yet he understood not the "times appointed" for the seventy years, in which the Lord would accomplish the desolation of Jerusalem. (Dan., chapters 9 and 10.) The parable of the nobleman "going into a far country and returning" again. (Luke 19.)

Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.—Rom. 11: 25.

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1: 10.

Fifth. Seals, or epochs, are contemplated in the economy of God, as recorded in the Bible, for which certain works are reserved and should have a corresponding historical fulfillment in order to sustain or vindicate the word of God, and that his people might know of his ways and honor him. According to Amos,

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

The question arises, Is this an epoch or time in which God is doing something, or is it not? Every one will admit that the past sixty years has been a period of the most gigantic strides in all departments of science, art, literature, and invention, and in the natural or physical world it has developed as a period of "earthquakes in divers places," floods, tempests, the dreaded cyclone in districts where science said they could not come, moving pillars of fire, vapors of smoke, forest fires on a vast and extended scale, variation of seasons, "the waves heaving themselves beyond their bounds;" and in the social and political realm unrest, disorder, wars and rumors of wars, vast naval and military armaments, millions of men held in readiness for instant and deadly attack with the most destructive weapons that human ingenuity can contrive; famine, pestilence, false christs, false prophets and true; fiction, fraud, incontinence, distrust, the breaking up of confidence, and the loosening of the social cord; men running to and fro; the increase of knowledge, the amassing of mighty fortunes, the concentration of capital, and the consequent abject poverty of the

masses; commotions and upheavals in all circles and in all societies; divisions, heresies, and truce-breakers; men's hearts failing them, and in continual fear "looking for things coming on the earth;" trusts, cliques, and combines, binding the people together in bundles, societies of various orders by oaths, signs, grips, and penalties, and, for what? To protect themselves in the business pursuits of life, which are rapidly becoming reduced to a perilous science in which, in many avocations, only the shrewdest and most unscrupulous can succeed; or to stand against some seen or suspected foe; strikes, in which proud and haughty men precipitate their fellows in ruin and death. What does it all mean? Has God acted like himself by forecasting the complexion of affairs for this generation? or has he failed to appoint and honor a prophet by foretelling what works he was going to perform? And is it in harmony with his word to Judah so to do? Hearken to the word of the Lord in ancient, medieval, and modern times; and those who think themselves spiritual, let them acknowledge that these things are so.

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

Selected Poetry.

YOU CAN NEVER TELL.

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall
grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

—Ella Wheeler Wilcox.

Conference Minutes.

SOUTHERN WISCONSIN.

Conference convened with the Janesville branch at Porter Township, Rock County, Wisconsin, September 19, 20, at 10:30 a. m.; H. Southwick president, J. O. Dutton secretary. Branch reports: Janesville 46; loss 2. East Delavan 77; gain 12. Oregon 19; gain 7. Flora Fountain 65; gain 4. Ministry reporting: Elders E. M. Wildermuth, W. A. McDowell, C. H. Burr, J. W. Peterson, C. C. Hoague, W. P. Robinson, J. T. Hackett, H. Southwick, O. N. Dutton; Priests, August Johnson, A. Delap, Charles Sperry; Teachers, F. M. Ball, H. D. Lockwood. Bishop's agent's report: Collections \$135.32; disbursements \$93.00; on hand September 18, 1896, \$42.32. Audited and accepted. Resolved that this conference hereby petition the General Conference to appoint Elder F. M. Cooper as a missionary to Northern Illinois and Southern Wisconsin for the conference year of 1897-1898. Resolved that hereafter all ministry reports to conference in the Southern Wisconsin district be made in writing, and that each member of the priesthood be hereby earnestly requested to so report at each and every conference, whether they be present at such conference or not. W. A. McDowell was elected president until next conference; Jasper O. Dutton was sustained as secretary for same time; C. C. Hoague was sustained as Bishop's agent. Resolved that the district president provide for two-days' meetings, time and place left to his discretion. Those in charge of gospel tents reported favorably. Preaching by W. P. Robinson, J. T. Hackett, and J. W. Peterson. Adjourned to Flora Fountain branch, January 30 and 31.

Sunday School Associations.

OHIO.

Met September 11, at 9:30 a. m.; H. E. Moler superintendent; G. T. Griffiths was chosen to assist in the exercises. Minnie Rhoades secretary. Report of organization was read and approved. Superintendent and secretary reported. Short speeches were then called for and responded to by G. T. Griffiths, who tried to impress upon the minds of Sunday school workers and teachers the great responsibility of their work, and the result of their labor would be for good if faithfully performed, also James Moler, Minnie Rhoades, Carrie Barstow, Phebe Erwin, Brn. Davidson and Perry, F. J. Ebeling, and Sr. Buler. Schools reporting 4. New Era, enrollment 41, Lagrange 28, Highland 45, Vale's Mills 54; total enrollment 168. Total collections \$33.14; total disbursements \$10.01; in treasury \$23.13. An invitation was extended to the visiting brethren and sisters to participate in the business service of the convention. On separate motions the following officers were elected: D. J. Hannah superintendent, James Moler assistant, Minnie Rhoades secretary, Carrie Barstow treasurer. The delegates chosen to General Con-

vention are: H. E. Moler, James Moler, F. J. Ebeling, S. J. Jeffers, and Charles Cooper. The time and place of meeting of next convention was left to the superintendent of district to designate. The secretaries of the different schools were requested to report on proper blanks. Drills in class work: Senior grade in charge of Minnie Rhoades, primary in charge of Carrie Barstow. The literary program in the evening was fully appreciated. Short speeches by several, together with recitations, essays, and inspiring songs made an enjoyable and instructive service.

CONVENTION NOTICES.

Decatur association will convene at Lucas, Iowa, October 2, 7:30 p. m., holding four sessions. Friday morning will be devoted to business, afternoon to work calculated to demonstrate methods of teaching classes and conducting schools, and evening to an entertainment by the Lucas school; subject, Jesus of Nazareth in prophecy and fulfillment. Each school is urgently requested to send delegates, and all are cordially invited. Secretaries, please send reports of your schools. Heretofore there has not been sufficient effort put forth to attend our conventions. Let us improve by having a large gathering this time. Many of the older ones might easily come one day earlier and encourage the younger in their efforts. Will you try to be there?
F. E. COCHRAN, Supt.

Miscellaneous Department.

BRONSON-MUSSER DEBATE.

Editors Herald:—The hotly-contested discussion of fourteen nights between Elder H. C. Bronson and Rev. Joseph Musser closed here last evening with a very large attendance. Six propositions were discussed as follows:—

1. Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of God, and in harmony with the New Testament Scriptures in doctrine and organization?
2. Is the Methodist Protestant Church, of which Rev. G. W. Kinney is a member, the Church of God and in harmony with the New Testament Scriptures in doctrine and organization?
3. Is the Book of Mormon of human origin?
4. Was Joseph Smith a prophet of God?
5. Is the translation of the Bible by Joseph Smith an inspired work, and a better translation than King James', and entitled to the respect of all Christian people?
6. Does the Book of Doctrine and Covenants contain revelations from God, equal in authority with the Bible?

On the first proposition, about the same line of argument was introduced by Mr. Musser that is usually employed by those opposing us, Mark 16 receiving the usual twist—signs to follow the apostles only; and as for apostles and prophets in the church now, the original Twelve were in the church by their word, etc. Elder Bronson argued, that al-

lowing this position, we only had less than half the Quorum of Apostles in the church; viz., Peter, James, John, and Matthew, all we have of the original twelve; and if Paul was to be counted, even then they only had five apostles, not yet half the quorum, these being the only ones who have written whose words have reached our day. Being driven from these points he then left the issue and sought consolation in the usual tirade.

In all this Elder Bronson made very plain to the people the reason why Musser had resorted to such subterfuge—he had nothing better with which to meet the logical argument arrayed against him; hence, to fill in his time, resorted to his usual stock in trade.

On the second proposition, Elder Bronson opened up with the Methodist Protestant Discipline, entirely annihilating it to the chagrin and utter discomfiture of Mr. Musser; so much so, that he acknowledged himself that although the Discipline had gone down, yet the Methodist Protestant Church would still stand. In his reply or answer to Elder Bronson's argument on the second chapter of Joel, where the Spirit was to be poured out upon all flesh, Mr. Musser said that "since Christ," whenever a person was converted, their influence was felt upon the animal creation making them docile; and that this was the fulfillment of Joel's prophecy. This is one sample of his brilliant logic. So completely was the Methodist Protestant Church overthrown that before the discussion closed on that proposition some of their members were led to say: "It's no use to carry it any further; it is gone!" Their superintendent stated that they had the wrong man on their side. Just imagine, Mr. Editor, a Campbellite preacher defending infant baptism, and then trying to gull the people into the idea that he is honest in his religion! Perhaps the forty dollars pledged him for his unholy onslaught on the saints may have been the mainspring inspiring him to sacrifice his Campbellite principle of "immersion for the remission of sins" to defend baby sprinkling. Among the Campbellites, Mr. Musser is a strong advocate of "The Bible and the Bible alone" theory, immersion the only mode of baptism, and believers in Christ the only subjects; but now, for a few paltry dollars, Judas-like, betrays Christ in denying these things, and defends the Discipline of the Methodist Protestant Church and the dogma of infant sprinkling for baptism. Then when thus exposed, with grimaces, vile epithets, and contumely, dives under his cover of filth stolen from Clark Braden and others and caters to the mob element for his glory. Thinking people saw, however, the weakness of his attack; and were led to realize that his efforts would prove futile.

His arguments on the remaining propositions were of the old web: Jared's boat, "impostor Joe," "Mormon fraud," etc. One point he tried to make was as follows: The Inspired Translation in Genesis 50 declared that Joseph the Seer should be of the tribe of Joseph—a Josephite, that the Book of Mormon declared he should be a Gentile. (This he found on page 470, par. 1), and the

Book of Doctrine and Covenants said, on page 199, that he should be a descendant of Aaron, or a Levite. Bro. Bronson let him run with this for several speeches; and, of course, he therefore thought he had a clincher, and three or four times in each speech, pounding the books with his fist, would shout, "If this is true, that's a lie; and if this is true, that's a lie; and if this is true then that and that's a lie; and if this [King James' Bible] is true, then its all lie," meaning the three books, "and Mormon humbug and delusion and it's a lie anyway." When Bro. Bronson thought he had got enough glory out of this, he punctured this bubble and exposed Mr. Musser's little game; then offered to take any boy ten years old and bring him upon the stand; read, or allow the chairman to read the books to him, and if that boy could not see the plain facts in the case and that there was no contradiction, he would yield the point to Mr. Musser. The boy was not brought up, and Musser dropped the matter like he would a hot potato. Some few speeches afterwards, however, he tried to revive it, but it fell flat and some hissed.

If Mr. Musser were to be deprived of what he has stolen from Clark Braden's lectures, and his debate with Bro. Kelley, he would be shorn of his strength and unnoticed by even our enemies as a lecturer.

As a specimen of the wonderful analytical power of his brilliantly equipped mind, in giving a philosophical exegesis of "an untruth," he squeaked out with emphasis running up to high "g" that "a fundamental truth containing an error is an untruth; and an untruth is a falsehood, and a falsehood is a lie." There! Dare anyone now at the expense of their honor declare that Mr. Musser is not a philosopher? And who could be expected to stand before such withering and irresistible logic as that?

One more point I wish to notice that he and others urge against the inspiration of Joseph Smith, is, that in the translation of King James' Bible, the Lord's prayer reads, "Lead us not into temptation." The Book of Mormon also reads, "Lead us not into temptation." Joseph in correcting by inspiration renders it: "Suffer us not to be led into temptation." Other passages of a similar nature are cited; for instance, "Depart from me, ye cursed, I never knew you."—King James. "Depart from me, ye cursed, I never knew you."—Book of Mormon. "Depart from me ye cursed, ye never knew me."—Inspired Translation. Against such it is urged that "the Book of Mormon being written about twelve hundred years before the translation of the Bible by King James' translators, how does it come that the same idiom was employed by the Nephites that was employed twelve hundred years later by said translators? Here is evidence of plagiarism. The Book of Mormon is largely stolen from the Bible, and the writer of it evidently had before him King James' Translation, from which he copied. Then in Joseph's claim of inspiration to correct King James' version, he had also corrected his former inspiration in his translation of the Book of Mormon.

To this Bro. Bronson argued that the con-

stant mutation or change in a living language was a sufficient answer to the above objection. He showed that words employed by King James translators expressing the thoughts of the apostles, do not now express that thought; but, perhaps, a contrary one; for instance, Paul said to the Thessalonians, "The mystery of iniquity doth already work; only he who now *leteth will let* until he be taken out of the way," etc. The word "let" as employed by King James' translators, and used by Paul, meant to "hinder;" or, "restrain;" but because of the constant mutation of language, that word had now the exact opposite meaning; that it now meant "to permit," "to allow." He also cited 2 Corinthians 8:1, where Paul said, "Moreover, brethren, we do you to wit, of the grace of God," etc., showing that the expression "we do you to wit," signified to Paul and also to King James' translators what we now express when we say, "We would have you to know." So, the words: "I never knew you," used in the days of Christ, and on down to King James' translators, conveyed what is now expressed by the words, "Ye never knew me." So that the Nephites and those who wrote the Bible used the same words to convey the same idea; and Joseph, as a faithful translator, translated the words expressive of that idea in the words as originally used by them; and then in his correction or revision of the Bible, employs the words expressing the same idea in our language now that was expressed by the Nephites and Bible writers in their time. Therefore, the Book of Mormon not having passed under the hand of divine revision, the language still remains as it was originally written.

Taking the discussion all through from first to last, it has been conducive of good, scores of people hearing the gospel that would not otherwise have heard it; and because of the gentlemanly way in which Bro. Bronson conducted himself all through the debate, he won for himself and the cause the general respect of the people accustomed to doing their own thinking; while Musser is considered by the same class as anything but a gentleman. His flopping over into the Methodist ranks and defending their doctrine for what little money there was in it, while at the same time declaring himself to be a Disciple preacher, shows him to be a penny-catcher, having neither principle nor honor; but like a tree toad, always the color of the bark he sits on. The work here is planted upon a firm basis, some excellent people having embraced the work, and prospects of an ingathering here soon. Places are opening up from which we hear the old Macedonian cry, "Come over and help us," notwithstanding the continuous invective and misrepresentation by Mr. Musser and his supporters.

At the close of the discussion, one of the leading ladies of the Methodist Church came to Bro. Bronson, asked his pardon, confessing she had been too prejudiced against him and the church. We also wish to make honorable mention of Mr. and Mrs. Fobes Jewel, people of excellent ability and fine judgment, who stood by us through thick and thin, proving themselves friends of liberty and freedom of thought, and the uncompromising and in-

veterate foes of these little narrow, contracted, pessimistic views that have to be swallowed down because of the preacher's having sugar coated them. They are both excellent musicians and splendid singers; and we sincerely hope and pray that the loving, tender, and sacred influence of God's Holy Spirit may lead them to the ultimate realization of all that is grand and glorious in this great latter-day work.

Bro. Bronson expects to return to Detroit to-morrow, while I shall remain here for a time. We purpose looking after the work here this fall and winter, making this an objective point, and shall ever try to do the best we can under the varied conditions in which our lot may be cast; that whether peace or contention, cloud or sunshine; whether enjoying the aroma of confidence or suffering the cruel blasts of hate, whether gliding smoothly upon the placid sea, or mounting the crests of the storm-tossed billowy main; whether carried through the balmy streets of Fame's ethereal bowers, or trampled under by contending foes; we shall still strive to keep the camp fires blazing, knowing that the desire of All Nations, the Wonderful Counselor, is our God, our sun and shield, our exceeding strong tower, and our great reward; and though sometimes the pathway is thorny, and our feet may be bleeding with the poisonous fang of calumny, and though scorpions of slander and vituperation infest the way, yet we propose to press on and work till Jesus comes; ever remembering that as we climb the dizzy heights of adversity there is weakness in fear, and danger in looking back.

Very truly and sincerely yours,

WILLARD J. SMITH.

WEST MARION Tp., Mich., Sept. 25.

SANTA CRUZ REUNION.

From Wednesday until the close of the reunion there were probably two hundred and fifty saints in attendance, and in this, as in the first part, not a thing happened, to the knowledge of the writer, to mar the peace of any; the preaching, social meetings, and friendly conversations were of such a nature as to make all feel as though they were members of one great family. The Spirit manifested the gifts in the social meetings, inspiring some to prophesy, others to speak in tongues, and others to interpret them. While in some the Spirit inspired the gift of faith, in others it quickened the gift of wisdom and knowledge, "dividing to every man severally as he will," giving in general that thrill of joy known to none but those who have obeyed the true Gospel of Christ, which was a foretaste of that great testimony meeting where the righteous of all dispensations shall gather together, and tell of the wonderful things of this age and nation.

There seemed to be an intense anxiety on the part of the older saints for the welfare and spiritual progress of the young people. The sisters devoted one of their afternoon meetings to prayer for the young folks. Truly this was timely, for when fathers and mothers behold the snares and forces for evil, tending to detract the minds of the young

from sobriety and spirituality, and see worldliness so amazingly on the increase, it makes their hearts ache in contemplating what the future may bring forth. And this apprehension is not without just cause, especially in California. After this two young people's meetings were held, each one being a feast, many of the young so expressing themselves. They were blest, comforted, cheered; and many resolved to try hard to do better than ever before.

On Saturday there was baptizing at four o'clock, at which time thirteen were ushered into the kingdom, Bro. Burton officiating in the ordinance. A large crowd of people gathered on the river banks and many passing pedestrians, and those in buggies and wagons stopped and lingered as if to enhance the beauty and solemnity of the scene. It was a beautiful sight indeed. These, and one that was baptized the day before, made fourteen in all during the reunion.

On Sunday evening, at the last service, Bro. Luff was the speaker and discoursed to a large audience, the pavilion being filled to overflowing. Then came the disagreeable part of the reunion, — the good-byes; but it only served to cause us all to cast our hope in the future and console ourselves with the thought that we could all meet again, and with it the resolution to so live that we would be permitted to do so.

J. W. GILBERT, Sec.

CONFERENCE NOTICES.

The place for holding the conference of the Northern Minnesota district has been changed from Girard to the town of Maine, Ottertail County, at the schoolhouse, near Bro. William Barnhard's. The nearest railroad station to that place is Underwood, between Fergus Falls and Wadena. The conference will be held October 10 and 11, as before announced.

Your brother in Christ,

G. L. JONES, Sec.

Very Rev. Augustine F. Hewit contributes a keen article on the subject of "Constantinople against Rome" to *The Catholic World Magazine* for October. The paper is a commentary on the recent reply of the Greek Patriarch in Turkey to the Pope's Encyclical on Unity.

The frontispiece of the October *Review of Reviews* is a portrait of Sir Joseph Lister, the eminent British Surgeon, whose discovery of the value of antiseptics has so revolutionized modern surgical methods, and who was honored, last year, by election to the presidency of the British Association for the Advancement of science. Another interesting picture in the October *Review* is a photograph of Mr. Gladstone and Li Hung Chang.

The Chicago *Times-Herald* stands out as one of the most splendid publications in the country. Everything that it contains is clever, original, and progressive, and it sometimes seems a pity that so much genuinely fine literary work as goes to the making of

this paper, should form a part of that daily news which has its birth and death in twenty-four hours.—*Atlanta Constitution*.

BORN.

CRAVENS.—Azal P. Cravens, was born to Bro. Elkama and Sr. Rebecca Cravins July 20, 1896, at Wakenda, Ray County, Missouri. Blessed at the Wakenda church September 14, 1896, by J. M. Terry and James N. Cato. This is a grandchild of Father Cravens of renown in that region.

MARRIED.

BARR—HAWES.—At Lamoni, Iowa, September 30, at the home of the parents of the bride, Bro. J. W. Barr and Sr. Chloe A. Hawes were united in marriage, President Joseph Smith performing the ceremony in the presence of a large assembly of relatives and friends. Friends and acquaintances join in good wishes in behalf of the happy couple.

ARCHIBALD—STODDARD.—At the home of the bride's parents, Mr. and Mrs. Henry Stoddard, Lamoni, Iowa, the evening of September 30, A. D. 1896, Mr. Thomas S. Archibald, of Burlington, Iowa, and Miss Nellie M. Stoddard, of Lamoni, Iowa, were joined in wedlock, Bishop E. L. Kelley officiating in the ceremonies. Miss Stoddard was one of Lamoni's fairest and brightest young ladies, and will ever make home cheerful and happy. Mr. Archibald bears the highest reputation and is connected with a good business firm of Burlington, Iowa. The happy couple has the kindest wishes of our citizens.

DIED.

BISSELL.—In Harrison County, Missouri, August 27, 1896, of dropsy, Sister Lucinda Bissell, aged 70 years, 6 months, and 14 days. Her maiden name was Bartlett, and she was born in Cayuga County, New York. In 1845, she united in marriage with Mr. Roger Bissell, who survives her. To them were born two daughters and one son, of whom the son alone remains. She was a good wife and a kind mother. In 1867 she accepted the latter-day work and was baptized on May 12 by Elder John C. Gaylord, at Marengo, Illinois, where she lived until 1870. In that year she and her husband removed to Decatur county, Iowa. Her faith in the gospel was very steadfast to the end. The funeral was held in the Lone Rock chapel, Bro. C. H. Jones preaching the sermon. Thus has gone to rest a good woman, a faithful saint, one always hospitable, and whose home was a place of rest, her husband sharing with her in the acts of kindness and friendship.

RUSSELL.—At Grinnell, Iowa, September 20, 1896, at the residence of her son, Bro. S. E. Russell, Mrs. Polly Russell, aged 99 years, 2 months, and 20 days. She was united in wedlock May 16, 1816, to Isaac Russell. To them ten children were born, of whom three survive. Sister Russell was a member of the old church, also united with the Reorganized Church many years ago. All her comfort and hope was in the gospel promises. For nearly ten years she was confined to her room, being unable to walk, and at the time of her death was almost blind and deaf. Death came as a sweet release.

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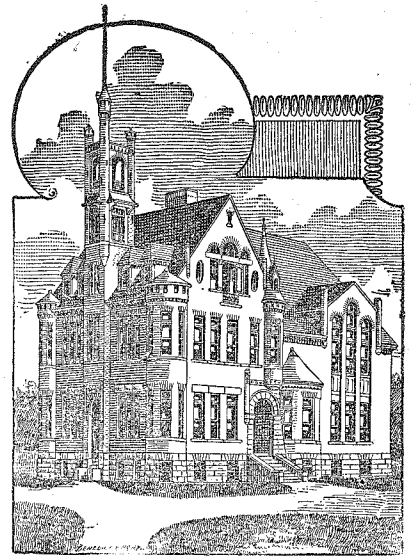
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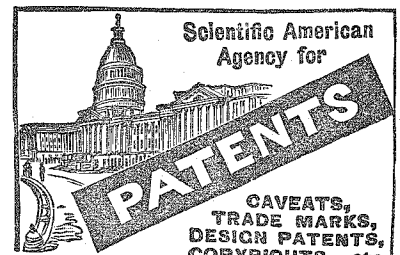
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REPLY OF THE GREEK CHURCH TO THE POPE'S ENCYCLICAL.

THE encyclical which Pope Leo addressed to the Greek Church in July, 1894, on the subject of reunion, was quite widely quoted and commented upon at the time. The reply which the Greek Church made last August has obtained comparatively little currency, and what quotations were made from it by English and American journals were made from an unsatisfactory translation. A new edition has, however, been printed by the publishers of *Atlantis*, a Greek journal, published weekly in this city, and from this edition some of the Protestant papers, notably the *Christian Advocate*, are using extracts in reply to the claims made in the Pope's recent encyclical published in this country June 30.

The reply of the Greek Church is termed "A Patriarchal and Synodical Encyclical Letter to the Most Sacred and God-Beloved Metropolitans and Bishops, and Brethren in Christ; and to the sacred and reverend clergy under them; and to the entire pious and orthodox community of the Most Holy Apostolic and Patriarchal Throne of Constantinople." It is signed by thirteen hierarchs. It be-

gins by reference to the "arrogant pretentiousness" of the "Bishops of Rome," and to the attempt of Pope Leo XIII. to bring about union "by a recognition of himself as Chief Pontiff and supreme spiritual and temporal ruler." The desire for reunion is lauded, and the letter then states conditions of reunion as follows:—

"For the realization of the pious desire of the reunion of the churches, it is necessary, first of all things, to define some common principle and basis. And such secure common principle and basis can be none other than the teaching of the Gospel and of the Seven Holy Ecumenical Councils. When, therefore, we refer to that teaching, which remained common to the church both of the East and the West up to the time of their separation, it is incumbent on us to inquire, with a sincere wish to comprehend the truth, what was it that the entire body of the one Holy Catholic and Apostolic Church of Christ throughout East and West believed at that time; and to that belief, entire and unaltered, we must hold fast. And whatever else has been added or subtracted in later times, that it is the sacred and indispensable duty of every one, if he sincerely seeks the glory of God rather than his own glory, to set it aright, in a spirit of piety; remembering that, if he proudly persist in the perversion of truth, he incurs a heavy responsibility before the impartial judgment seat of Christ."

The letter then goes on to specify the "dangerous innovations" which the Roman Catholic Church has introduced. The use of unleavened bread in the celebration of the Divine Eucharist is one innovation; the admission that the elements of the Sacrament are sanctified with the enunciation of the words, "Take, eat," etc., instead of by the blessing of the priest, is another; a third consists in depriving the laity of the sacred chalice; a fourth consists in the powers assumed by the Pope over the spirits in Purgatory; a fifth, the "novel doctrine of the immaculate conception of the Theotokos and ever

Virgin Mary." The letter then passes on to the claim of supremacy made by the Bishop of Rome, as follows:

"Overlooking, however, these material and weighty differences in the belief of the two churches—differences created, as we have seen, in the West—his beatitude [Pope Leo XIII.] represents in his encyclical that the question of the supremacy of the Roman bishops is the decisive and only cause of discord, and refers us to original sources wherein to seek what it was that our forefathers thought thereof, and what was the tradition of early Christianity. But when we do refer back to the Fathers and to the ecumenical councils of the first nine centuries, we find that the Bishop of Rome was never regarded as the supreme authority or as the infallible head of the church; but that every bishop was the head and president of his own particular church, subject only to synodical decrees and to the decisions of the church at large, which alone is infallible. From this rule the Bishop of Rome was in no wise exempted, as ecclesiastical history shows, since the sole eternal Chief and the immortal Head of the Church is our Lord Jesus Christ; for 'He is the head of the body of the church;' He who hath said to his divine disciples and apostles at the ascension into heaven, 'And lo, I am with you alway, even unto the end of the world.' Peter, whom the papists—basing themselves on the apocryphal pseudo-Clementines of the second century—have purposely imagined to have been the founder of the Roman Church and its first bishop, Peter is seen in Scripture discussing as an equal with equals in the Apostolic Council of Jerusalem. On another occasion he is bitterly rebuked by Paul, as it is manifest in the Epistle to the Galatians. The very Gospel text to which the Roman pontiff refers, 'Thou art Peter, and upon this rock I will build my church,' was interpreted during the early ages of the church, both by the tradition and by all the divine and sacred Fathers without exception—as the papists themselves well know—in an entirely different

manner, and in an orthodox spirit; the immovable fundamental rock on which the Lord built his church, and against which the gates of hell shall not prevail, was understood metaphorically to signify the right confession which Peter had made concerning the Lord: 'Thou art Christ, the Son of the living God.' On this confession of faith rests firmly the saving message of Gospel preached by all the apostles and their successors. Therefore the heaven-soaring Apostle Paul refers manifestly to this divine sentence when he declares by divine inspiration: 'According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.' In another sense, again, he designates all the apostles and prophets as the foundation of the spiritual advancement of the faithful in Christ; namely, the members of the body of Christ, 'which is the church,' saying to the Ephesians: 'Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' Such being the inspired teaching of the apostles touching the foundation and the head of the Church of God, it is but natural that the divine Fathers, who hold fast to the apostolic traditions, should neither entertain nor conceive any idea of an absolute supremacy, either in the Apostle Peter or in the bishops of Rome; nor could they attribute to the gospel text in question an interpretation wholly foreign to the church, but only the true and orthodox one. They could not invent, arbitrarily and of their own will, the novel doctrine of an overbearing supremacy of the Roman bishop as a pretended successor to Peter; and this, notwithstanding that the Church of Rome was founded properly not by Peter, of whose apostolic activity in Rome history knows nothing, but through the disciples of the heaven-soaring apostle of the Gentiles, Paul, whose apostolic ministry in Rome is, besides, clear to all."

The letter then refers to the views

of the early church regarding the status of the Bishop of Rome as "the first bishop in point of order—that is, the first among equals." His subjection to synodic decisions is also asserted as a doctrine of the early church. Then comes the following passage:—

"The early seeds of those absolutist pretensions of the papacy were sown in the pseudo-Clementines, but they were matured exactly at this time of Nicholas [I.], in this so-called pseudo-Isidorian Decretals, which are a mass of spurious and counterfeit royal ordinances and letters of ancient bishops of Rome, whereby, contrary to all historic truth and to the established government of the church, it was purposely put forth that primitive Christianity accorded to the bishops of Rome unbounded authority over the church at large.

"It is with sorrow of soul that we recount these facts. For though the papal church now admits the spurious and counterfeit nature of those decretals, on which her arrogant pretensions are based, yet refuses stubbornly to return to the canons and decrees of the ecumenical councils; and on the approach of the end of this nineteenth century she has even officially proclaimed the Bishop of Rome to be infallible—to the amazement of the entire Christian world and to the widening of the existing breach. The Orthodox Eastern and Catholic Church of Christ knows of no one infallible but the ineffably incarnated Son and Word of God. And the Apostle Peter himself, whose successor the Pope presumes to be, thrice denied the Lord, and was thrice censured by the Apostle Paul as not standing uprightly in respect to gospel truth. Then the Pope Liberius, in the fourth century, subscribed an Arian confession; and likewise Zosimus, in the fifth century, approved of an heretical confession denying original sin; Virgilius, in the sixth century, was condemned by the Fifth Council for misbelief; and in the seventh century, Honorius, having fallen into the heresy of the Monothelites, was also condemned by the Sixth Ecumenical Council as a heretic, and the popes, his successors, acknowledged and admitted his condemnation."

For all of which reasons, the Eastern Church is "the one holy Catholic and apostolic church of Christ," the

Roman Church being "the church of innovations, of the falsification of the writings of the Fathers, of the misinterpretation both of Holy Scriptures and of the decrees of the Holy Councils." The letter ends belligerently with a quotation from Gregory of Nazianzus: "Praiseworthy war is far better than a peace that separates us from God."—*Literary Digest*, August 15, 1896.

IS ENGLAND'S PROSPERITY MENACED?

The chief obstacles to the progress of education in England are party spirit and religious intolerance. Proposals for educational reform are discussed and decided, not in a philosophical spirit, but with all the acrimony of partisans. Yet it is admitted that the case is a very urgent one; that England is engaged in a struggle with her foreign competitors not only for the supremacy but even for the very existence of her industries; that her workers are worse instructed than their rivals, and are on that account going to the wall; and that better education, both elementary and technical, is vital to the continuance of her prosperity. It is the fact that in both town and country elementary instruction is so backward that, even if adequate technical schools were provided, the mass of the people are unfitted to take full advantage of them. Yet, notwithstanding all this, English statesmen will postpone reform indefinitely if they can see their way to secure a party advantage thereby. The only hope is that public opinion may appreciate, before it is too late, the position of education, both elementary and technical; may become agreed as to the direction in which development ought to take place, and may force Parliament and the government to grapple with the difficulties which have to be overcome.—*From Prospects of Education in England*, by the Right Hon. Sir John E. Gorst, in *North American Review* for October.

The Chicago *Times-Herald* is perhaps the best and most fearless paper in the west. It attacks crime and fraud in every form; does not hesitate to name in its columns the parties who are enemies of the public. It is most ably edited and should be in every household in the land. Such papers, fearless and bold to denounce wrong in any form, are public benefactors.—*Raymond Register*.

ADDRESSES.

W. T. Bozarth, 3205 Adams Street, Denver, Colorado.

R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.

Richard Bullard, Arlington Heights Massachusetts.

E. F. Shupe, No. 3,600 Cook Street, Denver, Colorado.

R. E. Grant, 641 South Division St., Grand Rapids, Mich.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 42.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 14, 1896.

THE EVANELIA DISASTER.

THE saints will appreciate the effort of Brn. Burton and Luff to furnish them particulars concerning the loss of the *Evanelia*. Here is their account, obtained direct from the lips of a survivor:—

OAKLAND, Cal., Sept. 26.

Editors Herald:—Doubtless all your many readers, like ourselves, feel very sorrowful by the news of the loss of the "*Evanelia*," and hoping to learn some particulars concerning the disaster we went on board of the "*Tropic Bird*" which lately arrived from Tahiti. She is now on the "dry dock," stripping off her two and a half year old copper which is so much corroded as to be useless, and is putting on new metal. Her metal was 20 oz., the *Evanelia's* 16 oz.

Upon inquiry we learned that a young man came from Tahiti as passenger on the "*Tropic Bird*" who was on board of the "*Evanelia*" when she foundered. We went to his hotel and in conversation with him obtained the following information: The "*Evanelia*" was loaded with about forty tons, dead weight, of bufa (dried cocoonut) and pearl shells. The cabin was filled up to the deck with bufa in bulk and the lockers under the cockpit filled with shells, and bufa and shells in sacks were piled on deck, and on top of the cabin, this with nearly ten tons of iron ballast, making fifty tons in all, was altogether too much load for the little nineteen tons "*Evanelia*" to swim with, and the native Captain protested vehemently against it; but Captain McGrath thought it was all right, and so went to sea with her in that condition on the morning of July 26, from Rairoa, bound for Tahiti two hundred miles away, with nine persons on board. The little vessel staggered along under this overload, beating to windward until afternoon, when this young man told Captain McGrath that he thought his vessel was sinking, and that he had better throw overboard his deck load; but he thought the passenger was unnecessarily alarmed, and therefore paid no heed to his advice. A short time after this the young man went forward to see how she looked there (for the cargo was piled so high on the cabin top that those aft could not see forward) and he found that she had settled so much that the heel or inner end, of the bowsprit was under water. He at once told Cap-

tain McGrath, who went and saw for himself and immediately began to throw overboard the deck load, but it was now too late—one of the natives cut the boat-davits' falls, which let the boat loose from the tackles just as the "*Evanelia*" plunged bows foremost, down—down thousands of fathoms in the great deep, about five o'clock p. m., July 26, about seven or eight miles off Rairoa. The men all jumped overboard and got into the little boat, which, after drifting about a few hours was picked up by a large boat, the "*Temere*," and taken back to Rairoa. The pumps were not tried nor sounded from the time she left Rairoa, and the former bumpings she had on the rocks and the fact that her topsides had never before been under water and doubtless had shrunk some in the two years out there in the hot weather, with the excessive load and the unusual strain caused by it, is sufficient to account for her foundering without attributing any extraordinary giving away of butts or planks.

It seems that Captain McGrath had contracted to carry ninety tons of bufa from Rairoa to Tahiti, and was anxious to take as much as possible that trip, so that he could take the remainder in two more trips; so he took all the cabin furniture ashore and filled the cabin full with the bufa in bulk; and that twenty-four tons of bufa and the shells and the iron were too much for the little boat; she could not float at all. Neptune's laws had been transgressed; the penalty had to be paid.

The above is just as we received it from the lips of the passenger referred to.

J. F. BURTON.

JOSEPH LUFF.

In connection with the above we give also copy of the instruction and advice of the Bishop to the missionary in charge in the Islands, May 25, 1896:—

I hope that no change with reference to the use of the vessel will be made so far as making it a merchant trader is concerned, until after the arrival of Bro. Burton, and he will look after the disposition of the vessel so far as its use is concerned, as well as its care, and protection. It has never been expected that the vessel could be properly manned and run without some expense so far as the church is concerned, and it would be better to pay Bro. McGrath, or some other individual who can properly look after it, whatever is necessary, than to begin to use the vessel for work that it was never expected it would engage in when built. It is all proper to aid brethren in different islands in conveying their goods to Tahiti, when the vessel is going on such trip anyway, but to make a regular trading vessel out of it will be a mistake, and the end to such a change will result in more loss to the church, than it will gain by the same.

DISCUSSION.

WE have received a number of additional articles on the subject of "corset wearing," but as the topic has been quite fully discussed already in the *HERALD*, we shall be obliged to decline further discussions of it, at least for the present.

One brother writes objecting to the differences of opinion manifested by elders and other writers for the church paper. He regrets that he cannot lend the *HERALD* to friends lest they see men and women arrayed on different sides of questions, and hopes for the time when all shall see "eye to eye." To this we have only to say that, in our opinion, should the *HERALD* permit the discussion of but one side of any or all questions in its columns and the elders be disposed to consider but one side, it would not be worth reading nor their opinions worth regarding. It would prove to be both narrow and unprogressive in spirit.

Discussion is necessary to liberty and progress, and the policy of the *HERALD* in permitting both sides to be heard in its columns is the strongest kind of recommendation in its favor, one to which our people can point with honor and satisfaction. Truth invites and promotes inquiry. Its cause is furthered by examination. The spirit of the gospel is expressed by the well-known text, "Prove all things; hold fast that which is good." This should be and is the spirit manifested by those commissioned to represent it. We could well be ashamed of the church organ and the eldership did they disregard the principle of examination, the primary factor of progress.

It is the spirit of extreme conservatism in religion that clings to the errors of the past and cries down discussion. The tendency to hold up the creeds and other errors of the past as landmarks is always accompanied by the disposition to avoid close scrutiny. The sentiment of the present age is against such a policy, however. Activity and analysis are the watchwords of the present period, and merit is

demanding as the seal of approval. The spirit of life has appeared and touched the stagnant pool, creating an agitation that is rapidly causing the noxious and erroneous to disappear, while what remains and finds acceptance will do so only because of its self-evident correctness. Life, motion, activity is natural, is seen in the economy of nature. Even so-called inanimate substances continually grow when in a normal condition. This law of growth is peculiarly manifested in the intellectual and other states of a people, and it is manifestly true that when societies or nations become stagnant they lose life and disappear as forces for good.

It is just as essential for us as a people to analyze questions and policies as for others. It is questionable whether in all the ages to come attainment can be reached by any other process, for it doubtless is one of the first principles of progress. No one mind comprehends or is able to comprehend the many phases of truth, unaided by other forces of mind; nor does it seem to be designed that it should so comprehend. Man is a dependent creature; he works with others for his own and others good. Diversity of views expressed leads to proper conclusions and makes apparent the correctness of those conclusions because tested by the contrast of counter propositions or forces.

We conclude by emphasizing the absolute necessity of candor in spirit and fairness of method in discussion. No one can learn the truth, the whole truth unsullied by error, unless he examine it absolutely without bias, and is willing to concede its facts as they are. It remains true that men frequently are so biased, hampered, or prejudiced in spirit or by lack of candor that they are unable to reach correct conclusions or render just decisions. Truth must be freely and fully welcomed in the heart, in its fullest sense, that complete liberty, enlightenment, and progress be attained. To this desired end the policy of investigation has been championed by the eldership and by the HERALD as advocates of the latter-day work; at least this is as we understand its spirit and policy. To this we think the brother whose letter we have referred to cannot reasonably object.

THE POPE ON ANGLICAN ORDERS.

A LONDON cablegram of the 19th presents this item concerning the Pope's decision concerning the validity of Anglican orders. Perhaps the Pope and his ecclesiastical associates may at some time have to face the problem of apostolic succession from another standpoint, and in which the question of "authority" will not so easily be disposed of by the Church of Rome. No doubt it will come in its time:—

The decision of the Pope in the question of the validity or invalidity of Anglican orders is received with great satisfaction by Evangelical churchmen. He has done what Mr. Gladstone, with Lord Halifax as mentor, considered impossible. The Pope has made an exhaustive study of the subject and has deliberately confirmed the decrees of his predecessors respecting the invalidity of Anglican orders, thereby setting the seal of his own approval upon the traditions of the Roman Church. Cardinal Vaughan was evidently well informed when he condemned as delusive Mr. Gladstone's hopes for a reunion of the two churches on a compromise of the question of Anglican orders.

SUBSTANTIAL ground for hope in the early development of China is afforded in the following report concerning the construction of another railway to traverse her territory. The sight of puffing locomotives and rapidly moving trains will doubtless set the Chinaman to thinking as the missionaries may not now be able to lead him to thinking. He will see the advantages of western improvements and begin to study the system of civilization by which such are made possible. Old things are passing away. God is overruling the destinies of men:—

PEKIN, Oct. 5.—Consent has been given by the Chinese Government for the building of a branch of the Silesian railway across Northern Manchuria, with a pre-emption clause giving China the right of purchasing this branch after thirty years. Permission to construct a branch through Southern Manchuria was refused. Shang Taotai, the Director of Railways, will probably obtain the concession for the Hankow-Pekin line.

A SCIENTIFIC PREDICTION.

WE endeavor to keep track of the spiritual prophecies, good and bad, false and true; of their successes and failures. We also try to give the predictions of scientists, true or false, that their record of success or failure may also be scanned and their merits

or demerits known. Here is a scientific prediction, so called. If this one be somewhat indefinite it shows at least that scientific prophets at times join with others in predicting physical disasters:—

London, Sept. 19.—Jerome K. Jerome's paper, entitled *To-day*, called attention to-day in a serious paragraph to an eminent French scientist, who will not permit his name to be published, and who says that the world, so far as Europe is concerned, is coming to an end. He adds that the earth is certainly cooling in France and Belgium, and that it is likely in the very near future that we shall see great changes. In the north of France, where such a thing has before been unknown, there have already been earthquakes, and the same thing has happened in Belgium. The unknown scientist further states that there are two or three French mountains slipping, while, he concludes, the Swiss mountains are subsiding.

CENTRAL AMERICAN STATES UNITED.

THE consolidation and growth of the Central American republics, projected some years ago, seems to be making progress, according to the following:—

WASHINGTON, D. C., Oct. 5.—The State Department has been informed, through Consul Little at Tegucigalpa, of the meeting in the City of Salvador on September 15 of the first diet of the "Greater Republic of Central America," under the treaty of union celebrated June 20, 1895, between Honduras, Nicaragua, and Salvador. The delegates were E. Constantino Fiallos and Cesar Bonilla of Honduras, Juan Manuel Arce and Eugenio Mendoza of Nicaragua, Jacinto Castellanos and one yet to be named in place of Dr. Matus for Salvador. The preliminary work of the diet is confined to an effort to induce the Republics of Guatemala and Costa Rica to join the union and to draft a constitution for the new republic. The treaty provides that the word "greater" shall be dropped from the title of the republic when Costa Rica and Guatemala join it.

THE city of Guayaquil, Ecuador, almost destroyed by fire.

LIMA, Peru, Oct. 8.—The fire at Guayaquil, Ecuador, which is said to have destroyed fifteen squares of that town, included the most important buildings in it. Among the buildings known to have been destroyed are four banks, all the foreign consulates, all the hotels except one, two churches, all the principal business houses, the military barracks, and the arsenal. Guayaquil has been burned from the post office to the custom-house, the flames extending from the bank of the river. The fire is believed to have been of incendiary origin. Some arrests have been made. Many people lost their lives during the fire, and the losses are now estimated at 80,000,000 sacres (\$54,400,000). The populace is furious, and is demanding the prompt punishment of the guilty.

EXTRACTS FROM LETTERS.

BRO. J. C. CLAPP wrote from Santa Cruz, California, September 28, having returned from the northwest for a time because of ill health:—

I am getting better but am hardly able for duty yet, although I preached twice yesterday. I don't know when I will be able to return to my northern mission.

Bro. R. Etzenhouser, Cleveland, Ohio, October 5:—

A very peaceful conference closed here last evening. The light of inspiration was with us. One estimable lady from Vermillion, Ohio, was present and was baptized. Others earnestly investigating were present. The Cleveland saints entertained their guests excellently. The papers made excellent reports of our work. Adjourned to meet the first Saturday and Sunday in March, at Blakes' Mills, Ohio.

Bro. M. C. Fisher, Boston, Massachusetts, the 2d inst.:—

Work in Boston improving. Elder H. J. Davison, of Nova Scotia, preached here Sunday morning and evening. Sunday school, Religio, Sons and Daughters of Zion, and Mite Society all in working order. So we go.

Bro. R. M. Elvin, Foster, Iowa, October 6:—

It is getting cool for meetings and sleeping in the tent. We are having a most excellent hearing, with several deeply interested. On Sunday I baptized two. Married a couple last evening. Both Chase and I are under the weather with cold. Have been out seventy-six days, missed seventeen services on account of storms, removals, and want of congregations. Five meetings by others, and I have preached seventy-eight times. On Sunday we held five services. Pray for us.

Bro. J. F. Mintun, Clearwater, Nebraska, October 5:—

Bro. Joseph Smith arrived here last Saturday eve and preached three sermons yesterday, the third one being a long and strong one. He with myself will remain here till Thursday when we go to attend the Sunday school convention and conference of the Northern Nebraska district to be held 9th to 11th, at Fremont, Nebraska. The secretary of the three days' camp meeting held here will send you items, hence I will say nothing further than that we had an interesting meeting, everything considered. I begin a discussion with Elder J. A. Seaton of the Christian Church on the evening of the 12th; six sessions to each.

EDITORIAL ITEMS.

A LATE letter from Bro. E. W. Nunley, of Cook's Point, Texas, states that he is to enter upon another discussion, with a Campbellite, near Marlin, Falls County, Texas, October 12. He trusts in the Lord for victory.

Bro. James Tankard, of Independ-

ence, Missouri, desires to learn the whereabouts of Brn. Joseph Tankard and Bro. Bradshaw. He desires to hear from them.

Bro. F. M. Oldham, his address Clyde Post Office, Callahan County, Texas, requests us to state that the country where he lives is a good one and that land can be purchased at \$3.50 per acre on ten years' time.

Bro. B. F. Ordway sends us an advertisement "Quit-Tobac," a preparation warranted to cure the tobacco habit, or money refunded. The terms of the ad are fair. Those who have not yet freed themselves from the habit of the filthy weed may find just what would help them in the preparation ordered. It is worth a trial. Others are said to have been greatly benefited by its use, to the extent that the desire for tobacco has been controlled and finally overcome.

Bro. A. V. Closson reports the work favorably progressing in Wisconsin. He had baptized thirteen since their June conference and they were to dedicate their church at Porcupine, Wisconsin, on the 18th of October.

Elder Andrew Barr reports progress in the work in the Eastern Michigan district with a goodly number of additions during the summer.

Elder George H. Hilliard, of the Bishopric, is laboring in Central and Southern Illinois, preaching at Kibbie, Xenia, and Brush Creek, where he will remain till after the 11th of October.

Bro. S. J. Jeffers, of Arbaugh, Ohio, reports an excellent conference and great interest manifest in the work by the people; five baptisms during the session.

The October number of the *North American Review* is replete with discussions of national and general topics. Foreign and domestic politics, educational and economic questions now agitating the popular mind universally receive lengthy consideration. The monthly review is necessary to full reading, and the *North American Review* is among the foremost of such publications. Edited by David A. Munro, published at No. 3 East Fourteenth Street, New York.

Eleven were baptized at Lamoni on Sunday, the 4th inst. Baptisms are of frequent occurrence on the Lord's Day and during the week. The work

grows at headquarters as well as abroad.

General Porfirio Diaz was re-elected President of Mexico for four years, his term beginning December 1. There is general rejoicing over the result of the election.

Bro. A. B. Pierce announces the baptism of four at Plainville, Massachusetts, on the 20th ult., by Bro. C. A. Coombs.

A severe storm caused great damage at all points along the English, Irish, and Welsh coasts October 6-8. At Ilfracomb, Devonshire, the sea washed away a hundred feet of wall, flooding the lower part of the town. At Porthcawl the seas were sixty feet high and crashed over the breakwater. Vessels at sea were severely handled and some are missing. Floods are reported in various parts of Wales.

Original Poetry.

EVENING BREEZE.

BY ELBERT A. SMITH.

'Tis good to feel the evening breeze
Flow upward through its dreamy banks
Of swinging grapevines, and of trees,
Majestic in their somber ranks.

To feel it bathe the fevered face,
And flow along the weary form,
As some fond lover's soft embrace
That makes the heart grow young and warm.

To watch the forest as it stands,
A tawny hulk, that swiftly dims
Into the far-off twilight lands
Of shadow trunks, with shadow limbs.

To feel the soul grow weak with awe
At the far-shining stars of night
Unhampered, yet controlled by law,
And each to each a welcome light.

O Savior walking by by side
Whom all the day I failed to see,
Extend thy patient hand to guide
That I may tread the night with thee!

POLISH FOR SHIRT BOSOMS.

Melt together one ounce of white wax and two ounces of spermaceti; turn into a clean shallow pan. When cold break into pieces about the size of a chestnut and put in a box until required. When making boiled starch add a piece of this wax.—September *Ladies' Home Journal*.

Canadian Roman Catholic Liberals propose to carry to the Pope the recent statements made by their bishops and priests respecting the duty of Catholics to obey implicitly political instruction, as well as spiritual, a duty which the laity refused to perform in the recent election, for which contumacy they hope for the Papal approval.

Mothers' Home Column.

EDITED BY FRANCES.

"The cloud unto its parent stream
That rushes to the sea
Reveals a far-reflected dream
Of heaven's tranquillity;
And unto faith's adoring sight
A mystery appears.—
A cloud transfigured by the light
In every tide of tears."

Dear Home Column:—I have often wanted to write and get some advice on a matter very near to my heart, but for that very reason I have been diffident about laying it bare to others. I had seen so much in the *Herald* and *Autumn Leaves* to the young in regard to choosing companions for life, and I indorse it all. But what about us (I presume there are others) who have already chosen? Not that I regret my choice. I have been married seven years, and love my husband a thousand times better, if possible, than I did when we were married, and I loved him dearly then. But it is because I do love him, that I see his faults, and would, if I could, help him to overcome them. When we were married I did not know he ever drank. True, I never asked him, and I know now I should have, but that will not help matters now. Soon after, I learned that he takes an occasional glass of beer, and frequently something stronger. Not enough, as he says, to do him any harm, for he says he has sense enough to know when he has enough. But his strongest argument is, that his father (now dead) always drank as he does, occasionally, and if he can live and die as good a man as his father, 'tis all he asks. And he says truly; his father was a good man, beloved by nearly everyone, a faithful worker in the church, and holding the priesthood. My husband says he was none the worse for what little liquor he drank. In his last sickness he kept it in the house and drank it every day to strengthen him, and gave it to his boys. So you see that what has been the example set before him for so many years I can say nothing to remove. He thinks it's just a notion of mine and it would be a weakness to give way to a woman's whim when it does no harm (he thinks). When we were first acquainted he was a great slave to tobacco; both smoked and chewed a great deal. About a month from that time he quit it entirely without my ever asking him to, or even expressing the wish that he would. But he told me once (only) that he quit because he knew I disliked it so, and didn't want to disgust me by the smell every time he came near me. He has never touched it for so long, and I've always been so proud of it, till in the last few months he has taken to occasionally smoking a cigar. He says not enough to hurt anyone, but that the greatest charm tobacco ever had for him was in the shape of a cigar, and that he hasn't the slightest craving for it in any other form. But I'm so afraid it will all come back in time. Oh! will some one tell me what to do. It only seems to make matters worse for me to say anything to him

about it, or the drinking. He is a dear, good husband in every other way; belongs to the church, and seems to take a great interest in the work. Is kind and loving, and a good provider, but is so strong in his own strength, he thinks, that there is no danger. As I have said, it don't do any good to argue, and he reads very little. He is a great worker, always very busy. What ought I to do? Let matters rest and trust the Lord to bring all around right in the end? I have prayed till it seems as if the Lord must tire of the same thing over again.

I feel that if I were only nearer perfect myself, what I could say to him might have more weight. But I am quick-tempered and petulant myself, and hard as I do try, come far short of conquering my own faults, and so cannot by my own example expect him to conquer his.

Sometimes when I look at the other men around me, drinking, and swearing, and carousing, and doing other things, so much worse, I feel maybe I ought to feel thankful he is no worse and let him alone. But I cannot. God help me to be patient. But the thought of it worries me day and night. Pray for me and my dear husband, sisters, that we may do right and be guided by the Holy Spirit in all things, for my desire is to do God's will and that only. If some one can give me a few words of experience it will be thankfully received. O, that I may overcome my own shortcomings and help him overcome his, is the prayer of

SISTER B.

[WE trust the writer of the above many be able to induce her husband to read carefully the select readings for Daughters of Zion's meetings in late *Heralds*. Would God that all fathers might read and heed.—ED.]

DANCING.

A SHORT time ago an article on *dancing* appeared in your columns. I send you a few additional thoughts. My interest on this theme has lately been stirred up by reading the correspondence of Elders I. N. White and Samuel G. Spencer in July 1st and 15th numbers of *Saints' Herald*. Samuel G. Spencer is a Utah elder and defends dancing as scriptural and beneficial under certain restrictions. He gives four passages of scripture as supporting his theories; namely: 1. "Let them praise his name in the dance," etc.—Ps. 149: 3. 2. "Praise him with the timbrel and dance," etc.—Ps. 150: 4. 3. "Then shall the virgin rejoice in the dance, both young men and old together."—Jer. 31: 13. 4. "Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing."—Luke 15: 25.

Let us study these passages to see if they support dancing, as we use the term in this our day. The dance referred to in the first two passages refers without a doubt to a religious ceremony—expressions of religious joy and gratitude. But in examining the marginal reading we find the word "pipe," in both texts quoted, are used interchangeably with "dance." Then it is possible that the dance referred to in these two passages, at least, consisted of music only.

Third reference, Jeremiah 31: 13. Does this passage teach that the virgins will dance with the young men and also with the old men? Is it straining the passage to say that the virgins will dance together and the men, both old and young, will dance together? or in other words, does it necessarily imply a mingling of the sexes in the social dance? I think not.

The fourth passage (Luke 15: 25) refers to the dancing held in honor of the prodigal's return. It was an expression of joy, and there is nothing to show that it resembled our modern dances.

Among the Jews, perhaps the religious dance was the most general. The timbrel was used to direct the dance and it was led by some individual whom the rest followed, with measured step and devotional songs, words, music, and motion aiding each other in expressing the joy or sorrow of the soul.

Dances were sometimes practiced in honor of a conqueror, as in Judges 11: 34, Jephthah's daughter met him with music and dancing, after the conquest of the Ammonites. And also in 1 Samuel 18: 6, 7 we find the women of Israel going to meet David and Saul with music and dancing after their conquest of the Philistines.

Dancing was doubtless known from a very early date as a mere worldly amusement, as described by Job 21: 11-16 and Mark 6: 22. It is worthy of remark that the mingling of the sexes, so common in our modern dances, is supposed to have been unknown to the Jews, although there seems to be an exception in that case of idolatrous confusion and madness when the children of Israel, bowed down to the image of the calf. (Ex. 32: 19.)

Perhaps it would not be out of place to remark that it is an untried theory of mine that dancing would not be evil in its tendency if there was no mingling of the sexes, but a healthful, invigorating recreation; that it would still retain sufficient charm to be pleasing in its effects, minus the harmful fascination and intoxication of the senses and the arousing of feelings, thoughts, and desires which lead to rash vows, and all the heart-aches and miseries which follow in the train of sensualism.

SISTER SINDA.

VINCENNES, Iowa, September 11.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

OUR FATHER.

"O Thou whom we are taught, in faith, to call
Our Father, glad in our dear right we come
With mind, with soul, with spirit, bringing all
To learn accord with thee—life's perfect sum;
Not as a slave, but as thy child, we hear
Thy voice, and find in perfect love no fear.

W at could we call thee by thy works alone?
Science stands mute before them, known in part,
'Tis love hath made the high prerogative our own
To say, "Our Father who in heaven art!"
Heaven is thy kingdom that shall rise within
When hearts elect to let thy reign begin.
Dear name that binds us to the Infante,
That grants us heirship to a grander life!
It holds us safe, even while we whisper it,
And hushes into peace all sense of strife.
Our Father cares for us, O restful thought,
A breath of balm, with heavenly healing fraught."

Thursday, Oct. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 1-7.

Thursday, Oct. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 2: 21-32.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

LEGION OF HONOR NORMAL DRILLS.

SECOND DRILL, JERUSALEM'S GEOGRAPHY.

1. *Location.* Jerusalem is located upon the great central mountain range which traverses Palestine from north to south, reaching its greatest elevation at Hebron, twenty-five miles south of Jerusalem. It is distant from Joppa, the Mediterranean seaport on the west, about thirty-five miles, from the Jordan and Jericho, on the east, sixteen miles.

2. *Latitude.* About thirty-two and one half degrees north latitude and thirty-five and one half east longitude. It lies nearly parallel with Savannah, Georgia.

3. *Elevation.* It is situated upon five mountains, Akra, Bezetha, Moriah, Ophel, Zion,—their initial letters forming the word "Abmoz." Of these Zion and Ophel, the highest, are on the south. Bezetha, the lowest, is at the northern end of the city. Akra at the west, and Moriah at the east. Mt. Olivet, rising from the east of the city, is two hundred feet higher than Zion. The average elevation of the city is about two thousand five hundred feet.

4. *Surroundings.* Two deep and precipitous gorges encompass the city on three sides. On the west, sweeping around the southern end of the city to the eastward is the valley of Hinnom, or Gehenna. On the east is the valley of Jehoshaphat, traversed by the brook Kidron. These valleys unite at the southeast and pass away to the Dead Sea. Though in the center of the city from the northwest to the southeast runs the Valley of the "Cheesemongers" or Tyropocean, separating Mount Akra and Mount Ophel from Mount Moriah.

5. *Extent.* The ancient Jebus, the city taken by David, occupied only Mount Zion. David and Solomon enlarged the city and extended its wall to include Zion, Ophel, and Moriah. The circuit of the wall in the times of Christ was from five to seven miles, including an estimated population of two hundred thousand inhabitants. From David's time onward there was a large addition of the population on the outside to the northward, where the approach to the city was of easier grade.

THIRD DRILL. PLAN OF CITY.

1. *Shape.* The ancient city formed an ir-

regular quadrilateral, conforming to the five mountains on which it was built. As David and Solomon left it, it was nearly a square. Other kings added to it by extending its walls to the northward, in which direction the city was steadily building. The present boundaries on the east and south are nearly identical with the ancient bounds the deep-descending gorges of Hinnom and Jehoshaphat compelling it.

2. *Walls.* When David captured the city it had only the Jebusite wall around Zion. This was partly torn down by him, and a new wall built from the "Citadel of David" on the west eastward to Mt. Moriah. This was further extended by Solomon to inclose Moriah and Ophel, and to join the Temple wall. The first wall is known as "David's Wall." As the population increased upon the outside of the city around Mt. Akra towards the north, King Hezekiah and others again extended the wall to include them, beginning at the "Citadel," running north around Akra and east to the northwest corner of the Temple area. This took the name of "Hezekiah's Wall," or the "second wall."

After Christ's death, Herod Agrippa added a still larger addition to the city by inclosing it within a "third wall," starting, like the others, at the "Citadel" and sweeping still further northward and eastward until it met the eastern wall of the city.

3. *Gates.* There were many gates, especially upon the north and east. The principal ones were as follows: The "Damascus" gate on the north, the main entrance for the northern tribes; the Joppa or "Valley" gate on the west, leading to the sea and toward the south; the "Fountain" gate at the southeast, leading to the pool of Siloam and over Olivet; the Shushan or "Lily" gate of the Temple, leading down into the Valley of Jehoshaphat; the "Zion" gate, perhaps the most ancient, near the middle of the south wall.

4. *Districts.* The ancient city, by its successive growth and the extension of its walls, was naturally divided into three districts, as follows: On the south, upon Zion and Ophel, the oldest portion was "Zion," or the "Upper City," known sometimes as "David's City."

After Hezekiah's wall was built, the new inclosure was known as "Akra," or the "Lower City," and extended around Akra and up to Moriah. The last addition around Bezetha at the north took the name of the "New City," or "Herod's City."

BLACKBOARD OUTLINE.

PLAN OF JERUSALEM.

WALLS.	GATES.	DISTRICTS.
1. David's	1. Damascus	1. Upper City
2. Hezekiah's	2. Valley	2. Lower City
3. Herod's	3. Fountain	3. Herod's City
	4. Lily	
	5. Zion.	

FOURTH DRILL. SACRED PLACES.

Every foot of ground in and around Jerusalem has its historic and sacred associations. Among the most notable places are the following:—

1. David's Tower and Tomb, in the "Upper

City," near the southwest corner. These were standing in Christ's time. 2. Solomon's Palace and Gardens on Mount Ophel, south of the Temple. 3. Herod's magnificent Palace, in the "Upper City," built by Herod the Great just before Christ's birth. 4. The Tower of Antonia, joining the Temple wall at its northwest corner, the Roman citadel and garrison. 5. Gethsemane, on the east of the city, across the brook Kidron. 6. Calvary, located probably upon the north of the city, according to ancient traditions and the judgment of modern critics. The traditional location of this place within the present Turkish city is however twelve hundred years old. 7. The Temple, on the east side, facing Mount Olivet and the east, its eastern wall forming part of the eastern boundary of the city. It covered originally twenty acres, occupying the summit of Moriah, its walls built up several hundred feet from the sides of the mountain below. It was the most costly and beautiful building of all history.—*Selected.*

Letter Department.

COUNCIL BLUFFS, Iowa, Oct. 9.

Editors Herald:—I have been thinking much of late about children being brought into the church at an early age. I am profoundly impressed with the importance of bringing them into church relation at as early an age as possible. Some contend that a child should be taught to be honest and upright, and then left to choose their religious opinions or the church to which they will belong. After our children go out from the home nest and are no longer under our watchcare, who can foresee what conditions will surround them, or what doctrine they may choose? It seems to me that if we would have our children become Latter Day Saints, we should see to it that before they leave the family tree they are well instructed in the doctrine of Christ, and taught to love the church as they do the home. How may this be done? Let us see.

First. See to it that they attend Sunday school. Don't send them alone; go with them, stay with them, watch their conduct, and take part in the school yourselves. It is the rule to send the little ones home before preaching service, which I think is wrong, although most preachers put the feed so high that the lambs cannot reach it.

Secondly. Teach them to pray (Jesus taught his disciples to pray), and then see to it that you demonstrate by a godly walk the influence of the gospel on your own life, for the child will look for fruit. If you are untruthful and careless in your language, and filthy about your person, don't try to teach the child until you can say, "Follow me, my child."

Let the dear ones feel that we have a deep personal interest in their spiritual welfare. And, above all things, erect a family altar in your home. Call them around you, teach them to kneel by your side, and pray for them by name. The memory of these prayers will never be erased from their minds, but

long after your voice is silent in death this scene and your prayer will be a safeguard, and God will give his angels charge concerning them. Last but not least, see what books they read; select the best of literature for them. This is as important as the selection of their food. Let no red-backed novel fall into their hands. It looks bad to see this trashy stuff among the books of a Latter Day Saint. God help us to be wise and prudent in the selection of both physical and mental food.

I have visited the homes of some who claim to be saints who have none of the church literature or books containing the laws given by revelation for our government. Some have never read the Book of Doctrine and Covenants or the Book of Mormon. How are their children to be prepared to become members of the church at an early age? Dear Saints, what an awful responsibility rests upon us in this matter!

I have known people who spared no time or pains to try to induce others to unite with the church, and were very punctilious in their attendance at the church, and were always exhorting others, but paid but little more attention to their children than they did to their stock. Our first effort should be to try and save the dear ones God has given us.

If you haven't the courage to speak to your children about spiritual matters, get some one to do it, that they may know that the church at least is interested in their spiritual welfare.

J. S. STRAIN.

FANNING, Kan., Oct. 4.

Editors Herald:—The saints here have just enjoyed the association of a goodly number of like faith who met with us in conference on September 19 and 20. The Sunday school entertainment was cancelled on the 18th because of rain. The weather opened nicely on the 19th and conference convened under pleasant anticipations. The sessions passed off and the saints rejoiced at the good spirit which was present. Bro. Stebbins was with us; also Brn. W. S. Pender, J. T. Davis, and E. A. Davis, of the traveling ministry.

On Sunday morning the Saints and neighbors as well gathered at the church (which had been recently erected) and listened to an excellently dedicatory sermon by Bro. H. A. Stebbins which was appreciated by both those in and out of the church. The sermon left an excellent impression on some who had heretofore absented themselves from the saints' meetings on account of prejudice. The dedicatory prayer was by Bro. P. Cadwell, our district president, which was ably petitioned. The saints are rejoicing because of the success of their works in erecting the building. The church was erected at a cost of \$872.81 cents with a balance of sixty cents on hand; size 28x40, 14ft. ceiling. The Saints are generally united and endeavoring to advance with the work.

One Mr. Anderson of the Christian Church, located amongst us two years ago, and began lecturing against the Saints, and said he believed he was sent here by the Lord to put that thing down (meaning Mormonism), but

alas! so short a time and how the mighty are fallen. His own church refused to employ him, and he has brought dismay to their ranks, because of the deceitful influence.

Brn. Pender and E. A. Davis expect to begin a two weeks series of meetings on the 5th in the Christian church, at Troy, the county seat. This is the county in which Wm. Kirby lives, whose work against the saints is having but little effect.

Hastily,

L. G. GURWELL.

CLARKSDALE, Mo., Sept. 30.

Dear Brothers and Sisters in Christ:—We take this means of extending to you our heartfelt thanks, for the aid and sympathy extended to us in our late sad and great bereavement, whether given in word, or by letter, or in numerous other ways received. We appreciate the great kindness, and love shown us, and pray God's blessings may reward you all.

Your sister and brother in gospel bonds,

M. J. AND A. W. HEAD.

MEDINA, Texas, Oct. 1.

Editors Herald:—About three weeks ago while I was hurrying the completion of a schoolhouse with handsaw and hammer in hand, one that I had contracted to build, in order to obtain a little means to help me on my gospel mission, and that I might obtain a scanty means of sustenance for my family while I was telling the glad story of the restored gospel, Bro. H. P. Curtis called with the intelligence that he had contracted to take to himself a better half, with an earnest request for me to proceed at once to San Antonio and officiate in joining them in the holy bonds of matrimony. I could not obtain leave of the building committee under two days, at the end of which time I proceeded to San Antonio, arriving on the day set apart for the happy union to be celebrated by prayer, and a feast of good things, which the friends of the happy pair served in good style. The wedding passed very nicely; an excellent supper, bounteous feast, and interesting entertainment.

Here for the first time I met Bro. I. P. Baggerly, our missionary in charge. He came charging down here to regulate some affairs of the church that seem to have gotten out of running order. I feel that in this all is well. I find Bro. Baggerly to be alive to the work, taking a deep interest in the things of the kingdom. No fears, he is equal to the emergency, and surely all will soon be peace and harmony; in fact nothing serious has happened.

I must return now to Bro. Curtis' trip to the mountains, just prior to his marriage. He was riding leisurely in the new buggy bought by the district for mission work when he left me in the schoolhouse before-mentioned, in the contemplation of the glories of a married life, when he suddenly came in contact with a thunderstorm of unusual magnitude, and as he is a man small of stature and lean in flesh, as the wind and rain dashed upon the buggy he was not able to hold it down, and was blown from the road several feet against the wire fence of a pasture, where

he stood for several minutes, holding the horse, the rain falling faster and faster, the wind blowing harder and harder, and the little mental giant as born to rule the storm stood firmly to his post until the storm melted away in the distance, but not until he was thoroughly drenched. His hat with other articles was blown so far away that he saw no more of them. In this condition he rode to my house, a distance of two miles, where he was kindly taken care of by my wife and daughter for the night. The next day being all that a wayfaring man could ask, he went on his way rejoicing.

After the wedding I started, in company with Bro. Baggerly, by wagon to attend a debate that was to take place at Kerrville, Texas, between Bro. H. P. Curtis and Elder McArty of the Firm Foundation or Campbellite Church, or a faction of the church sometimes called "Campbellites."

I must in short give a few items of our travels in the mountains, on our way to Kerrville. We had not been long on our journey until I found Bro. Baggerly to be a great lover of nature and the wonderful things of God and his creation; and as we drove along the road at the foot of some very high mountains he expressed a desire to go on top of them. Finally to satisfy his desire I agreed to ascend one of those mountains. Accordingly we tied our horses and started up the steep side of a mountain. We had already, however, with wagon reached half the distance to the top. We must now like the prophet when he ascended Carmel, reach the top; but as we would occasionally stop to rest our weary limbs, Bro. Baggerly would gaze beneath upon the valleys interspersed with small hills, hollows, and ravines, and seemed to wonder if we did not look something like the great lawgiver when he was ascending Mount Nebo. But his hope seemed to be lost in sight and his faith to end in expectation deepened by the beauty of the scene, when he gazed over those wide valleys and could see no trace of the Israelitish camps; and when he looked beyond he could see nothing that resembled in the least the promised land. But his countenance beamed with charity when he looked upon the scattering inhabitants beneath, with a desire to preach the gospel to them, with a hope that they might receive the truth and be saved from a lost and ruined condition. We finally reached the top, but did not pray for rain. We returned to our wagon and proceeded to Kerrville.

On arriving at our destination we found the little gospel trumpet who had arrived and was waiting at the house of the hospitable friends, Mr. and Sr. Haughts who kindly took the best care of our little team while the debate lasted—four days. We were all proud of our little captain, who fought the battle and defended the truth nobly. The attendance was about one hundred and fifty. The debate being ended and we concluding that all had been done at that place for the time being that could well be done, and Bro. Curtis promising to return in the near future, we took up our journey back to San Antonio, taking in this place on our return;

and although on top of the mountain we did not pray for rain, yet it seemed right in the sight of the Giver of all good gifts, to send us rain in abundance; and as we soon after leaving Kerrville came in contact with the river Guadalupe, which had been out of her banks the night before but now had gone down to doubtful fording. Two wagons were on the bank besides ourselves, the danger to safety in crossing the wild rushing stream was for a moment freely discussed. Bro. Baggerly not being a swimmer had but little to say in the matter. He had already dismounted from the wagon, and when he found that I was going to risk myself and team in the water, he refused to get into the wagon, and said that if I after crossing would bring the horses back he would ride one of them over. So three of us with wagons and teams rushed madly into the furious waters. I was the middle man; the man in front and myself landed safely, while the third went down. As he drifted down the water became deeper until he got into swimming water, his wagon came uncoupled, the team came ashore with the front wheels, while he with the bed and hind wheels went floating down the stream. I ran down the bank with a long rope and succeeded in getting the man and his wheels out while the wagon body went on down and lodged below on some bowlders where we could not get to it. A little after eight o'clock p. m. we arrived at home, a distance of twenty-five miles, in safety, with little fatigue. I should have mentioned that Bro. Baggerly crossed the river under protest on horseback.

We continue our journey to-morrow enroute for San Antonio, to fill appointments. That being accomplished, Bro. Curtis and Bro. Baggerly will preach at and in the surrounding country of Pipe Creek. I shall endeavor to hold a series of meetings in Medina. I have the promise of the new schoolhouse above-mentioned; then comes our local conference, on the 23d of this month, at Pipe Creek. Thus the good work moves slowly in these parts.

May the Lord bless the laborers of the vineyard and the people of God, with the honest in heart.

Yours till the battle is ended,
L. L. WIGHT.

EDGEWOOD, Iowa, Sept. 30.

Editors Herald:—Bro. C. E. Hand and the writer have just closed a successful tent meeting of three weeks, closing with the baptism of four, who had the courage to act upon their conviction of the truth, confessing Christ in the presence of a crowd gathered by the waters of Elk Creek, as clear and beautiful a stream as ever ran.

The meeting was well attended, and the interest all that could be desired. Many more are believing and will obey in time.

Bro. and Sr. Seward, of Edgewood, were on the ground with their camping tent. Bro. and Sr. Thomas, and Sr. Weir, of Center Junction, were also present to help along the work; the saints from Osterdock likewise. Large crowds gathered on Sundays.

Generous hearts again ministered to our

wants, and made their houses our homes. May God reward them here and in the life to come. Another was baptized two days later.

Your brother,
O. B. THOMAS.

COUNCIL BLUFFS, Iowa, Oct. 1.

Editors Herald:—I am in a position whereby I can assist the saints in securing absolutely pure olive oil at reasonable rates. If the presidents of the various branches or anyone in the branch interested desire information I will assist them whereby they can purchase direct from the producer. Those writing will please address me at 420 Harrison Street, Council Bluffs, Iowa, inclosing stamp for reply. From my experience with olive oil and its adulterations I believe the majority of the saints do not get the pure olive oil. Two days' meeting at Boomer next Saturday and Sunday, at Crescent, October 10 and 11, and at Wheeler's Grove the 17th and 18th. Things moving slowly here.

Yours,
T. W. WILLIAMS.

BEATRICE, Neb., Oct. 3.

Editors Herald:—I have been holding a series of meetings at the Mount Olive schoolhouse, five miles northeast of Beatrice. I have had orderly meetings, though not crowded on account of the Dunkards holding a protracted meeting a mile and a half northeast of here. But our ministry are always well received at this place.

We have several scattered members in this part in and near Beatrice. I will hold communion service to-morrow for the benefit of these scattered members. Some have belonged to the church for years, even as much as ten years, and have never yet partaken of the sacrament. I believe that this is one thing that is neglected by some.

I expect to go from here to the Hooker schoolhouse, near Bro. Hillman's, some four miles south of Adams, and from there to the Palmyra branch, where we hold our district conference on the 18th and 19th of October, where I hope to meet with a good representation of the members of the district.

Fraternally,
J. W. WALDSMITH.

MIDWAY, Ark., Sep. 24.

Editors Herald:—I am thankful to my heavenly Father that my lot was cast with the people of God. I can testify that I have received many blessings from God, in whom I trust.

I have belonged to the church about six years and while I have not always done as I should, thank God I have always been ready to defend what I believe to be true. Nothing in this world could shake my faith; I know the work is of God and I thank him for giving me a heart to embrace it.

I am one of the isolated saints. We once had a branch here and enjoyed God's Spirit; but many of the Saints moved away and the branch went down. About a dozen remain, but they are badly scattered. I would be so glad if some one could come and reorganize

us. We have been looking for Bro. Montague to come. We pray that he may come soon, also Bro. Jackson, for we are waiting very anxiously to hear the gospel and they will be welcome among us.

We had a long drouth; no rain but small showers since April and very little made. But we trust in God and believe he will provide for his children who trust in him.

I want to get the church history. Every saint should read it and I hope will get it. I trust all will live up to their duties and pay their tithing that the glorious gospel may soon go to all nations and the Lord come to redeem his people.

C. C. JUDKINS.

SAN FRANCISCO, Cal., Oct. 2.

Editors Herald:—It is now nearly three months since I left Independence, Missouri, for California, to honor the General Conference appointment. Ill health delayed me long in starting, and when I left home, it was the effort of faith, for I was far from being well.

On the evening of Tuesday, July 14, I landed in Los Angeles, and put up for the night with Bro. Tilton (formerly of Lamoni, Iowa). On the following day I went to Downey, where the Southern California district reunion was in progress. There I met with many new faces; but all aglow with the fervor of spiritual life. The meetings were edifying and profitable in the main and it was a satisfaction of soul to be present.

On the morning of July 17, I ordained Bro. Nelson Van Fleet to the office of a high priest, and on the 19th ordained Bro. David L. Harris to the office of seventy, according to the provision of last April Conference. In both instances we were much comforted by the assurance of divine approval. Four times during the meetings I occupied the stand as speaker, doing the best I could.

After the reunion closed, three days were spent at the home of Bro. and Sr. Van Fleet, resting and sampling the various fruits with which their orchard abounds, also enjoying the generous hospitality which they extend to Zion's workers. It was a brief but pleasant season, and made me feel almost loth to go. At the appointed time, however, district President Albert Carmichael was on hand with his horse and buggy, and together we drove to Garden Grove, where we put up at the home of Bro. and Sr. George Farmer. For one week this was my headquarters, though the "Gospel Swamp" region, Santa Ana, Newport Beach, and several other contiguous points were visited in making calls on the saints. On four occasions I dispensed the word of life in the little chapel to quite large and interested audiences.

Availing myself further of the kindness of Bro. Carmichael, I was then taken to San Bernardino, stopping one night on the way at the home of Mr. and Mrs. Lute Brackenbury, at Riverside. Mr. B. is a son of Bro. John Brackenbury of our home town, and an old acquaintance. We were entertained hospitably, and enjoyed the privilege of talking gospel again to him. He promised to follow us the next day to San Bernardino, and did so, bringing along the needed change of apparel, to be buried in baptism. This

ordinance, at his request, I performed, and with the assistance of Bro. Carmichael confirmed him.

Our stay in that city was brief. The heat was, to me, insufferable, so after two Sunday preachings, and having visited as many of the saints as possible, considering my ill health, we bade them an early adieu on Monday morning. At 4:30 we left the home of Bro. and Sr. Nels Paulson, where we had been sheltered, and received genuine saintly treatment and care, and drove to Cucamonga. Here we spent most of a day and all of a night, sharing the fellowship and bounty of heart and board that were extended.

Next day found us at the home of Bro. and Sr. William Garner, at San Gabriel, where we remained for two days, during which time we were taken by Bro. B. to the pretty town of Pasadena. It is hardly enough to say that we enjoyed a very pleasant visit at San Gabriel; but that will have to do, for we can't find any better words to express it. We enjoyed the kindness shown us hugely, and wished we could have remained longer, but duty bade us hasten on. So, at the signal from Bro. Carmichael I took place by his side in the buggy and in about three hours we alighted in Los Angeles, and I found a welcome at the home of Sr. J. A. Badham and family, and was royally entertained during the few days of my stay. We made the circuit of the city in the brief time at our disposal, and visited as many saints as possible, and on Sunday I preached to a goodly assemblage at the hall twice. Space forbids any lengthy relation of persons, places, and sights seen. On Monday evening, in order to be within the time limit of the ticket purchased at home a month before, I was compelled to take train for San Francisco. So I reluctantly said "good bye" to Bro. Carmichael, who had so kindly driven me around for three weeks, and honored the "All aboard" signal that rang through the Southern Pacific depot.

At four p. m., August 11, I alighted from the train at Oakland, and dropped into the extended arms of Bro. J. F. Burton, who was in waiting. Since then my time has been divided between that city, Berkeley, and the place of present writing, except ten days spent at Santa Cruz, attending the reunion of the Central and Northern California districts. I can say freely that I have labored all that my strength would allow. To have done more would have been a delight, had ability been mine. The Lord has helped me graciously in proclaiming the truth, especially in this northern part. My health is somewhat better, and I entertain a strong hope of returning strength and vigor.

On September 6, at Oakland, assisted by Elder J. F. Burton, I ordained Bro. J. B. Price to the office of a high priest, as per provision of General Conference. Will the Church Secretary please note the fact and date of this and the two before-mentioned ordinations. Bro. Gordon E. Deuel will be glad to learn that his son Charles was ordained to the office of a priest at the reunion. Bro. John Cockerton, of Oakland, was also ordained a priest at one of the regular services of the branch.

To-day I leave for Santa Rosa, and from thence expect to tour the country as much as time and health will allow. Bro. Burton, whom I have found to be, as I expected, a willing and effective helper, has been associated with me considerable of the time since my arrival here. I cannot trespass upon your space, nor upon the patience of your readers, to tell of all the persons, even of prominence, whom I have met, and of the kindness shown me by the saints in every place. In this city my home has been with Bro. and Sr. J. A. Anthony, and they, like all the rest, have anticipated my every want and supplied me bountifully. The characteristic benevolence of Bro. and Sr. Anthony is known to all the traveling ministry who have "been this way," and I need only add that my sojourn with them has been a season of peace, happiness, and plenty. May the good Lord whom we serve bless them and all those who, like them, have ministered so kindly to me and others of the ministry. This is a big field; but the interest does not seem to be quite as great as in the East, among those without. With the corps of workers associated with me, who are doing the best they can, we hope to be able to report improvement and present some sheaves when the final showing is to be made. I baptized one here last week—my first baptism in the sea. More anon. Your colaborer,

JOSEPH LUFF.

SAN FRANCISCO, Cal., Sept. 28.

Editors Herald:—Bro. Luff preached a memorial sermon last night, commemorative of Bro. William Potter, at the request of Sr. Potter; the object being to present our views to the people who will attend such services, but will not attend regular services. We had quite a large congregation and Bro. Luff's sermon was a grand exhibition of the divine wisdom, mercy, and love. The saints are, most of them, well spiritually, but financially in distress. And yet, if those who could would pay, we would not lack in that direction. May God's peace abide with you.

In bonds,

C. A. PARKIN.

PRECEPT, Neb., Sept. 30.

Editors Herald:—I have not heard a Latter Day Saint sermon for seventeen years, and I am very anxious to more fully investigate on one or two points, and then if as well satisfied on those points as I am with the rest of the doctrine, I will unite with the church.

I have never united with any church, as I was much dissatisfied with their teachings; but during my sickness a few weeks ago I felt that I must die, and the awful thought that I would be lost I will never, never forget. But I asked the Lord to spare my life, promising him that if spared I would obey the word of God as soon as I could be assured that I was right.

I do not wish to complain. Yet it is hard to bear the heavy burden of grief that it has been my lot to bear; for in less than one short year I have stood by the grave of three of my family. My dear wife was called from me on the 9th of last October; my little

daughter died January 2; and my sainted mother on July 18. So you see my grief has been very bitter indeed, almost more than poor weak flesh can stand. I have one little boy left. He is a great pleasure to me.

I enclose mother's obituary, clipped from the *Beaver City Times*, of July 24, 1896. You can insert all or only the part pertaining to the church in the *Herald*. I assure you I will be glad to meet you and make your acquaintance.

Sincerely yours,

ROBT. E. GILLILAND.

ANGOLA, Kan., Oct. 6.

Editors Herald:—I have been very busy, preaching and working away at the Babylonian walls. I am now located in Southeastern Kansas, and my address is Weir City, Kansas. My wife and I are traveling with horse and buggy, and by Bro. White's advice we are doing what we can to strengthen the old forts and, as the way may open, dispense the truth.

Southeastern Kansas looks to me like a grand field for gospel work. Much has already been done; some branches established, and several noble brethren sent to "our neighbor" and to foreign lands, with the gospel message. May the spirit of peace go with them, and also shield and protect the branches that nourished them, that they may continue to bring in the sheep and reap a rich reward.

I find that the saints need encouragement as well as teaching. We have now visited Pleasant View, Weir City, Columbus, and Angola branches, and it is evident that they need "food;" as Paul said, "Feed the flock of God." This food should be suited to our requirements. Our natural food is not all acidulous, neither all something sweet; and so it is with our spiritual learning: sometimes we need encouragement, while again we need to be strongly reminded of our lackings and be reformed that we are to live "by every word that proceedeth out of the mouth of God." And this means to keep all the commandments of God.

While I have been in these parts I find the saints as a majority do not understand tithing, nor are they making much effort to learn or pay it. Tithing is a part of the gospel, and Jesus Christ taught it. (See Matt. 23: 23.) They ought to have paid tithes of cummin and mint as well as keep the other parts of the law; and if we do not, we are robbers, robbing God. People have robbed him in the past. (See Malachi 3: 8.) "Ye have robbed me," (verse 9) even a whole nation. Verse ten says, "Bring ye all the tithes into the storehouse and prove me now herewith." Is this not one of God's commands? Verse eleven says, "I will rebuke the devourer." But if we do not pay our tithing need we be surprised if we are in the same condition as those in verse nine—"Ye are cursed with a curse," because "ye have robbed me"?

We teach, Doctrine and Covenants, page 239:25 that, "After your testimony cometh wrath and indignation upon the people." Page 116:4: "And there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent

forth to destroy the crops of the earth"; and it is because of the wickedness of men. About the 1st of September a terrible hailstorm passed through Weir City and neighborhood, demolishing windows, beating holes in roofs—a sheet iron livery stable in Weir, was riddled with holes, roofs were blown off by the wind; in the country hundreds of chickens and birds were killed, orchards were badly beaten by the ice, not an apple left in lots of orchards, when just a few minutes before they were heavily loaded with fruit. Some orchards were stripped of all the apples and not even a leaf left to indicate early fall, and the small limbs badly split, and trees blown out by the roots. Corn was badly injured, being broken down and beaten to pieces.

Let us stand by the temporal law of God as well as the spiritual, lest that which we have been taken from us and be given to them that have. Let us stand in holy places and the holiest "place" of all, is, where God may "place" us, after complying with his commands; and whether this place is in a mansion or cottage, whether you are at the pulpit or plow, in commercial life, or at the trade, among the high or among the low, and if, when even comes your only bed is in the manger, if God has placed you there your place is "holy." "Cease to find fault one with another" is another command. Let us serve God by a complete obedience.

Your brother,

W. C. CATHER.

DELOIT, Iowa, Oct. 6.

Editors Herald:—Bro. W. W. Whiting and I closed tabernacle meetings for this season September 27, at Aurelia, Iowa. Bro. and Sr. C. R. Pomeroy, formerly of Millersburg, Illinois, branch, live at Aurelia, and gave us a hearty welcome and a home during our stay. They had not heard a Latter Day Saint preach for over twenty years.

The saints in and near Cherokee met with us Sundays, assisting in song service, cheering and aiding us in many other ways. They are an energetic, hence a happy band of saints.

C. J. HUNT.

DRAIN, Ore., Oct. 2.

Editors Herald:—I take this opportunity of informing you as Brethren in Christ that I am convinced more and more that this latter-day work is true, and that when I entered into it I became a disciple of Christ, by the testimony of the Spirit that we should love one another; therefore I feel the love within me kindled whenever I learn of any of the brethren suffering from afflictions of the temporal man; therefore I ask in the name of Christ that as Bro. J. C. Clapp has been compelled on account of afflictions to quit his labor in the field and go home to wait God's will toward him, I write this to ask the saints in general to pray, and especially that the Prayer Union will offer their prayers, for his restoration to health if it is God's will to heal him.

I also request that they remember Bro. Luke Storey, as he is suffering with a terrible sore mouth and pain in his face and has requested me to pray for him and that I so-

licit the prayers of all the saints that he may be healed.

We feel greatly disappointed by Bro. Clapp's sickness, and regret that we are left without an elder to lead us in this part, but hope that the Lord will send one to our aid soon. So we wait and trust in his mighty power.

WILLIAM TAYLOR.

POMONA, Mo., Sept. 28.

Editors Herald:—Our Northern Arkansas camp meeting began the 10th of September and closed the 20th. Brn. Montague, Baldwin, and the writer did the preaching. Other elders who were invited failed to come. We held three services each day, two preaching and one prayer service, and we enjoyed a reasonable degree of the Spirit from first to last. But few saints attended from a distance and some who lived close to the camp ground were deprived of the privilege of attending, on account of sickness. We had large crowds each night and at Sunday services, and the people in that part of the field have a better understanding of our position among the rest of the religious world than ever before, and some seemed to be somewhat interested. I had the meeting advertised in the county paper and some few who had never heard our doctrine preached came several miles to hear.

On the 17th we organized the Martin's Creek branch with twenty-six members and there are several more living near by who will no doubt call for their letters and join the new branch. Bro. D. R. Baldwin is their presiding elder, and Bro. Ides A. Nuckles their priest; so we have no fear but what this new branch will do well if all are faithful. We baptized three at the close, and taking all things into consideration we pronounced the camp meeting a success.

With a heavy heart I gave the parting hand to our highly esteemed Bro. Montague, on the 21st, and took my departure to Coats, and he was to depart the next day all alone to penetrate the dismal gloom in Southwestern Arkansas.

I took up my meetings at Coats, but had a very light attendance; politics have seemed to crush out the little spiritual light the people had, so that when the few would gather they were discussing the finance question instead of Christianity. I am at home for a few days, but will try to spend them profitably to the cause we love so much. The good Master has blessed me of late with good health again, for which I praise his holy name.

In bonds,

JOSEPH WARD.

OAKLAND CITY, Ind., Oct. 5.

Editors Herald:—The saints of this place held a basket meeting six miles northwest of town yesterday. We had made arrangements to have the assistance of Brn. W. H. Kelley and George Jenkins, but they were prevented from coming. The meeting was held in Bro. Jacob Cramer's barn lot, under the shade of some trees. It was preceded by a Sunday school which has been held in this place all summer. This, however, was its

last session. Mrs. Celia Jones, one of its starters, treated the little folks to candy and gave them a New Testament apiece. As we went out that day we didn't get there in time to participate in the Sabbath school, except to join in the discussion of some questions at its close. Then came the meeting. We sang out of the books used by the school. Good liberty was given on the subject presented, which was the millennial reign.

Dinner was served under the trees, and while it was not very large like we have seen, still there was enough and to spare.

The day was splendid; many were seen out for a walk or ride, and our drive was by no means unpleasant.

We would like to have Brn. E. C. Briggs and S. W. L. Scott come here and take into consideration the organizing of a branch, as they are in the district in part for that purpose.

Now, dear Saints, don't think from this letter that "everything is lovely" in this part, for such is not the case. There are some unpleasant things, things that bring regret and sorrow, to the existence of which we cannot close our eyes. Nevertheless we do not think "some strange thing" has happened to us in this, for every rose has a thorn; in fact, both grow from the same root very often, and so joys and sorrows grow on the tree of a Saint's experience.

Yours in the gospel,

ALMA C. BARMORE.

WEBB CITY, Mo., Sept. 15.

Editors Herald:—While in late association with some of the brethren of the ministry, incidentally through conversation I was enabled to form an idea of the condition of the general treasury, and of the Bishop's inability to meet the present demands that the work requires. I felt to lament that the allowances, small as they often are, for the support of the families of absent servants of God, have such extended delays; in many cases they not having received any portion for four to six months, and some even longer.

The most of these families, if not all, are obliged to depend upon the kindness of merchants who extend credit from month to month, encouraged to continue the favor by the assurance from the elder's wife that her allowance will certainly not be delayed much longer. But when disappointment succeeds disappointment, promises must continue to be broken, and it is thus the honesty and integrity of good-meaning people is jeopardized, and which more or less affects the great work of the Lord in their communities.

One brother who had just received a letter from his wife, who did not write with an accusing or faultfinding spirit, by the language used was reminded of the destitute condition of his wife and family. A brother told me he would have to return home and make his promise good to one who had been furnishing his family for quite a number of months. He had guaranteed him against loss by a promise to turn over to him his dwelling house; and the limit of time now having expired, he stood ready to deliver up as per agreement the shelter and home so much needed for wife

and children that his integrity as a minister for Christ might not be questioned.

This state of things would not exist if the allowances so far in arrears could be paid. Some may say it is unwise for the elders to allow debt to accumulate against them that they ought not to go away unless they are sure the necessities would be supplied. However that may be, I believe all the General Conference appointees feel that when they are appointed to do a work for our Lord it is their imperative duty to do it; and they have the right to believe that they hear the whole body of the church exclaiming, "Amen; go, brother, upon your mission of truth, bringing light and joy to the souls of men—rejoicing to those who sit in darkness and despair; go, force into oblivion the dark and angry clouds that, lo, these years have been shutting out the sunlight of truth, heaven's choicest boon; let your voice be heard in every country and clime heralding the glad tidings of a restored gospel, making glad the souls of the honest-hearted; and we will see that the burdens of temporal care will not hinder you."

And now that the necessities of those dependent are not forthcoming, it is evident that there is some one neglecting duty. It is certainly not entirely the Bishop, for we know that his treasury is almost always empty, and is at present hundreds and maybe thousands of dollars behind in paying allowances to the needy. Last General Conference in order to curtail the demand upon the Bishop, took from the field more than fifty of the ministerial force. This fact compels us to ask ourselves, Who is responsible for the ripened grain that ought to be garnered? We do not doubt but all God-worshipping and Christ-loving saints would love to see the reverse condition. The remedy is to heed the counsel of the Lord:

The saints remember well the call made over a year ago by the Presidency and Bishop for assistance in the Temple Lot suit; the response was so prompt and plentiful that notice had to be given that more than enough to cover their need had been received. This certainly shows a hearty willingness on the part of the saints to meet the urgent demands, that loss to the church may be averted. This encourages me to believe that if the present depleted condition of the treasury was generally known it would not only be replenished by freewill offerings, but that the funds held back by the saints, which absolutely belong to the Lord; that is, one tenth of all our property or that part that has not been tithed, would be paid.

We frequently hear saints say that they don't know how to go about it to find what they owe the Lord. For their benefit I will say that it is easy to calculate how much we possessed at the beginning of our existence on the earth. If after we have made a covenant through the ordinance of the gospel we have through gift or earnings become owners of ten cents worth, one cent belongs to the Lord. If ten dollars, one dollar belongs to the Lord. If one has a variety of articles, such as books, money, merchandise, clothing, tools, furniture, houses, land, cat-

tle, and any article, no matter how small or worthless looking, if you make use of it, it is of some value. Place an honest value on each article, and make a list of all articles you own, and after you have added up the column take from it one tenth, and that tenth is the Lord's own. Preserve your list, and at the end of the following year make another list of what is on hand, and if the former list was one hundred dollars and the last one is one hundred and ten dollars, you have a difference of ten, and one is the Lord's.

Now it is just and right that we all should pay this debt. The Lord promises to favor us if we do not rob him. Read Malachi 3: 8-11 and Doctrine and Covenants 64: 5.

I don't believe it would be out of harmony with the spirit of the law of tithing if we paid what we owe with such articles of produce, cows, sheep, horses, or hogs, or any article that the Bishop's agent could accept and allow us the price he uses or disposes of it at. Some agents are handling merchandise; they might take butter, eggs, chickens, or other produce; some are farmers; they might take cattle or hogs or other stock. Some are traveling ministers who might receive such material as they could use if circumstances were favorable, thus helping a brother or sister out with their tithing, and helping his family to a part of their allowance. Our Bishop's agent, who is a General Conference appointee, told me that he had collected tithing of the kind for some time in the past and has gathered a good deal of tithing in this way that might never have been paid, as some persons are situated in a way that it seems impossible to pay money, yet are willing to turn on such account something they possess if it could be utilized. This brother says he sells the articles placed in his hands, or uses it in his family, or supplies some other elder's family, allowing a just price for all he uses. He reports to the Bishop, "So much collected; charge to my wife's account, so much, and credit Bro. and Sr. A. and B. so much paid on tithing account."

Of course all are not situated to follow such suggestions, but there is no doubt much could be done in many cases by taking advantage of situations each may find himself in, whether agent or tithepayer. The latter should be anxious to keep the law, and the former to be sure that every member in his district understands the law. I have no doubt if all those who have not complied with this law would do so at once there would be no lack in the Bishop's hands and no elder would have to leave his field to relieve his family of their daily needs.

With ceaseless prayer for the prosperity of the work, I am,

Yours truly,
M. S. FRICK.

THANKSGIVING DAY OFFERING.

COUNCIL BLUFFS, Iowa, Oct. 8.

Editors Herald:—The following resolution was introduced and unanimously carried at our last branch quarterly business meeting, October 7, 1896. The secretary will undoubtedly send it to you but fearing that he would be so engaged in business that he could not send copy for insertion for next

week, I send copy. Please give it prominent insertion in your columns.

Yours very truly,
T. W. WILLIAMS.

"Appreciating the varied and multiplied blessings bestowed by the beneficent Father during the years that have passed and especially the current one; and realizing the urgent need that the Bishopric be substantially sustained in their laudable effort to meet contingent and provide for accruing expenditures in promulgating church work, therefore be it,

"Resolved, that on the coming Thanksgiving Day a special prayer service be held, at which time a general invitation be extended to all that they bring a freewill offering to the Lord, the same to be placed in the General Treasury and to be at the disposal of the Bishopric; and we recommend this method of aiding the Bishopric to all the saints in the United States and Canada."

Original Articles.

BOOK OF MORMON GEOGRAPHY.

EDITORS HERALD:—As this subject has been occupying the attention of the church for some time, and has been discussed through the columns of the *Herald* to some extent, it will likely not be out of place for me to set forth a few thoughts in relation thereto for the consideration of your readers.

I find that there are two general opinions existing among believers in the Book of Mormon:—

1. That the River Sidon is the Magdalena in South America.
2. That the River Sidon is the Usamacinta in Central America.

One of these positions must be true and the other false; and no matter which position we may take, unless that position is substantiated by facts, it does not make it true; or, in other words, believing and advocating a certain thing for years does not make it true unless it be true. The Nephites called some river "Sidon," and we want to know what river; if we can find out we have the key to the whole situation. There are certain things stated in the Book of Mormon concerning Sidon and the countries and cities near it that may aid us in the solution of the question.

1. The River Sidon ran north. The same can be said of both the Magdalena and Usamacinta.
2. The head of Sidon was in the "south wilderness" which was the

boundary line between the land of Zarahemla and the land of Nephi.

3. The head of Sidon was near the "east sea." Here is where the main question hinges. The Magdalena does not fill the bill, as it heads near the west sea and does not head closer than one thousand miles from the "east sea," while the Usumacinta fills the bill nicely and its head is near the "east sea." I will now proceed with the proof that the head of Sidon was near the east sea.

Location of the city of Moroni:—

And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites.—Alma 22: 3.

Let us note the points in the above quotation; Moroni was on the *east sea*, and south (not north) by the line of the possessions of the Lamanites.

Location of the city of Nephiah:—

And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land Nephiah.—Alma 22: 3.

Note carefully please that Nephiah *joined the borders of Moroni*, and as we have seen that Moroni was on the east sea, we cannot escape the conclusion that Nephiah was *near* the east sea.

Turning now to Alma 26: 3, we have a report from Helaman to Moroni. Helaman is conducting a war with the Lamanites in the south and west borders of the land. He says of the armies of the Lamanites:—

Neither durst they cross the head of Sidon, over to the city of Nephiah.

It does not require an educated man to see clearly from the above language that the city of Nephiah was near the head of Sidon. If, then, *Nephiah was near the head of Sidon*, and if it *joined the borders of Moroni*, and *Moroni was on the east sea*, we must logically conclude that beyond a doubt *the head of Sidon was near the east sea*. The Magdalena does not fill the bill as we previously observed, and until the advocates of the Magdalena theory show why the above line of evidences are not good, we think the church is justified in calling the claim in question. Can our elders defend a map based on this theory with a gap of more than one thousand miles between the head of the river and the east sea? Personally we would not like to try

the experiment with a competent critic.

Bro. Simon Smith evidently has the correct solution of the question when he locates the land of Zarahemla in Central America, extending from the Isthmus of Tehauntepec to the vicinity of Honduras Bay, the land of Nephi extending from Honduras Bay to the Isthmus of Panama, the "narrow strip of wilderness" in the vicinity of Honduras Bay, at the the head of the Usumacinta River, dividing the land of Nephi and the land of Zarahemla. Many persons dismiss this idea without extensive consideration upon the fact that the Book of Mormon represents both Zarahemla and Nephi as being in the "land southward." The "land southward" is thought to include only what we now call South America. Here arises an important question: Did the Nephites divide the land northward and the land southward as we do? Who can prove they did? They divided at a certain "narrow neck." Many have *assumed* that this narrow neck was Panama; but there is another "narrow neck," the Isthmus of Tehauntepec, and they may have made the division at that point, including all of what is now known as Central America in the land southward. There is nothing unreasonable in the suggestion, and in fact the evidence favors that position. The River Sidon ran by the city of Zarahemla; it ran north, and had its head near the east sea, as we have previously shown. No river in South America answers the description; hence we look to Central America and find just such a river, flowing in the right direction, having its head in the right place. With this view of the question Tehauntepec would be the "narrow neck" that plays so prominent a part in Book of Mormon history.

The objection is urged by some that Tehauntepec is too wide, it being one hundred and forty miles at present, while the record tells us that it was a "day's journey for a Nephite" in one place, from sea to sea. This, of course, would seem to be quite an objection, but we must remember that a long period of time has elapsed since Book of Mormon days, and many very important changes may have taken place. Especially is this true with the region of Tehauntepec, if we can

give credence to the statement of learned scientists on the question. I submit the following from a work entitled, "The Earth and its Inhabitants," by Elisee Reclus, volume 2, page 36:—

According to Spear, a geologist attached to one of the numerous expeditions that have studied the Isthmus of Tehauntepec, the terraced foundations consist partly of cretaceous rocks deposited at a time when the Atlantic and Pacific oceans were here connected by a broad channel. . . . The land still continues to encroach insensibly on the ocean; the Pacific coast, formed of late alluvial matter, is continually advancing seawards, while the lagoons along the shore are gradually drying up. In the Isthmus of Tehauntepec low lying tracts occupy a larger space relatively to the whole region than in any other part of Mexico.

By the above quotation we learn from the geologist that at Tehauntepec the two oceans were once connected. The rise of the land has evidently been a gradual process of time, as it is still going on. To say that it was no more than a day's journey across from sea to sea, in one particular place, in Book of Mormon days, would certainly not be extravagant. We cannot tell how slow or how rapid has been the change. The fact that it was once no more than a day's journey for a Nephite, removes all criticism on that point, unless it can be shown that it was not so narrow as that at the time the book was written. Who can furnish the proof?

When we look at the question from the standpoint that the Usumacinta is "Sidon," and that Tehauntepec is the "narrow neck," many of the difficulties of Book of Mormon geography disappear. The boundary line between the land of Zarahemla and the land of Nephi would not need so much explanation. We could just start at the "east sea" and run "toward the west," past the "head of Sidon," in a "straight course," as the book plainly declares. (Alma 22: 2.) The land of Nephi could extend from sea to sea (Alma 13: 10, 11) and still be "south of Zarahemla."

It could be properly said:—

The land of Nephi, and the land of Zarahemla, were nearly surrounded by water.—Alma 13: 11.

One has to strain his conscience a little to believe that all South America is here referred to as being "nearly surrounded by water."

In bonds,

C. R. DUNCAN,

DENVER, Colorado, August 25.

THE POLITICS OF THE DOCTRINE
AND COVENANTS.

THE anticipating character of the purported revelations of Jesus Christ, contained in the Book of Doctrine and Covenants, is good proof of their divinity. Human ability to forecast future events and provide a suitable remedy for every evil which may arise, is extremely limited at the best. But God knows the end from the beginning, and he makes suitable provision for every emergency that may arise; and he does this, evidently, in order that his work may be perpetuated and his people saved.

The early revelations of the church point out very clearly what God designed the character and policy of the saints to be; and had they carefully heeded the instructions given for their guidance in Ohio, Missouri, and Illinois, their enemies would never have prevailed against them.

Among other things, these revelations require us to be strictly loyal to the institutions of our government, and they prohibit any degree of union between church and state. Now, we cannot be patriotic and loyal, as required, without a fair degree of knowledge concerning the institutions of our government. How can we love that of which we know little or nothing? and how can we intelligently obey laws of which we have no understanding? nor is it possible for us to be truly patriotic, and render the obedience commanded of God to "the laws of the land," if we allow anything to intervene between us and the government which is, in spirit or genius, contrary to the institutions of the government itself. It is not loyalty to political party which is enjoined, but to the "constitutional law of the land."

To show that I am correct with reference to the glorious victory that would have come to the saints *through complete* obedience, the reader is requested to carefully examine the following passages: Doctrine and Covenants 100:2; 95:3, 4; 94:5; 107:13, 14.

From the beginning the Lord has been very careful that every step taken in church work should be in harmony with the laws of the land. Joseph Smith informs us that Section 17 was given by inspiration *before* the

church was organized; and by means of this document they knew how to organize acceptably to God. In the first paragraph of this section we find the following significant statements:—

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established *agreeably to the laws of our country*, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April.

Thus we may see, clearly if we will, that the purpose of God was that the church should be in harmony with "the laws of our country" from the very beginning; and, as we shall presently see, he intended this harmony to continue till Jesus comes whose right it is to rule and reign.

In section 41, given in February, 1831, the Lord promises to give a law for the government of his church, that the elders might "know how to govern" his "church and have all things right before" him. (See paragraph 1.) In paragraph 2 we read:—

And I will be your ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.

In the same month of the same year the promised law was given, and in it we find the following:—

And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with *according to the laws of the land*; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.

If a man or woman shall rob, he or she shall be delivered up *unto the law of the land*. And if he or she shall steal, he or she shall be delivered up *unto the law of the land*. And if he or she shall lie, he or she shall be delivered up *unto the law of the land*. If he or she do any manner of iniquity, he or she shall be delivered up *unto the law*, even that of God. —D. C. 42: 21, 22.

These paragraphs plainly show that the laws of our county as well as the laws of God must be honored by the church as an organization, and by each individual member thereof. And section 41:2, teaches that the whole law given of God, as contained in section 42, is to be in force, and cannot possibly be contravened by anything else, till Jesus comes in glory to be our lawgiver and ruler.

Section 58:5 is very plain, and

when the letter and spirit of it are fully honored, it is my opinion that no attempt will be made by the saints to run church and state together, not even by prayer and the reading of the Bible in our public schools and colleges, which have been established for the purpose of securing to their attendants a secular education. The church, the Sunday school, and the home are the places to teach religion; and there is no better evidence of moral and spiritual decay in the church than an over-anxiety to introduce religion into our secular schools. But here is our quotation which speaks for itself:—

Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. *Let no man break the laws of the land*, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are *the laws of the church*, and in this light ye shall hold them forth. Behold, here is wisdom.

No State in the Union can establish any form of religion and remain in harmony with the Constitution of the United States; and, as I see it, we cannot compel any attendant at public school or college to hear our religion *read and prayed*, without his consent, unless we do it in conflict with the spirit and sentiment both of the Constitution of our country and the church. If our people will set wise and blameless examples to all with whom they come in contact, avoiding so far as possible even the appearance of evil, and diligently declare our holy religion around the home circle, in the Sunday school, in private, by consent of the hearers; and from the pulpit, they will do all that God requires; and when they try to do more than he requires, they do harm.

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are

free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn: wherefore *honest* men and *wise* men should be sought for, diligently, and *good* men and *wise* men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—D. C. 95: 2.

The revelation from which the above is an extract, was given soon after the beginning of the serious persecutions against the saints in Jackson County, Missouri. The saints had sought for lawful redress of their wrongs, but without success. Naturally, at this time, and thereafter, they would be inclined to underestimate the constitution and our governmental machinery; but the God of the saints speaks, and *he* places a very high estimate on that grand instrument, and on all laws founded thereon which support "that principle of freedom, in maintaining rights and privileges" which "belongs to all mankind" and is justifiable before him.

Notice in particular, the Lord did not instruct his people to support any political party that then existed, or that would thereafter come into being; but he says that it is his will that the constitutional laws of the land should be befriended and sustained. That so far as human law is concerned, whatever requires *more* or *less* than the constitutional law, and that principle of liberty taught therein, *which is for all men*, comes of evil. And so far as voting is concerned, and our political attitude in campaign times, here are the rules, and the *only* rules, so far as I know, which God has given for the government of his saints:—

Honest men and *wise* men should be sought for, *diligently*, and good men and wise men, ye should observe to uphold.

And whatever falls below this standard, "cometh of evil."

Dear saints, are we observing these rules in letter and in spirit? or have we gone on so long altogether after the manner of the world, that we cannot tell the difference between an honest man and one who is not honest? Will God who has commanded us to choose help us by the Spirit of truth? Do we ever allow party ties and the partisan spirit to interfere and disqualify us for this important duty? Now is an opportune time for us to answer as unto God.

Anything that will truly help us to

make this choice, so that we may keep the commandment of the Lord, is good, and should not be objected to by anyone. I therefore suggest two things that will help us:—

First, the character of the record a man makes. Records are wonderful things to disclose character. They speak with reference to a man's honesty and wisdom. If a man reverses his record without the least pretense of concession, it indicates that his integrity is below par, that is, if the man is *compos mentis*. If he has radically changed his mind, as shown by public records, he should possess the moral courage to say so.

Secnd, the character of the principles he espouses and advocates. "Good men and wise men" will advocate good and wise principles which are calculated to benefit the masses, and especially the toiling millions. They will not subscribe to a party platform contrary to their former convictions until they have been truly converted. Patriotism, loyalty to the government, goodness and wisdom, will not permit them to take such a course.

To show still further what estimate the Lord places upon the constitution, I present the following:—

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. C. 98: 10; latter half of the paragraph.

From the foregoing quotations, I deduce the following:—

1. That God requires us to honor and obey the constitutional laws of the land. This obedience must be intelligent and cheerful else it will not be acceptable to God; and therefore, it is right and necessary that the saints should gain an understanding

of these things, and that they should cultivate loyalty and patriotism.

2. When we are in harmony with the Constitution, our politics are right; but when we are in conflict with it, they are wrong.

3. That the laws which God has given for the government of his people are the laws of the church; and so far as he is concerned, he proposes to keep church and state entirely apart.

4. That there is not so much as even an intimation that it is our duty to stand by any political party. Indeed, no such party is provided for in the Constitution.

5. It is our duty to befriend and sustain the Constitution, and that principle of freedom taught therein which God wills that all men should enjoy.

6. That whatever requires more or less than the constitutional law of the land is not of God and comes of evil.

7. That in selecting men for positions in the government, from the President down, we should be guided by their fitness for these respective positions, rather than the party to which they belong.

8. That in passing upon the fitness of men for office, *honesty* and *wisdom* are to be regarded as leading and essential qualifications.

I have never yet felt that it was right for me as a minister of the church to tell any one or more of the saints for whom they should vote, in church or state; but when interrogated with reference to this matter, I simply tell them what I intend to do, why I shall do it, and then advise them to think and investigate till they are satisfied, and then vote *according to their own convictions*. Is this right?

May we be able to cultivate broader and better views, and see the right wherever it is to be found.

[J. R. LAMBERT.]

TO THOSE INTERESTED IN THE WELFARE OF OUR YOUTH.

THERE has perhaps never been a time during this generation when there was such a need of some safeguard being thrown around our young people as there is to day. The mother may rear the child with all tenderness, watching his every footstep lest they tread upon forbidden ground; his place in the

Sunday school may always be occupied, and he may invariably at night bow beside her knee and lisp his childish prayer, but the time comes, only too soon, when this motherly watchcare and childish devotion begins to relax its vigor.

He soon begins to break over the bounds denominated as childhood, the parents' advice though courteously received does not have the weight it once did. One by one his aspirations begin to shoot from under the parental roof, and different things brought to his sight and hearing form the basis for greater thought. In other words, he is commencing to think for himself.

To us it would seem to be the most important point in life, whether it is of greater importance than his early childhood we do not care to question, but rather call to mind the vastly different care that is taken of his welfare now and that that was taken in earlier life. Ninety nine per cent of mothers believe their children several per cent better than they really are, and equally the same per cent will attribute the downfall of their child, if they do fall, to bad associations. We know of one instance in particular where two young men associated together a great deal, perhaps more than they should have done, and either this association or some other proved very disastrous to them. After it had culminated rather abruptly both parents claimed it was the association of their child with the other party's child that caused the trouble. Each one could see the fault in the other's child, but apparently could overlook the shortcomings of their own. Standing on neutral ground, and looking the situation over we came to the conclusion they were both right to a certain degree at least, as either of the guilty parties had sufficient meanness inculcated in them from some source to cause trouble, but when the two formed a combination, their downfall was but a natural sequence. Perhaps this is an isolated case; we hope it is but believe similar cases might be found without searching a great while. Be this as it may we feel quite sure that a "red light" swung across the pathway of many of our youth would not be amiss. There is danger ahead, yet while there is danger we desire to

have the youth of the church so fortified that he may, like Bunyan's Pilgrim, pass the danger line in safety.

Every parent whose affections encircle some child stepping from the borders of childhood will say amen to this, yet how many of these same ones are willing to sit serenely quiet, while others are wearing their life away swinging the "red light" for their child and others? There is little doubt but what all who read this are interested in this subject if not in the manner it is handled, our object is to awaken that interest.

The subject is closely allied to the "must" and "ought" problem that was so fittingly portrayed in recent issue of *Autumn Leaves*. We are endeavoring to deal with the period in life when the parent can no longer speak in the imperative. There are many plans that might be adopted to assist in this matter, but the one we desire to call attention to here is that of literature.

Since we were enjoined by the Giver of every good gift to read all good books, the great problem has been confronting us, What are considered good books, and how are they to be distributed among the ones that are to read them? Added to this comes the question, How are they to be secured to distribute?

Stop and think for a moment what a terrible amount of literature is daily being thrust upon us. To even endeavor to read a comparatively small portion of it, and be anything near what might be termed well read, is almost out of the question with those who earn daily bread by the sweat of their brow. The fact is we can but read the very cream of literature, and from this great mass it is no easy task to select such. Then after we have decided upon the books it is no easy matter to pay for them.

Zion's Religio-Literary Society is trying to solve this perplexing problem, and as a means to bring about the desired result have established what is termed a "Literary Distribution Fund," the one great barrier now being the same as one of those that places the Latter Day Saints Church below par in the eyes of the world—finance.

The plan is to have books purchased in large quantities and then

distributed among the different local societies, thus forming a circulating library in every society of young people. When once started it will naturally grow, the books to remain the property of the society but to be so distributed as to have them placed where all can have access to them. By purchasing in this manner there will be two very great advantages; one is securing them at greatly reduced prices as compared with purchasing them at retail; another and more important one is the securing of the proper kind of literature. A few dollars at a retail book store is soon exhausted, while by purchasing at wholesale it would go much farther, and we feel sure the purchasing would be placed in such hands as would be good judges of what we need. Another benefit derived will be that good literature will be placed in the hands of those who otherwise would never read it at all, as we desire to make the distribution proportionally among the different societies regardless of the amount they donate, hence those not able to purchase books at all, can, if they so desire, have equal privileges with the more fortunate.

We want to raise five hundred dollars by January 1, 1897, and believe it can be done. Several have already remitted, and others have promised, this number however having been among the Religio society members. We desire this to reach others as well for all the help is needed that we can possibly have. While the fact is appreciated that calls are continuously being made for financial aid, we feel that the circumstances warrant the request for assistance in this laudable enterprise, and at the same time would make it in the spirit the request was made of the children of Israel, for such as can give *willingly*. Giving to such as this is a matter of principle and sacrifice. It is not because the Lord is in indigent circumstances, for he could very easily convert a few millionaires any one of which could do more for us than we could all possibly do ourselves, but in so doing we would receive no credit therefor. It is the one who earns his bread and butter by the sweat of his brow that is called upon to keep the financial end of our work going, and for such they may reasonably expect the reward.

If those who read this can but appreciate what the plan implies we don't think it would be necessary to ask for assistance again in this way. There has doubtless never been an opportunity presented where one dollar would be as far reaching and fruitful of good results as in this move. It is not invested to-day and gone to-morrow; it is lasting. Your dollar may enable twenty five or thirty anxious poor young people to read a good book, for which they will be thankful the remainder of their days. Please consider earnestly and prayerfully before you cast the matter from your mind. Then if you think you are not so situated or sufficiently interested as to help a little, don't give a cent. Don't give because we ask for it, if your sober judgement does not convince you of the merit of the undertaking, and that it would be the most fruitful investment you could make; act as you think best. Space does not permit making as full an explanation as we hope to make later on, but believe sufficient has been said to enable you to judge whether the effort be of God or whether it be of man.

If you wish to assist in this work, any amount you wish to give will be thankfully received, no matter how small. If a few could send in five or ten dollars, or more, each, it would help; if you can't send but ten cents, send it along. The money can be sent any time as we do not expect to close the doors January 1, 1897, but start the distribution of the books. We wish the amount as large as possible by January 1st in order that we may get it started in proper manner and then such other books be distributed either monthly or quarterly as the funds will permit.

Kindly remit such donations as you wish to make to R. Archibald, General Treasurer, 1627 Semple Ave., St. Louis.

Yours very truly,
J. C. HITCHCOCK.

Conference Minutes.

MOBILE.

Conference convened with Bay Minette branch, September 19, 1896, at ten a. m.; G. T. Chute president and D. E. Tucker assistant, C. I. Carpenter secretary pro tem. Branch reports: Bluff Creek 54, one marriage. Three Rivers 74, gain 5, one marriage.

Theodore 30. Bay Minette 67, one death. Pascagoula referred back to branch for correction. Elders reporting: Jessie Reeder, C. L. Lone, John Mizell, J. D. Erwin, D. E. Tucker, W. L. Booker. Priest C. I. Carpenter, G. W. Bankster, T. W. Smith. Teachers D. Goff, John L. Booker. Bishop's agent's report: On hand at last report \$4; received since \$16.50; paid out \$20.50. W. L. Booker was elected president of district, John L. Booker secretary, and G. T. Chute sustained Bishop's agent. Adjourned to meet with Three Rivers branch, December 12, 1896, at ten a. m.

SOUTHEASTERN ILLINOIS.

Conference of the Southeastern Illinois district convened at Dry Fork, Wayne County, Illinois, Saturday, September 26, at ten a. m.; J. F. Henson in the chair, F. M. Slover clerk. Branch reports: Brush Creek 275, Dry Fork 44, Kibbie 61. Parrish and Alma not reported. Tunnel Hill sent back for correction. Elders reporting: H. Walker, J. F. Henson, W. H. Brewer, I. A. Morris, J. D. Stead, S. D. Goostree, F. M. Slover, J. G. Thomas, and M. R. Brown; Priest M. F. Powell. Bishop's agent, W. A. Kelley, reported: Received \$23; paid out \$17; on hand \$6. All the authorities of the church in this district were sustained in righteousness and were requested to labor all they can in the future to advance the cause of Christ. I. A. Morris was elected president of the district and J. D. Stead clerk. Adjourned to meet at Springerton, White County, Illinois, on Saturday before the full moon in February.

OHIO.

Met at Vales Mills, Ohio, September 13; G. T. Griffiths and James Moler in the chair; H. E. Moler secretary pro tem., A. W. Kriebel assistant. Ministry reporting: G. T. Griffiths, J. Moler, G. H. Hilliard, J. L. Goodrich, H. E. Moler, T. Matthews, F. J. Ebeling, A. B. Kirkendall. Bishop's agent's report read, corrected, and accepted. Branch reports: Byer 35; gain 13. Lagrange 35; gain 8. Liberty 61; loss 1. Hocking Valley 84; gain 2. Highland 64; no change. Milton 40; no change. Bierly 29; 1 died. Vinton 83; gain 6. The chair appointed a committee of James Moler, J. L. Goodrich, and Thomas Matthews to confer with a like committee of West Virginia district relative to holding a joint reunion. Recommendation of Milton branch for ordination of Wm. Wilson to office of priest referred to district president and missionary in charge. Recommendation from Byer branch for ordination of V. M. Goodrich to office of elder referred to district president and missionary in charge. The ordination of David Davis referred to district president and missionary in charge. James Moler continued district president, A. B. Kirkendall secretary, S. J. Jeffers sustained as Bishop's agent. Moved that the limits of the Byer branch not include the Saints of Glen Roy, referred to district president and missionary in charge. Resolved that the next conference be held at Lagrange branch. Resolved that the presidents of Ohio and West Virginia districts

and president of mission consult with the committees of their respective districts as to time of next reunion. G. T. Griffiths, S. J. Jeffers, G. H. Hilliard, A. B. Kirkendall, H. E. Moler, James Moler, J. L. Goodrich, Thomas Matthews, V. M. Goodrich, and J. C. Smith were selected delegates to General Conference of 1897. Such of these as might be present were authorized to cast full vote of district. Bro. Hilliard preached the dedicatory sermon on Sunday, which was well received by all. An overflow meeting was held in the district tent both in forenoon and afternoon to accommodate the large crowd. Several were baptized during the session.

Sunday School Associations.

ST. LOUIS.

The St. Louis district Sunday school held its quarterly convention at St. Louis, Missouri, September 26, and 27. A number were present from Belleville, Cheltenham, and Oak Hill. Saturday was given up to the transaction of business, the time being well occupied and numerous steps taken to increase the Sunday school interest in the district. In the evening an entertainment was given, in charge of District Superintendent Dawson. A very profitable and enjoyable time was had throughout the entire convention.

EASTERN IOWA.

Convention was held at Fulton, Iowa, August 21; Ella J. Green superintendent, Pauline Schrunk secretary pro tem. All visiting saints were invited to take part in the convention. Address by district superintendent. Powersville, Butternut Grove, and Zion's Hope schools reported. The following officers were elected: Ella J. Green superintendent, Ella Schrunk assistant, Lizzie Haller secretary, John Heide treasurer. Voted that the superintendent and secretary of the association hereafter report at the conventions, and the treasurer once each year. Address by O. B. Thomas. Resolved that the question of uniformity of lesson texts be presented before the schools connected with the association for their consideration; this duty to rest upon the superintendent of each school, the decision of each school to be reported at next association. Ella J. Green, Pauline Schrunk, and Willard Beal were chosen committee on program for next convention. The amount collected to defray the expenses of Bro. Hougas were ordered to be used by district superintendent in visiting schools connected with association. Convention program was then carried out. Adjourned to meet at Brush Creek, Iowa, February 27.

MOBILE.

September 19, at 3:30 p. m., during conference of Mobile district, at session called by district president for the purpose of considering the Sunday school work, remarks were made by Brn. Chute, Carpenter, Tucker, Smith, Booker, and Lone. It was then resolved that we proceed to organize a district

association. Bro. C. I. Carpenter was elected superintendent, W. L. Booker assistant, John L. Booker secretary and treasurer. The constitution and by-laws of the General Association was adopted. This body is to be known as the Latter Day Saints Sunday school association of the Mobile district. Convention then adjourned to meet with the Three Rivers branch at two p. m., Friday, December 11.

CONVENTION NOTICES.

Convention of Decatur district will meet at Lucas, Iowa, Thursday, October 22, at 7:30 p. m. (Not on the 2d, as, by typographical error, it was announced last week.)

F. E. COCHRAN, Supt.

SUNDAY SCHOOL EXERCISES AT THE WOODBINE REUNION.

An organization was perfected by electing T. A. Hougas superintendent, and J. F. Mintun and W. N. Robinson assistants, Lenna Strand secretary, and Nellie Ballentyne treasurer. Four very interesting and instructive sessions of regular Sunday school work were held, the reports showing the following increase of attendance: Monday, eight a. m., 71; Tuesday, eight a. m., 82; Wednesday, eight a. m., 101; Thursday, eight a. m., 145. Collection during the sessions was \$3.74 and was paid out for the expenses of the committee and to General Superintendent and General Secretary for their expenses. Besides this, something over five dollars was subscribed for the purpose of purchasing a teachers' Bible, to be presented to Ella R. Devore as a token of our appreciation of her work in the Sunday schools in the Society Islands. This was presented to her through the General Superintendent of the Association by a few well-chosen words full of feeling. The presentation scene affected the whole assembly with evidence of the strong tie that binds God's children, especially when mutually engaged in sacrificial work for the advancement of his blessed cause.

Our Sunday school prayer and testimony meeting was held at which time the Spirit of God was strongly felt, giving encouragement to those engaged in the Sunday school work. Four sessions of institute work were held, at which time several important topics were discussed and critically examined, and from which there resulted a great advancement in this department of church work. Some of the most important points presented at these sessions will be presented in future articles.

Two general sessions of special work were held in the large tent which cheered, instructed, and entertained many, and enlisted additional interest in the Sunday school.

The business sessions resulted in selecting as the program committee for the reunion for 1897, T. A. Hougas, W. N. Robinson, and Anna Salyards who were authorized to choose such sub-committees as may be thought advisable. By request presented we were granted an afternoon and evening session of next General Reunion time for special work.

Briefly told, this is the history of one of

the most important efforts made to advance this department of the church.

LENNA STRAND, Sec.

Miscellaneous Department.

A BISHOP'S AGENT'S APPEAL.

To the Saints of the Northeastern Illinois District; Greeting:—The hard times, the lack of means, and the pressing needs of the church suggest to me the propriety of calling the attention of the saints to the law of tithes and offerings. It will hardly be necessary for me to prove that this law is a part of the gospel and applicable to us in our present condition. Enough has been said from time to time to reveal to all their duty. Besides, the Lord has spoken very plainly upon this matter, and the church accepts the principle as true.

But in these times of financial depression it is natural that everyone should economize by cutting off all unnecessary expenses. In this there is danger of some making the mistake of withholding the "Lord's portion." And this is what prompts me to write this appeal. It is not to beg, for of all men God's servants should not be beggars. It is not to plead our poverty, for our heavenly Father is rich and there is an abundance for all his servants when his children will live in obedience to his laws. God has fully provided for every emergency, and our own safety as well as the progress of the work depends upon his people accepting and living up to the provisions made. The Lord knew that these would be distressing times and sent the warning abroad that the earth was about to be visited with the destructive elements of pestilence, sword, famine, storm, and distress of nations; and provided a way of escape for his people if they will but heed his voice.

If there was ever a time when God's people needed the special blessings of God it is in these times of distress. And his blessings are promised us, even "the opening of the windows of heaven" and "blessing that there shall not be room enough to receive it." And further, the Lord says: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. Neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed." In this the Lord asks his people to prove him. How? Now let all listen and heed the terms: "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me herewith saith the Lord of hosts." How many are willing to "prove" "the Lord"? Those who are, let them bear in mind that the terms are; 1. "All the tithes," Not a part but all—it is not a tithe unless it is a tithe.

2. That it is to be brought "into the storehouse that there may be meat in mine house. There is order in all God's works and it is not only necessary that all his children should give their tithes, but give it in the way he has appointed; for the Lord has appointed that there shall be meat in his house through the bringing in of tithes and offerings and that through this means his people should be blessed. (Mal. 3: 8, 9.)

Now let us look on the other side and see the consequences of a failure to do our duty in this respect:—

1. Then the Lord calls us robbers; "Ye have robbed me."

2. A curse instead of a blessing; "Ye are cursed with a curse, for ye have robbed me."

3. And doubtless worse than all the Lord's storehouse is empty and God's work is hindered. This is not a mere theory but to many a demonstrated truth, as hundreds can testify who have proved the Lord "herewith."

Then let all who have been negligent in this matter, make a beginning. You may find it difficult at first, for Satan will hinder you all in his power; but resist him and he will flee from you in this as well as in other things.

No one is expected to do impossibilities, but let us all do all in our power and ask God to help us; and he will open up ways and means to enable us to do as he has commanded.

Our district has improved in this respect, but there are a great many yet who ought to have their names on the Bishop's books. Don't wait till you have accumulated a large sum, but make a beginning by sending what you have, and continue until you have paid a tenth of you possessions, and then a tenth of your increase annually.

We need means at once to supply the families of the missionaries who are in the field, who are doing what they can to "preach the gospel to every creature" and to establish truth on the earth. The saints need the protection and blessings of God. Then let us all be obedient children.

Remittances may be sent by draft, post office order, or registered letter, as is most convenient; or, members of branches may hand their amounts to the officers of their respective branches, who will see that it reaches me. My address is, No. 277 Sheffield Avenue, Chicago, Illinois.

F. G. PITT, Bishop's Agent.

CONFERENCE NOTICES.

The Clinton, Missouri, district conference will convene at Coal Hill chapel near El Dorado Springs, November 14, at 10:45 a. m. All are cordially invited to attend.

ELLA MILLER, Clerk.

BORN.

CHADWICK.—At Foster, Iowa, May 5, 1896, to Mr. John and Mrs. Artie M. Chadwick, a daughter; named Letha May; blessed September 30, 1896, by Elder Robt. M. Elvin.

GOREHAM.—At Des Moines, Iowa, August 18, 1896, to Bro. Salem and Sr. Lillie Goreham, a daughter and named Frances Marjory. Blessed September 29, by Elder J. S. Roth.

MARRIED.

VOGLER—JOHNSON.—September 23, at five p. m., at the home of Brother and Sister A. Johnson, Mr. Otto Vogler and Sr. Mollie Johnson were united in bonds of wedlock. Numerous friends, music, bountiful supper, gifts, all served to make the occasion enjoyable. The words were spoken by Elder A. M. Fyrando.

The Saints' Herald.

(Established 1860.)

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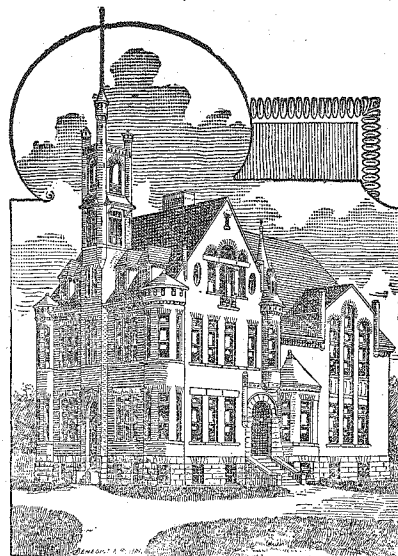
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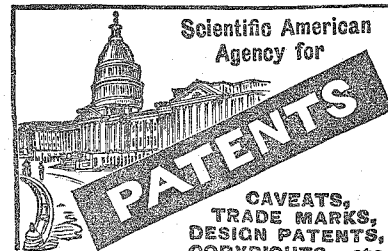
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THE SAINTS' HERALD.

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

W. W. Scott
Printer

Vol. 43.

Lamoni, Iowa, October 21 1896.

No. 43.

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IS REVIVAL OF DENOMINATIONALISM REQUIRED?

A PLEA for the revival of denominationalism is made by *The Presbyterian*, which primarily remarks that "diffusive Christianity is no more effective in saving men than sheet-lightning shimmering over summer clouds." The editor believes that the world never had so much effort for its religious betterment as now, and yet never such a small proportion of positive results. He notes that the ratio of conversion was never so small in proportion to the exertions put forth; that conversions among the Heathen are not in the ratio of the difference of the means employed sixty years ago, while school-teaching and general intelligence are greater; that respect for Christianity, through its missionaries, has increased and is increasing, but if we contrast the results of present activities as to conversions, the difference is most perceptible. He asks why this is so, and then gives reasons, as follows:—

"It is not that the missionary is less industrious and self-sacrificing; he is vastly better equipped in every way for his work. The trouble is that his exertions are too general. The attempt is made to cover too much ground. Besides, there has been the counteractive influence of the popular notion that Christianity is rather for the betterment of the race in its

general conditions than for the saving of souls from eternal ruin.

"The churches have fallen into the channels of mere humanitarianism. The trend now is toward municipal Christianity. Christian power is diverted to reputable secularities, ethics, and enfranchisements, in order to greater political liberty, until the operation of Christian sacrifice comes in only incidentally, soul-saving being not the only, or even the main, end or object. Everybody is preaching, everywhere to the masses, but who is preaching, and quietly bending all his energies, to save the individual? Where is the society for solitary auditors? Where is the house-to-house organization to wrestle with the unsaved alike in the slums and behind brownstone fronts? The name 'slums' generally shuts the door against all efforts in the more destitute portions of our cities. Work for the improvement of moral natures is spread out, like a little butter over a whole loaf."

The editor thinks that all the Christianity in the world has been almost entirely the product of denominational zeal and enterprise. He feels assured that Christian work, to be greatly and permanently effective, should be divided up, carried on and sustained by denominations, and in furtherance of this view continues:—

"Denominationalism, intense, intelligent, and loyal, forcing itself into power by saving men, is not a curse, but a blessing. If the world is saved, it will be saved in this way. Undenominational efforts, however well meant, and however apparently successful, have always failed of permanent results, and, as long as human nature exists as it is, always will fail. Denominationalism is not what is popularly called sectarianism; it does not promote bigotry. The most abominable dogmatism extant is among those who boast that they have no creeds. It is a sort of headless monster, flopping itself about without law of existence, unregulated by the equities of truth or charity.

"Nothing promotes good neighborly relations like strong and well-kept

line fences. It is not necessary to cast mind and soul in the same mold to have the most lovely fellowship. Unity comes necessarily out of variety. Love from thoughts of a common Savior and gratitude for salvation reaches out to all that are Christ's. The contemplation of a final reunion and blessed association, when the battle is over and when rest comes to the weary soldier, are the great attraction and sure bond of a fellowship that will live and thrive amidst manifold diversity. We believe in a *Jure Divino* church government, not of one form, but of all forms by which men are saved, tutored, cultured, and led. The Papistic, the prelatical, the Presbyterian, the Congregational, and all their modifications, are divinely appointed modes for the conveyance of divine truth and life, and for discipline to the attainment of the best results for the salvation of the race and for the glory of God. All agencies which do not work in divinely appointed directions will be short lived, and end more or less in failure.

"It is a matter beyond controversy that the best exhibitions of brotherly feeling, and the best effort to beget and continue the true brotherhood of man to extend help to man, and to express charity for and to man by man, and to display the power of sweetness and excellence of Him who is God manifest in the flesh, have their home and life in Christian communions which hold a spiritual oneness in him, yet are known by denominational names. The sins and curses laid by infidels at their doors are, in the main, slanders. The world would soon find that all the progress and goodness of which they boast as the result of a civilization, independent of Christian churches, are as exiles in rags without them."

The writer closes by expressing the opinion that a general revival of religion will be preceded by a revival of denominationalism, remarking that souls are developed to the highest spiritual point in church homes of their own choice and love.—*Literary Digest*.

GENESIS OF THE DENOMINATION.

IT IS somewhat unusual to hear a Protestant clergyman stigmatize modern Protestantism as "an internal disorder," "a mob," "an anarchy," "a family scandal;" yet this is what Dr. James H. Ecob does in an article under the above heading in *The Church Union* (New York). The denomination, he says, arose in the individualism of the Reformation, but it has gone beyond reason, and we have been dividing and subdividing on religious questions until the Christian household deserves the phrases that we have quoted above. Says Dr. Ecob:—

"The denomination is a survival from the Reformation. I do not say it is a 'survival of the fittest.' It is a survival of an accident, or, perhaps I had better say, of a perversion or degeneration. The Reformation was the sympathetic movement of the church with the whole civilized world toward individualism. Literature, science, art, government, as well as religion, were under the stress of the same evolutionary process. The 'divine right of kings,' not only in government, but in all departments of thought and endeavor, had culminated in a reign of the absolutism of authority. The human soul lay buried under the accumulated traditions of ages. But it was a heart of fire under strata of dull earth. When the seismic pain seized it the whole dead weight was thrown off and a new order was dated. The church shared in the general awakening. The prison doors of authority were burst open. In the gladness of liberty men for a time ran everywhere. It was a joy to try one's power; to assert one's rights. It mattered little what the occasion or the object so long as a man planted his individualism squarely against the weakening absolutism of authority. . . .

"The Reformation was a revolt against the tyranny of this ancient regime. It was fairly successful in its attempt to break up this solidarity of opinion into its original elements, or, at least, into smaller groups. According to the success of the movement we have approximate or complete individualism. This is a well-worn, even tiresome, historic truism. First, the centralizing of power or centripetal movement; then, as this crushing,

centralized force becomes unbearable, the motion is reversed, and under the centrifugal impulse there is a rush outward again toward individualism. . . .

"At the Reformation we find individualism fresh and vigorous in its self-assertion. In art, in government, and in literature this same spirit is called a renaissance; but in religion, a reformation, a revival, a kindling from above. The individual becomes conscious of the hidden prophet in him. He no longer travels cut of himself for his visions and oracles. Heaven is as near to his soul as to any other soul."

"In this state of things," says Dr. Ecob, "reformers, prophets, martyrs spring as the grass." They are an invincible band till the fatal tendency to human selfishness disintegrates it to a mass of stragglers. This is exactly what happened. Dr. Ecob goes on:—

"So the denomination was born. Its father was a degenerate child of the reason, that doctrine of verbal inspiration. Its mother was that Cassandra of history—individualism gone mad. The denomination is by no means a case of survival of the fittest. It is the fruit of degeneration. Its stigmata are unmistakable—the decrepitude of doctrinalism, the insanity of individualism. Mark that I say, the insanity of individualism. Right, sane individualism is a divine ordinance for man. It always has its own glorious orbit within the great constellated life of love. If the Reformers had held to each other not a man of them would have failed of his true place and weight in the whole balanced order. But each man or group losing faith in the divine law of community, and, of course, growing narrow and selfish, we find them thrown apart, dividing and subdividing at every whim of self-assertion. The shadow of a shade of difference on doctrine, or custom, or rite, or polity, carried up into the court of conscience at once took form and substance and was planted as a standard of separation or carried as a banner of attack. This process of insane, unholy self-assertion has gone on till this day our Protestantism is no longer a protest, but an internal disorder. An army with regiments so defined and segregated is a mob. A govern-

ment with states or provinces so self-centered is an anarchy. A household so dismembered into single autocracies is a family scandal and travesty. A constellation so broken from its center is chaos."—*Literary Digest*.

THE CURFEW LAW.

Edward W. Bok, in the September *Ladies' Home Journal*, reviews the provisions and operations of the curfew ordinance, which, in variously modified forms, has been adopted by municipal legislative bodies in the West. He gives hearty indorsement to the law, and asserts that, although it met with general opposition at first, there is not a city or town in which it has been enforced, that would have it abolished. "Wherever the curfew ordinance has gone into effect," Mr. Bok contends, "its advantages have been conceded. This is true now of over three hundred towns and cities, some as large in population as Omaha and Topeka. In each case the excellence of the law has become apparent, opposing parents have conceded its wisdom, and even children are said to be pleased with it. It has placed in the hands of the police a most effective weapon for clearing the streets of hoodlums at night, and in many cases where disorder reigned at street corners quietness, law, and order now prevail. So well has the ordinance worked that reports, gathered from not less than forty of the towns where it is a law, show that the fine or imprisonment penalty has not been inflicted in a single case. The first caution has served the purpose. These reports show, too, that the ordinance is not enforced in any oppressive manner. In the case of evening winter or summer entertainments, which would keep the children out later than the curfew hour, authority is easily obtained and readily granted by the mayor or town official for an extension of the time. Its rigid enforcement is applied most strictly to the hoodlum element, and with this class the police claim they have never been able to deal so successfully. It will be at once obvious to all rightminded parents, I think, that they should give the weight of their influence to the curfew ordinance wherever it may be presented. . . . Taken from any and every standpoint it is an excellent thing, and it may wisely be encouraged by parents all over our land."

PLACES OF MEETING.

San Bernardino, California, corner Fifth and F Streets.

East Delavan, Wisconsin. Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.

Chicago, Illinois, Custer Post Hall, 85 S. Sangamon Street, Near West Madison Street. Preaching at 10:45 a. m., 2:30 and 7:30 p. m. Sunday school one p. m. Elder F. G. Pitt pastor, 277 Sheffield Ave.

Peoria, Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Eulton Streets. Regular services every Sunday. Sunday school at ten a. m., preaching at 11. J. D. Stead pastor, 228 Hancock Street.

Oak Hill branch. Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8 p. m.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, October 21, 1896.

No. 43.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 21, 1896.

SR. BERTHA M. SMITH DEAD.

SR. BERTHA M., wife of President Joseph Smith, died suddenly at the family residence near Lamoni, Iowa, on Monday, October 19, 1896, at ten o'clock a. m. Her death was the result of injuries received in a runaway accident. She leaves an aged mother, her husband, two daughters, and three sons of her immediate family; two sisters and two brothers; two daughters of President Smith by his first wife; and other relatives and friends to mourn their loss and her unexpected departure. She died in the faith she had lived, in which she maintained the strong integrity which was a marked trait of her character. She was generous and hospitable by nature. She has gone to her rest in peace.

President Smith and his family have the sincere sympathy and prayers of saints and friends in this sad hour of trial and grief.

The funeral is expected to take place on the afternoon of Wednesday, the 21st inst.

IS POLYGAMY SUPPRESSED IN UTAH?

WE have been sharply criticised by the Utah contingent of Mormons for permitting suggestions and statements to appear in the HERALD from time to time to the effect that plural or polygamous marriages were still maintained in Utah; thus by inference casting suspicion upon that people that they were not acting in good faith with the government of the United States and the world outside of Utah. We give place to the following taken from the *Republic*, newspaper, of St. Louis, for September 14, 1896.

Of course we do not vouch for the

accuracy of the report of what Mr. Roberts said on the occasion referred to; but, if it is a correct statement it is strongly corroborative of the sentiment that plural marriage is still held to by the church in Utah, and taught by their elders when abroad, notwithstanding this has been denied so frequently by them.

Elder B. H. Roberts, of the Mormon Church, preached last night at Chatsworth Hall, Seventeenth and Olive Streets, in justification of plural marriage, as formerly practiced and now maintained in theory by the Latter Day Saints. A large audience accorded him close attention. Mr. Roberts is an eloquent, forcible speaker, and makes his remarks entertaining even to those who do not agree with his conclusions. The meeting followed the orthodox religious form generally adopted by Protestant Christian churches, and there was nothing but the sermon to indicate that the service was that of the Mormon Church.

The preacher took some little time in creating a philosophical foundation for his tenet, but he did it in a way that showed his eloquence and descriptive powers to great advantage. The fact that this earth is but an atom in the universe, and that human beings play an infinitesimally small part in the design of creation, having been vividly brought before the minds of the audience, he began his argument proper. He stated that in 1831 Joseph Smith, then engaged in a revision of the Bible, entered into communication with God for the purpose of promulgating a new and everlasting covenant of marriage. Smith was permitted to prophesy, and the Mormon Bible was the result. It regards marriage as a covenant for eternity. It teaches material resurrection and the continuance of marriages made upon this earth in that post mortem time. The speaker paid a high tribute to woman, and her influence on men for the betterment of the world. Entering into a scriptural defense of polygamy, he said:—

"The faith of the saints in the revelation commanding them to practice celestial marriage was strengthened by reading in the Scripture how the Lord blessed and approved the actions of those who practiced plural marriage in past ages. They read of the faithful Abraham taking Hagar, the handmaid of his wife, Sarah, to wife; and when trouble arose in the family and Hagar departed from her husband's household, an angel of the Lord met her and commanded her to return (Genesis 16: 9), which, if plural marriage were sinful, the angel would not have done, but would rather have encouraged her in her flight from that which was evil. Nowhere do we find the Lord reproving

Abraham for taking Hagar to wife; on the contrary, when the Lord appeared unto him some time after the birth of Ishmael, he promised him a son by his wife, Sarah, through whom all the seed of Abraham was to be blessed. In all this there appears no displeasure towards Abraham for marrying more wives than one.

"The history of Jacob affords still more striking proofs of God's approval of polygamy. The story of his marrying the two daughters of Laban is too well known to need repeating here. But when Rachel realized her barrenness she gave her handmaid Bilhah, to be her husband's wife, and she bore Jacob a son. And Rachel said: 'God hath judged me, and has heard my voice, and hath given me a son.'—Genesis 30: 6. Then, when Leah saw that she had left off bearing children, she took Zilpah, her maid, and gave her to Jacob to wife; and the sacred writer adds: 'And God hearkened unto Leah, and she conceived and bore unto Jacob a fifth son.'

"If plurality of wives were wrong in the sight of God, would he bless in so remarkable a manner those who practiced it? Would he hear the prayers of those polygamous wives, and answer them with blessings—take away the reproach of the barren Rachel and make her fruitful, and give more children to Leah as her 'hire' for giving her husband another wife, when he already had three? I think not. If a plurality of wives, I mean as practiced by the prophets, is a sin at all it must be adultery. Yet we find adultery condemned and Abraham, Jacob, and the prophets exalted.

"David, the king of Israel, and a man whose heart, we are informed, was perfect before the Lord, had a plurality of wives. Yet notwithstanding David practiced a principle which the Christians of to-day denounce as evil, we are taught by the Scripture that David did what was right in the eyes of the Lord, and turned not aside from anything he commanded him all the days of his life, save only in the matter of Uriah, the Hittite. If David did what was right in the eyes of the Lord all the days of his life, except in the matter of Uriah's wife, he must have done what was right when he took Abigail and Ahinoam to be his wives; hence a plurality of wives as David practiced it must be right in the sight of God.

"David's sin with Uriah's wife also throws some light on the subject in hand. The circumstance is well known—David committed adultery with Bathsheba and then had her husband placed in the front of the battle where he was murdered. For this crime the Lord reproved David, but gave him Saul's widows. If polygamy were sinful, was it not wrong for the Lord to give unto David the widows of Saul, when he already had several wives? If for a man to have a plurality of

wives be sinful, then in this instance at least the Lord was a party to the wrong. And the Christians of to-day, who in the face of the truth just pointed out still insist on the sinfulness of polygamy, virtually accuse God of being a party to the evil.

"We learn from the description given of the New Jerusalem that there will be twelve gates in the wall surrounding the city, and on these gates will be written the names of the twelve sons of Jacob, born of his four wives. We have already quoted the words of Jesus, showing that polygamous Abraham, Jacob, and the prophets will be in the kingdom of God, and will doubtless have their abode in this New Jerusalem, so that it appears that if our modern friends, who so bitterly oppose the practice of the saints in having a plurality of wives, ever go to heaven, gain an admittance to the heavenly city, it will be by passing through a gate upon which is written the name of a polygamous child, only to be ushered into the presence of such notorious polygamists as Abraham and Jacob. It appears that modern Christians must either learn to tolerate polygamy or give up the glorious hope of resting in Abraham's bosom—a hope which has ever given a silvery lining to the clouds which hang about the deathbed of the dying Christian.

"The following is a summary of reasons we have for believing that God approves polygamy:—

"First. When a polygamous wife deserted the family of which she was a member, the Lord sent an angel to bid her return to that family and promised to make her seed a great nation.

"Second. The Lord heard and answered the prayers of polygamous wives by granting them children.

"Third. The men who practiced plural marriage by no means forfeited the peculiar blessings promised to them before they were polygamists; on the contrary, promises were renewed and greater blessings added.

"Fourth. God himself gave unto David a plurality of wives.

"Fifth. God owned and blessed the issue of polygamous marriages, making a marked contrast between them and illegitimate children.

"Sixth. So far as the earthly parentage of Jesus is concerned, he came of polygamous lineage.

"Seventh. The Lord gave unto Israel a number of laws, under which polygamy was not only permitted, but in some instances made obligatory."

Elder Roberts reviewed the suppression of polygamy in Utah by law, and said that the Mormons would have suffered any martyrdom for their principles had they not been released by divine revelation to their President. Polygamy, however, he said, is only incidental to the Mormon theory of marriage. He defended the practice from the assertion that it was but a foil for the gratification of lust. He declared that it was not necessary for a man to saddle himself with a family to gratify lust, and cited social conditions in St. Louis. His eloquent peroration termi-

nated with the declaration that the "Mormon marriage covenant is a system that rises to meet the grandeur of God's universe."

After the sermon was concluded a man in the audience rose and attempted to engage the elder in a colloquial controversy, but the saint declined to answer any questions except in private. His questioner stated that he wanted to straighten out an apparent contradiction, but the elder remained obdurate and the man's curiosity was not satisfied.

Elder Roberts will speak to-night and Tuesday evening at the same hall.

Whether Elder B. H. Roberts has more ability and is more eloquent than other defenders of the Utah philosophy, or he has been started on a new crusade by the leaders of the church, in behalf of plural marriage, because of the fact of statehood for Utah, we can only conjecture; but it is very peculiarly striking that in the effort at Chatsworth Hall, St. Louis, he pursues the very course which the Lord commanded Jacob to tell the people of his time was not pleasing to him:—

For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.—Book of Jacob, 2: 6.

We have not space to review this effort at any length, but it is surely just to conclude that what the people whom the Lord rebuked through the Prophet Jacob were doing by citing the example of David and Solomon, Mr. Roberts did at St. Louis; and if he fairly represents the people for whom he is preaching, then, if the course taken by that people rebuked by Jacob was condemnable, so is the one adopted by Mr. Roberts and his people.

OCCURRENCES like the one recorded herewith have been cited in proof of existing close sympathy between the spirit and the earthly house in which it dwells—that if one suffer or be displaced the other is often peculiarly and keenly conscious of it. We publish another statement to this effect as showing that such experiences are quite common:—

New Brunswick, N. J., Oct. 5.—The amputated arms of Abraham Netherwood of this city have been giving him so much pain that he had them dug up, the joints straightened,

and reburied, and he is to-day free from pain.

Mr. Netherwood is sixty years old and was for years foreman of the Norfolk and New Brunswick Hosiery Company. About six weeks ago he was caught in a piece of machinery and his arms were shattered.

Mr. Netherwood had not seen the severed hands and arms when buried, but he became satisfied that they were not in a natural position, and to gain relief from pain with which he was tortured nightly decided to have the buried parts straightened out.

"LATTER DAY SAINTS CONVENE."

PROBABLY one of the most substantial indications of the strength and growth of the Reorganization is furnished in the favorable comments of the press, which though years ago was generally hostile, is now disposed to recognize the church and its faith as a settled force for good that has "come to stay." This has been made manifest in the steady-going uprightness of our people who, in their devotion to moral principle, have "by manifestation of the truth" in that and in other respects won favor in the eyes of the people and compelled the acknowledgments daily being made by the public press of their worthiness of public trust and recognition.

Our New England brethren and sisters have obtained satisfactory recognition of this kind, of which we have a sample in the following which we clip from the Fall River, Massachusetts, *News* of October 10. What the church has done to merit good opinion and tributes to her worth in all parts of the world where such worth has been noted and recognition of it expressed, is but a partial exposition of what she can do and what remains yet to be done. We believe it to be the design of the author of the faith that its possibilities for good shall be so signally manifest as to compel the acknowledgements of general public sentiment that it has proved itself to be a power for good, both by the vindication of itself and the righteousness it has wrought for mankind in every community where it has been planted.

It takes time to demonstrate the merit of any movement, to surmount the difficulties and remove the misapprehensions that have impeded and do yet impede our progress; but patient, persistent preaching and living will by the blessing of God cause the obstacles to remove, or to so lose their

apparent power as resisting forces as to make the victory assured and certain.

Baptisms are gladly welcomed as signs that truth prevails in the hearts of men; but they are not the only ones that measure our progress. Much must often be done before it is time to plant organizations among the people, and he who labors to properly educate public sentiment concerning the faith — who illustrates its true spirit and purpose in his teaching and in himself, has done well for the church though he has baptized none or but few. He has laid a substantial foundation, upon which anyone may safely build, and without which no one can build successfully or with ground for hope of substantial growth and permanent increasing influence for good.

We hope to see the day when New England will again contribute thousands of faithful men and women to swell the numbers of the kingdom of God. Our people there as elsewhere have been faithful and persistent in the face of many seeming discouragements. They have done well to call forth the commendations that have appeared from time to time. The fruits of their labors will more fully appear in due time.

The semi-annual conference of the Massachusetts District of the Reorganized Church of Jesus Christ of Latter Day Saints met, last Saturday afternoon, at 2:30 p. m., in the saints' chapel on Claffin Street, Flint village. Elder Frank M. Sheehy, of Boston, was appointed as temporary and permanent chairman of these sessions, and later was elected president of the above district. The other officers elected were: Vice-president, Frank O. Coombs, Plainville; secretary M. C. Fisher, Boston; assistant secretary A. Burnside Pierce, Pawtucket, Rhode Island; treasurer R. Bullard, Boston.

Statistical reports were read in this convention showing steady and prosperous growth of the churches in nearly all parts of its jurisdiction. The restoration of the ancient priesthood of the Apostolic days are among the prominent claims of the ecclesiastical body, and that the original Christian doctrines are in force and its early spiritual blessings, obtainable and really received and enjoyed by its faithful adherents. Its numerical strength in the United States is about 50,000 and rapidly increasing. Its international headquarters are Lamoni Iowa, at which place they own a large publishing plant, one of the finest in that part of the State, and also a non-sectarian college, which is now fast attracting national importance as a seat of learning.

Kirtland, Ohio, at which place the famous temple is located, and Independence, Missouri, are some of the other important centres. In deportment and intelligence they compare favorably with other religious bodies.

Yesterday at nine a. m. they held a prayer and testimony service lasting three hours, in which a large number participated. At 2:30, Elder John Smith, of the local church, presided, with prayer by Elder C. H. Coombs, of Plainville. Elder Holmes J. Davidson, of Nova Scotia, gave an interesting discourse. Shortly after four p. m. Elder Sheehy administered the rite of baptism by immersion to five candidates at the Narrows. Elder F. M. Sheehy preached the Sunday evening sermon. Mrs. S. W. Ashton acted as organist, and Mrs. Joseph Linney chorister, both of Fall River. Elder F. O. Coombs rendered valuable assistance in the musical department with the cornet. Miss Ora Holmes, of Providence, sang a solo, last evening, and Miss Beatrice Whitney, of this city, assisted in a vocal trio. The services yesterday were crowded at each session.

STORMS AND HIGH TIDES.

TELEGRAMS from various points along the Atlantic coast recount the work of destruction wrought by storm and high tides on the 13th inst. The unusually high tides are significant in the light of ancient and modern prophecy. We append but a brief portion of the telegraphic account:—

NEW YORK, Oct. 13.—The great storm of 1896 has not been relegated to the annals of the past. The story has not half been told. No one has so far been able to estimate the damage wrought by the wind and the waves nor to say how far-reaching was the fury of the gale. But as far as the eye can see, from any point along the shores of Long Island, along the Jersey coast, in over the low lands, and in some instances over the highlands, wherever one may turn, there are evidences that a hurricane has been passing through this section of the country.

It was the tail of a storm that came from the Indies, broad and destructive; it lifted the seas to a giant height and forced in the waters with a sweep that carried them high over the land to begin the work the wind and rain would finish. For two days and a night the gale blew with ever-increasing fury, and to-day there was a steady downpour of rain to contemplate the miserable devastation. Thousands have spent the day at the beaches. At Brighton Beach and at Manhattan, at Edgemere, at Far Rockaway, and at a dozen other points along the sea line, the incoming waters swept under the very foundations of the building. One hotel did go down. It was the Brunswick, at Sea Isle City, the finest structure of its kind in that section.

The reports that have already come in are to the effect that in some sections whole districts on the coast were clean swept of frame buildings. Jersey City was, in places, practically inundated. Boats were a valuable

acquisition to-day. The railroads in that section of New Jersey were sufferers to the extent of suspending business for a period, and many towns in that State were cut off.

Householders at Asbury Park and Long Branch gathered to watch the fury of the seas, wonder-stricken and amazed at the greatness of the waters.

Yesterday the tide was higher than anybody remembered it to be, but early this morning, long before sunrise, it had again reached a maximum still higher than at the previous flood. It only needed this to complete the devastation along the beaches. The seas simply swept over the adjoining districts, hundreds of feet beyond what long ago had been fixed as the line of safety. As a result dwellings were flooded, and to-day some of them are not yet safe from collapse.

POPE'S ANGLICAN LETTER ATTACKED.

LONDON, Oct. 10.—A sensation was caused at the Church Congress at Shrewsbury during the week by a fierce attack made upon the Pope's bull referring to the Anglican orders by the Archbishop of Cork, Lord Halifax, the Bishop of Salisbury, and others.

The bull was described as a misuse by the Pope of the fairest chance man ever had since the sixteenth century for promoting unity, and the Bishop of Salisbury suggested that the bull "sets us free to do the work which lies nearest without so much regard for the ulterior consequences. We are free to follow the path opened to us by divine providence and create an independent world-wide communion."

The Bishop suggests that the first step for the Anglicans to take is to create a union of policy with the Presbyterians.

The question of authority, like Banquo's ghost, will not down. There is world-wide dissatisfaction and unrest, an inner consciousness that something is lacking, that the foundations of churchism are unsatisfactory and unstable; a sense of insecurity which causes some of the clergy to endeavor to prop up or to wedge their foundations by resort to some means. The more the question is discussed, the more apparent becomes the necessity for doing something. Ecclesiastical statesmen are worried; theological microbes are thick in the air, floating about and finding lodgment in productive soil, ready to pounce down and spring up in heresies and religious movements innumerable. The fertile brains of churchmen are fallow fields in which the germs find ample development, and men are running to and fro with new propositions in theology, looking to the solution of the vexed problem. The question practically resolves it-

self into the plain queries, "Who are we?" and "where are we?" Rome has in late years assumed an apparent liberal (?) turn, and has said something about freedom of conscience and progress in a sort of general way; but being closely pressed for recognition of the authority of English Churchism, answers, "No;" flatly and unmistakably. Not even the entreaties of Mr. Gladstone are effective upon that point; Pope Leo is amiable as a man, but rigid as a Roman Catholic; the authority of the Roman pontiff is arrogant, unyielding. Protestantism and Greek Catholicism must bow the knee. Unity and concord are desired and devoutly prayed for; peace is sought and is to be had in time; but when the lamb and the lion lie down together the former must content himself to occupy the stomach of the latter and accept the dictations of headquarters—Rome.

Greek Catholics issue a counter bull and show forth the usurpations of Roman bishops; Rome has assumed a place upon which of right she has no just claim.

John Calvin has been called in question and his creed rejected, or pigeonholed for revision. Baptist succession has been given up and sprinklings by Baptists been admitted, acknowledged, as having been accepted as baptisms. A Methodist General Conference has tabled a resolution inquiring into the validity of Roman Catholic baptism because of the question, "If Catholic baptism is not valid, what becomes of our baptism?" Presbyterians, Congregationalists, and other Protestant bodies cannot unite, finding no common ground upon which they can agree because each clings to his favorite dogma; and now comes the Church of England which proposes a policy of union with the Presbyterians. What next?

By the way, does the Bishop of Salisbury recognize the supremacy of the Pope in any sense by the statement that the action of the latter sets him and his coworkers "free to do the work which lies nearest without so much regard for the ulterior consequences?" If so, by what means has Leo's confessed authority been annulled? And by what authoritative sanction have the representatives of

the Church of England been commissioned to "create an independent world-wide communion"? Is the project an authoritative one, or is it but another movement inspired by "ecclesiastical policy?"

When this Church Congress meets in future years will it be any nearer the solution of the problem? If it turned to Roman Catholicism for authoritative sanction and, being rejected, is now ready to join hands with Presbyterianism, one of the most radical forms of divergence from and opposition to the authority of Rome, where is the consistency in its movements, what the ground for confidence in its judgment?

From the religious confusion that has existed for centuries it is apparent that something is radically wrong in the ranks of theology. The Scriptures state the cause to be a departure from the faith, and prescribe the remedy in the principle of divine direction—the principle of present, continuing instruction from on high. The elders of the latter-day work have been calling attention to those scriptural statements and the provisions of the divine economy for the government and salvation of the great family of man. They have hinted to the theological world that it would be a good thing for humanity if the God of the past was made the God of the present; his direction sought and his counsel heeded. Religionists seem afraid to trust him however. To them he was a sure guide to past generations, but in the present no communication from him seems to be desired, by the great religious masses at least. They seem to be afraid that he be heard at all.

It is taking the world a long time to learn that inharmoniousness with or separation from God means confusion, and increasing confusion the longer such conditions prevail; and that unity is attainable only by and through obedience to the directions and mandates of Christ the Lord. He is the way, the truth, and the life; and men cannot come unto the Father but by him.

Pope Leo has been importuned and found to be unrelenting; the creeds and their correlative movements prove unsatisfactory. To whom shall men go but to Him who has the words of eternal life?

BAPTISM, IMMERSION.

BRO. RALPH FARRELL, of West Sullivan, Maine, sends us the following statement from Prof. Lord, of Dartmouth College, concerning baptism:—

Editors Herald:—A few days ago I wrote to Mr. G. D. Lord, Instructor in Greek at Dartmouth College, asking him the meaning of the Greek word from which baptize is derived, and received this reply:—

"Baptize: to dip or plunge in or under water; *e. g.*, to sink a ship, also to drench, soak.

"I quote from Century Company's Dictionary, Baptism: 'A sacrament or ordinance of the Christian Church, instituted by Christ as an initiatory rite, consisting in the immersion of the person in water, or in the application to the person by affusion or by sprinkling by an authorized administrator in the name of the Father, and of the Son, and of the Holy Ghost. In Protestant churches it is generally regarded as a symbol of purification, a rite of initiation into the visible Church of Christ, and a sign ratifying God's covenant with his people.'

"In the Roman Catholic Church baptism is the sacrament of initiation into the Church of Christ. Churches of the western world commonly substitute sprinkling for immersion, which as with the Baptist, is the common mode in the East.

"Yours,

"G. D. LORD."

EXTRACTS FROM LETTERS.

BRO. I. N. WHITE, Webb City, Missouri, October 13:—

I left Springfield last evening where I organized a branch of thirty-four members. I spoke fifteen times while there and left a growing interest, the hall being crowded with attentive listeners at the last. Am in Webb City and speak here on the 13th and 14th, and at Blendsville on the 15th, and attend the quarterly conference the 16th to 18th. The work is still moving forward. The political campaigning is a whirlpool that is not easily dodged, even by elders that try ever so hard to keep out of politics. I read and pray for myself, and believe I know how to vote and will content myself as being in favor with God by preaching the gospel and let politics alone and settle my part of it on November 3 by voting for—whom I please.

Bro. I. N. Roberts, Maine, Minnesota, October 7:—

Our conference closed last night. We had a very spiritual time, though not many out on account of the continued cold rain that fell on Thursday and Friday before conference. We are advancing slowly but surely for which we are thankful. The preaching during our conference was a little above the average. I am feeling quite well and have more work than I can do.

Bro. James W. Gillen wrote from Sterling, Colorado, October 8:—

The work is making slow but steady progress in this mission, so far as I am informed in regard to it. The missionaries are doing

all they can to push the work forward. My health is good.

Bro. J. J. Cornish, Kalkaska, Michigan, October 8:—

I spent two weeks here, preached sixteen times with but little success; yet some six to ten or more are aroused up and investigating and may in the future obey the truth. Few attend, so much going on. We have had wet and cold weather. And there has been a show in town for one week, and another to come, with "Peck's Bad Boy." And some are more ready to receive than Jack's good boy (if he be good). We pull stakes today and pack up tent for the winter, feeling that our labors are not in vain.

Bro. C. A. Parkin, San Francisco, California, October 5:—

Some of the Royal Hawaiian Band sang for us at our services Sunday morning. We advertised "some," not knowing how many, but only one came. We expected Bro. Burton to preach for us morning and evening, but his throat would not permit, and so I had the honor of presenting the word. Bro. John Saxe baptized Bro. Ursenbach, who is a resident of Angel Island, and he was confirmed under the hands of Brn. George S. Lincoln and C. A. Parkin. His confirmation was inducted by the Holy Spirit. A little child was blessed, and sacrament administered to the new convert and his wife, who only come to the city occasionally.

EDITORIAL ITEMS.

BRO. JOHN S. LAWTON, of No. 140 Belmont Street, Brockton, Massachusetts, is one of the committee of the Massachusetts reunion, for 1897, and writing to the HERALD about the affair, suggests that the committee are already at work believing that the best success has not been hitherto reached because the committees have "started too late." It is well in all laudable enterprises to take "time by the forelock."

Brn. Alma and Charles Barmore are wanted to assist at Thanksgiving day exercises at Kibbie, Illinois, and are requested to communicate with Bro. J. T. Curtis, Kibbie, Illinois.

Bro. J. W. Wight, called home because of illness of his infant child, desires saints in his field to know that she is improving, and that he is hopeful of her early recovery.

Bro. John A. Lemburg, of Cedar Rapids, Iowa, wishes the traveling minister of that region to remember his address and such as can to call and see him.

Bro. J. L. Goodrich, of the South-eastern Ohio field writes that the prevalence of diphtheria and the extensive interest in political questions

have driven him from the field for the present. He is now making repairs on his house. He will go to West Virginia in November. Bro. and Sr. Devore have reached their home in Ohio.

We promise our readers an article on the money question at no distant day. Remittances are in order, however, at any time, and will cheerfully be placed to the credit of those making them.

Sr. Carrie Barron, Ludington, Michigan, wishes to obtain a copy of the hymn beginning with the words,

'O my people be not lifted
Up in pride of wicked hearts.'

Who can furnish it to her?

Pres. Joseph Smith returned home from Nebraska on Wednesday, the 14th inst.

Brn. A. H. Smith and F. M. Weld left Lamoni on the 16th inst., the former going to Illinois, the latter to Minnesota in answer to a special call. Bishop Kelley left the same day, for Guilford, Missouri.

In the last issue of the HERALD, article "The Politics of the Doctrine and Covenants," page 685, middle column, twelfth line, read *conversion* instead of *conce sion*. The copy read: "If a man reverses his record without the least pretense of conversion," etc.

Elder Lee S. Robinson, of Idaho Falls, Idaho, and brother of Bro. Ebenezer Robinson, of Lamoni, made us a brief call at the Herald Office, during the week past. He has been appointed by the Utah Church to labor in Nebraska.

Original Poetry.

WHEN WILL OUR WAITING BE OVER.

BY DAVID H. SMITH.

Now we are waiting in pain and sorrow,
When will the dawning bring us light?
Strong in our faith we look for to-morrow,
Often we fall in the gloom of the night.
When through the azure the Savior returning
Cleanseth the earth with the power of burning,
Then will we rest from our toil with delight.

Long we have sighed for the glory of Zion,
Noting with patience the signs of the day,
Knowing the strength of the arm we rely on.
Oft in the dark we have sunk by the way;
Glory to God for the signs are proclaiming
Succor is nigh though scourges are flaming;
Thanks to the Lord as before him we pray.

Long we have prayed to Jehovah to guide us
Safe through the snares that are set for our feet,

Shielding our souls from ills that betide us,
Helping us on till his works are complete;
That we may rise in the first resurrection,
Joyous and bright in robes of perfection,
When earth will be holy and life will be sweet.

Let us be thankful for each dispensation,
And follow the iron rod hand over hand,
Trusting in God as the God of salvation,
His promises firm as the heavens shall stand.
And earth shall be bright as the dream of a dreamer,
A thousand sweet voices shall praise the Redeemer,
Jehovah is holy, and mighty, and grand.
From unpublished manuscript.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

CHARACTER BUILDING.

CHARACTER does not come by chance; it is wrought out, and is the combined work of God and man. The very origin of the word points to this truth. Its root is the Greek word *charasso* which, with slight change, we translate "harass." As Edward Everett Hale says: "The great trip-hammer of the mint of God hits us hard, again and again, and again, and with every blow the metal struck changes its luster, its strength, even its image and superscription. Its character comes to it because it is pounded by this tremendous hammer. The more it is beaten the more character it has." As coins come from the mint with image and superscription clear-cut and strong just in proportion to the strength of the blows received, so character is strong in proportion to the blows it bears in God's mint.

We speak of sterling character—do we ever stop to study out the meaning of this figure of speech? It comes from the English pound sterling, coin of the realm. A pound sterling is, literally, gold pounded till it shows the image of the reigning sovereign. Thus our vernacular, which is a crystallization of the deeper thoughts of the generations forming it, testifies to the value of character by linking its expression with the coin of the realm, the standard of value. Character is the one thing of intrinsic value in the universe, the only thing we can take with us; all else we leave at the grave.

A dying miser had his bags of gold brought to his bedside, that so long as life lasted he might gloat over his hoard, but instead of the joy the sight had before given him, was now only agony because he could not take his treasure with him. Seizing a piece he threw it into his mouth, saying, "I will take you, anyway." But the gold choked him, and his soul went into eternity, naked and empty, bearing only the impress of its own sordidness. So every soul goes into eternity, bearing the impress stamped upon it here.

Character building in the home is a complex process, into which many elements enter. First among these is the character of

the parents themselves. This affects children in two ways, by inheritance and by example, both potent forces for good or evil. No scientific laws are more fixed and certain than those of heredity, yet few are less known or less regarded in human affairs. The farmer studies them carefully as regards his stock, but utterly ignores them in relation to his children. Yet wherever we find life we find heredity, and whatever affects life affects heredity. This is true not only of individuals, but of nations, and no nation exemplifies its truth better than America. The stern conflicts of pioneer life and its rigid simplicity, led naturally to a nation marked by the self control, self-denial, courage, and patriotism characterizing the men and women of the revolution. Peace secured through hard-fought battles won, the natural sequence is a philosophic age, in which amid peace and plenty, ingenious and liberal pursuits flourish, and scientific studies are pursued with vigor. Then is the time great inventions are made. In proof of this, note the inventive spirit marking the years following the acknowledgment of our independence, the invention of the cotton gin and the steam engine. The two decades following our civil war witnessed more inventions by Americans than the two centuries preceding. This is in direct accordance with the laws of heredity.

Another hereditament is equally manifested in the American people of to-day. During those terrible years of civil conflict, the physical, mental and spiritual energies of our men and women were taxed to the uttermost; the nerve strain on the whole nation was something fearful, and we see its effects to-day in lack of nerve force among many born during those terrible years. Again, the aggressive spirit was for the time exhausted, and children born during the years closely following the war are largely characterized by the unaggressive spirit. They are now coming upon the stage of action and doubtless will be more ready to settle vexed questions by peaceful arbitrations than by the arbitrament of the sword. This is a blessed provision of nature; without it wars might be interminable; in it we see hope of healing the wounds of war, and making us indeed a united people.

As with the nation, so with the individual, the law of heredity decides in large measure what the character of the child will be.

"They enslave their children's children who make compromise with sin."

This thought, it seems to me, should keep every man and woman pure for the sake of the children that are to be.

Heredity lies at the very foundation of life and character building. A foolish prudery—and wicked as well as foolish, when we consider its results—has too long kept it in the background. Never till men and women study this subject in the light of God's truth as revealed in the Bible and in science, and having learned his laws regarding heredity, sacredly obey them, shall there be a generation of children having a fair start in the world. Most children commence life handicapped by the sins or the follies of their par-

ents. An intense absorption in either business or pleasure, to the exclusion of soul culture, results in children with moral natures warped or undeveloped. The mother's corset often leaves its mark upon the child. In the father's wine-cup is often dissolved pearls more precious than Cleopatra's—the will-power of his children—while the steadiness of nerve which is their rightful inheritance, is too often puffed away in the smoke of his cigar. God gave the world an impressive lesson in heredity when he would make the strongest man on record, and commenced the process by sending an angel from heaven to give the strictest possible total abstinence pledge to the mother of Samson. All through his word he recognizes the law of inheritance, and orders that spiritual opportunities be transmitted with temporal estates. He clearly shows that both good and bad traits may be transmitted, and also that sin can cancel the inheritance of good traits, as we see in the case of degenerate children of good parents; or that grace may cancel a bad inheritance.

We have been very slow in "thinking God's thoughts after him," in this direction, but have at last recognized the fact that it was by no accident he sent the angel to Samson's mother instead of to Manoah, but that he thus pointed out a fixed law of heredity, which is, that the line of transmission is between the sexes, from mother to son, from father to daughter. True, we have many instances of transmission of traits from father to son, from mother to daughter, as well as a transmission of traits to a child equally by both parents, but the general law seems otherwise, and experience proves this. No race of heroes ever sprung from mothers who were slaves. The mothers of great men have become almost as noted as the great men themselves. Witness the mother of Alfred the Great, of Napoleon, of Luther, of Goethe, of Washington, of John Q. Adams, of Lincoln, of Garfield, of John B. Gough, and scores of others. Close study of Bible history reveals the same fact.

When the lives of great women are as closely studied as those of great men have been, we may find the other half of this truth, that the fathers of grand women have themselves possessed grand natures, and that we must look to the fathers if we would find prefigured the character of the daughters. Queen Elizabeth is Henry the Eighth slightly modified by sex and Protestantism. Lady Norton inherited from her father, Thomas Sheridan, the talents which her mother so sedulously cultivated. Elizabeth Fry inherited from her father a large philanthropy. Lucretia Mott's splendid moral courage was the feminine gender of her sturdy sea-captain father's sterling qualities.

Such cases can be multiplied, but these examples are sufficient.

Carefully analyzed, they may help to elucidate another principle of heredity not so well established, but which the best authorities assert. It is that both sons and daughters are likely to inherit physical form, passions, and appetites from the fathers, and intellectual and spiritual traits from the mothers.

These two principles of heredity working together often produce complicated results. Yet it is said that few men or women have ever exhibited great intellectual powers unless these were prefigured in the mother, thus substantiating the second principle named. If this be true, and no one can prove that it is not, it presents a strong and unexpected argument in favor of intellectual culture and development for mothers, and an equally strong argument to fathers for controlling all appetites and passions. Sowing wild oats does not seem such a harmless thing, when we remember that innocent children must reap the harvest which this sowing produces, a harvest often of woe and shame, of physical weakness and moral obliquity.

A parent's first duty, not only to himself and to God, but to his children, is to be able to say, "I respect myself."

To say that, and feel it in every fiber of his being, he must be clean and pure, honest in the sight of God and man; when he can thus say it, he is sure of the respect of his children—a vital point in their character building.

"God reaches us good things with our own hands" is an old proverb and a true one. Good children are not accidental; they are the natural result of the parents working together with God. Form in your own mind a clear ideal of what character you wish your children to bear, then labor together with God to develop it.—*Childhood: Its Care and Culture.*

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

A SINGING SUNDAY SCHOOL.

LIFELESS singing means, usually, a dead Sunday school. Many a superintendent might greatly increase the vigor of his school by getting a snap into the music. Different ways of singing will not of themselves solve the problem, but they will go far toward it. Here are a few methods which will add to the singing the variety that is the spice of it as well as of nearly everything else.

Try reading the song in concert before it is sung. It would puzzle most even of us older folks to tell, after we have sung a hymn, what is in it. Concert reading brings out unsuspected beauties of thought, and the hymn will be sung afterwards with fresh zest and with fuller intelligence. The superintendent may vary this plan by reading the stanzas alternately with the school, or the girls may alternate with the boys. Occasionally get a single scholar to read the hymn before the school, or, what is far better, to commit it to memory and recite it.

Indeed, memory hymns, to be committed to memory by the entire school, and sung without the book, will prove very popular. Select songs that are worth learning for their words as well as for their music,—a thing which, alas! cannot be said of all our

Sunday school songs. One memory hymn a month might possibly be achieved, and your children will rapidly grow independent of hymn books, as their grandsires were.

They may like to vote upon a school hymn for the entire year, and learn it in this way,—one that shall serve as a sort of rallying song throughout the twelve-month. The various classes, too, may be encouraged to select their own class songs, and to practice them at their class socials. Then, once in awhile, the entire school may listen while one or two classes sing their class hymns.

It would do no harm, either, for the superintendent occasionally to bind the children's interest to the singing by asking them to call for their favorites, that the school may sing them. This privilege may be granted to the classes or scholars that have the best record in attendance.

It will add interest to the singing if bits of pleasant information are sometimes given about the authors of our familiar songs. At the opening of the session, for instance, tell something about the blind hymn-writer, Fanny Crosby, and then let all the songs sung that day be by her, or tell a little about Miss Havergal's beautiful life, or give a few bright anecdotes about Dr. S. F. Smith, and then use nothing but their hymns. Some such book as Hezekiah Butterworth's "Story of the Hymns" (New York: The American Tract Society. \$1.75), or Duffield's English Hymns: Their Authors and History" (New York: The Funk & Wagnalls Co. \$3), will afford a plentiful supply of biographical material. Once in awhile get one of the scholars to read one of these hymn anecdotes, or to tell it in his own words.

Prayer songs—there are many most beautiful ones—may be used as prayers, all heads being bowed while they are sung softly, or they may be read in the same way.

Antiphonal songs are easily arranged. Choose two classes of good singers in distant parts of the room, and let one sing the verses and the other the chorus of some suitable song. A hymn arranged in the form of question and answer, such as, "Watchman, tell us of the night," or, "Art thou weary, art thou languid?" is very effective when sung in this way, or when read in dialog, the superintendent taking the questions and the school the answers.

Other dispositions may be made, for the sake of variety. Get the girls to sing the stanzas, and the boys the choruses, or the girls to sing one verse, and the boys the next, all uniting on the choruses; or, let the school to the right of the center alternate in singing with the school to the left. Send a company of singers into another room, with closed doors, and have them sing the chorus as an echo, very softly. Get the teachers to sing the stanzas of some song, while the whole school sings the refrain.

Solos are good once in awhile, especially if you make the school the chorus for them. A quartet of picked singers may be introduced very delightfully on occasion, especially if their selection is germane to the lesson topic, and, best of all, if the quartet is chosen from the scholars themselves.

The primary department will hugely enjoy singing one of their songs to the main school, and the older scholars will enjoy it quite as heartily.

Possibly a Sunday school choir might be organized to advantage, the strong singers from among the more mature scholars being banded together to practice new music and lead the singing. School orchestras have been very useful in many churches, the boys being proud to serve the school with violin and cornet.

Most useful, however, in adding zest to the singing, are the simple changes and variations that shrewdly call attention to the old by putting it in a new place, or "putting it" in a new way. For instance, you might call fresh attention to a beautiful song by bidding all sing it without their books, while you "line it out" earnestly and brightly. You might preface a hymn with a sentence or two telling why you think it just the hymn to sing in connection with the day's lesson. You might piece together several verses from different songs, and ask the school to sing them in immediate succession, without prelude or interlude, noting the connection and progress of the thought. You might stimulate the scholars in this and that corner by asking now one class and now another to consider themselves the leaders in the song next to be sung. You might have occasional "new hymn" days in which will be sung no song ever tried by the school. You might even steal ten minutes, on very rare occasions, for song services, carefully planned so as to bear effectively on the lesson for the day. The ways are almost endless whereby a music loving, child loving superintendent can introduce his two loves to each other.

A few more general suggestions. First, to the organist or pianist. Why do you think it necessary to hammer out an entire piece of music before you let the fidgety children sing it? They already know every note of it, and are not interested in your performance; nor is anyone else. They can find the place quite as quickly as you can. Except in the case of new songs, do let us off with the chord, and we'll canonize you as a model of self-restraint and good sense.

Then to the precentor, or whoever is responsible for the time you keep. Why is it so slow? I never could see why hymns should be sung so drawlingly as to make it quite impossible to grasp their thought. Time yourself in singing your next hymn, then read aloud the same hymn, forcing yourself to occupy the same time, and you will see why it is that our singing leaves our minds quite absolute blanks. This grievous fault must be remedied with the children if the singing of hymns is ever to be, to the average grown-up, an intellectual and spiritual as well as a physical occupation.

And to the same end, why is it that your school can sing readily, even without the book, the first two or three stanzas of so many songs, while every stanza beyond is an unknown land to them? It is because, owing chiefly to the slowness of our ordinary singing, we seldom compass the whole of a hymn.

At the close of a well-written hymn is the climax, the thought up to which the whole has led, which binds it all together. Our songs, if they are to get hold upon our minds and lives, must be sung beyond their prelude, sung straight through: To get hold of minds and lives,—that must be the end sought by all our singing.—*Sunday School Times.*

Letter Department.

CAMDEN, N. J., Oct. 8.

Editors Herald:—I am still in the city of Camden, trying to hold up the gospel banner to the people. My tent work is over for this season. Since August 26 I ran the tent alone till last Monday week, September 28. The last Sunday in the tent, the 27th, many of the saints from the Philadelphia branch came over and we took supper in the tent and had a good time, and Bro. A. H. Parsons came with them and preached for us in the evening to a large audience, and the Lord was with us. Bro. Hosea Bacon of that city has given us his kind aid in defense of the truth; also our aged brother, John Stone, Sen., one of the old wheel horses. He is about seventy-five years old and his mind is bright in gospel work.

I was with the gospel tent four months to a day, and I tried to prove faithful to my post, and during the four months I did not sleep a night away from the tent. Bro. H. E. Moler was with me the first three months and the weather was very hot part of that time. But we tried to live and heed the word of wisdom. In those three months we only cooked three messes of meat and the Lord blessed us with health. If all the young brethren that start out in the work could have the wise counsel that I received from Bro. Moler, it would be a good schooling for them, if they would heed the counsel.

I closed the tent meetings September 27. We had good attendance and attention during our meetings here, and the Lord has been with me by his Spirit and has blessed me in my labors. After closing the tent meetings I rented a hall and we are still trying to keep the truth before the people, and there is a good interest here, and the Spirit of God has been moving out on the people. Last night about nine o'clock we troubled the waters of the Delaware River again, and baptized two more into the kingdom of God. That makes sixteen since September 13, and we will have baptizing again next Sunday, and there are more near the door; so you see that the Lord has been with us.

I ask an interest in your prayers that I may live so that the Lord will continue to be with me, and that I may not betray the confidence of the people here, for they have been very kind to me. Our noble sister, Sr. Stewart, has acted as organist in our meetings, and she has assisted nobly in the work here, and I pray that God will bless her and all the saints here, and if the Lord continues to bless us here and if we all prove faithful we will have a branch here yet. We expect to start

the Sunday school work here next Sunday, if all is well.

We have the so-called religious element to contend with and some of the ministers are getting very uneasy about the flock. But God is with us and it is his work, and it will roll forth till it fills the whole earth, and Christ will reign King of kings and Lord of lords. Then let us pray for one another, for the day is fading fast.

I pray that God will bless us all that we may continue faithful to the end, and that we may hear that welcome plaudit, "Well done," "enter thou into the joy of thy Lord."

Your brother,

WILLIAM A. SMITH.

DENVER, Colo., Oct. 3.

Editors Herald:—I left Illinois for my mission field about the middle of August, stopping at Fulton, Iowa, to attend the Eastern Iowa district conference. The attendance from the different branches was good and I think all spent an enjoyable and profitable time there. I was privileged to meet with several of the dear saints to whom I was minister in the sweet days of yore when I began my career as a preacher. Seeing them brought the scenes of my early ministry to my memory, and as I thought of the struggles of a stripling of eighteen summers trying to unfurl the banner of King Emanuel to the world, and of the kindness and forbearance of those saints, it touched a tender chord in my nature and caused the teardrop to start. In my fancy I also saw the faces of many gone on before with whom I had many times mingled my voice in prayer and song, and their genial countenances seemed to beam on me again like the galaxy of excellence present on the halls of memory and I forgot for the time that summer suns, winds, and rains had smiled, whispered, moaned, and wept over their mouldering forms; that winter's snows, frosts, and cold had mantled in whiteness their burial places, biting and blighting the tenderly planted flowers that affectionate hands have decked their tombs with, for once? aye, twice and thrice, since my fancies were realities. Their memory is sweet, yet sad; but this testimony will long remain with us to inspire us to greater faithfulness, and according to the strength of the chain love has forged, will we endeavor to gain entrance to their abode.

I also had the pleasure of attending the last few days of Bluff Park reunion, and with the assistant editor of the *Herald* was shown over the remains of old historic Nauvoo. The once "beautiful" city, now in ruins, speaks plainly of the fulfillment of the prophecy of the rejection of the church; and the long pilgrimage across the plains and their dwelling in the mountains was what God foresaw, but not what he had desired to be the heritage of modern Israel.

The 1st of September found me at Wray, Colorado, where I joined Bro. C. R. Duncan in holding meetings for ten days or more in two different places. The season of the year being a busy one our attendance was small; but I felt then and do yet that good would come of the effort. Bro. Duncan left on the

12th for Western Nebraska, I remaining over Sunday and preaching till the 16th, when I came to this place. The next day Bro. M. F. Gowell and I went to Erie, a little town twenty-five miles north. Neither of us knew anyone in the town when we stepped off the car platform, but we came with a determination to effect an opening if possible. The Methodist people granted us the use of their church for two nights, and a lady kindly gave us something to eat. Our first meeting was as well attended as we could have expected, as it was a rainy night. We stated our condition plainly to the people, that we asked no pay for our work but had no place to board in the town without paying and that we could not afford to do; that we would gladly accept of anyone's hospitality, however humble might be their dwelling. Either they thought none of their dwellings sufficiently humble or some other unknown cause. At any rate we were compelled to go to the hotel for a bed. Our finances were pretty low and things looked rather discouraging, so the next day we walked out of the town to a secluded spot and poured out our hearts' troubles to the Lord and felt assured by the calm influence of the Spirit that he heard our petitions. Of course we could have gone back to Denver and given up the effort, but we did not feel like giving up. When we arose from our praying we felt impressed to go to Lafayette, a distance of four miles. It had rained the previous night and made our walk very tiresome, especially to the writer, who was in rather poor health. We found a brother there who though not able to entertain us on account of circumstances, gave us some of the would-be free silver and directed us to a family of Saints by the name of Spruce, where we found a good home during the remainder of our stay in that locality, and by walking three miles we were enabled to continue our efforts at Erie.

The Methodists became a little fearful for the safety of their members, so we held forth in the town hall for a few nights, when our meetings were brought to a close suddenly by the prevalence of diphtheria and the action of the board of health in closing all the churches and schools. We then returned to Denver feeling that we had had some profitable experience, even if our effort had not been so successful as we desired.

The people of this State seem to have come here in quest of health, wealth, or pleasure, and anything failing to conduce to that end does not possess much attraction for them. Prosecuting missionary work in this State where there are no saints at the present is next to impossible. Prearranged railroad collisions, carnival of mountain and plain, military exhibitions and popular theaters attract their thousands of the giddy votaries of amusement and wring from them the shining shekel, while we can scarcely get an audience in this great city to listen to the news of free salvation. On nearly every street corner may be seen knots of men discussing "free silver" and the hard times, gesticulating violently and calling each other hard names when they differ, while both classes are the supporters of the various amusements and at-

tractions that draw from them the quarters and half dollars that ought to go to the supplying of the necessaries of life of which they complain of lacking. How people can spend their money in supporting such things liberally and then complain of hard times is a mystery to me; but politics waxes hot and still hotter, and so the old world wags on.

Bro. J. W. Gilbert came in from California last Sunday and occupied at the saints' hall in the evening. With him came the sad news of the sinking of the *Evanelia*. My heart goes out in sympathy for our missionaries and saints in the southern seas who will feel the loss of their boat more keenly than we can in America.

In a few days I am going over the range to Mesa and Grand Valleys to do work there and in New Mexico during the fall and winter. If the saints in Southwestern Colorado and New Mexico who desire a visit from me will kindly send me their address with directions how to reach them, I will try to arrange to call on them before leaving these parts. Mail addressed to No. 2851 California Street, Denver, Colorado, will be promptly forwarded to me, and will receive prompt attention.

Ever praying for the success of the cause of Zion, and that the Lord may give to his servants great penetration of mind and refined decisions, I am,

Yours sincerely,

JOHN B. ROUSH.

NIAGARA FALLS, Ont., Oct. 8.

Editors Herald:—I just returned from Toronto; was there forty-two days. I preached thirty-seven times, baptized four, confirmed nine, blessed three children. Bro. Virgin baptized six. The work is onward, of course.

I now leave for St. Thomas conference, to be held next Saturday and Sunday.

J. C. FOSS.

CLEARWATER, Neb., Oct. 5.

Editors Herald:—The grove meeting, according to arrangements, commenced Friday, October 2. Bro. William Ramel was elected chairman, Bro. F. S. Gatenby secretary, Bro. Levi Gamet chorister. Brn. J. F. Mintun and F. A. Smith were present and delivered some very able addresses to saints of Inman, Meadow Grove, and Clearwater branches. All enjoyed themselves, both socially and spiritually, but the weather was not as favorable as we would have liked.

Elder J. F. Mintun received a message on the 3d that Bro. Joseph Smith would be with us on Saturday night. We were very highly pleased to have Bro. Joseph present, and listened to some very able discourses from him, having services three times a day, by Brn. F. A. Smith, J. F. Mintun, and Joseph Smith. Bro. F. A. Smith left us on the 5th, expecting to preach in Norfolk the evening of the 5th. Brn. J. F. Mintun and Joseph Smith remained with us, holding services in the church until the night of the 7th, leaving on the 8th; Bro. Mintun preaching at Norfolk the evening of the 8th, and Bro. Joseph preached at Meadow Grove the same evening.

There was a good deal of interest main-

fested all through the meetings, the saints taking every opportunity of the privileges afforded them. All were well paid for their trouble and time, and we hope and pray that many more such meetings may be enjoyed by the saints in the near future. The only thing that happened to mar the happiness of the saints was the sad accident to Johnny Bauhman, whose parents were coming to hear the gospel. He fell out of the wagon and broke his leg. The little fellow is about nine years old, and we request the saints to remember him in their prayers.

Yours in the faith,
F. S. GATENBY.

ELK FORT, W. Va., Oct. 5.

Editors Herald:—There is a branch of saints here who are in the way of truth. Our members are scattered, but we have meetings once in awhile. There is one elder with us and two priests.

It has been about seven years since I was baptized, and I have had many conflicts that have been hard to endure, since that time, but if I will live faithful there is a crown for me.

Bro. D. L. Shinn has been with us and has done a good work here; a work that I believe no one else could have done. He had good crowds and good attention, and some who had been opponents were led to believe. Some will be baptized in November when he returns.

Yours in faith,
JAMES MOORE.

ASHMONT, Ohio, Oct. 12.

Editors Herald:—The Ohio district conference was well attended by both saints and friends. I was informed by some of the brethren living there that there were about one thousand people present on the Sabbath. We held preaching services in the new church building and in the district tent at the same time, and it seemed to the writer that there was one third of the people walking around on the outside. Bro. Hilliard was present and rendered excellent aid. He preached some able sermons that contained good food for thought, both for saints and sinners. The word preached during the conference was greatly blessed of the Lord and we feel confident that it will be conducive of great good to the church in and around Vales Mills.

The saints' meeting on Monday was richly attended by the Holy Spirit's presence. It was truly a feast of good things to the saints; yes, it was one of those kind of meetings that will be remembered with joy for many days to come. The business was attended to in the Spirit of Christ, and the Sunday school convention was a grand success in every way. In fact, the conference was one of the best ever held in the district. Brethren James Moler, Goodrich, H. E. Moler, F. Ebeling, Matthews, L. D. Ullom, and many others of the ministry were in attendance, and all seemed happy and alive in the Lord's work of grace, and expressed themselves as being willing to do all within their power to help roll on the mighty work of God in these las

days. All these brethren are faithful workers in the army of the Lord.

Much credit is due Brn. Jeffers, Bowen, Clemens, Hunter, and friend Giles Bowen for the urgent manner in which they have worked to erect a house of worship to the Lord. The present church house is much larger than the former building. And we think a much better house in every way. Five persons were baptized at Vales Mills; four during the conference and one after it closed.

On the 16th ult. Bro. L. D. Ullom and I went to Wellston, Brn. Hilliard and James Moler having preceded us the day previous. We held three preaching services in all. Bro. Hilliard left here for the Southern Indiana district conference and the writer in company with Brn. J. L. Goodrich and L. D. Ullom went to Limerick. While there I enjoyed a very pleasant visit with Bro. Beatty and family. Bro. B. and wife had been quite ill, but were much improved by the time we reached there. Bro. Beatty seemed strong in the faith and intends to labor extensively in the ministry this fall and winter, providing his health is good. I learn that Bro. Devore and wife have arrived at Limerick. I shall be pleased to have Brn. Devore and Beatty labor in the Ohio and West Virginia districts. Perhaps they can travel some together as in days of yore. I am sure that the saints and many of the outsiders will be glad both to see and hear them again.

The Pittsburg and Kirtland district conference passed off pleasantly on the 3d and 4th insts. Brn. Etzenhouser, Short, and Criley were in attendance, also many others of the local ministers were present. The preaching was excellent and the saints' meetings were just grand. Sr. Riblet, of this place, was baptized on Sunday. I arrived here last Saturday evening and preached twice to fair-sized audiences on yesterday, and shall speak to-night again, and expect to continue the meetings over the coming Sabbath, providing the interest is good. It is quite a task to keep up an interest for the reason that the majority of the people are almost wild over politics. In fact you cannot get the people to talk about anything, but gold and silver nowadays. Hence I do not expect that we can get the attention of the people until after the election.

It is possible that I will go to New Washington from here. Sr. J. A. Hamilton has been very sick, but was some better a week or ten days ago. Will the sisters of the Prayer Union remember her in their prayers, also all other Saints who know the worth and efficacy of prayer.

We glean from the reports which we have received from the brethren that there have been about one hundred baptisms in the entire mission since the 1st of April. The few saints here have kindly cared for my wants, also as the saints in other parts of the mission.

The work of the Lord is in a fair condition in this mission, and I am glad to be able to report that we have bright prospects ahead of us. May God continue to bless his great work in every land, and especially our worthy

Bro. Caffall. We very often think of him. Be of good cheer, dear brother, you and your aged companion are not forgotten by the saints in your native land. Many prayers are offered in your behalf and in behalf of the work over which you have charge.

I herewith send kind regards to the brethren and sisters in the European mission with whom I have spent so many happy hours in days gone by. May the peace and blessing of our heavenly Father be and abide with you and his children in all the world, is the earnest prayer and desire of

Your brother in Christ,
GOMER THOMAS GRIFFITHS.

POLLOCK, Mo., Oct. 8.

Editors Herald:—Just closed a week's meeting at Judson about fourteen miles west of here. Had good liberty in presenting the truth. One old lady came up after my first sermon and expressed herself as being well pleased. On the last night I spoke on the divinity of the Book of Mormon and the prophetic mission of Joseph Smith the Prophet, and after I closed the doctor of the place expressed himself as being well pleased with the manner in which we present our claims. I baptized one last Sunday. I feel encouraged to press on and gain the prize which is at the end of the race. In bonds,

J. F. PETRE.

SANDYVILLE, Iowa, Oct. 9.

Editors Herald:—The conference of the Des Moines district held at Runnells, Polk County, the 3d and 4th inst. is an event of the past. The weather was just lovely; clear, bright, and pleasant. The attendance was large. District quite well represented. Peace and unity, happiness and good will were characteristic of all the sessions. Saints of Valley branch gave all visitors a hearty welcome.

The business calendar was neither lengthy nor complex, consequently was soon disposed of. Of the Sunday school convention of the 2d inst., am not able to write, being unable to attend because of being called to Sandyville to preach the funeral of fifteen year old Harry Martyn, in the Disciple church to a large audience. The lad was highly respected by all who knew him. He was a nephew to Bro. and Sr. D. K. Dodson, of Council Bluffs, Iowa.

Of the exercises of the evening, however, we can say they were a goodly improvement over previous like efforts. Many who came were unable to obtain entrance to the church. Bro. J. S. Roth had been on hand two or three evenings before the convention assembled and had aroused the people to an interest, giving the conference a good send-off. The church was crowded to its utmost capacity at all the preaching services.

The Bishop's two sermons were blessed efforts, and feasts of good things, and appreciated as such by all the saints. All hope it will not be his farewell visit to this district. We felt a disappointment that Bro. Joseph was not with us, but the demand for labor and the "closeness" of the times is a sufficient "if" in the case; so we relent and forgive.

Bro. J. W. Morgan, of Perry, baptized his mother-in-law on Sunday. She comes from the Methodists, and resides at Rich Hill, Missouri.

Ministerial reports showed that labor had been done by most of the local elders and other officers of the district, and that a number had been added to the district since the June 1 session.

I am at above address for the time, holding forth in the "old tent," evenings, with increasing audiences; but how long the weather will permit us to do so at this time of the year is the question.

Political enthusiasm is away up and still rising as election day approaches, and how soon we may be sidetracked is also a problem. So we labor and wait. Patiently,

C. SCOTT.

TULARE, Cal., Oct. 8.

Editors Herald:—Elder D. L. Harris has labored in Tulare and vicinity for some time. Through his efforts our branch is in a better working condition than ever before; new officers elected and two ordained; some have been baptized, others investigating; the saints encouraged. Bro. Harris' example among us is worthy of imitation and has won the esteem of all that have made his acquaintance.

Several members of this branch went on a camping trip to attend the reunion held at Santa Cruz, beginning September 11 and lasting ten days, among the number Bro. Harris. We enjoyed the trip splendidly, notwithstanding the inconvenience of camping, sleeping in haystacks, etc. We were the first to arrive on the grounds. It was a pleasure to meet so many that we had not seen for years. Such a spiritual feast that we enjoyed, the best meetings that I ever attended. The only complaint I had to offer was, the meetings were too short, although some of the prayer meetings began at nine a. m. and lasted till 11:30 a. m., preaching services held over an hour.

The saints are heeding the admonition to come up higher. It was with a feeling of sadness to see so many of the ministry coming from their different fields of labor to attend the reunion, sick and afflicted, after having sacrificed the comforts of home and worldly ambitions to battle against the evils of the adversary, and for the building up of humanity. There is so much work to be done and so few to do the work that we feel that none of them can be spared. We as saints should do all in our power for the comfort of the ministry and their families, and for building up this work.

After the reunion Elders J. B. Price, D. L. Harris, and Walter Scott came to Tulare with us; Bro. Scott making a short visit, then going to Fresno. Bro. Harris and Price are laboring at Kern County for the present. Bro. Charles W. Deuel was ordained to the office of priest during the reunion, which will make his aged father's heart glad when he hears of it. Last Sunday he conducted his first prayer meeting, and preached a short sermon that was very good. I think he and his zealous wife will

accomplish much good in their neighborhood.

I have made so many mistakes in the past, but it is my earnest desire to overcome them, and to improve every advantage and opportunity, and to diligently pursue every good work that I may be of some benefit to others.

In gospel bonds,

MARY A. TWADDLE.

WILLOW SPRINGS, Mo., Oct. 12.

Editors Herald:—I was baptized October 23, 1889, by Bro. B. A. Atwell, and since I obeyed the gospel our heavenly Father has confirmed the truthfulness of this great latter-day work to my soul's satisfaction, and I feel it my duty to bear my testimony to some of the wonderful manifestations of his love and power shed forth among his believing children in these last days.

In March, 1895, I was taken with lagrippe and was suffering immense pain in my head and limbs, so that I could not rest one minute, and I was in that condition for several days. Bro. Ward came and anointed my head with consecrated olive oil and laid his hands upon my head and raised his voice to our heavenly Father in my behalf, and I was instantly healed. In August, 1895, I was taken severely ill and the family called Dr. A. G. Hollenbeck and he treated me for several days and gave me up to die; then Bro. Sparling administered to me and I was brought back from the jaws of death and restored to perfect health again, and the following certificate is from the doctor's own hand:—

"WILLOW SPRINGS, Mo., Aug. 14, 1896.

"This is to certify I attended Mrs. Edna McGowen during her sickness one year ago, and we all thought there was no hope for her recovery, when by prayer by herself and friends she was restored to good health.

"A. G. HOLLENBECK."

Again, on the 24th of September, 1896, Bro. Spurlock administered to me for a bruise on my head and arm which was caused by a fall, and causing me very much pain; and while his hands were on my head all pain left my body and I was again filled with the Spirit. I know this great latter-day work is the work of the Lord and worth living; when we can have the witness of the Spirit verifying the words of our Master as found in Mark 16: 18: "These signs shall follow them that believe." Many times in the early days of my life I have thought how well I would liked to have lived in the days of Christ and the apostles, when such wonderful power was manifest among the believers, not knowing at that time of the restoration of the gospel; but now I rejoice to tell the world that the gospel gifts are restored and that all who will bow in obedience to the principles of the gospel of the Lord Jesus Christ shall know it, for the Lord has spoken it.

Your sister,

EDNA MCGOWEN.

When the Trans-Siberian railway is completed in 1900 it will be possible for a globe-trotter to encircle the globe in thirty days. Over the new route he will be able to reach St. Petersburg from London in forty-five hours and arrive at Port Arthur in 250 hours.

Original Articles.

THE BOOK OF MORMON.—No. 5.
ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.
BY ELDER I. N. W. COOPER.
NECESSITY.

WE are told by the Prophet Nahum that in the day of God's "preparation,"

The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings [with great speed, and a trail of light in the darkness]. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches.—Nahum 2: 4, 3.

But thou, O Daniel, shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased.—Daniel 12: 4.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they *were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the *earth standing out of the water* and in the water.—2 Peter 3: 3-5.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucabreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . Ever learning, and never able to come to the knowledge of the truth.—2 Timothy 3: 1-5, 7.

And it shall come to pass *afterward*, that I will pour out my Spirit upon *all flesh*; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and the terrible day of the Lord come*.—Joel 2: 28-31. (Isaiah 24: 23; Acts 2: 16-21.)

And surely shall he again bring a *remnant of the seed of Joseph* to the knowledge of the Lord their God; and as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth; . . . and then shall they know their Redeemer, who is Jesus Christ.—Book of Nephi 2: 12.

And the Father hath commanded . . . that

if the Gentiles do not repent, after the blessing which they shall receive, [which is the supremacy of the world, to the subduing and scattering of the holy people, by the will and agency of the Spirit], after they have scattered my people, then shall ye who are a remnant of the house of Jacob [through the seed of Ephraim], go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver.—Book of Nephi 9: 8. See also Micah 5: 8.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers *in the latter days*.—2 Nephi 2: 2. See also Ezekiel 37: 15-23.

And the records or stick of Joseph shall come forth;

Out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead. And it shall come in a day when the blood of the saints shall cry unto the Lord because of secret combinations and the works of darkness; yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying them who belong to their churches; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke; . . . and there shall be heard of wars and rumors of wars, and earthquakes in divers places; . . . in a day when there shall be great pollutions upon the face of the earth; there shall be murders and robbing, and lying, and deceiving, and whoredoms, and all manner of abominations, when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. . . . Yea, it shall come in a day when there shall be churches built up that shall say, Come unto me, and for your money you shall be forgiven of your sins. O ye wicked and perverse, and stiff-necked people, why have you built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God. For behold, the time cometh at *that day* when all these things must be fulfilled. .

. . . Great and marvelous things . . . must shortly come at that day when these things shall come forth among you. . . . And there are none, save a few only, who do not lift themselves up in the pride of their hearts, to the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, and the sick and the afflicted. . . . Why do ye build up your secret abominations? . . . Behold the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.—Mormon 4: 2-4.

Comment upon the above as a forecast in 1829 of the state of the church and society for the past sixty years, would be superfluous; a retrospect now could hardly improve upon it.

And the Lord, speaking through the prophet of these "last days," repeats his word given to Noah:—

As I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—D. C. 36: 12.

For in *mount Zion and in Jerusalem* shall be deliverance, and in the remnant whom the Lord shall call.—Joel 2: 32.

But, behold, I say unto you that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hail-storm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full: for, behold, my blood shall not cleanse them if they hear me not. Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the in-

habitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forests and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.—D. C. 28: 4, 5.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation *before the world was made*.—D. C. 49: 3.

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.—Revelation and prophecy of December, 1832.

If the Book of Mormon is not "the stick of Joseph," and if it was not brought forth in exact fulfillment of the prophecies of Isaiah and Ezekiel, then we must admit that we fail to comprehend the simplest declarations of scriptural language, and that it was one of the most stupendous

travesties of all ages, and is equaled by the falsity of the major premise only, in demanding such a complement as the Book of Mormon proves to be, not only as to matter, and manner of production, but also as to *time* and *means* of its development, and abounding with such remarkable coincidences and fitting relations of the sequel to the story as to challenge our admiration for the ancient writers who were so gifted in prescience as to be able, at different periods of time, to lay the foundation of a plot so many centuries ago, in such exact conformity to the time now existing and demanding such a work; that, if we were inclined to be skeptical, it would require less evidence to convince us that it was fact than fiction; and we would still have the happy realization of reading a romance founded in fact. If, on the contrary, the Book of Mormon, as the minor proposition, proves to be what is claimed for it, the history of a fallen people or of a degenerate race, and no other book is extant to answer to its import, as "the stick of Ephraim," Ezekiel 37:16; and if the time has expired for the coming forth of said work, and if the book answers to both, then the prophecies of the Bible, on that point, as the major proposition, are true and reliable; the word of God is vindicated; the latter-day dispensation has been ushered in, and the fullness of the Gentiles is near at hand.

PURPOSES.

First. Among the purposes of the Book of Mormon we will mention, The confounding of false doctrine to the laying down of contentions and the promulgation of the *truth*. It has been on record since 1830, on the doctrines of faith, repentance, baptism for the remission of personal sins of those who have come to the years of accountability, and admission into the Church of Christ; the laying on of hands on all baptized believers for the gift of the Holy Ghost; the resurrection of the dead; teaching explicitly the different orders of the resurrection, and the different degrees of glory; and the doctrine of eternal judgment, all as cardinal principles. It has been on record for over sixty years, clearly setting forth the innocence and purity of young children and their happy condition if they are called hence before the years of ac-

countability; the conscious state of the dead between death and the resurrection; the intermediate state of probation to those who have not had an opportunity of embracing the gospel in this life, so-called heresies, for which Profs. Swing, Briggs, Smyth, and Elder Thomas, have been made to answer at the bar of their respective churches. It speaks authoritatively on the apostolic order of the Church of Christ; it teaches the restoration of Judea, the return of the Jews to their own land, the second advent of Christ in the near future; the mystical union of Christ and his church; the return of the lost tribes from the north country; the validity of the Bible as "the stick of Judah;" the baptism of the earth by water and by fire; the marriage, or reunion, and consequent enlargement of the surface of the lands. It claims to be the law of God to Ephraim or the stick of Joseph in the hand of Ephraim, and the history, in an ecclesiastical sense, of the aborigines of America, showing their origin and migrations, and, prophetically, their future destiny. It teaches the sacredness of the marriage covenant, and the curse and abomination of polygamy and divorce. It proclaims the downfall of "Mystery, Babylon;" the glorious reign of Christ one thousand years; the great tribulation of the mother of harlots with her daughters; the great consummation by the work of God in the last days; the great conflagration; and the restoration of the earth to its Edenic purity; the descent of the Holy City, the New Jerusalem, to the renewed and glorified earth. These, with a score of other doctrines, which Bible students seek for in vain, in an elucidated form, in the stick of Judah, over which they wrangle and dispute and are consequently led into darkness and skepticism, are clearly delineated in the stick of (Joseph in the hand of) Ephraim, or the Book of Mormon. (Ezekiel 37:16.)

Second. Another design of God in bringing forth this work, at the time, is evidently to *prepare the way of the Lord for his second coming* by bringing out of the wilderness the true church of Christ, that a pure and holy people be gathered out, who will worship God according to the doctrines of Christ and be prepared to receive

him; to increase faith in the earth that men may believe that God is no respecter of persons, but that in every age all who call upon him and obey his commandments are accepted of him; and to convince men that the day for the preparation of his coming is now at hand, which is also abundantly proven by the record of Judah, the Bible.

Third. To increase the testimony of God to the human family in regard to the stability of the plan of salvation in Christ, showing that God is the same to-day as he has been in the past, and as he will be in the future, unchangeable, and consequently his dealings with his people as shown in the Book of Mormon are identical with his dealings with the other branches of the house of Israel, as shown in the Bible, with the exception that the doctrines of Christ, in some respects, are more plain than in the Bible, probably for the reason that they have not been subjected to such frequent changes and mutilations by translators and copyists, and the usages of time. They are, in fact, as they were laid away by their scribes.

Fourth. Another purpose, doubtless, is to acquaint the people of this generation, and especially of this nation, with the origin and future destiny of the aborigines of this continent, not only for the instruction and benefit of the civilized races now occupying this favored land, in order that they may remember more mercifully the seed of Ephraim, now as wanderers and fugitives in all the nations of "the land shadowing [outlined] with wings," but equally for the instruction and redemption of the house of Ephraim and the tribes of Israel his fellows, who are of the "nations scattered and peeled, terrible from their beginning hitherto," and who are destined in the economy of God, to vindicate themselves as the "lion among the beasts of the forest," or, as "the remnant of Jacob among the Gentiles."

And the remnant of Jacob shall be among the Gentiles in the midst of many people [nationalities], as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.—Micah 5: 8, 9.

This, of course, seems extravagant, and no doubt many wise men would

say, Impossible! absurd to entertain for a moment such a ridiculous thought, that this mighty nation will become a prey to these wild, roving, insignificant, and detestable hordes!

It is not our province to forecast history, but a hint to wise men is sometimes sufficient. If the necessity should arise, as provision is made for him to go through in the prophecy just quoted; viz., "If he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off," we would have no inclination to apologize for the Lord, for he is abundantly able to vindicate his own word and to "make it honorable."

THE RIVER SIDON; WHERE IS IT?

In order to correctly answer the above question it becomes necessary to be able to locate a few cardinal points from which to draw our conclusions. This may not be as easily done as we would like, yet it appears that there are sufficient evidences to enable us to draw a conclusion with considerable certainty at least. It should be borne in mind that the land of Zarahemla is spoken of as a subdivision of the country occupied by the Nephites during the reign of the judges, (see Alma 16:12,) and also, as the whole territory, as may be seen by the following:—

And thus he cut off all the strongholds of the Lamanites, in the east wilderness: yea, and also in the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi.—Alma 22: 2.

This was in the twentieth year of the Judges and during this time the "land of Nephi" was recognized as belonging to the Lamanites. (Alma 13: 12.)

These two nations which were divided into several subdivisions or states were separated by "a narrow strip of wilderness," (Alma 13: 11,) extending across the continent "in a straight course from the east sea to the west." (Alma 22: 2.)

In order to tell which side of the dividing line was occupied by the Nephites we present the following:—

And they went forth, and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla . . . the Nephites possessing all the land northward.—Alma 22: 2.

The "narrow strip of wilderness" which served as a dividing line crossed the country near the head of the "river Sidon," "running from the east towards the west," and as Sidon ran through the country inhabited by the Nephites, we see it must have run in a northward direction. Consulting our maps of South America we find three rivers of considerable size running northward, namely, the Cauca, Magdalena, and Orinoco. The first two join and form one river near the sea. Hence it seems to me that the answer would be the Magdalena or Orinoco.

We will now endeavor to locate a few more points to see if the question is made plainer. By reading Alma 22: 2, 3 we learn that after Moroni had driven the Lamanites out of the "east wilderness,"

he caused that the inhabitants who were of the land of Zarahemla, and in the land round about [evidently referring to the subdivision of their country], should go forth into the east wilderness, even to the borders, by the seashore, and possess the land. . . . And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites.

Now if we run a line in a "straight course" from the "sea east to the sea west," passing by the head waters of the Orinoco or Magdalena, we would strike the Atlantic coast near the present Cayenne and hence conclude that Moroni was in that vicinity, and I also understand that it is the southeastern part of the Nephite country at this time. We follow the account of their settlements as it is given in this verse, and find that they followed the coast till they came to the northern part of their nation and then built a city "called Lehi, which was in the north by the borders of the sea-shore." For further proof that their cities were near the seashore, see Alma 23: 8.

The Nephites' settlements did not extend to the sea west (Pacific Ocean); but a wilderness extended along the entire coast to the land of Desolation, is evident from the fact that Limhi sent "forty and three" of his people to find the land of Zarahemla, but, they were lost in the wilderness, for the space of many day, . . . and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was

covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind: having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.—Moses 5: 9.

As the land of Desolation is north of both Zarahemla and Bountiful, to have reached it they must have gone to one side of the settlements, which could not have been done unless the wilderness in which they "traveled" had extended the entire distance. To strengthen this view we cite Alma 6: 2:—

Alma departed from thence, and took his journey over into the land of Melek, on the west of the river Sidon, on the west, by the borders of the wilderness.

From there he goes three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.—Alma 6: 3.

Alma 11: 1-5 gives us further information concerning Ammonihah by saying:—

The armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people, and destroy the city.

They also took prisoners and departed back into the wilderness and started southward towards their own land. They could not have traveled in the wilderness from there "away up beyond the borders of the land of Manti" without coming in contact with the settlements if the country was settled to the Pacific coast.

Again Alma 1: 13-15 gives an account of a battle with combined forces of the Lamanites and Amlicites which took place as soon as they had crossed onto the west side of the river Sidon, and they were driven "before the Nephites, towards the wilderness which was west and north, away beyond the borders of the land;" and they were finally driven into it.

Now take your maps of South America and divide the continent by "a narrow strip of wilderness" running from the sea east (Atlantic Ocean) to the sea west (Pacific Ocean), passing across the head of the Magdalena or Orinoco River, it makes no difference which one you choose for they are about the same distance south, and you have the southern boundary of the "Land of Zarahemla." Place your pencil just north of where this line strikes the Atlantic Ocean and you

have the vicinity of the city of Moroni. Then follow the coast till you come to where the coast line runs west and you have the vicinity of the City of "Lehi, which was in the north, by the borders of the sea-shore." Then pass along to the west coast and you find the wilderness extending along the entire distance to the Lamanite possessions.

With the map before your eyes remember that Zarahemla is *west* of the river Sidon and yet it is in the "heart of our country," and is called the "center of our land." Alma 27: 7; Helaman 1: 6. Looking at the center of the country described by those boundary points I see the Orinoco River making its way through the land in such a way as to leave the fertile plains on the west in the "heart of our country" and the "center of our land." For my part I do not see how Helaman could have stood on the west of the Cauca or Magdalena River with an understanding of the geographical position of his country, and imagined that he was in the "center of" his country, "our committee's report" notwithstanding.

After Alma had finished regulating the affairs of the church in the city of Zarahemla, he

went *over* upon the east of the river of Sidon, into the valley of Gideon.—Alma 4:2. Also Alma 11:5.

This conveys the fact that Zarahemla is west of the river Sidon. He finished his labors in Gideon, and returned to his own house at Zarahemla to rest himself from the labors which he had performed. And it came to pass in the commencement of the tenth year of the reign of the Judges over the people of Nephi, that Alma departed from thence, and took his journey *over* into the land of Melek, on the *west* of the river Sidon, on the west, by the borders of the wilderness.—Alma 6:1, 2.

This shows that the land of Melek was west of the land of Zarahemla and the wilderness was west of Melek.

According to the best information I have at hand the Cauca river creeps along the Andes Mountains in places not more than seventy-five miles from the Pacific Ocean and the Magdalena is not much farther east. Call either the Sidon and place the subdivisions of the nation, Zarahemla with its teeming population, and the city with its thousands of inhabitants, on the west, and draw your boundary line; then place still farther west the "land of Melek," then the wilderness, and it

seems to me you will have things crowded too much for comfort. "Give us room that we might dwell," undoubtedly would be an appropriate hymn for them to sing.

Now come a few hundred miles east to the Orinoco River and locate the city of Zarahemla about the place where the river turns in a northeast direction (I have no map with me and cannot give the names of cities that exist in that part), and you will have a wonderful productive plain extending from the water sheds at the mouth of the river on the south to the sea on the north, and from the Orinoco River on the east, to the mountain range that divides this plain from the Magdalena valley on the west, — a land that would support just such a population of people described in the Book of Mormon.

Then place the "land of Melek" that Alma passed "over into," (over the mountain range that forms the watershed between the plains and the Magdalena valley,) and the "land of Ammonihah" with its wonderful resources and great city, in the Magdalena valley, and the wilderness "which was called Hermounts," that "was west and north, away beyond the borders of the land" between the mountain range on the west of the valley and the Pacific Ocean, and we have a starting point that will enable us to proceed with considerable certainty. But place the Magdalena or Cauca River as the Sidon and we meet with insurmountable difficulties in locating the countries of Antionum, Nephiah, Moroni, Aaron, etc., on the east of Sidon as well as those on the west.

The land of Manti was on the west side and near the head of the river Sidon, as may be seen from Alma 20: 5-7. The Lamanites had gathered on the borders of Jershon, but on seeing the Nephites, retreated and "departed out of the land of Antionum, into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come *into* the land of Manti, and take possession of the land."

It was revealed to Alma that the Lamanites were marching round about in the wilderness, that they might come over into land of Manti, (verse 5,) and acting on this information Moroni took a part

of his army and marched over into the land of Manti. . . . And . . . caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the *west* of the river Sidon, in the wilderness.—Verse 6.

Ninth verse:—

And the remainder he concealed in the west valley, on the west of the river Sidon, and so on down into the borders of the land of Manti.

And they crossed the waters of Sidon. . . . And it came to pass that Moroni and his army met the Lamanites in the valley.—Verse 10.

And the Lamanites began their retreat from the land of

Antionum, which was *east* of the land of Zarahemla, which lay *nearly* bordering upon the seashore, which was south of Jershon.—Alma 16: 12.

Crossing the Sidon from the east into the land of Manti shows that Manti is on the west and Sidon is the boundary line on the east.

This country was in the hands of the Lamanites when Helaman marched against them with his two thousand young men in the twenty-sixth year of the Judges. Now let us see if we can learn anything about where the river Sidon is from the relative positions of these cities. See Alma 26: 1-4. Helaman stops in the city Judea and after parleying with them for some time without a decisive battle, the statement is made:—

Neither durst they [the Lamanites] cross the head of Sidon, over to the city of Nephiah. And thus, with their forces, they were determined to maintain those cities which they had taken.—Verse 3.

Here the writer speaks of Nephiah as being east of Sidon, not much north of the boundary line, and as if not so very far. It seems to be the next fort east of Manti which had been built to strengthen the southern boundary. In support of this view I call attention to Alma 29: 11, an account of Nephiah being attacked by Moroni and the Lamanites that had possession of the city

fled into the land of Moroni, which was in the borders by the seashore.

When the city of Manti was taken by Helaman some of the Lamanites went "over and joined the Lamanites" in the part where the city of Nephiah was located. Moroni had been taken by the Lamanites before this and the Nephites that escaped had "gathered together from" that city to Nephiah before it was taken this time. (Alma 27: 3.) Thus we see

something of the meaning of Moroni fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi; from the west sea, running by the head of the river Sidon.

Place your pencil in the "land of Manti," west of the head of the Magdalena and think of Nephiah away over near Moroni which was on the coast and what kind of a line of forts would you have "between the Lamanites and Nephites?" It seems to me if that were the case the reason the Lamanites did not leave Manti and "cross the head of Sidon over to the city Nephiah" was its great distance instead of fear as Helaman would have us believe. Now place Manti by the head of the Orinoco and Nephiah along east and then Moroni near the coast and it will be a great deal easier to defend. At least it seems more according to the account to my mind.

As we find the people running from Moroni to Nephiah and from Nephiah to Moroni as the vicissitudes of war proceed, and as Nephiah is spoken of as not being the next fort east of Manti and as not being very far, and of them going there from Manti, we conclude that these were the principal forts from the Atlantic coast to the head of the Orinoco River (the Sidon), and that Manti, Zeezrom, Cumeni, Antiparah, Judea, etc., were west between the Sidon and the Pacific coast. The number of forts west of Sidon proves the Magdalena River to be far west.

I have written this with the hope that it will be the means of increasing investigation on this subject, that the facts may be better understood by us all. I realize that it is necessary to correctly locate Sidon before we can proceed with the map of ancient South America according to the Book of Mormon.

W. E. PEAK.

SHELTON, Nebraska, June 12.

Conference Minutes.

WESTERN WALES.

Convened at Latter Day Saints' chapel, Island place, Llanelly, Wales, September 5, at seven o'clock. James Caffall and E. R. Dewsnap, Sen., elected as presidents of the conference. Opened with very encouraging addresses. E. R. Dewsnap as district president reported district on the whole in a better condition than last conference, though much still remained to be done. J. H. Ed-

wards reported the Llanelly branch in a good state at present, and prospects bright for future. J. R. Gibbs reported the Morriston branch in good feeling, good prospects of increase. Priest Phillips, priest of Pontycaets branch, reported, in absence of the branch president, that they were determined to be more active in the future. E. R. Dewsnap, delegate to mission conference, reported good spiritual services and the business session good. Sunday morning, September 6, prayer and sacrament meeting, good instruction and a spiritual time at eleven a. m. James Caffall occupied the stand and delivered a most instructive address on the duties of the saints, encouraging them to proceed with the work they had in hand. Sunday afternoon at 2:30 a fellowship meeting was held in charge of the presidents of the conference. This was indeed a spiritual feast. Sunday evening at six o'clock Joseph Dewsnap, Sen., president of the Manchester district, was the speaker, subject, "Why am I a Latter Day Saint?" and produced strong, irrefutable reasoning, supported by scripture texts, in favor of being a saint of these latter days. At eight p. m. an outdoor service was held when Rees Jenkins spoke with great liberty in Welsh. Thus ended our conference, all having thoroughly enjoyed themselves.

SOUTHERN INDIANA.

Conference met with Union branch, near Wirt, Indiana, September 19; M. R. Scott, Sen., president, acted conjointly with E. C. Briggs, John T. Scott secretary. Branches reporting: Byrneville 42; gain 1. Rego 27; gain 4. Eden 37; gain 2. New Trenton, no change. Plainville 18; gain 7. Union 51; no change. No report from Manville, New Marion, Birdseye, or Hope branches. Ministry reporting: Elders J. M. Scott baptized 4, A. C. Barmore baptized 1, M. R. Scott, Jr., baptized 3, G. Jenkins baptized 5, M. R. Scott, Sen., W. C. Marshall, and J. D. Porter; Priests J. T. Scott and J. S. Peters. The Bishop's agents reported: Received from district \$16.36; from E. L. Kelley \$35; total receipts \$51.36; expended \$51.36. J. M. Scott, agent, until July 29, 1896. Received \$19.45; expended \$10; due church \$9.45. W. C. Marshall, acting agent. A committee appointed to audit the Bishop's agents' books found them correct. A committee was chosen to investigate matters relative to the disposal of the Manville chapel and report to Bishop E. L. Kelley. A motion to disorganize Manville branch was referred to missionary in charge and district president. W. C. Marshall chosen district president. A vote of thanks was tendered to M. R. Scott, Sen., for services rendered as district president. General church authorities sustained. Adjourned to meet with New Marion branch in March. Preaching by J. M. Scott, G. Jenkins, S. W. L. Scott, G. H. Hilliard, and M. R. Scott, Jr.

NORTHEASTERN KANSAS.

Conference convened at Fanning, Kansas, September 19 and 20, at 10:30 a. m.; Phineas Cadwell president, W. S. Pender assistant, James W. Burns, secretary pro tem., H. A.

Stebbins assistant. Branch reports: Fanning 75; no change. Baker 11; first report. Scranton 97; 1 died. Netawaka 62; 1 died. Atchison 67; gain 3. Topeka 14; no change. Ministry reporting: Elders P. Cadwell, H. A. Stebbins, J. T. Davis, E. A. Davis, W. S. Pender, J. A. Wedlock, W. Gurwell, C. E. Guinand, J. A. Davis, H. Green, W. C. Cadwell, J. B. Jarvis, and W. Hopkins; Priests J. W. Hudgens, J. D. Price, J. McDougal, N. S. Dunnington, and J. Cairns; Teachers A. Gurwell and H. Boston; Deacons G. Johnston and J. W. Burns. Elder James Baillie's report was too late for conference. Bishop's agent's report: Received \$12; paid out \$0.10; on hand \$11.90. P. Cadwell was sustained district president until we meet again. James W. Burns was chosen district clerk, C. E. Guinand assistant. A committee was appointed to solicit money for purchasing a district tent, consisting of district president, missionaries in district, and one in each branch whom district president may appoint. District clerk was appointed as district treasurer. Fanning church was dedicated Sunday, at 10:30 a. m., sermon by H. A. Stebbins; dedicatory prayer by Phineas Cadwell. Size of church 28x40; money solicited \$873.41; cost \$872.81; balance on hand \$0.60. Preaching by E. A. Davis and W. S. Pender. Adjourned to meet at Scranton on or before full moon in February.

WESTERN MAINE.

Convened with the Green's Landing branch August 22 and 23: W. G. Pert in the chair; Jesse W. Sargent clerk pro tem. Branch reports: Deer Isle. Bray's Mountain; 2 baptized. Green's Landing. Officials reporting: Elders Otis C. Eaton, S. S. Eaton, G. W. Eaton, U. W. Greene, W. G. Pert; Priest J. E. Eaton; Deacon H. R. Eaton. Bishop's agent's report: Received \$119.48; paid out \$116.13; on hand \$3.35. Committee on boundary line between Eastern and Western Maine districts reported line to commence at Gouldsboro, that town to be in the Eastern district, also Townships Nos. 7, 10, 16, 21, 28, 34, 40, and 3 to Mattawamkeag on the Penobscot River, thence to Aroostook County, that county to be in the Eastern districts. Report received and committee discharged. Preaching by I. M. Smith, assisted by W. G. Pert and U. W. Greene. Adjourned to meet with the Bray's Mountain branch in November, the day to be set by district president.

PITTSBURG AND KIRTLAND.

Conference convened with the Cleveland, Ohio, branch October 3 and 4; G. T. Griffiths chosen to preside; Charles Lake and E. H. Garrett secretaries pro tem. Branch reports: Wheeling 147; gain 15. Pittsburg 174; gain 5. Kirtland 84; gain 8. Youngstown 28. Fairview 46; gain 2. Conneaut Township 24; gain 1. Blake Mills 70; gain 6. Sharon 35; gain 13. Cleveland 27; gain 3. Ministry reporting: Elders M. T. Short, R. Etzenhouser, and Jacob Reese; Priest J. W. Barget. R. Etzenhouser was chosen president of the district, E. S. Fairley secretary, and L. W. Powell, Bishop's agent, sustained. By resc-

lution conference meets with the Blake Mills branch the first Saturday and Sunday in March, 1897. Bro. F. Criley occupied the stand Saturday night and presented some good thoughts and valuable suggestions relative to the work and the duty of the saints in temporal as well as spiritual things. Bro. L. W. Powell also addressed the saints upon the necessary and important subject of tithing. His discourse was eloquent, instructive, and interesting, cheering the hearts of those who were living in the performance of duty, while it was certainly calculated to stir up those who may have been lax or careless concerning this important principle of the law. On Sunday morning Bro. M. T. Short addressed the congregation in his usual forceful and happy style, presenting many good and logical arguments upon the subject of baptism. R. Etzenhouser occupied the evening hour with a splendid sermon, in which he brought forth such strong proofs and arguments in support of the idea of prophecy in this age and the divine authenticity of the work, as to prove irresistible to the searcher after truth. Although the district was not represented as fully as had been expected and desired, yet much good was undoubtedly accomplished, peace and unity prevailing through all the sessions.

Sunday School Associations.

CONVENTION NOTICES.

The Southern Michigan and Northern Indiana Sunday school association will convene at Galien, Michigan, at 10:30 a. m., Friday, November 6. All who are anxious to further the church work through the medium of the Sunday school are invited to be present and lend of their best thoughts. Written reports may be sent to S. W. L. Scott, Galien, Michigan. MRS. J. H. ROYCE, Supt. BARODA, Michigan.

The Massachusetts district Sunday school association will convene in Plainville, Massachusetts, saints' chapel, November 14, at 7:30 p. m. Program: Saturday evening; business session. November 15; ten a. m.: Trumbull's "Teaching and Teachers," part 2, review part 1, conducted by F. Orin Coombs. 2:30 p. m.: Intermediate class drill, illustrating "the teaching process," Trumbull, by Mrs. Mary E. Rogers. Evening: genealogy from Adam to Moses, illustrating life of Moses. Convention please come thoroughly prepared on above. Seven-minute essay from each superintendent in district; theme, The most important thing at this time, to forward the interests of the Sunday school work in our district. Exercises to be interspersed with vocal and instrumental music.

E. H. FISHER, Supt.

F. ORIN COOMBS, Asst. Supt.

ORA V. HOLMES, Sec.

The address of the secretary, No. 123 Sutton Street, Providence, Rhode Island.

Clinton district, Missouri, will convene at Coal Hill chapel, near El Dorado Springs, on Friday, November 13, at 9:30 a. m. Pro-

gram: Morning: Business session; primary class drill, by Sr. F. C. Keck; intermediate class drill, Ella F. Miller. Afternoon: Senior class drill, F. L. Sawley; chalk talks, E. W. Lloyd and May Duncan; Object lesson, Willie Mannering; "The superintendent's ten minutes," Sr. V. H. Goff; discussion by assembly, "How often shall we change officers and teachers of the Sunday school?" Evening: Entertainment. The order of the evening program will be made up after assembling. Let all who can be present ask yourselves, "What can I do to make the entertainment enjoyable?" and begin preparations in your chosen lines *now*. As but little business will probably come before the association, all Sunday school superintendents are requested to present *full* reports of your schools. Let us know what you have attempted, what you are doing, and what you have learned that you think will be of benefit to yourselves and others in the future. If you cannot come personally, send a written report that will do us good. Remember this is the Master's work.

VINA H. GOFF, Supt.

Miscellaneous Department.

CONFERENCE NOTICES.

Conference of the Southern Michigan and Northern Indiana district, will convene at 10:30 a. m., Saturday, November 7, at Galien, Michigan as per resolution of last sitting. As the political atmosphere is expected to have subsided, we invite full reports and attendance. Written reports may be sent to S. W. L. Scott by the sixth of the month to Galien, Michigan. Come one, come all, assist to move along the vigorous campaign to make "our calling and election *sure*."

S. W. L. SCOTT, Pres.

This will notify you, that the Northwestern Kansas district, will hold its next quarterly conference with the Goshen saints, November 14 and 15, commencing at ten o'clock sharp. It is desired that all come that can; and we want a report from all the ministry in the district. Send all reports (written) to Henry Hart, Broughton, Clay County, not later than November 12. Come armed with the Spirit of the Master, and we will have a profitable time.

Yours for the spread of truth,

HENRY HART, Pres.

The saints of the Idaho district are hereby requested to meet in conference capacity at Malad City, Saturday, November 14, 1896, at ten a. m. Reports from all officers and branches are expected, and as full a representation as possible solicited.

S. D. CONDIT, Pres.

The conference of the Southern Missouri district will meet four miles south of West Plains, near the home of Elder C. M. Bootman, on November 14. Persons coming on the train can be met by the brethren on the 13th at West Plains at ten o'clock a. m. We

wish to see a good representation from all the branches in the district. Elders, priests, teachers, and deacons, please bring or send written reports. To avoid trouble let each branch send a correct statistical report. Written reports may be sent to W. A. Brooner, West Plains, Missouri. The district Sunday school association is to meet at the same place November 13. Parents and children, come with the Spirit of Christ, that a profitable time may be had.

C. J. SPURLOCK, Pres.

W. A. BROONER, Clerk.

BORN.

CLARK.—To Albert and Ida Clark, at Runnells, Iowa, December 13, 1895, a daughter. Named Almeda; blessed October 4, 1896, at Runnells, Iowa, by Elders C. Scott, E. L. Kelley, and J. S. Roth.

WEVER.—At Swan, Iowa, March 11, 1896, to Bro. A. N. and Sr. Aprilla Wever, a son and named Carel Webster. Blessed at Runnells, October 4, by Elders J. S. Roth, E. L. Kelley, and C. Scott.

WARREN.—At Adelphi, Iowa, August 13, 1896, to Bro. R. E. and Sr. Minnie Warren, a son and named Olen B. Blessed October 4, by Elders J. S. Roth, C. Scott, and E. L. Kelley.

BEAR.—To Bro. John and his wife S. Bell Bear was born on June 6, 1896, a son. This firstborn was blessed in the auditorium of the church in St. Joseph, Missouri, on the 25th of September, 1896, by Elders J. M. Terry and R. Archibald and given the augural name of John Terry Geoffrey.

MARRIED.

JACKSON—BAUGHMAN.—In the Latter Day Saints' church, Woodbine, Iowa, September 27 at ten a. m. in the presence of a few friends, Sr. Blanche Baughman and Mr. Andrew Jackson, both of Earling, Iowa, were united in marriage, Elder T. W. Williams officiating. May their voyage be as serene and peaceful as the embarking.

DIED.

SMITH.—At her home, near Lamoni, Iowa, 9:50 a. m., October 19, 1896, Sr. Bertha Madison, wife of President Joseph Smith. She was born on Indian Creek, Lasalle County, Illinois, July 16, 1843. She was of Norwegian parentage, her father, Mad Madison, and mother, Mary Thomason, emigrated to America, and married after arriving in Illinois, where they settled. She was married to Pres. Joseph Smith, at the residence of Bishop Israel L. Rogers, Elder Elijah Banta celebrating the rite, November 12, 1869. She was faithful to her God, her husband, and family, and departed this life quietly and peacefully as a child going to sleep on its mother's breast. She was thrown from a buggy September 8, and severely hurt; it is supposed that blood poisoning resulted, of which she died. She leaves her mother, aged 78; her husband and five children, Mrs. Audentia Anderson, Fred M., Israel A., Hale W., and Lucy Y.; these with two brothers, two sisters, and two daughters of Pres. Smith, mourn their loss in her departure from the scenes of this life.

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(Established 1880.)

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catur Co., Iowa.

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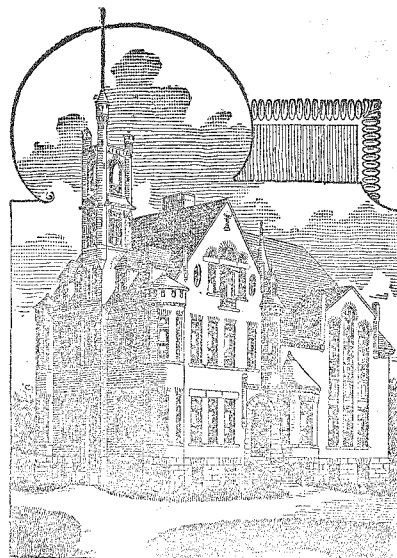
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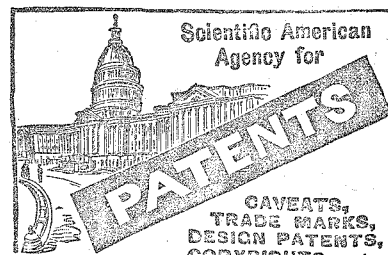
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THE SAINTS' HERALD.

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

Vol. 43.

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GOD'S RESPONSIBILITY TO MAN.

SHALL not the judge of all the earth do right?—Abraham.

Can God create right? Can he make that which is wrong in the impartial judgment of reasonable men to be right? Some have thought that he can; that, if not, he is under necessity; therefore is not the sovereign of the universe. But it is evident that, with our nature, the wrong, though called right, would yet be wrong to us. James Mill said that there may be worlds where two and two make five. Not for man, not for reason. What the people in that world call five would be really our four. It is nonsense to think, or to try to think, otherwise.

By no arbitrary decree can injustice and oppression be made lovely to our eyes. The simple reason is it is contrary to our nature. But we are in the image and likeness of God. Our reason is like his reason, as the flame of the match is like the fires of the sun. Conscience is the echo of the voice of God.

Can you seize your child in the cradle and drag the innocent babe by the heels out of doors, down the steps, and throw it into the gutter? You have the physical power, but you can no more do it than you can thrust your hand into the fire and let it burn to a crisp. Now, the nature of God is truth and righteousness. It is impossible for him to lie or to reverse right or truth. He cannot deny himself.

Then the judge of all the earth is responsible to man to do right. Abraham stood pleading for Sodom. "Wilt thou slay the righteous with the wicked?" God consented to save the entire city if there were fifty, forty, or thirty, or twenty, or even ten, righteous men there, and he never stopped lessening the number till Abraham stopped asking. [Read Genesis 18.] He saved Lot; he tried to save his sons-in-law, but they would not hear. The Judge of all is responsible to man for just dealing.

A young man was being examined for the position of steamboat engineer. "Suppose," said the examiner, "that you had the doctor all fixed and you turned on steam, the engine worked, and yet no water was thrown into the boiler, what would do?" "I would examine the valves and the machinery." "But the supposition is that the machinery is all right." "Then I would look over the side of the boat to see if the river had gone dry." He was right. The machinery being correct, the water being there, it must come. The laws of nature are true; they never lie. Nature is God's thought materialized. Reason and conscience are God's thoughts incased and individualized in man. God is responsible by his nature not to outrage their highest, purest instincts. We may safely say he cannot do so. He cannot deny himself.

Again, God is responsible to man by the relations he bears to him. Confucius, the Chinese sage, summed up all duty in the five relations of life. These are parent and child; master and servant; husband and wife; elder and younger brother and friends. In every case he emphasized the duty of the inferior, or younger. The duties of parent, the obligation of a husband, the responsibility of the employer, are scantily treated.

Calvinism, born in monarchical times, makes man a subject of an autocratic government. That God is in any way responsible to man is an idea foreign to the system. To a thorough American there is no more glory to God in the irresistible salva-

tion of man than there is to the man who pulls a log to the shore. The log could not drown, the elect man cannot be lost. The error in this outgrown system is akin to that of the Chinese philosopher; it overlooked the fact that relations are mutual, that the larger responsibility lies on the superior.

A blacksmith forged a huge chain. Neighbors who had time to spare and who could tell everybody else how to work dropped in and wondered that he took so much time and made every link so strong. Said he to the Captain who bought it: "I'll warrant that to stand any storm on the Atlantic." The test came. The storm drove the ship, with three hundred souls aboard, toward the sharp rocks. One chain, eaten by the salt water, was torn as easily as a ribbon. "Cast out the last anchor," was the command. The trusty blacksmith was safe at home, but the lives of three hundred men and women depended on the fidelity of his work. The anchor caught the rocky bottom, the ship pulled and groaned and surged toward the ravenous breakers; but all in vain; the morning awoke to hear a psalm of thanksgiving for deliverance. Was not the blacksmith responsible for what he made? Was not Buddensiek responsible for lives lost when he built houses with a mere shell of brick in New York City?

God is our maker. He is responsible that we are made ignorant; that we have no burden laid on us beyond our strength; no duty imposed which we cannot discharge. We may fairly ask that in our nature there shall be no insoluble contradictions, no aspirations which cannot, if pure and just, be gratified, no reasonable hope which cannot be realized.

Being our maker and the giver of all we are and have, God is also our law-giver and Judge. As we have seen, by his nature, he can ask from man nothing but what is right. As a Judge, he must judge righteously. There are those who, by superior cunning, are able to prey on their fellow-men, who trample upon or evade the laws of men.

For these judgment waits. The Judge will do right. Eternity will show that there is no gain in wrongdoing, no profit in stealing or gambling, though it be under forms of law. An honest man, a modern Abraham, can reasonably and righteously expect the Judge of all the earth to bring every secret thing to light and to righteous judgment. God is our father. But the children of God are divided into three classes. All men are the children of God by creation. God is the framer of our bodies, the father of our spirits. But a birthright may be forfeited. A wayward boy may wander from the parental roof and counsels; he may sink into brutality and nastiness, until the family disowns him. To them he is dead. All wrongdoing and selfishness is odious to our Father. A God of spotless purity, he abhors greedy lusts and drunkenness. Such a man is a prodigal. He is lost. Even to be unfilial, unthankful, neglectful of one's obligations to his God, divorces him from his Father's blessing. The birthright is lost by neglect.

Another class of sons are those adopted. "Come out from among them and touch not the unclean, and I will receive you, and ye shall be my sons and daughters, saith the Lord God Almighty."—1 Cor. 7.

Jesus gave power to those who received him to become the sons of God.

In the third class only one person is found,—the only begotten son of God, who became flesh and dwelt among us, the Son of Mary.

God loves all his children. Even those who forfeit their birthright by folly and wickedness are dear to him, so dear that he sent his only begotten to lead them home. We know something of the responsibility of a father towards his children. He must provide for their needs; he must train them in virtue; he should teach them in all wisdom. All of this we have received from God. Surely, he who gave us these duties cannot be unmindful of his responsibility* to his own. While God loves all, he blesses just in the ratio that they draw nigh to him. He blesses the Japanese more than he does the Chinese, the Americans more than he does the Japanese.

In proportion to the knowledge of and fidelity to truth and righteousness

possessed by a man or by a nation, in just that degree does the individual or people receive good from the hand of God. It may not always appear as material good; if gone or in hopeless poverty.

A father is to provide for and to train his children into manhood. God, our Father, has provided for our bodies abundantly. We have not only necessary things but comforts and luxuries. Notwithstanding hard times, the reader probably knows no man, sober, industrious, and prudent, who has not saved something for a home and old age. Chauncey M. Depew said: "Twenty-five years ago I knew every man, woman, and child in Peekskill. Every one who was at all sober and saving has his home and something laid up for a rainy day. The others are gone or are in hopeless poverty."

God trains us, educates, and disciplines us toward the highest manhood, whenever we put our hand into his. That we may have no excuse, he has sent the Elder Brother to show us how to walk in this battling world and to lead us back home.

To some men God is an employer. They work in his vineyard. The payment is not directly a penny, but indirectly. The wealthy nations are those who worship the true God. But in that which is more precious than gold, there is no paymaster like our God. The depths of love, the heights of grace, the streams of peace which flow into the heart, and which bless and ennoble the lives of those who are in partnership with God, are of far more value than all the riches of earth. "He who comes to God must believe that he is a rewarder of those who diligently seek him."—Heb. 2:6.

A King is to lead his people to victory. The King of kings is responsible for victory over foes too strong for unaided man. Against internal enemies, the appetites and lust which mutiny against reason and drown men in destruction; against eternal temptation, he leads myriads to a rejoicing victory. He has explored the tomb, conquered him who had the power of death, and can safely bring his friends to a glorious triumph over sin, the grave, and the terrors of the judgment.

There is no more responsible being in the universe than God. Full well does he discharge that responsibility.

All nature is crowded with blessings for man. They are except air, which is the most necessary of all, removed or hidden from man, in order to call out his skill and energy. In proportion to these he extracts the riches of nature. It is equally true of mind, which is a larger and more fruitful field than nature. Unable to read the warning guidepost, a traveler went over the precipice to death. Unable to read the warning signs of danger, the youth rushes to destruction over the cigarette or mint julep or jack-pot route. In both realms, nature and mind, the Creator has put a premium on knowledge and obedience. It is shallow reasoning to be diligent in preparing for winter, which you may never see, and to leave preparation for eternity to mere chance. God is responsible to man to do right. So doing, he will deliver the righteous from every evil, and reserve the unjust to the day of judgment to be punished.—*Ex.*

The November *Arena* contains a paper by Mrs. Mary M. Harrison, who has for years made a study of child life, on "Children's Sense of Fear," which will be of especial interest to those engaged in training the young. Now that child psychology is being made a distinct study, it is to be hoped that the baleful and pernicious old-time custom of filling the minds of little innocent children with frightful pictures, so largely resorted to hitherto as a factor in their moral training, will be relegated to the barbarities of the past.

The *Arena* closes its sixteenth volume with the November number, which is one of the most notable issues of that progressive magazine. It contains striking papers on the money question by Prof. Frank Parsons, of the Boston University School of Law, Justice Walter Clark, LL. D., of the Supreme Bench of North Carolina, Hon. William H. Standish, and B. O. Flower, the editor.

Rev. A. P. Doyle writes on the subject of "The Future of Catholicity in America, with reference to Mission-Work to non-Catholics;" Henry Austin Adams treats of "Bishop Potter and Anglican Orders" in a pungent fashion, in a paper in the November number of *The Catholic World Magazine*.

The *Review of Reviews* for November publishes several important and interesting articles on the latest phases of the Eastern Question, especially from the British point of view. Mr. W. T. Stead's survey of the subject, entitled "The Eastern Ogre; or, St. George to the rescue," is extremely characteristic and suggestive; the *Review* also offers a remarkable symposium of current thought on "What should be done with Turkey?" as the pressing problem of the hour.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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Lamoni, Iowa, October 28, 1896.

No. 44.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 28, 1896.

CAN YOU AID US?

WE are again obliged, and on behalf of the business department, to renew the request for remittances of amounts due the Herald Office, on subscriptions to periodicals and on book accounts, past and present. Though feeling quite perceptibly the pressure of financial stringency which has generally prevailed throughout the country for some time, the publishing department has proceeded with its work upon the supposition and conviction that the work must move, that it must go forward despite all the forces and forbidding conditions that threaten or tend to hinder it; that its character is so important and so fraught with possibilities for good to the cause that nothing short of absolute impossibilities could justify the cessation of every proper effort designed to promote the interests of the church.

Acting upon this conviction, and notwithstanding the many features peculiar to the closeness of the times, arrangements were made to publish a History of the Church, also to issue other publications important to the interests of the work, and which will be announced in due time. In moving forward in these undertakings reliance was had both upon the Lord and upon the practical substantial interest of the faithful throughout the world, who with those who labor in the spiritual and business concerns of the church, have a common interest in all that pertains to its growth and general welfare.

We still rely upon the faithful brethren and sisters to whom with us has been committed the responsibility of prosecuting the work intrusted to us all. And again we ask them to make an earnest effort to support this branch of the service by such remittances as they can make, both on

amounts due the office, and by subscribing for the History of the Church and other publications.

The amounts asked for are not large, but are quite numerous and overdue. From no one would a very large amount be necessary (with the possible exception of a few individuals) to square accounts with the office, or to forward the subscriptions asked for; while to this department such small sums collected would amount to considerable in the aggregate, and prove an ample supply for all present demands.

If those who owe the office will make the effort to remit, it can be done, and the results of such effort would prove a source of satisfaction to them and of great practical benefit to this department of the service. Brethren, sisters, look at your labels and make the effort, and we believe you will be able to respond to our wishes and thereby have cause for further satisfaction in the good that will thus accrue to the work.

The end of the year approaches; the season when crops are sold, accounts squared up, books balanced, and preparations made to begin the new year. We ask that in the distribution of values received the Herald Office be remembered; that it, as one of the servants of the body, be kept in condition to serve the cause effectively, both at home and abroad. It requires an infusion of financial blood to strengthen it as a force for good; that it be able to encourage the workers by contributing freely of those things designed by the wisdom of the body for the good of the church.

It would be a cause for sincere congratulation could every account now due the office be collected. It would place the publishing plant upon its feet and infuse energy into it as a factor for good, the results of which would be seen and realized at once.

We trust those who owe the office will make an earnest effort in its behalf; that their interests will be prospered in their renewed endeavors to meet their obligations in this respect.

It has not been and is not now our intention to overurge this matter upon the attention of the people. We believe they are so earnestly interested in the cause that when the necessity of entire coöperation is seen and understood, they will make the necessary effort, rise to the occasion, and meet the demand. This demand, however, is a very moderate one, and we believe, is made for "value received." Indeed, none of the demands of the work in a financial way are extreme or unjust; and though the principle of "sacrifice" necessarily runs through service to God, it is always a pleasure to the sincere disciple to do that that shall be a manifest token of his love for the work, for the Master, and for fellow man.

Our work is designed to call forth our best efforts; to educate, to discipline us, and to lead onward and forward to greater usefulness and effectiveness. It could not be the work of God and do less. It could not bring out the good in humanity were it lacking in this respect. This means devotion, energy, application, and success. It is contrary to the philosophy of our work that we fail in any proper endeavor, in any reasonable service demanded of us in the legitimate prosecution of the part intrusted to us individually, whether officials or laity. "All are 'called,'" all intrusted with degrees of talent, as all are to rejoice in and partake of the blessings of triumph.

We had not intended to place the matter of "collections" exactly in this light; but the spirit of our philosophy is so broad and inclusive that it touches all the phases of life—the affairs of this world as those of the world to come, reminding us again and again that all things that rightly are, are of God, hence worthy of the care essential to their proper management, that the design in their institution may fully be executed. In this the children of the kingdom should be "wiser," not less capable, than the children of this world; and, too, as rightly using the material wealth of the world, and

not abusing it. Good management of worldly affairs and worldly interests is worthy of commendation and to be admired. It received the commendation of the Master himself, who admonished his disciples concerning temporalities and their proper use. The Lord has created material things, and could not but commend a wise stewardship in managing them.

The best, the only true system of administration of economic affairs is included in the revelations of God's word to his people in these last days. It provides means for the promulgation of the work, the care of the poor, also an industrial and common sense equality based on an industrious application of all persons concerned; all this when conditions are such that the law can be honored and executed in its entirety.

To attain such desired condition certainly requires constant progress, careful application, intelligent consecration and effort, that constant improvement be made. "All are called" is the word, but few are "chosen;" and those chosen are those found to be "faithful." We have learned both by observation and experience that with the greatest blessings of God, individual comprehension and wise action are necessary upon the part of his people; in other words, that God does not propose to violate the principle of agency by literally compelling men and women to see and do what they should by prayerfulness and careful observation learn to do willingly, "with all" their "might," as the Scriptures require. The law is to be written on the heart, and the heart is to be willing and consecrated to the purposes set before the church. Service to God is personal and voluntary, not machine-like and compulsory.

In past times we have known Latter Day Saints who were not sufficiently concerned about earthly economy and worldly prosperity to secure themselves even a home; they were going to "gather to Zion" in a future time, and in a very indefinite, careless way; and they made little or no provision to obtain homes when they did gather. We have also known some, and yet know them, who, going to the other extreme, held too close a grasp on what close management and industry together with God's blessing

brought to them, failing to contribute to the Lord's treasury the amount due him. We understand that both these extremes are to be avoided; that "man shall live by every word that proceedeth from the mouth of God," both that pertaining to spiritual and to temporal concerns; that his love of the spiritual shall not be so lacking in the practical as to cause neglect of temporal prosperity, nor his love for the temporal cause him to become selfish and blind to the spiritual, either of which is extreme and out of harmony with the spirit of the law.

We are addressing a people who have been admonished by a repeated series of historical human happenings past and present; a people which has the experience of present successes and disastrous failures to profit by; and who, in consequence of such manifest admonitions, wrought out in actual consequences of failure to act correctly, in their own immediate time and demonstrated in results actually seen and known, are thereby placed under increased responsibilities to be wise, studious of the word of God, faithful in every duty, and alert to the interests of the work.

We believe they will not disappoint the just expectations of the Master, by failing to support the temporal interests of both the Bishopric and the publishing department. For that reason we have felt free to make this appeal as a reminder that upon all as members of the body rests the burden of responsibility of carrying on, with the active ministry, the work to be brought to successful completion "by sacrifice."

Every time of need is a time of opportunity, and having an eye single to the success of the work we shall be able to make the effort necessary to its advancement, and thus also grow with it, securing our personal growth with the development of a growing movement.

We plead that the Bishop and the Herald Office receive their proportionate necessary attention among such efforts. God will bless those who stand by his work in its times of need. Those who have been obedient to the temporal law have received an increase both of spiritual blessing and of temporal prosperity as a result; and the further result has been real-

ized upon their part in a drawing nearer to God and a fuller consecration of themselves and their substance to his service, which has deepened their joy in the Lord and brought them to a closer walk and communion with him.

We are reminded at the present time of the sacrifices of the ministry and of their families, who because of the prevailing hard times have suffered to a degree because means were not always at hand to promptly supply them. We believe that no more is required of them than of others in this respect; that this sacrifice of the society of wife and children upon the part of the minister, and that of husband and father upon the part of his family, ought not to be added to unnecessarily, especially because of any neglect in the payment of tithes and offerings. Those who have plenty surely cannot contemplate such conditions with indifference if they are "brethren and sisters," one in Christ; if the spirit of affection abides and abounds. Such a spirit must prevail and increase if the work is to be accomplished; indeed, it cannot be accomplished otherwise. That is the Spirit of Christ, the love of God, by which the Redeemer himself made the sacrifice and performed the great and exalted duty required of him. We believe too that such a spirit prevailing throughout the branches and organizations of the church will be noted and felt for good by the honest in heart, and draw them to the work, and add them as elements of strength to aid its extension in the world.

Confusion and disorder reign and increase in the world, because it has departed from the principles of law and life. Unity and peace, its counterparts, and resultant concord and progress, the fruits of obedience to the law of the Spirit of life, will give to men and women an exhibition of the possibilities of "the plan of salvation." It must be apparent to every thoughtful woman and man who notes the smallness of our numbers and the obstacles to be overcome, that unity of effort is what we need; that every one who represents the work shall be active in doing all that lies in his power to do, that it may be built up and spread abroad. A united effort will accomplish the work. This God has

himself declared in his promise that success shall be given if his people are faithful.

The addresses of the Bishop and his agents are known; also those of the Herald Office and its agents in the branches. The latter have done well, so far as their efforts have been seconded and sustained, and some improvement has resulted. It will be necessary to drop some names from the Herald Office, because promises to remit have not been met. The rule adopted is that subscriptions one year overdue are not continued unless assurance is given that amounts will be paid. The office desires to retain all subscribers, but is financially unable to do better than the above.

Remittances and new subscriptions solicited. Sample copies of the HERALD will be forwarded to those not taking it. The ministry would favor us by forwarding addresses of newly baptized persons who do not take the HERALD.

DECADENCE OF CHAUTAUQUANISM.

FROM what will appear to the readers of the HERALD in the article from the Pittsburg *Leader* given below sent us by a brother, who rightly thought it would be interesting to all, there is reason to believe that our so-called orthodox friends are at last awaking to the danger to their institutions resulting from the remarkably free criticism and loose theology of the Chautauquan services.

We have known for some time that too much effort was put into these Chautauquan assemblies to make them sensational, and that there was such a trend toward extreme liberalism as would finally take the movement out of the line and object in which it was originated; as we understand them.

In many places where associate movements were started they were failures, after a year or two of expensive experiment, and disappointment on the part of those who sought to do good by them. It became a sort of fad, and its existence was a matter of doubt. We wish the well-meaning persons who have supported the move a successful return to the proper bases of belief and work so far as such institution may be made to help humanity and society.

Pittsburgers who visit Chautauqua each

summer will read with interest the appended article from the Pittsburg *Presbyterian Banner*.

"For more than twenty years Chautauqua, New York, has received much public attention and been largely patronized. It was established as a summer resort for rest, religious services, and educational purposes. Though not avowedly in the special interest of any religious denomination, the leader in the movement was and has been Rev. John H. Vincent, D. D., now a bishop of the Methodist Episcopal Church. But it was generally understood that in its services and teachings it would harmonize with the evangelical churches, and so it did in its earlier years. Great crowds were attracted yearly which embraced many ministers of the gospel, because of the supposed Christian character of the organization, the opportunity for rest and mental and spiritual quickening at a reasonable price.

"Several other organizations with the same objects in view sprang up in different parts of the country, and it seemed as if Chautauqua was to be of immense advantage to evangelical Christianity and education. Yet it looks as if this hope was about to be disappointed. The promises made in the beginning, it was claimed, had not been verified. It was asserted that evangelical Christianity was being crowded into the background, and that so-called 'liberal Christianity' was being brought to the front, and it is well known that for some time in the school of Sacred Literature those teachers have been receiving the preference who do not hesitate to put as true, the results of the most radical criticism. And among the most popular lectures, a most conspicuous place has been given to those who have no sympathy with the evangelical churches. At length public attention has been called to this defection, and unless there is a speedy relinquishment of these objectionable features, Chautauqua will soon be abandoned by evangelical Christians. A correspondent of the *Christian Observer*, Southern Presbyterian, Louisville, of September 9, 1896, presents a scathing arraignment. He says:—

"Perhaps there is no place in the whole country where a preacher from the South can hear more things which he does not believe, than at Chautauqua, New York. Dr. William Brown, while editor of the *Central Presbyterian*, once said of Bishop Keane: "It is astonishing how much the bishop knows that isn't so." When measured by the South's standard of orthodoxy, a large proportion of the speakers who occupy the platform at Chautauqua know a vast deal that is not so. Many of the preachers who are selected to edify the people on Sunday, belong to this class. They know much that differs from the Bible, or at any rate from the old-fashioned interpretation of the Bible."

"Then he gives a criticism on the preaching inflicted upon the hearers there by a brilliant young man, Rev. C. F. Aked, of Liverpool, England.

"Mr. Aked's preaching represents a type which is popular, and by no means uncommon. It is false, not so much in what it affirms, as

in what it suggests, and in what it omits. It deals in broad statements which seem honoring to God, and which one cannot deny without accompanying his denial with explanation. But it is not loyal to Scripture, in that it fails to note distinctions which the Scriptures emphasize. Its whole argument is built on the assumption that character cannot affect relationship. God's word emphasizes the fact that it does. Adam's relation to God was fundamentally altered, and, but for redeeming grace, would have been eternally altered by his sin. When a sinner is born again, then his relation to God is altered. If one thing is made plain by the Bible, it is that the relation between God and man is not an unalterable relationship. "To as many as received Christ, to them gave he the right to become the sons of God." Were they sons before? If so, they were doubly sons after. "Ye are all the children of God by faith in Christ Jesus." If children by creation, and if we continue to be children despite our wickedness, then we become doubly children by faith in Christ.

"The fatal defect of such preaching as that of Mr. Aked is that it takes no notice of the relationship which is created by our union with Christ, and which contains all the glory and blessedness signified by sonship; and impliedly, if not expressly, it ascribes this glory and blessedness to a sonship founded, not in grace, but in nature. It is the first step and a long step toward universalism."

"At morning prayers, President Eliot, of Harvard University, had the assurance to place Christianity, Buddhism, and Mohammedanism in one fold, saying:—

"One great lesson taught by Chautauqua is the unity of christendom. Here all sects meet on a common footing, and greet each other in the spirit of brotherhood. The future promises a larger unity. We confidently and gladly look forward to an early day, when not only the different divisions of christendom will be united, but when the representatives of all religions shall be embraced in one fold; when the precious truths in Buddhism and Mohammedanism will be recognized and appreciated."

"Such language as this is a natural outgrowth of the parliament of religions at the World's fair, in Chicago.

"But probably the most startling of all the statements made by this correspondent is the following paragraph concerning a proceeding by Bishop John H. Vincent himself:—

"A Missouri preacher of some prominence said to me, "I have been coming here every season for seven years, and have been an enthusiast in my admiration of Chautauqua, but I am almost sick as I witness the trend of things. A premium seems to be set on every kind of heretical teaching." The most deplorable fact is that the distinguished bishop whose name has been most closely associated with the movement and who has been honored as its founder and chief promoter, seems also to be broadening. At a vesper service he read a letter from a lady who in quite plain and repulsive language called in question the scriptural narrative touching the

birth of Christ and reflected on the character of the Virgin Mary. The bishop in deference to the views of this letter conceded that the divinity of Christ was not an essential article of the Christian faith, and in order to show the freedom from the restraints of a narrow creed, made other generous concessions. A gentleman remarked to me, with a touch of indignation in his tone, "The bishop has wiped out everything distinctive of Christianity." The friends of old-fashioned evangelical religion, and those who wish well for the great church to which Bishop Vincent belongs, regret to see him opening the door wider and wider for the admission of what they believe to be dangerous, and even deadly errors; and especially do they regret to see him giving the weight of his personal influence to teachings which have hitherto been regarded as subversive of our most cherished hopes.

"That a bishop of the Methodist Episcopal Church should declare 'that the divinity of Christ was not an essential article of the Christian faith,' is most astounding. We leave him to settle this matter with the church who has honored him with one of its highest appointments, but it is clear that Presbyterian and all evangelical Christians will cease to patronize Chautauqua unless a speedy reformation in its teachings is speedily bought about."

FLOODS IN SIBERIA.

TACOMA, Wash.—Siberian papers received by the Oriental liner Tacoma report great floods in Southeastern Siberia, by which thousands have been rendered homeless and destitute. The Amur and its tributaries are all out of their banks, and the plains for hundreds of miles are covered by a great lake, the water in some cases being twenty-six feet deep. The Siberian railway has been flooded for a distance of 120 versts from Imma, the terminus of the road, and many large wash-outs elsewhere are reported.

Telegraphic communication with Vladivostock was interrupted for several days. Grain crops, which were being harvested, were all destroyed, together with farm buildings. Thousands of cattle were drowned. Meager reports give information of a heavy loss of life, but owing to interrupted communication details are not yet at hand.

The Governor of Vladivostock has dispatched several companies of soldiers, with steam launches and lifeboats, to the scene of the disaster to assist in rescue work. Great distress and famine will undoubtedly be caused in the agricultural districts. The government is doing all in its power to assist the sufferers, but owing to the topography of the country a vast amount of distress will result before the isolated districts can be reached. The Siberian papers call for subscriptions in aid of the sufferers. The season has been exceptionally wet, and the crops were materially damaged by the rain.

EXTRACTS FROM LETTERS.

BRO. ETHAN PAXTON, Wheatland, Missouri, October 12:—

There are four of my family with myself that have united with the church this summer; three were baptized by D. C. White, one by F. L. Sawley. There are now twenty-eight members here and we are quite anxious to have a branch organized, believing we could work to better advantage for the cause. Prejudice is giving way; some are anxiously inquiring after the truth. The first sermons we heard were about nine months ago, by Brn. Sawley and Mannering; since that time eighteen or twenty have been baptized in this and the adjoining neighborhood. Bro. Sawley is our only missionary. We are hopeful that much good will be accomplished in this region of country.

Bro. R. C. Evans, writing from London, Ontario, orders the history of the church. He writes as if expecting good results from the work, in which we are sure he will not be disappointed:—

I inclose remittance for our new Church History in best binding. I wish this work for myself. I have felt well in reading the *Herald* account of the coming forth of this long looked for work. I believe it will prove a great blessing to the church and of lasting benefit to the eldership, a benediction to the honest people not yet in the fold. I never felt better, nor have I ever been more pressed for time to fill appointments. I inclose clipping from Ridgetown paper concerning our late conference.

Bro. Morris T. Short closes a letter from Chardon, Ohio, October 13, in the following pleasant way:—

But to return to my narration. I left weeping wife and crying children a dozen days ago, all for the fall and winter campaign. Cleveland conference was a grand good one, and went off without a solitary jar, and with much unity, fellowship, and love. I have spoken a few times in the grand old Temple: but on Sunday eve we began for a solid week in the courthouse here. Many of the Kirtland saints were over and rendered timely music. Bro. Wm. H. Kelley made the opening address. The orthodox (?) church, as usual, would not let us occupy their chapels when not in use. Yesterday's and to-day's rain are hindering causes, as also a W. C. T. U. evangelist. Methodist, masculine woman preacher, is drawing the people, and their sympathy and support too, plus prejudice, madame rumor, etc. I have the privilege to preach in a schoolhouse a little over half way between here and Kirtland, which is almost due west of here. I think to begin there next Monday evening, and thus I hope to move along as the monkeys cross a large stream by taking hold with one hand ere I let go with the other. "A new broom sweeps clean," so the Buckeye and Keystone saints have not given me an unkind word, and I want to earn merited esteem. The products of vineyards and orchards are simply enormous, in all these parts, and surely it is a most bountiful year. The emerald forest is blushing, and the maplewood is both donning and doffing her buff attire, as the autumnal

blasts sweep over the lakes and through the dell. And now, gentle reader, bye bye.

Bro. Rudolph Etzenhouser writing from Cleveland, Ohio, October 14:—

The loss of the *Evanelia* seems a mystery, but I am not ready to beat a retreat over it. The depleted condition of the treasury is inconvenient to say the least. On the other hand a marked increase in numbers so far this year. The completion of the College and Home, and the issuing of the *History* are comforting to contemplate. The year has been a blessed and pleasant one to me in my ministry, though the *bitter* has still been mingled with the sweet, and no doubt will throughout the conflict.

The loss of the *Evanelia* is not a mystery, under the conditions which attended her going down at sea. It would have been a much greater mystery had she survived the ordeal to which she was put.

Bro. Henry Sparling, Springfield, Missouri, October 22:—

Please say to your many readers that I have moved my family to this point; but I am still Bishop's agent for Southern Missouri district and my address is No. 1631 Thorman Avenue, Springfield, Missouri. I will take tithing in kind, those living nearest me, and those living nearest Bro. Ward, he will take it and give you a receipt for the same.

Bro. I. N. Roberts, writing from Audubon, Minnesota, October 21, says of the late reunion at Fergus Falls, Minnesota:—

The outsiders gave us a very good hearing; the speakers were blessed in presenting the truth; interest was good. I have watered twenty-three souls, and a number of others say they will join in the spring.

Bro. C. A. Parkin, San Francisco, California, October 12:—

Our services were made more attractive than usual on Sunday morning on account of the presence of three Hawaiian brethren, who sung three songs in their own tongue. We felt the solemn truth that "God is no respecter of persons." In the evening Bro. George S. Lincoln occupied the stand, and, I think, delivered the sermon of his life in defense of Joseph the Martyr and the Book of Mormon. I listened, rejoiced, and praised God. The "marvelous work" moves onward. Brn. Luff and Burton are at Dos Palos now. Our constant prayer is for the welfare of this great latter-day work.

EDITORIAL ITEMS.

THE report of Bro. George Montague, for himself and associate laborers, shows twenty baptisms in the Southwestern Mission, for the quarter ending September 30. Prospects in some places good, in others "gloomy, owing to politics."

Bro. Henry L. Hutson is fearful

that some one may think that the coming of Bro. I. P. Baggerly to San Antonio, as noted in a late HERALD, was to adjust some great crime, which was not the case, the object of his going being to organize a branch there; not to try criminals.

One of the best newspaper articles in explanation of the faith and position of the church that we have seen of late appears in a Ridgetown, Ontario, journal of the 9th inst., sent us by Bro. R. C. Evans. It is of two columns length and refers to still another, a former article. It contains an account of a late district conference and outlines the leading features that pertain to the faith and its history. It is well written and will no doubt aid the people in reaching correct conclusions concerning the church. Brn. Lake, Evans, Shields, and others of the Canada mission have done well in securing valuable aid from the public press.

One manner of securing information in regard to matters not passing under one's own observation is asking of questions. An elder of the Utah Church has asked the *Deseret News* a question, which will be seen elsewhere. Read it with the light of section 43, paragraph 2, Doctrine and Covenants, which read in connection with it.

Bro. W. S. Taylor, of Sherwin Junction, Kansas, reports an excellent conference at Blendville, Missouri, October 16 and 17. All business passed pleasantly, but one thing, and that one an old source of annoyance not stated by Bro. Taylor.

A dispatch from Sydney, New South Wales, October 23, states that the missionary ship Dayspring has been wrecked near New Caledonia Island. The captain and seven men escaped in a boat, but nine others are supposed to have perished.

Drouth has caused a total failure of crops in the northern part of South Australia. Numbers of farmers are destitute.

The town of Kuroff, in Russian Poland, has been almost destroyed by fire. Three thousand persons are left homeless.

Constantinople advices of the 22d report a grave condition of affairs there. The ministers are opposed to the poll tax imposed on the Mussul-

men, but the palace officials insisted that the measure was necessary for the defense of the Mussulman religion, on the ground that the Christians are preparing to attack the Mussulmen and that the European press is preaching a crusade against Islam. The British committee appointed to investigate the cause of the recent disorders here computes that fifteen thousand Armenians in Constantinople and its suburbs have been rendered destitute as a result of the late massacres.

Bro. A. H. Smith attended the conference of the Northern Illinois district, October 17 and 18, at Sandwich, Illinois, from which point he returned on the 20th, called home by the recent death in the family of President Joseph Smith.

Brn. A. H. Smith, J. R. Lambert, E. L. Kelley, William and B. M. Anderson, J. S. Snively, Frank Criley, C. H. Jones, S. and W. Shakespeare, James Allen, and D. F. Nicholson; besides Srs. S. V. Bailey, Laura Kelley, and Della Criley were present from Lamoni and vicinity at the conference of the Decatur district held at Lucas, Iowa, October 24 and 25. Brn. R. M. Elvin, A. M. Chase, and C. Scott, of the missionary force, were also present. A good conference is reported.

Bro. F. M. Weld, who recently returned from Mountain Lake, Cottonwood County, Minnesota, where he had gone in answer to a special call, reports a fine opening at that point. Protestants and Catholics manifested much interest in his meetings. Being called elsewhere, he commends that point to the attention of missionaries in that field.

Mothers' Home Column.

EDITED BY FRANCES.

"Our trials we could soften
If we'd only pause and think,
Tears would not flow so often
If we'd only pause and think,
Our skies would all be brighter—
Our burdens would be lighter,
Our deeds would all be whiter
If we'd only pause and think."

Dear Sisters:—I have just been reading Clara D's letter in a recent *Herald*, and while finding much food for thought, there is one question that forces itself persistently upon mind, namely, "or do you think you are a mistake in creation?"

How often I have been led, in seasons of spiritual depression, to wonder if, after all, it were not a mistake when I was created. There seems so little that I can do and there is nothing that I can do but what some one else might do better. Circumstances seem determined that I may not develop what taste I have for any of the attainments that are considered so necessary to a cultured mind and for work in the Master's cause, and O how I have always longed to develop those tastes! I have sometimes asked myself why I lived—what for—why should I cumber the earth when others could do better than I. But when my loved companion says, "I am a better man than before I knew you, Wife," and dear little arms encircle my neck, and prattling tongues lisp, "I love mamma," when I see the tear of genuine friendship in the eye of sister and brother in the gospel at parting, and when my earnest petition to the Giver of all good is not allowed to remain unanswered I find that each one, however unimportant he may seem in the eyes of the world, has his own little nook in nature's great world wherein to develop and expand the beauties of its life and that the more developing of life's opportunities there are, the more beauty is unfolded to the world surrounding us.

Sit thee not down to idleness,
Nor think with dull repining,
There are no lives in all thou knowest
That need love's sweet entwining.
There never has been an accident
In all God's dear creation.
Thy lifework may be in thy lowly sphere,
And not in rank and station.
Strive, then, to be content with life
Where'er thy lot is cast,
And surely peace of heart will come
When thou hast done thy best.
If thou canst not sing to the world thy song
Thou canst sing it in thy heart,
And to thy life, though the years be long,
Of its beauty 'twill impart.
Thy God can hear thy praise of him
If 'tis lived in thy life each day.
Strive, then, to be happy, whate'er thy lot,
For this is the better way.

WILD FERN.

[AFTER reading the above our mind was led out and on, wondering and still wondering how many and subtle are the wiles of the adversary of all good. The Master said that the simplest service,—a service which even the hand of a child can render,—the giving of a cup of cold water, should not go unrewarded. But Satan is not willing we should believe this. It is opposed to the best interests of his kingdom,—that kingdom of sorrow, despair, and darkness, unspanned by one ray of hope—that we should believe and act upon this just and heavenly principle,—hence he persuades us that we are unfitted for work in the Master's kingdom and we had better fold our hands, yield our strength to the silken bands of sloth and be content to be idlers, because we cannot do some great thing. Who called any act great? If we have read the Bible aright its promises are not to the great, but to the faithful. Were not the many talents taken from the unfaithful and given to him who had been faithful in few? There is work in this world for all—else God were not a God of justice—and those who are faithful to improve the talent intrusted to

them are those who will hear the "Well done, good and faithful servant." Will it not be enough? The servant of the great Assyrian general was wiser than his master when he counseled him to do the simple thing the prophet had commanded him, "for," said he, "if the prophet had bid you do some great thing, wouldst thou not have done it? how much rather then when he saith to thee, Wash and be clean." May God grant to hasten the day when his people, one and all, will be a willing people! Willing to do just what they can do, for God requires no more than this of any of his servants.—ED.]

PROGRAM

FOR NOVEMBER MEETING OF DAUGHTERS OF ZION.

OPENING hymn, 720. Prayer. Scripture reading, Romans 13: 7-14. Select reading from Home Column with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn, 562.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. C. C. JUDKINS, of Midway, Arkansas, requests your prayers in behalf of his daughter that she may recover from the effects of a surgical operation.

CAMERON, Missouri.

Dear Sisters:—What is the matter with our Home Column? Why is it that we see so few letters in it? What has become of many of its correspondents? Have they become "weary in well-doing"? or do they think they have done *all* that is required of them, and that the responsibility of continuing this work must now rest with others? It may be some of them, like myself, feel their weakness, and are trying to justify themselves with the thought that there are so many others better qualified. We might feel contented with such thoughts if we only knew that those blessed with greater talents would use them and not keep them wrapped up and hid away. It will require willing hearts to use the talents given, whether they be great or small, if they ever prove to be beneficial to ourselves or others.

I often think of Sr. Walker and wonder if she does not feel discouraged at times, because of the indifference manifested by some who could help if they would. Does she ever feel as if she would like to rest, and be relieved of the work she has been so faithful in performing? I am confident she will fully appreciate that day of rest that is to be given to the faithful and diligent when it does come. I don't believe rest can be fully appreciated unless we first become weary and are really tired.

I enjoy reading our Home Column. I always find something in it that is good and instructive. Yet I miss the letters, for many who have written have endeared themselves to me. Their words of encouragement, sympathy, and good instruction have often come to me when I really needed them. I firmly

believe those who wrote were prompted to do so for the benefit of those who were in need of help. I am confident that few if any are without their trials. All have their cloudy days, as well as their bright ones, and when we are passing through them words of sympathy and encouragement are always thankfully received. But there is comfort at least in the thought that if we only prove faithful we shall all have the blessed privilege of meeting and becoming better acquainted, where sorrows and trials cannot come. O how thankful we ought to be that we have been permitted to hear and obey the gospel, for it gives to us the blessed assurance of rest and peace when this life is ended, if we endure with patience the trials of life and faithfully perform the work required of us. But, dear sisters, will we be able to do this? I am satisfied it will take a constant effort on our part. We shall have no time to watch others; we shall always find enough to do to watch ourselves; and if we do so, we shall very likely see enough to keep us humble, so that we shall be willing to seek for help of Him who is able to assist.

But what a loving, kind, and merciful Father we have to seek assistance from! Who could know him without loving him? Neither can we really and truly love him until we do know him. We can always rely on him as a present help in time of need, if we only put our trust in him and try to do his will. It is at least consoling to know that we have one true Friend who can sympathize with us in all our trials. He knows what our hearts' desires are, and if we do sometimes make mistakes, our reasons for doing so are plain to him, our motives will always be taken into consideration, and just decision will be awarded to all. Trusting that each of us may be found worthy of a righteous reward, I am,

Your sister,
G. F. SIMMONS.

RIVERSIDE, California.

Dear Sister Frances:—It has been a long time since I have written to the sisters. There are so many of the sisters that are so much more competent to write than I; but when I read their letters which express my thoughts and feelings, and I get so much good and am encouraged to still hold onto that rod of iron, I thank the dear Father above that I live in this day of the world when God has restored the blessed gospel to his people and that I have been permitted to hear and embrace the blessed word. I feel that I want to have everyone to share it with me, for it brings peace and joy to each heart that will embrace it.

There are trials for each of us to bear, but God will give us strength to endure all that comes to us. My heart goes out in love to all the dear sisters and brothers who write us such good and gracious words in the papers. It is food to my soul and helps me to take fresh courage to strive harder to have more faith in the promises that God has given us.

I can say thanks to a blessed Father above. He has heard and answered prayer in behalf of a dear daughter whose life was despaired of, who has been restored to comfortable

health. She is a Christian and is trying to live a good life, but O I do pray she may yet see the true light and have a fullness of the Spirit! I ask your prayers for her and all the dear ones who are striving to serve the Master. I am alone in my faith, but God has given me strength to endure, and I trust he will to the end. My health is poor, but I have peace and joy in the Lord. I have so many good blessings that I am trying to speak to others of this gospel that has been given to us in these latter days, these perilous times. My prayer to God is to bless all his people and keep them from the evil that is in the world, that we may come up on a higher plane and live so we may be enabled to meet the dear Savior with peace and joy when he comes to make up his jewels. Yours in the everlasting covenant,

SISTER HANNAH.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

NECESSITY AND MANNER OF VISITING THE PRIMARY CLASS.

(Paper read by Mrs. J. H. Royce at Crystal Springs camp ground, August 6.)

AS OUR plain of action broadens under the hand of organized effort we feel the overwhelming necessity of a better acquaintance with earth's choicest treasures—the children.

No one has a right to teach who cannot bring with her a deep sympathy for all the woes of childhood, a mind broad enough to measure inherited tendencies and present environments, and a heart so filled with a love for her work that she is willing to employ time and talent in helping to fit the characters within her charge for life's great work.

The teacher of the Sunday school lacks the advantage possessed by the teacher of the day school in studying character. She does not see child deal with child. She has no opportunity of measuring the malice, envy, or jealousy in the heart, save as she sees perhaps a shrug of the shoulder or the gathering up of garments as one of less fine array approaches.

It not infrequently happens that the seemingly bright boy who is all attention and whose lesson seems best learned and remembered is the worst little fraud in the class, and has no higher aim than gaining a card of attendance, a prize for well-learned lessons, or a certificate of promotion.

While on the other hand that modest, quiet child who shrinks at the sound of her own voice, and perhaps under the nerve-strain of being watched by others, is found playing or shuffling feet, thereby missing the reward and failing of promotion; this is the one who lets the teacher's words sink deep into her heart, meditates upon the lesson taught, betters her own life, sweetens the home, and makes happier the lives of others by reason of what she has gained in the Sunday school. These conditions being true, how great becomes the necessity of knowing the class in-

dividually, that we may not mistake unconscious brass for devotion, nor failure to answer for indifference. Trying to bottle up a quantity of instruction and pouring it out without regard to personal need and calling it the full duty of the teacher looks as if we were patterning after the patent medicine man instead of the dear Father who metes out our portion according to individual need.

Let us think how Christ and the apostles of old did. To them who were blind, sight was given; to the lame, power to walk. When man sought salvation, his early teachings, his present environments, his occupation, his knowledge of Christ, were all taken into consideration. In talking to the fisherman he likened the kingdom of heaven to a net let down into the sea; to the vine dresser he likened it to a vineyard; and so on, in language applicable to the occupation.

Where one was known to be of that honesty of character that if he believed he would also do according to that belief, he was told to believe on the Lord Jesus Christ and he should be saved. To those who believed and yet had not repented, was given the command to repent. To those who understood repentance baptism was preached for the remission of sins, and to those who had received a water baptism under the hands of some proselyte, the laying on of hands for the reception of the Holy Ghost was preached. When they had accepted of what Paul in the sixth of Hebrews terms the principles of the doctrine of Christ, were fully inducted into the church, they were told to go on to perfection or as Peter has it in his talk to the church, "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance," etc. And so we find the gospel full of evidence that God plans to meet individual need. Pursuant to God's plan we see the necessity of the teacher's personal acquaintance with each member of the class; hence it is not a question of what suits me as a teacher, but what is my duty to my class. How can we promote according to merit without knowledge thus obtained?

Again, no religion is of value that is not practical. The primary teacher who acquaints herself with the child in its home relations is able to make application according to the needs of the home. We are not suffering for a "don't" religion for the child half so much as a "do." The teacher can help him find his own obstacles to overcome, his own battles to fight. Is there a poor tired mother in the home? Show him his opportunity of doing with his own hands what in many homes is given over to servants. Show him how his little feet can run upon errands, his hands can lovingly tend baby, and he can be so happy in making himself tired for dear Mother's sake. Is there an aged grandmother, show him his good fortune in having a chance to do acts of kindness to one who is so soon to depart for the Father's home. Has he ill temper, selfishness, or other vices, help him to know ways of overcoming such. Impress upon him the thought that it is to him that overcometh that the reward is due. Encourage him in keeping track of the acts of un-

selfishness done or of temper overcome; let him see that you can measure his moral growth and that you delight in the victories he has won. Tell him of some of your temptations when younger and how you tried to overcome. In fact, be his confidential friend, in word and in deed, and he will soon commence to see that you are helping him to work out life's problems; that he may sweeten the world by his presence, may build for himself a character that will make him agreeable company for the heavenly host.

Keep before him the love of God in creating for him so much that is enjoyable, and encourage in him a spirit of gratitude that will make him love right because it is right, because it is for his present and future good, and because it is pleasing to the dear Father whose love surpasses all understanding.

So the reasons may be multiplied for the teachers visiting the homes. As to the manner, all will depend upon circumstances; and the intelligent, earnest teacher will find out the way for herself. Some one has said, "Be sure that you have your tracts and note book at hand." Maybe that will do in some places. You cannot always plan ahead. Wait till you see the home. Your first duty might be to take up that not overly clean baby, but if we haven't love enough in our hearts to care for the child that is intimate with mother earth, then there is something wanting in our own preparation. Maybe you may do missionary work with a dish pan to the relief of tired mother. Maybe the children's new story book contains something that you can read so sweetly that a lasting impression may be made. Maybe you can sing with the little ones that last song learned in the Sunday school. Maybe you can aid them in understanding the next Sunday's lesson. Maybe you can do such sweet, noble, helpful things. Whatever you may do, do not make many visits without talking with them of Christ's redeeming love. Let them know that it is for them individually, and believing all this, you will bear to the throne of grace a petition for each individual of your class that even the unbelieving mother may think "Maybe there is something real in religion; maybe there is a God of love who is reaching out a helping hand to the poor amongst men!"

Teachers, who can measure your possibilities in this line? Are we studying to push the work? Are we willing to do just the best that is in us toward bettering the condition of mankind? Are we willing to learn more and more of God's words and works that we may walk in the light, the true light of God? Are we willing to truly stand up for Jesus and accept all the truth that the Lord is willing to reveal to us? Let the purity and earnestness of our lives answer.

WAIT A LITTLE.

GIVE the child a chance. Suppose he has not done exactly right. Perhaps he sees his error, and is sorry for it, but has not come to the point of expressing his repentance. Wait a little. Do not nip the tender bud of regret by the harsh breath of blame. Think how patient God is with you. Think how all the laws of his great household are made with a

view to his children's development, their growth in all spiritual perfections.

"But," says the father, "the child's got to obey, and that's the long and short of it."

Is that the way men talk about their corn and their potatoes, their wheat and their grass crops? No, indeed! Soils, methods, fertilizers are studied anxiously, carefully; but, alas! in what haphazard fashion is the precious human product cultivated.

Make the child happy when it is possible. See what plans God has made for his children's happiness. In the sunshine of joy the little human plant develops naturally, harmoniously. In grief and anger and sullenness he is repressed, chilled, thwarted, distorted.

A child should be allowed to have "his own way" whenever that way is innocent. The child's natural, innocent ways are the Maker's ways. Do we not thwart God when we thwart the impulses that he has put into little children? If we would become children with them we might enter into their heaven. Becoming one with them in love, our knowledge and experience would be available for their safe and tender guidance.—*Mary F. Butts in S. S. Times.*

Letter Department.

FREMONT, Neb., Oct. 17.

Editors Herald:—Our district conference was held here last Saturday and Sunday, and the saints were delighted, cheered, and comforted by the presence of Brn. Joseph Smith and E. L. Kelley. It was considered a rare treat by the saints in this part of the world. On Sunday I went to Omaha, where we had a very enjoyable day, with many outsiders out to hear at night. Four names were given for baptism, two on Monday, and two on Sunday following, the 18th. On Monday we repaired to the church, and baptized the two and confirmed them, Bro. Kelley assisting.

I then took train for this place, to act as moderator for Bro. Mintun, in his discussion with Elder Seaton, of the Christian Church, which began that night, leaving Bro. Joseph Smith to speak at night to the saints and friends at Omaha. So you see we are in the fight out in this neck of woods (or prairie rather) as well as in other parts.

The Christians thought they were strong, so made broad assertions, and, of course, there were some of these Latter Day Saints on hand ready to take it up. The result was they sent to Marion, Iowa, for their champion, and on last Monday night they met and crossed theological swords, and the fight has been on ever since; which, while waged hotly, has been as clean as you could expect, and far more so than we had thought it would be, from the start, as he very politely warned us he would be smooth, just as "smooth as a cocklebur" and he asked "no quarter and would give none," so we rather looked for some mud slinging.

The rules were quite strict and by a little careful work he was held down very well, only making a few real bad thrusts, for which he was made to apologize. There were to

have been six nights on each proposition, but it was reduced to five to satisfy Mr. Seaton, because of the sickness of one of his daughters; so last night closed the first proposition, and to say that victory was ours from the very first speech Bro. Mintun made, is putting it mildly; and in the last two speeches he was blessed wonderfully. The difference was so very marked and the working of the true God so manifested itself that whereas we started with the prejudice of the people strongly against us, we closed with a warm feeling manifest toward us of friendliness and respect, for which we feel to thank the Lord, *our strength*. The saints are rejoicing and feel much stronger in their faith than before the debate began.

We commence the other proposition to-night, when Bro. Mintun affirms that "the church of which I, J. F. Mintun, am a member, is the Church of Christ as taught in the New Testament Scriptures;" five nights to be given to this proposition or five sessions at least. We are hopeful that the Lord will be with us in this also.

We had the very novel experience of hearing this disciple of the Christian Church use the Book of Mormon to prove that the name "Christian" as applied to his church was one of the marks of identity *as the true Church of Christ*, first called Christians at Antioch. Ha! Ha! What next? He read from Book of Mormon pages 471 and 326, and, when he saw the Book said too much for him, he of course got down to ridicule and had the rent or hole on the pole and writing on the hole that was hung on the pole; but when Bro. Mintun turned on the light, lo, poor Bro. Seaton, the self-made apostle from Marion, was in the hole, and, everybody could see it! He also used P. P. Pratt in the Voice of Warning, but made nothing out of that, so let it drop.

We are all well and feeling good in spirit. I go to Omaha for Sunday. Bro. Stubbart here. Bro. Mintun will rest. Pray for us that God may be with us.

Yours in gospel bonds,
FREDRICK A. SMITH.

BUCHANAN, Mich., Oct. 17.

Editors Herald.—The two-days' meetings in Northern Indiana and Southern Michigan district have been good, there being some at nearly every place obeying the gospel, Elder H. H. Robinson and the writer laboring together at the following places.

At Williamston, Michigan we had a real good meeting, the Advents were there with their tent and had been for thirteen weeks and had some of the people bothered on the Sabbath question. We were requested to speak on the same topic, and they being informed of our intention were on hand with pencil in hand took notes and announced a reply the same evening, and that continued four evenings. The result was death to their labors at that place, so all the people say. They told me they were sorry they took the course they did.

The elder tried to slander the saints by making mention of their influence on society telling some things that took place in Northern Michigan when he was challenged for

discussion by Elder J. J. Cornish. The people told him if he went down in the neighborhood where the saints were to hold a discussion with him he had better take a body guard with him for their children were terrible and that he would be in danger; but I think Elder Ballinger was more terrified at the appearance of J. J. and the truths he presented than by the children of the saints; also by the crowd that would be present. Well, he left without a convert and all said he was worsted in the reply.

We went from there to Charlotte, Michigan, where we met some of the noble of God's kingdom—Bro. and Sr. Charles Smith and family who made the entire congregation welcome during the meeting, and many other saints from the country and other places were in attendance, doing their part nobly. At the close of the meeting we baptized two noble ones haling from Lansing, and then the writer returned to Lansing, where we had several good cottage meetings, and then back to Williamston, Michigan, and held five meetings with good attention. That grand old saint of God, Thomas Horton, and his good wife made the saints a home and is so very anxious that they be organized there. The work should be followed up there as many are investigating and almost persuaded.

We left there and the next place was the Marcellus branch, where we found the saints anxiously waiting for the gospel. One was baptized, others are ready and calling for baptism, which will be attended to in the near future. Then we went to Hartford and found the saints all alive to the work, having bought them a little room and fitted it up very nicely to hold their meetings in. There we held the best meeting of the season; baptized four good people; one was a Methodist Episcopal seventy-four years old. The people want us to return as soon as possible and renew the work, as there are several nearly ready for baptism.

We are now safely anchored at the comfortable home of Bro. John Shook, where the elders always find a home and a welcome. He has been the marshal of this place for several years, but lawabiding citizens are not afraid of the marshal, so I reckon that Bro. H. H. and self are safe. We go from here to Knox, Indiana, which will wind up the meeting until Troy and California are announced later on. Galien will have the conference soon, then we shall have been all around.

I want to say for this district that it is alive and in fair condition. Thanks to all of you for kindness, and you are ever remembered by the writer evening and morning, and would ask to be remembered by all, and please remember our families in their financial distress.

Your brother and friend,
L. F. DANIEL.

FREMONT, Neb., Oct. 15.

Editors Herald.—The work in onward here. The Sunday school convention was a grand success and closed with a splendid entertainment. Several of those who took part displayed splendid talent, especially Sr. Mamie Sampson.

The conference following on the 10th and 11th was also a grand success. Brn. Joseph Smith, E. L. Kelley, F. A. Smith, and J. F. Mintun were present, with a number of visiting saints from various places. The preaching was done by Brn. E. L. Kelley, J. F. Mintun, and Joseph Smith. Some nonmembers who attended said the preaching was the best they ever heard. The saints were all well pleased and rejoiced together in the glorious latter-day work.

The discussion between Bro. Mintun and J. A. Seaton is progressing nicely here. Three of the twelve sessions have passed and the verdict of outsiders, so far as we have heard, has been that Bro. Mintun is having it about his own way. Mr. Seaton made an acknowledgment to that effect himself the second evening. Saints and friends of the work are all rejoicing in the prospect of victory for the truth.

Yours for truth,
J. M. STUBBART, Dist. Pres.

VANESSA, Ont., Oct. 16.

Editors Herald.—Since I last wrote you I have baptized two more, making twenty-two since General Conference. For the want of means to travel I did not reach my appointed field of labor till too late for a good long summer's ministerial work; but I put in good time on the coast of Maine before I left.

But during the sixty-eight days since I left Rockland, Maine, I have preached fifty-seven times, baptized four, confirmed ten, blessed three children, attended ten other meetings, assisted four times, administered to the sick fifty-four times. Weary of my work, but not tired of the gospel. I very much dislike the idea of staying around home and feeding on the scanty means of the church, and being condemned of God, and in the judgment day be called a robber. I shall be in this mission till the middle, or last of November, then visit my family and make arrangements for winter work.

The conference at St. Thomas last Saturday and Sunday, was the best I have attended for several years. The business passed off splendidly. Bro. Lake is a good presiding officer. He preached to a full house on Sunday evening; the sermon was grand; several remarked to me, "I never heard Uncle John do so well before."

Elder R. C. Evans spoke in the afternoon. It was grand. Would to God that all the world could have listened to the silver tongued orator. May God bless the boy preacher. The writer spoke at eleven o'clock. Bro. St. John gave us a very good, instructive discourse on Saturday evening. On Sunday morning we met for sacrament and social meeting. The Spirit of God like a fire was present and never before have I ever viewed the sacrament as I did last Sunday morning. A noble sister saw the same. It seemed to me that the actual body of Christ was lying on the table.

The following was sung in tongues by Bro. John H. Lake, the interpretation being sung by Elder R. C. Evans:—

Behold my saints who now appear
Before me at this hour,

I will be with thee in thy prayers
Thou wilt enjoy my power.

Your covenant to serve the Lord
According to his word,
Has not been kept in fullness true,
Thou hast oft from me swerved.

In consequence of this my power
From thee has been withheld;
Ye have not all united been,
My power thou'st not upheld.

My priesthood you have not upheld
According to my law,
And hence transgressors have been shield
By my own people's flaw.

On Monday morning Bro. Lake called the missionary force together and instructed us a little on our duty as ministers for Christ. He told each one of us what part of the field to labor in. Each one seemed to be well satisfied to go as he said, and all left with a strong determination to push the work. He said: "Tell the people the signs shall follow the believer, and if they don't follow its because they don't believe, and to such Jesus says they shall be damned."

On Monday evening the branch at St. Thomas gave an entertainment. It was grand; much was to be learned by what was done. I am very glad that I came to Canada, for I have seen a camel with a very large hump on her left side; I saw the Queen, heard St. John preach, and slept with the Pope.

One was baptized on Tuesday by Elder Tomlinson.

J. C. FOSS.

SAN JOSE, Cal., Oct. 15.

Editors Herald:—Bro. R. Farris and I have been here ever since the reunion, holding forth in the district tent. We commenced September 27 and have held meetings every night. We have had a few out to hear every night that we have preached, but we are not exciting the people very much as they do in the East, for fourteen is the largest number of nonbelievers we have had at any of our meetings; but we were very well pleased to get that many, with less numbers at other times. But still I believe I can safely say that we have reached more outsiders than the three branches at San Francisco, Oakland, and San Jose all put together have in the last three months; so you may know that there is not much of a tidal wave of religion, especially of Latter Day Saintism, on this coast.

So far as I am informed the work on the Pacific coast is at very low tide among those not of our faith; and I believe I can safely say that it will go lower from the fact of there being so much ineffectual work done in running from place to place and only preaching a few sermons. I here repeat what I wrote some time ago, that it puts me in mind of a lot of harvesters who were hired to harvest a very large field and they went forth into the field promiscuously, cutting a few sheaves here and there, then leaving them and running to another place and doing the same thing without binding them together in many instances, leaving them to waste upon the ground, or for the birds of prey and the elements to destroy; especially the young and tender wheat. This is a fair comparison of the work that I know has been done in Cali-

fornia, for I have been connected with it almost from its commencement in this State. This running seemed necessary and I did my part of it, but I must confess that I am heartily ashamed of that kind of work, because I have seen its bad effects; and, if possible, I want to reform, especially when it is much cheaper and so much more effectual to work the ground as we go, provided there could be a united effort.

This can be done by the church as a body assembled in conference taking the matter in hand and spending more money for tents and less for elders' expenses to run from place to place and to the General Conferences so often, and to so many large reunions. Let all these meetings and their expenses be divided up into smaller meetings and make them a means of reaching more people. Let a General Conference be once in two or four years, and let the missions and districts manage their own ministry more than at present. The times are getting harder and harder, and the poor saints cannot give as in the past; and as the perilous times get worse and worse and the different churches see their ebbing powers, it will be harder to get places than now. Everything will combine against us as their enemy, but with tents, plenty of them in the field, we are independent and can move into any place and set up our tent and commence work with tracts and visiting from house to house, and three good effectual workers can do more in this State than ten can any other way; and they can work the ground thoroughly, and if properly fixed can work all winter in California.

I am not finding fault with anybody, but know that the church like its Head—Christ—and all of its members, has and will have to learn wisdom by the things suffered. The church as well as individual members have had to pay very dear for their experiences in the past, "For the children of this world are in their generation wiser than the children of light."—Luke 16:8. I throw out these thoughts as a sort of feeler, for I know how hard it is to reform old fogies like myself, and will write more anon.

My health is some better but I am laboring under great difficulties physically; but spiritually I have been made to rejoice in delivering the gospel message. The saints here are doing what they can, and may God bless them is our prayer.

Yours in bonds.

A. HAWS.

EXCELSIOR, Minn., Oct. 21.

Editors Herald:—If my memory is good I believe I have not written to the *Herald* this conference year. Perhaps the main reason is that I have not had anything of special interest to write. I have tried to keep pace with the work and do what I could to get the gospel before the people. I have to date opened up four new places and have done some good in each place. Last Sunday I had the pleasure of baptizing two at one of these new places, a mother and son, and there are more to follow. Three young ladies, sisters, have said they would be baptized soon. Two of them are ready now, but the younger one is not; but I think will be soon.

The older one of the three had a dream a few nights since that has decided her not to wait very long. I had preached upon the mission of Christ and followed it with, "What must I do to be saved?" and that night the two places, heaven and hell, were shown her, and as she related it to me the next morning she said that she saw the dividing line between them and some; that she was acquainted with some that were in heaven, and that there were a great many in that place, many more than in the other. She was in the place of torment, and said that the agony she suffered could not be described. She said she had been taught to believe that hell was a lake of fire, but said it was not, but that her suffering was worse, it seemed to her, than it would be to be cast into fire. She said that as she was looking at those in heaven she recognized me there, that I turned to her and said, "Remember that I told you about these places, and you had a chance to obey the gospel;" and in answer she said that she remembered it; and that was one of the reasons why she suffered as she did. She now feels that she wants to escape that place, and I believe will make a good member when she comes.

The work is onward in this mission and in better shape than ever before. Some pruning has been done that will have a wholesome effect upon the work as a stumblingblock that has been in the way of some has been removed, and they will now come into the church. This is a hard place to get an opening, as it is a pleasure resort, and they do not want the gospel; but I am going to storm the fort anyway and throw a few shells into the camp of the enemy.

I met one of their generals (a minister) yesterday, one that would not read a notice of my meeting to his congregation, and I think it was hot for him for awhile. I presume he will do better next time. He promised to come and hear me, and I hope he will be on hand to-night, as I am to answer the question from a Bible standpoint, "Sirs, what must I do to be saved?" I think he will squirm some if he comes.

It is hard to get the attention of the people now because of political agitation, and I will be glad when election is over. Some call me a "gold bug," but I do not care, as I expect to reside in a city paved with gold.

Yours in the faith,

E. A. STEDMAN.

NEW LONDON, Conn., Oct. 17.

Editors Herald:—Passing through Poquonnoc, this State, to-day, the happy memories of the late Massachusetts district reunion were vividly brought to mind. The grove by the beautiful waters of Poquonnoc showed no signs of human life as it did last August. The familiar face of Station Agent Morgan was there to greet the patrons of the Shore Line railroad as before. This railroad is rightly named. For miles and miles it follows the picturesque but irregular shore of Long Island Sound and Narragansett Bay.

While some were in a measure dissatisfied with the 1896 reunion, yet I am frank to confess that the results of that gathering no man

can tell. Suffice it to say some of the good seed of the word of God was faithfully planted there. Doubtless the work was opened up in such a way that it can be successfully followed up at some opportune time.

By the way, the district conference of last Saturday and Sunday deserves a word here. The Sabbath meetings were crowded at each session. The spiritual gifts were copiously exercised and the Fall River saints with whom the conference met, were strengthened, as so were all present.

Elders H. J. Davison and F. M. Sheehy preached afternoon and evening respectively. Promises of brighter times witnessed to by a higher power than man strongly indicated a rise in the spiritual barometer in the district. The *News* and *Herald* of Fall River published creditable notices of conference.

Thinking some of late of the destinies of different institutions, American and otherwise, their rise or decline, prospective or real, and their success or failure, the above results are certain as they assume or fail to assume, an attitude towards the liberty and intelligence of a pure and true manhood and womanhood, especially the latter.

"The hand that rocks the cradle rules the world" we are told, and how true it is. It is just as certain and true in relation to the church as of any other organization.

What a sure foundation for the great future of the church is being laid by the motherhood of Zion! Could any problem of human life be grander than that which has to do with the training of childhood's happy hours and fitting them to walk in the footsteps of the pure and good.

Five children were baptized at conference.

Yours, etc.,

ARTHUR B. PIERCE.

PHILADELPHIA, Pa., Oct. 19.

Editors Herald:—I returned to my field of labor on the 2d inst., stopping at Baldwin, Maryland, to attend the dedication of the saints' little chapel there. The dedication took place on Sunday, the 4th, the writer preaching the sermon, Bro. A. H. Parsons offering the prayer. There were not a great many in attendance, but those present seemed to enjoy the services, and felt repaid for attending. The dedicatory prayer was especially impressive. Thus was dedicated the first meetinghouse of this church in the State of Maryland; also the first in the Philadelphia district.

From Baldwin I went to New Park, Pennsylvania, a distance of about fifty miles; being conveyed across the country in buggies by Brn. Walter Hargan, Joshua Fowler, and Edward Matthews. I remained something over a week at New Park, preaching mostly to saints, endeavoring to strengthen them in the faith. While there three were baptized, two of whom were children of the saints; the other, a young man, who has heard considerable of the doctrine.

Leaving New Park on the 15th, I came to Bro. Fowler's; on the 16th took train at Oxford, Pennsylvania, for Philadelphia.

It has been over a month since leaving this place, and on returning it is gratifying, and

encouraging to see what has been accomplished since my leaving. Bro. W. A. Smith remained at his post with the gospel tent as long as weather permitted, then securing a hall in the city of Camden, he continued the work until last week, having baptized eighteen there altogether. This makes twenty-eight baptized thus far in this district during this conference year. Bro. Smith and I go to Germantown to-day, to look after some interest that was created there by our tent work last summer.

Our beloved brother, A. H. Parsons, is just as actively engaged as ever. He is truly a model for those who are not engaged in the general ministry; for he loses no opportunity to work to the advantage of the church. He has nobly assisted Bro. Smith and me during the present year. Besides preaching in this city and in Camden, he is now preaching up in Connecticut every four weeks.

Notwithstanding the crisis, and the perils, the work still moves.

H. E. MOLER.

BENNETT, Neb., Oct. 23.

Editors Herald:—I closed a ten nights' session debate with Rev. T. H. Popplewell, of the Christian Church, last night. I never expect to gain a more complete victory for the truth. Friends were made to the cause and the saints strengthened. The gospel of Christ stood the test admirably, and no proof was produced that it was not the "same yesterday, to-day, and forever." I thank God for the "fullness of the gospel," and the privilege of defending and working for it. I am still in the faith.

Your brother in Christ,

W. E. PEAK.

DOW CITY, Ia., Oct. 22.

Editors Herald:—Our district conference which was held at Harlan, Iowa, from the 16th to the 18th inst., was harmonious and spiritual from first to last with a good representation present at the opening. Branch reports and credentials were all in district secretary's hands in good time. Thanks to branch officers and clerks. Ministerial reports showed zeal and spirituality in the main though, perhaps, some might do more if they would try hard. The preaching was good and prayer and testimony meetings above the average. Bro. W. D. Bullard who presides over the Salem branch was ordained to the office of elder and Bro. Joseph Greenwood was ordained to the office of priest to act as an officer in the Galland's Grove branch.

We have other young men who will make a success as ministers, and the Spirit will so indicate in due time if they continue humble, faithful, and prayerful. We need much more help and every saint should pray that the "Lord of the harvest, . . . would send forth laborers into his harvest."

The Sunday school entertainment given Saturday evening was interesting, instructive, and speaks well for those conducting and taking part in the exercises. The day of Zion's glory dawneth. "Good men and true" and women of the same kind are needed all over the world to battle for the right under

the direction of King Immanuel. Thank God for the Sunday school and its noble workers.

All goes fairly well with us, and the saints are encouraged to press forward.

Hopefully,

C. E. BUTTERWORTH.

MACON, Mo., Oct. 21.

Editors Herald:—I held eleven services at Gospel Hill church, assisted by D. Flanders. Congregations were not large, but attentive, and anxious to look after our welfare. One said she would be baptized the next opportunity, and several others there are believing the angel's message.

From there I went to the German Stewartsville branch and preached three times for them to large congregations each time. Found a noble band of saints there. Then on to Stewartsville, and preached six times and had a very pleasant time with the saints there; and on the 11th inst. I went to Pleasant Grove and preached twice and stayed over night with our energetic brother, C. P. Faul. I enjoyed my visit very much with them there.

From there I went to the Delano branch; spoke twice there and baptized two; there too lives a noble band of saints, who know how to make the elders comfortable. Then on to the conference of Northeast Missouri district that convened seven miles from Macon. We had a very nice time there; the few saints with their neighbors deserve credit for the way they entertained the visiting brethren.

Our conference convened in the district tent and Bro. Chatburn and I are continuing meetings in it and expect to hold over Sunday. We are having fine weather and nice crowds, and hope for good results.

In gospel bonds,

M. M. TURPEN.

HARFOD, South Wales, Oct. 6.

Editors Herald:—The Eastern district, South Wales, convened at six p. m. in a dark, dingy, none too clean looking room in the back slums of Porth, for which one pound as rent was paid; but it was the only public room procurable. Time was when the district could hold a conference gathering in a private house, but present indications are such as to justify the belief that the time for holding conference gatherings in a private house is past.

Though the weather was very unpropitious, rain, rain, rain, then rain again, and then keeping on, and on, pouring down, the conference was well attended, peaceful and profitable. One lengthy business session Saturday evening; prayer meeting Sunday, nine a. m.; preaching 10:30; sacrament at two p. m.; preaching at six p. m. when Bro. J. D. Jenkins delivered a most powerful and impressive sermon in the Welsh language to an audience of about seventy persons, which was a very fair audience, all things being considered. The sermon was of thirty minutes' duration, eliciting the most profound attention. Bro. J. D. Jenkins, as per arrangement, is devoting his entire time in the ministerial field, and is working in good earnest. There

are hundreds of thousands of people within a small radius; two or three baptisms of late; some three or four others are getting ready; private houses are too small for the Penygraig branch. The saints are being stirred up, and appear willing to be stirred up, and according to present indications, intend to stay stirred up; this is a hopeful sign.

There is a unanimity of feeling in reference to keeping Bro. J. D. Jenkins in the field, at present. He lives in the confidence of the saints. His labors are indispensable. The present status of finances in the district insures his continuance for a year at least, if the Bishop can permit the Bishop's agent to use the freewill offering and tithes coming in, which are limited, as there are at present but few in the district.

From Llanelly I halted at Morrision; gave nine discourses, Bro. Gibbs assisting, opening the meetings promptly at the advertised hour. His daughters were prompt in furnishing music and singing. The excellent singing done by the Welsh, by some is attributed to the fact, of opening their mouths wider than other folk. I can assure your readers that the music and singing at Morrision during my stay, were magnificently grand, and very inspiring. The daughters follow the examples of father in being punctual at the meeting. Some three or four in Morrision are near baptism.

The Western district seems to be gradually falling in line with the system, being presented by Bro. E. R. Dewsnup, who is working assiduously for the welfare of the district as his circumstances allow. Rain continues; sunless days as a consequence, health excellent.

Modern Babylon is being shaken from center to circumference, over the question of Christian union. Since the Encyclical Letter of Leo XIII., Catholics are waxing bold, Protestants, though assuming courage, look ahead with fearful foreboding; zealous, God-fearing Latter Day Saints, growing in holy boldness. So moves the world.

In bonds,

JAMES CAFFALL.

PHILADELPHIA, Pa., Oct. 21.

Editors Herald:—In this metropolis the gospel work moves very slowly, yet I presume the saints, and especially those who have the general oversight of the work in all the world, would be pleased to hear from these quarters.

Although not possessing the power of coloring matters to increase the interest that might be had in the city of brotherly love, I often think some one ought to be sufficiently interested in the *Herald* cause to report occasionally, that others might be encouraged. It is encouraging often to the ministry when toiling with but little success to know that others are engaged similarly who are doing a great deal of preaching seemingly with but very meager results, so far as the human eye can discern at least. Not altogether in the line that "misery loves company," but to know that others who are valiant and noble workers are not converting the world I have often been consoled with that thought dur-

ing the past four years service in this city. The experience urged me to seek other places to try my preaching power to see if I had really lost what little I had once enjoyed when in the West, where I never failed to obtain an audience, if I got a hearing at all.

It is so different in these parts to what an elder finds in most places west that I do not wonder that the ministry has and does, seemingly at least, shun this city. I have felt many times like vacating, yet the good Spirit said stay. When I concluded to seek employment I was almost sure I should be compelled to leave to obtain work. I felt if I did my part all would work for the best interests of all concerned. I only speak of this as a token of the Lord's fatherly care extended, which has always been my experience in this gospel work.

The efforts of this conference year have been quite successful. Bro. Moler and Smith made two settings with the tent in the city proper. After spending about six weeks with but little interest and very small audiences, they moved to Germantown, where four weeks were spent to small congregations. Some few seemingly have become interested sufficiently to open their houses for preaching. The writer accompanied the brethren there on the 19th and spoke to about ten adults, who seemed to be very much interested. The brethren tarried to continue meetings during the week.

The next move was to Camden, New Jersey. This place I have desired to reach, but having no place to hold forth in and no money to move and run the tent last year, and having such poor success in this city, I left the State and opened up in Connecticut. Here (in Camden) the congregation kept growing till a fair-sized audience was had. After a fortnight Bro. Moler left for home and Bro. Smith continued the effort for some six weeks longer, baptizing eighteen adults. A hall was obtained at the close of tenting season and a Sunday school organized and regular appointments made for prayer and preaching service; prayer meeting every Wednesday evening at 7:45; preaching Lord's Day at 7:30 p. m.; Sunday school at three p. m. It increases our work as branch officers. However, we shall do the best we can to keep up the interest.

Bro. Moler returned in time for the dedication of the Baldwin church, October 4. He delivered the sermon, which was enjoyed by those present, being a fair-sized congregation, considering the dampness of the day. The writer made the prayer. However the county paper said Rev. W. H. Kelley preached and Rev. W. A. Smith offered the prayer. Moler and Parsons were not mentioned. How is that, W. H. K.? Some queer things get out sometimes.

Last Sabbath the writer spent in Connecticut, delivering two discourses in the new church and administering the sacrament. The interest seemed to be good; at least good-sized audiences were present morn and eve. Bro. Moler occupied the pulpit at the hall at the morning hour and Bro. Smith in the evening, while Bro. Moler preached in the mission hall at Camden. Bro. Stone has been

laid up with rheumatism for a fortnight; Bro. Lewis is not enjoying very good health; Bro. Zimmerman returned Friday from Europe, where he has been visiting his parents. Good health is enjoyed by most all the saints. The young people's meeting is slowly growing in numbers. The song service has failed to materialize under the new departure, yet we hope saints may awake to the fact that the election of a chorister means more than merely the fact that they have one. Their support by their presence is necessary at each service if they desire to receive the benefit desired and accomplish the good hoped for.

The ministerial force of the city has gotten up a new sermon which was delivered at most all the churches last Sunday, also in New York and Brooklyn. It is called "Sound money and sound gospel." If I were allowed to pass my judgment, I think they know about as much about one as the other. However, some of them have decided that their salaries must be paid in gold; no white metal for them. It must appear to them, seeing the demand is more urgent on the part of the people to understand the present issue—political—than religion, that their duties lay in the political arena instead of in the theological. At least one would judge so by all the efforts made so far this fall. Well, let all the infidel fraternity spend their time and talent in that direction while God's ministers minister comfort to the soul and thought to the intelligence of those who have time to listen.

In bonds,

A. H. PARSONS.

Original Articles.

THE BOOK OF MORMON.—No. 6.
ITS ORIGIN, NECESSITY, AND PURPOSE; ITS MORALS, AND THE BIBLICAL EVIDENCES OF ITS VALIDITY.
BY ELDER I. N. W. COOPER.
MORALS.

THE moral and religious sentiment of the Book of Mormon is such as can in nowise be impeached. Besides teaching the most sublime lessons of morality, and of deep Christian piety, and of the most generous principles of philanthropy, it abounds with instructive and well-drawn parables, highly wrought pictures of living faith, happy delineations of the exemplary lives, patient zeal, and fervent charity of the martyrs of Christ on this continent. As a whole it clothed in language that will not in a single instance, bring a blush to the cheek of the most refined. It defends with vigorous hand the dependent, fragrant flower that blooms along the path of life for the health, comfort, and ornament of man, breath-

ing with pathetic tenderness upon the chafed spirit of its frail and delicate casket, "the fair daughters of men," for ages subject to the play and sport or the caprice of her charlatan brother. It condemns in the strongest language the loose character and polygamous practices of the ancients referred to in the Bible:—

For . . . thus saith the Lord, . . . Behold, David and Solomon had many wives and concubines, *which thing* was abominable before me, . . . wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord: For there shall not *any man among you have save it be one wife: and concubines he shall have none:* For I, the Lord God delighteth in the chastity of women. . . . For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; . . . because of the wickedness and abominations of their husbands. And I *will not suffer*, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, . . . for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction.—Book of Jacob 2: 6.

BIBLICAL EVIDENCES.

In examining the biblical evidences of the Book of Mormon it would be well for us to remember that prophecy without a corresponding historical fulfillment is fallacious and void. The prophecies of the Bible demand that in the time of the end, or the day of God's preparation, "a marvelous work and a wonder" shall come to pass. In the coming forth of this marvelous work and wonder, a "book" comes forth, without parallel in the past in its origin and in the evidences of its divinity, and by it another chain of evidences of the truthfulness of prophecy is completed. The Bible demands the coming forth of such a book as to matter, manner, and time.

The word of God is righteousness, salvation, and truth, and is to spring forth from the ground:—

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.—Isa. 45: 8.

Truth shall spring out of the earth; and

righteousness shall look down from heaven.—Ps. 85: 11.

And of a people denominated "Ariel" (a lion), who were of the city where David dwelt (marginal reading of Harding's Royal Edition of the Bible) he saith:—

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.—Isa. 29: 4.

These prophecies of the Bible have their literal and historical fulfillment in the springing forth from the ground of the Book of Mormon as the word of the Lord to the seed of Ephraim. Wherever the principles of the doctrine of Christ are properly and authoritatively taught, we take it as a postulate that there the kingdom of God must necessarily exist, and possess, to a greater or less extent, the blessings and powers of the gospel according to the state of its progression or perfection, and may be in distinct and widely separated folds or bodies. Jesus says:—

Other sheep I have, which are not of this fold.—John 10: 16.

This cannot refer to churches or people, either Jew or Gentile, in the eastern continent, but refers to the seed of Israel, either on this continent, or in the North Country, as we find that Jesus himself in his day considered the kingdom under heaven in three localities at least, as represented by the leaven "which a woman took and hid in three measures of meal" (Luke 13: 2), the meal representing the people, the leaven the doctrine of Christ.

The law of the Lord to Ephraim may well be represented by the Book of Mormon:—

I have written to him the great things of my law, but they were counted as a strange thing.—Hosea 8: 12.

This portion of the seed of Ephraim can be located nowhere but in America—"the land shadowing with wings . . . beyond the rivers of Ethiopia." (Isa. 18; Gen. 49: 22-27; Deut. 33: 13-18.)

Prophecies of the old prophets were sometimes used by the apostles for the purpose of instruction or warning, and to show their application in a partial sense in their day, while their complete fulfillment may be reserved for the last days:—

But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.—Acts 2: 16-18.

This prophecy of Joel's had no reference whatever to the pentecostal blessing in Peter's day, but referred directly to the pouring out of the Spirit in the last days; not only upon men, but upon beasts, birds, and fishes, or "all flesh."

A note of warning was sounded by Peter when he said:—

Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.—Acts 13: 40, 41.

This prophecy, like the one above, had no direct reference to the people living in Peter's day, but, conditionally, might have had a partial application to the disobedient and willfully ignorant at that time. It has a direct reference to the latter days, and to the time when "a marvelous work and a wonder" would come to pass, even the bringing forth of "a book" from the ground. And that such marvelous work and a wonder is the bringing forth of a book is evident from the prophecy referred to by Peter:—

Stay yourselves, and wonder, cry ye out, and cry: they are drunken but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. . . . Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while [after the coming forth of this book], and Lebanon shall be turned into a fruitful field [because of the early and latter rains which now visit the land of Palestine], and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.—Isa. 29: 9-18.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they

shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—Ezek. 37: 15-19.

This prophecy is being fulfilled now, as we take the stick of Judah, the Bible, and the stick of Joseph or Ephraim, the Book of Mormon, in our hand; which we find to be *one* in precept and doctrine, and tend to the laying down of contentions concerning the word of God and the doctrine of Christ and is in our eyes a marvelous work and a wonder, and is necessarily the historical fulfillment of the prophecy of Ezekiel.

Altars found in the ruins of Mexico and Central America were constructed for the purpose of human sacrifice, and of such capacity as to admit of the sacrifices upon some of them of five hundred persons in one day, are evidence, in connection with the testimony of the identity of a portion of the seed of Ephraim in this land, that Ephraim made altars to sin:—

Because Ephraim hath made many altars to sin, altars shall be unto him to sin.—Hosea 8: 11.

Besides the biblical evidences already adduced throughout this work another class of evidence in favor of the Book of Mormon, tending in no small way to establish the divinity of its origin and preservation, may be found in the antiquarian and archæological researches and discoveries that have been made in the western world at times subsequent to the publication of the book in 1830, from the Andes to the Great lakes, and from the Atlantic to the Pacific oceans, all of which attest, in unmistakable terms, the previous existence of a vast and extended civilization; and the Book of Mormon coming forth at a time when these antiquities were scarcely thought of and known only to a very limited extent, boldly committed itself with the record of a mighty people once inhabiting this country, who had made their way hither from the East, from Egypt and Assyria, who had built cities and temples and had graven monuments of stone, and who had journeyed northward and southward along the western seas.

Numerous works of antiquity and travel have been published; among others, Catherwood and Stephens, in two large volumes, copiously illustrated with copies of temples, obelisks, and monuments in Central America, covered with hieroglyphic and other writings. Josiah Priest's Antiquities; Emerson and Sage's Travels; Lieutenant Beal's reports; Baldwin's Ancient America, and a host of other productions, all bearing on the same subject; which, taken in connection with the facts and locations given in the Book of Mormon before any of these discoveries were made, while they do surround the book with an amount and kind of evidence to prove the divinity of its origin as does not exist in favor of any other book, either ancient or modern, should at once fasten on the thoughtful candid mind the conviction that the hand that held it was divine.

Thus we have given you a mere synopsis of the evidences of the divinity of this book. To attempt to fully develop all or either of the subjects would be foreign to the purpose and would entail the writing of many volumes. We have endeavored to point out the ways only in which the directors lead, leaving the discussion of the subjects, together with the investigation of the book, in connection with its companion, the stick of Judah, the Bible, to all who may take sufficient interest to "know whether these things be so," or who may desire to "prove all things" and to "hold fast that which is good;" who may seek for "a building of God, a house not made with hands, eternal in the heavens;" and all those who may think they are "the children of God by faith in Christ Jesus;" and all others who may read these pages, or may desire to know "the truth as it is in Christ." And we commend you to the grace, mercy, and favor of Him who "said not unto the seed of Jacob, Seek ye me in vain." (Isaiah 45: 19.)

(Concluded.)

LAMONI, Iowa, April, 1893.

Ireland has had a year of unexampled prosperity, if the deposits in banks are any indication, the increase in those in joint stock banks being over \$6,000,000, and in savings banks also over \$6,000,000. The traffic receipts on the Irish railroads, too, were the largest on record.

PROVING DIVINE AUTHORITY.

IN a letter written from Metz, Steuben County, Indiana, Elders John H. Stout and U. G. Miller makes this request:—

"Will you please answer the following through the *News*: Who ordained President Brigham Young to the office of President of the Church, and also the date of the organization? The Reorganized ministers are making the statement that he never was ordained, and that the people never made the claim that he was. No doubt it will be of use to others of the elders as well as ourselves."

For the information of those who send the inquiry, we will state that the event referred to is carefully recorded in church history, and has been published frequently. President Brigham Young was installed as the President of the Church, in the quorum of the First Presidency, by the Council of the Apostles, on December 5, 1847. Not a ceremony necessary to the performance of that solemn duty was omitted—everything was done in perfect order, and by the united voice of the Twelve. President Young had been President of the Church in his position as President of the presiding quorum, the Twelve Apostles, for more than three years previous to the date given, or ever since the martyrdom of the Prophet Joseph. When, on the date mentioned, President Young had been duly installed as the chief in the First Presidency, he selected Heber C. Kimball and Willard Richards as first and second counselors respectively, and they were also duly set apart, being sustained by the unanimous vote of the Twelve. In their case, as with President Young, no ceremony was omitted.

As to the statements of the parties referred to, and others of a similarly misrepresentative nature, all the elders should have learned by this time that they are characteristic of such individuals. Not all the representatives of the Reorganized Church indulge in such inaccuracies, many of them being highminded, honorable people; but there are some in that denomination, as in others, who do not pursue a reputable course. We have this advice to offer to the elders respecting such: Treat them precisely as similar characters in other sectarian denominations are treated, as that is their true position.

With regard to the authority of President Young or any others of the Twelve called by the Lord through the Prophet Joseph Smith to the holy apostleship, or any of their successors, or of the church, we would remind the elders of the counsel of the First Presidency in this respect. Such authority is not a subject on which there is any room for doubt, hence no occasion exists for discussion thereon by the elders of the Church of Jesus Christ of Latter Day Saints. The test of such divine authority is open to all individuals of all sects—by doing the will of the Father and thereby receiving a testimony of the truth. The elders present the opportunity for applying that test in the doctrine they preach and the ordinances they perform, and the way is open to every individual who will obey the word of God as taught in Scripture to ascertain the truth of the elders' message, that the gospel

of Christ has been restored to earth preparatory for the hour of God's judgment, just as the revelation given to St. John on the isle of Patmos foretold.

As for all sects and denominations outside of the church which the Lord Jesus has established in this age, if any representatives thereof have doubts of their own authority or divinity and wish to discuss the same in a proper, dignified manner, with a view to ascertaining the truth, that is their business; and in the matter of any accommodation they may be accorded, all of these denominations, the Reorganization included, stand on precisely the same platform. The question of authority in those sects may be, under some circumstances and between some individuals, a matter of friendly discussion, without invoking ill feelings. But as to the Church which was organized by divine command and authority April 6, 1830, and which has continued and will continue in an organized state, and for the present has the chief abiding place of its members in the Rocky Mountain valleys, there is no room for disputation with anyone by its Elders over its authority. Its Elders know they possess it, and the means of proof of that authority has been indicated by the Lord; viz.: that those who do the will of the Father shall receive a testimony from Him. This is for all people and man cannot offer a superior test to that which the Lord has provided. The missionaries have no time, because there is no occasion, to waste in discussing the authority of the church. They present the message and authority of divinely commissioned servants of the Lord, and if any individuals feel to question that calling in a friendly way or otherwise, let them be referred to the test we have pointed out as the way to learn the truth. There is no need for fear that the Lord will not care for his own. He will do his part, not requiring his servants to contend against any church; but that they contend earnestly for the faith delivered to the saints, by preaching the doctrine of Christ and giving the people full opportunity to exercise, in an intelligent manner, their agency in receiving the same.

I find the above evasive article in the *Deseret News* (daily) for October 5, and thought it might be well to give exactly what the history does say upon the question. Surely there does come some "baffling questions" to the leaders of the Utah Church.

The reader will notice that the question is entirely ignored as to who ordained Brigham Young to the office of President of the church and a strong effort is made to hush up any further inquiry upon the matter with the statement to "do the will of the Father and you shall know," etc.

But what shall the earnest seeker after truth do when the teachings of these men, who claim to represent Christ, do not agree with *his* teachings as found in the Bible, Book of

Mormon, and Book of Doctrine and Covenants? I am willing to do the will of the Father and trust to him to give me the witness, but I am not one to expect him to give his sanction to something that is manifestly contrary to his will; neither do I believe he will recognize the authority of anyone who teaches contrary to his law.

The statement of the writer of the above that "President Brigham Young was installed as the President of the Church, in the Quorum of the First Presidency, by the Council of the Apostles on December 5, 1847, is misleading; because the facts are that the Quorum of Twelve Apostles was not there at that time. Lyman Wight, William Smith, and John E. Page did not leave Nauvoo with the others of the apostles. Parley P. Pratt and John Taylor were in the Great Salt Lake Valley. (See *Millennial Star*, vol. 10, page 43.) I quote the language used:—

Our beloved apostles P. P. Pratt and J. Taylor are in the Great Basin, while the other apostles are at Council Bluffs, except Elder Hyde, who is twenty-five miles below, at Hyde Park.

It would have been impossible for the statement to be true as quoted above. The writer goes on to state that Brigham selected as his counselors H. C. Kimball and Willard Richards, "and they were also set apart, being sustained by the unanimous vote of the Twelve." Taking out the three that did not leave Nauvoo with them, and then the two that were in the "Great Basin," and then the three that were taken out to form a First Presidency, only four are left to do business for the whole, and as the law says that only a majority could form a quorum, how can the writer of the above article say that they were sustained by the unanimous vote of the Twelve? Even allowing the legality of the election and ordination of Amasa Lyman, there could have been only five to form a quorum. Brigham Young said, April 7, 1852:—

A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? . . . Who ordained me to be First President of this church on earth? I answer, it is the choice of this people, and that is sufficient.—*Millennial Star*, vol. 16, p. 442.

Surely the elders of the church in Utah are easily satisfied if they are content with the answers given to their questions in the above article. If the facts of the election and ordination of Brigham Young to the office of First President, have so frequently been published, it would have been interesting to know where; but I find nothing in regard to that transaction, except the above, aside from the action taken at Council Bluffs on December 24, 1847, and found in *Millennial Star*, volume 10, page 114. And if the above statement be true, that he was elected and installed First President on December 5, 1847, by the four or five apostles present, then there was some underhanded work done; and snap judgment was taken on the church when he was presented on December 24, when there was only one thousand present out of a possible two hundred thousand.

Brigham stated in a letter to Orson Spencer, dated January 23, 1847:—

At this conference we suggested to the brethren the propriety of organizing the church with a First Presidency and a Patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of of the Quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the First President of the Church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissentient voice.—*Millennial Star*, vol. 10, p. 114.

In *Times and Seasons*, volume 5, page 632, I find the following:—

Great excitement prevails throughout the world to know "Who shall be the successor of Joseph Smith?"

In reply, we say, Be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the Presidency shall be required, *seasonable notice will be given*.

The italics at the close of the quotation are mine.

And yet, after this had been given out to the church to lull them into quietness, and to make them believe that they would be consulted in the

matter, a few of the apostles met together on the 5th of December, 1847, and chose a First Presidency secretly, and then on the 23d of December, 1847, they wrote a general epistle to the church abroad, in which the *hint* referred to by President Young, is found in the following words, "and we now, having it in contemplation soon to re-organize the church according to the original pattern, with a First Presidency and Patriarch." This epistle will be found in *Millennial Star*, vol. 10, pages 81-88.

The next day (December 24) the organization was effected. But already, eighteen days before the epistle was written, the four or five of the Twelve had effected the organization of the Presidency, then the hint of an organization was given out to soon be made, and before the ink was fairly dry the organization took place. No wonder the authorities of the Utah Church do not like to have their authority discussed. Such a proceeding in political matters would be called the lowest kind of wire pulling.

Keep on asking questions, brethren, but do not be satisfied by such evasive answers as given in the article published above. Insist on a straightforward answer and statement of the truth.

Come now, and let us reason together, saith the Lord.—Isaiah 1:18.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.—Isaiah 41:21.

HYRUM O. SMITH.

Conference Minutes.

EASTERN DISTRICT, SOUTH WALES.

Conference held, October 3 and 4, 1896, in the Porth town hall, Rhondda Valley; called to order by A. N. Bishop, Bro. Caffall being chosen to preside over the business sessions. Minutes of last conference read and approved. Bro. Caffall reported his labors in the district. The following elders reported in person: A. N. Bishop, Thomas Gould, Thomas Griffiths, John Jones, John O. Evans, J. D. Jenkins; Priests Thomas Jones, David Edmunds, Evan Lewis, John Salathiel, David Morris, John J. Jenkins; Teacher W. P. Cox; Deacon John Thomas. The following recommendations from the Twynwydd branch were referred to Bro. Caffall and the officers of said branch; namely, that Bro. Owen J. Williams be ordained to the office of priest, and Bro. William T. Little to the office of teacher. The following recommendations were presented from the Penygraig branch; viz., that Bro. W. J.

Cox be ordained a priest. This case was referred to the missionary in charge. It was further recommended by the Penygraig branch that Bro. John G. Jenkins be ordained an elder. This met the approval of the conference, and it was ordered that he be ordained during the conference sessions. Bishop's agent's report: In hand March 1, £7, 9, 6; due church £5; received £4, 13, 1; total £17, 2, 7; paid out £3, 5, 7½; due church October 2, 1896, £13, 16, 11½. Report audited and found correct. Bro. John Jenkins, of the Penygraig branch, desired his license of the conference. This matter was referred to the officers of said branch and the missionary in charge. The following resolutions were proposed by A. N. Bishop, and seconded by John Jones, and supported by John O. Evans, John Jenkins, J. D. Jenkins, and Thomas Griffiths: "Firstly, Believing the time has arrived when the word of the Lord concerning the use of tobacco and strong drinks can be enforced in our district, be it resolved that we ordain no one to any office in this district that is addicted in any manner to the use of tobacco or intoxicating drinks. And be it further resolved that we will not sustain any existing officer of this district who will persist in using tobacco or intoxicating drinks one month after the passing of this resolution. And we would further strongly urge the officers of this district not to visit in any capacity public houses where intoxicating drinks are sold, as we are of the opinion that it militates against the character of the one that does so, and brings reproach upon the church. And as it is our intention in the summer of 1897, God being willing, to preach the gospel upon the highways in the different localities where the saints reside. Hence, we adopt these means to cleanse the church, and in this our effort for good we ask the coöperation of all the officers and members of the whole district." These resolutions were unanimously adopted. It was further ordered that the district secretary send a copy of them to the secretary of each branch in the district. Moved by T. Jones that the minutes now on the record referring to one penny per week towards district fund be expunged; motion lost. The following amendment was presented by Bro. Caffall and seconded by T. Griffiths: Resolved that we reaffirm the resolution found on the record recommending the saints to contribute one penny per week to the district fund; and further, that we recommend each branch to take up a collection on the first Sunday in each month, for free-will offering, and forward same to Bishop's agent, and a collection every second Sunday for the district fund, and forward it to the district treasurer. This met the approval of the conference, and was carried unanimously. The district treasurer presented his report. The same was audited by Brn. Jones, Lewis, and Jenkins, and found correct. The thanks of the conference was due to the brethren and sisters of the Penygraig branch for the kind manner in which they entertained the visiting saints, there being over fifty present to take meals between the meetings, and they were helped considerably by those who were not in the church.

At nine a. m. on Sunday morning prayer and testimony meeting in charge of Elders Thomas Griffiths and A. N. Bishop. A very peaceable and profitable time was spent. At 10:30 a. m. preaching by Elder James Caffall on the duty of the officers of the church, and of elders in particular. At 1:30 p. m. prayer and testimony meeting in charge of A. N. Bishop and J. D. Jenkins. The sacrament was also administered, and a happy time enjoyed, and Bro. John G. Jenkins was ordained an elder under the hands of Brn. Caffall and Bishop. At six p. m. preaching by Bro. J. D. Jenkins in Welsh, and Bro. Caffall in English. The hall was crowded, and the two brethren acquitted themselves well. The singing during conference was in charge of Brn. D. Edmunds and W. J. Cox, and Bro. John Salathiel brought his organ some miles to the hall and presided over the same during conference, which helped us in our song service very much. The authorities of the church in America were upheld, and Bro. Caffall as president of the European mission, and A. N. Bishop as president of the district, with all district and branch officials. Adjourned to meet at the call of the president. Thus closed the most peaceful conference ever held in the Eastern district.

Signed, A. N. BISHOP, Pres.
MORONI BISHOP, Sec.

MASSACHUSETTS.

Conference convened at Fall River, October 10, F. M. Sheehy in chair, M. C. Fisher clerk. Reports: Elders F. M. Sheehy, G. H. Gates, C. A. Coombs, J. B. Pierce, N. R. Nickerson, G. S. Yerrington, F. O. Coombs, John Smith, William Bradbury, John Gilbert, R. Bullard, H. J. Davison; Priests F. H. Moore, A. B. Pierce, D. T. Shaw, T. H. Andrews; Deacons W. F. Frost and M. Gondolf. District clerk recommended to investigate the membership of Sadie French to find if she ever united with any branch of the church. New Bedford branch recommended William Talbot for ordination to office of priest, which was referred to a committee of all elders of conference. Said committee later approved the ordination and recommended same to conference. Next session of conference to be held at Dennisport, Massachusetts, second Saturday in February, 1897. A resolution was passed asking the president of each branch in district to solicit fifteen cents from each member of said branch, same to be used for purpose of purchasing a new district tent. Money to be forwarded to Richard Bullard, Arlington Heights, Massachusetts, district treasurer. Bishop's agent, Richard Bullard, reported with items for the collections and expenditures of moneys since February, 1896, totals collected from each branch as follows: Boston \$370.81, Plainville \$167.70, Providence \$140.70, New Bedford \$117.42, Little Compton \$34.00, Plymouth \$35.47, Fall River \$29.43, Brockton \$21.93, Dennisport \$14.70, Cranston \$4.00; total \$936.16. Richard Bullard reported as district treasurer as follows: Receipts \$101.62, expenditures \$97; on hand \$4.62. Officers elected: F. M. Sheehy president, F. O. Coombs vice president, M. C.

Fisher, clerk, A. B. Pierce assistant clerk, R. Bullard Bishop's agent and district treasurer. Free contributions during session of conference were sufficient to clear the debt on Fall River chapel. John Smith was appointed to labor in Dennisport branch. On Sunday, the 11th, a prayer service convened at nine holding till twelve o'clock. A spiritual feast was had, the gifts being manifest in prophecy and tongues. Preaching by H. J. Davison and F. M. Sheehy. Branches reported as follows: Boston 143, Little Compton 17, Providence 211, Cranston 39, Fall River 125, New Bedford 24, Plainville 88, North Plymouth 29, Brockton 35; all reporting except Dennisport branch; totals showing net gain of 26.

SOUTHERN NEBRASKA.

Convened with Palmyra branch, at 9:30 a. m., October 19, 1896, J. W. Waldsmith chairman, J. L. Diefendorf secretary. Branch reports: Blue River 180; gain 14. Nebraska City 138. Palmyra branch 38; Hebron 26. Elders reporting: W. E. Peak, T. Nutt, J. W. Waldsmith, W. M. Self, P. C. Peterson, H. Fields, J. Thompson, T. Blodgett; Priests S. Broliar, R. O. Self, J. H. Drury, H. C. Freming, E. D. Briggs, F. L. Tucker. Bishop's agent, J. W. Waldsmith, reported: Receipts \$82.30; expenditures \$78.62; balance on hand \$3 68. The conference adopted the following rules to govern representation in conference: "1. All members of the district in good standing shall have a voice and vote in all business when present. 2. Each branch may elect a delegate for every six members or fraction thereof to represent those who are not present. 3. All members in good standing are eligible to the position of a delegate." There being no priesthood bearing members in the Lincoln branch, the conference saw fit to disorganize it. All missionaries in and in charge of the district were sustained. Elder J. W. Waldsmith, district president and Bishop's agent, was sustained in his office. E. D. Briggs was elected secretary. Adjourned to meet at Nebraska City on the Sunday and Monday nearest the full moon in February, 1897.

EASTERN MAINE.

Conference held at Jonesport, August 29 and 30; S. O. Foss in the chair, J. D. Wilson clerk. Reports of all the branches presented and accepted. Committee, S. O. Foss, reported that he has corresponded with Western Maine and they thought it advisable to establish a dividing line between the two districts and that it should start from Frenchman's Bay and follow the Narraguagus River, north thence through to Aroostook. It was referred to Elder Kelley for his indorsement. Ministry reporting: Elders S. O. Foss, J. S. Walker, A. W. Kelley, U. W. Greene, F. M. Sheehy, and I. M. Smith; Priests J. N. Ames and U. W. Kelley; Teacher B. F. Foss; Deacon J. J. McKeown. A letter was presented and read by U. W. Greene from W. H. Kelley, encouraging the saints to be faithful in the work of the Master. Resolved that all reports be presented to the clerk in writing to be read at the following conference. Bish-

op's agent's report presented, examined, and reported correct. S. O. Foss was sustained president, J. D. Wilson clerk. Preaching by U. W. Greene, F. M. Sheehy, and I. M. Smith. Adjourned to meet at Indian River at the call of the president.

FLORIDA.

Conference convened at Hinote branch, September 26, Edward Powell presiding. No branch reports. Ministry reporting: D. E. Tucker, J. D. Erwin, S. D. Allen, J. N. Hawkins; Edward Powell; Priests J. M. Baggerly, C. I. Carpenter, V. S. Jernigan. Bishop's agent reported: On hand at last conference 31 cents, received since \$26, paid out 31 cents, on hand \$26. Edward Powell sustained president, V. S. Jernigan secretary. Preaching by D. E. Tucker and J. D. Erwin, assisted by S. D. Allen, J. N. Hawkins, and C. I. Carpenter. Adjourned to meet at Greenwood branch, December 19.

Sunday School Associations.

CONVENTION NOTICES.

The Independence district Sunday school association will meet in convention at ten o'clock, Friday, November 6, at Lees Summit, Missouri. The morning session will be devoted to a discussion of the subject of teachers' meetings both as to its needs and necessities as well as the overcoming of obstacles in attending such meetings. The subject will be introduced by a paper from Cole Moxon, of Independence, the afternoon session will be devoted to business and a discussion of interesting topics of Sunday school work, the evening session will include "Teachers and Teaching" led by W. N. Robinson, and the other features will be musical selections and recitations by the Lees Summit Sunday school.

ANNA MURPHY, Sec.

Miscellaneous Department.

NOTICES.

The new Latter Day Saints' church, near Centerville, Wayne County, West Virginia, will be dedicated Sunday, November 8, 1896, at eleven a. m., by Bro. L. R. Devore, of Jackson County, Ohio, assisted by Bro. D. L. Shinn, of Harrison County, West Virginia. All the ministry and others that can attend are cordially invited to be present. All those coming by rail come to Wayne, West Virginia, via Kenova, West Virginia, where they will be met by conveyance if they will notify Elder J. W. Trout, of Wayne, West Virginia, or W. R. Odell, of Centerville, Wayne County, West Virginia. In bonds,
W. R. ODELL.

CONFERENCE NOTICES.

Conference of the Independence district will convene at 10:30 a. m., Saturday, November 7, at Lee's Summit, Missouri. We hope that all branches will report, also all elders

and priests. Send all reports to Arthur Allen, 2210, Wabash Avenue, Kansas City, Missouri, not later than the fifth of November.

ARTHUR ALLEN, Sec.

The Northwest Kansas district conference will meet with the Goshen branch, November 14 and 15. We earnestly desire the attendance of all the saints in the district, that the business may be properly transacted.

ELLA LANDERS, Sec.

BORN.

KALER.—At Tuncurry, New South Wales, Australia, July 8, 1896, to Bro. and Sr. John Kaler, a son; named Elmer Arthur, and blessed August 23, by Elders C. Avery and John Wright.

WILSON.—At Foster, Iowa, March 16, 1896, to Mr. William and Sr. Eliza Wilson, a daughter; named Elizabeth Gordon; blessed September 27, 1896, by Elder Robert M. Elvin.

SCHMID.—To Bro. M. L. and Sr. Edna Schmid, May 24, 1896, a daughter, named Ina Florence; blessed October 11, 1896, by Elder M. L. Schmid.

HUBBARD.—To Bro. Seph and Sr. Ada Hubbard, May 15, 1896, a daughter, named Gladys; blessed October 11, 1896, by Elder M. L. Schmid.

PARKS.—Nora Christina, born August 6, 1896, daughter of Bro. John M. and Sister Emma Parks. Blessed at Runnells, Iowa, Bishop E. L. Kelley, C. Scott, and J. S. Roth officiating.

BEVAN.—To Bro. Frederick and Mrs. Bevan a son April 16, 1896, and named Matthew. Blessed September 20, 1896, by Elders A. N. Bishop and Thomas Gould at Cardiff, South Wales.

MARRIED.

HAYNES—RANDALL.—Mr. Frank Haynes and Sister Cora Randall, of Columbus, Kansas, at the home of the bride's parents, October 6. The ceremony was performed by Elder W. S. Taylor. A sumptuous dinner was served, and enjoyed by the guests, after which the happy couple departed for the home which had been prepared for them, with the best wishes of all present.

TRAVIS—HAYTON.—At the home of the bride's parents, Mr. and Mrs. Thomas Hayton, Joplin, Missouri, at the noon hour, October 20, 1896, Mr. Frank Travis, of Winston, Missouri, and Sr. Pearl Hayton, Elder W. S. Taylor officiating. About thirty friends witnessed the ceremony, after which a much enjoyed wedding banquet was served. The happy pair, who were the recipients of many useful presents, go to their future home, Winston, Missouri, with the best wishes of all.

GILBERT—SCHMUTZ.—At Denver, Colorado, October 22, 1896, Elder J. Wilmer Gilbert, late of the South Sea Islands mission, and Sr. Laura B. Schmutz, of Denver, Colorado, Elder John B. Roush officiating. A large number of invited guests were present, and gave the happy couple many beautiful and useful presents as substantial evidence of their good wishes.

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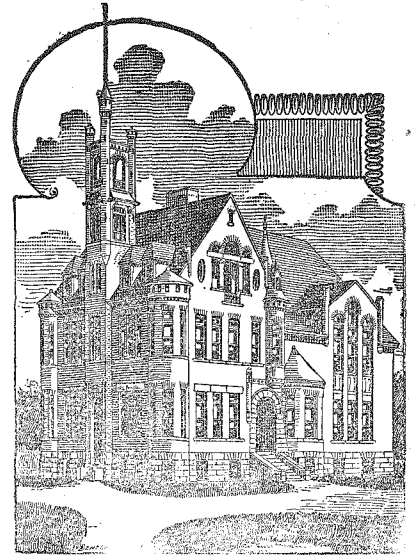
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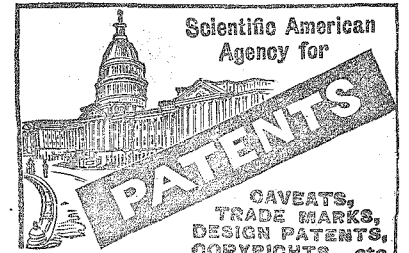
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HEBREW INFLUENCE ON OTHER RACES AND RELIGIONS.

A GREAT German historian asserts that the noblest developments of human nature have come from Semitic seed implanted in Aryan ground. Lessing says that the mission of the Jews is one of moral and mental elevation. Says a writer in the *Hospital* (July 18) in an article on this subject:—

'It is this fact that, apart from all theological controversy and discussion, renders the history of the Hebrew race one of abiding interest and importance for all other races of mankind. Our own great historian Gibbon, whose work has been described as the grand bridge over which all future students and readers of history will pass from the ancient into the modern world, in one of the earliest chapters of his great work says Judea and Phenicia will never be forgotten, for from the one the world received its religion, from the other its letters, which have been the foundation of its literature. Another most significant fact is, that the Jews alone of all the most ancient nations survive to this day, the same people, with the same religion and the same race, as those who emigrated from Egypt thousands of years ago to escape from the tyranny of the Pharaohs. In one of the very earliest chapters of the

Bible it is stated that Noah, when prophesying the future destiny of his sons, said, 'God shall enlarge Japhet, and he shall dwell in tents of Shem.' The usual interpretation of this text is understood to be that Japhet shall dwell in the tents of Shem; but the old Hebrew version is, that it is intended to convey the meaning that God Himself shall dwell in the tents of Shem. We quote this familiar text, as it seems to foreshadow in prophecy the great gulf and different characteristics which, up to the present day, have separated the Jewish and the gentile world. Later on it is said that Abraham was told that 'in his seed should all the nations of the earth be blessed.' These old texts are worthy of the closest study, as they still exercise a most potent influence over all the modern Mohammedan world, and in spite of the so-called 'higher criticism' over a very great part of the modern Christian world also. When we come to the story of the Exodus, and the promulgation of the Mosaic law, we feel somewhat more in touch with the modern civilization over which it has exerted so great an influence. Its sanitary enactments have been acknowledged to be thoroughly sound by the greatest of modern authorities, and it contains the germs of progress from which it may be said that many of the most important changes in modern legislation have arisen. To take only one instance as an example. In Lev. 25, when the ceremonies of the Jubilee year are described, it is ordained that every man shall be returned unto his possessions and unto his family. This is the most ancient of all records which aims a blow at slavery, which 'peculiar' institution, as it has been called, is, perhaps, of all others the one which most sharply divides the social conceptions of the ancient and the modern world."

After noting the fall of Jewish influence during the Middle Ages, the author reminds us of its renewed rise in modern times, and goes on to say:—

"The Jewish race, through their

peculiar combination of qualities, may yet be destined to play a great part in the evolution of sociological ideas in the future. They represent the one Eastern nation that is in constant and immediate touch with every part of the West. While they have preserved their own nationality in a way and under such difficulties, as have affected no other nation in history, they have still to a very great extent become mixed up with the social life of every other nation with any pretense to civilization upon the face of the earth. And when to this fact is added the fact that they have come down from the earliest antiquity as an unmixed race, if any credence is to be given to the theory of heredity, we cannot but believe that their influence will be felt in every future development of sociology to a very marked degree."—*Literary Digest.*

DISCUSS LOST TRIBES OF ISRAEL.

Mail and Express:—A question that is rapidly forcing itself to the front in religious circles is the location of the lost tribes of Israel. In view of the prophecies that when the children of the house of Judea, or Jews, return to Palestine they are to be accompanied by their brethren of the house of Israel, whose identity among the nations has remained so long undiscovered, the subject is intensely interesting alike to Jews and Christians.

For many years devout minds have been engaged in investigations that have yielded continuous streams of light from sacred and secular history, chronology, astronomy, and numerous other sources. Scores of men eminent in the realms of religious, scientific, historical, ethnological, and philological research have pursued their inquiries unceasingly, and claim at last to have solved the mystery in the discovery that the Anglo Saxon race possess all the distinguishing marks whereby the lost tribes are to be finally recognized.

Prof. C. Piazzzi Smyth, late Astronomer Royal for Scotland, in reviewing a book by Prof. C. A. L. Totten,

United States army, an enthusiastic and voluminous writer on the subject, expresses himself as follows:—

“What is the effect of so unexpected a discovery on the Bible itself? It is twofold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated in our own days. And, second, it causes the Bible to become for the Neo-Israelitic Anglo Saxon of America and Great Britain with her colonies, as it was for the tribes of Israel of old, an infallible book for their national guidance in politics, as well as a collection of inspired instructions for each individual soul in religion.”

Naturally, the supposed discovery of a truth so long hidden from theological eyes elicits considerable criticism from conservative expositors of the Scriptures; but no earnest seeker after light can afford to treat with disdain the opinions of devout and scholarly men, except at the risk of placing themselves in the category of those possessing the pharisaical spirit. The exponents of this belief complain that they do not receive fair treatment at the hands of the religious press. Whether this complaint be just or not, truth itself must eventually be victorious and can afford to patiently await the issue.

The faith of the Christian is in no degree threatened by the controversy, as evangelical activity is increased by this new testimony to the faithfulness of Jehovah to his promises, while to the loyal Jew the discovery is pregnant with an early fulfillment of the glorious hopes that have sustained him through long centuries of gloom and disaster. Briefly stated the facts are as follows:—

The house of Israel was banished to Assyria about 721 B. C.; the house of Judah to Babylon about 100 years later. The house of Judah returned to Palestine under Ezra and Nehemiah after seventy years of captivity, but the ten-tribed house of Israel never returned. According to numerous prophecies they were to become Lo-Ammi (not my people), gentilized, outcast, divorced, and known under another name. On the other hand all the great prophets predict that while in the land of their dispersion they were to be recovenanted and become

the sons of the living God—a strong nation and chief of the nations—in the isles of the sea and the isles far off—in the north and west—possessing the gates of their enemies, and to be among the nations in the midst of many people as a lion among the beasts of the forest. All of which promises undoubtedly refer to the ten-tribed or lost house of Israel, and not to the house of Judah. It is contended by the exponents of this supposed discovery that there is no possibility of the fulfillment of these prophecies if they do not refer to the English-speaking people.

At any rate, it is a subject replete with international interest, and should be accorded a dignified discussion and candid consideration.

THINGS WORTH KNOWING.

That inspiration is nothing without work. That a pound of learning requires ten pounds of common sense to apply it.

That there is no limit to the age at which a man may make a fool of himself.

That a thing is never too often repeated which is never sufficiently learned.

That the cat which is always washing itself before the fire has no time to go rattling.

That there is a vast difference between being an important personage and a self-important one.

That a silver dollar makes more noise than a five dollar bill when it is dropped into a contribution box.

That when thought does not deserve a neat dress it is well to keep it in some dark closet in your own brain.

That he who blows the coal in quarrels has nothing to do with has no right to complain if the sparks fly in his face.

Judge Remy once boasted that he himself had been the means of putting to death in sixteen years 800 witches. Luther states that 7,000 witches were burned at Treves; 600 by a single Bishop of Bamberg; 800 in a single year in the bishopric of Watzburg; 1,000 in the Providence of Como; 400 at Toulouse at a single execution; 500 at Geneva in three months; and 48 at Sweden.

The number of mountain railways in the world in 1895 was as follows: Switzerland, 17; Germany, 14; Austria, 10; Italy, 4; France, 4; while four were distributed between Spain, Portugal, Greece, and Madeira. In Asia there were three, one in Sumatra, one in Japan, and one in Syria. In North America there were three, in Central America one, and in South America four.

Latest statistics show that there are at present seventeen Roman Catholic diocesan Bishops in England and Wales and seven in Scotland, in addition to one Archbishop and two Bishops of titular sees. The total number of priests in Great Britain is 3,014 and these serve 1,789 churches and missions. The population of the United Kingdom from the

Roman Catholic standpoint is about 5, 800,000

It is stated that since trees have been extensively planted in Lower California the rainfall of the region has become more uniform and favorable to agriculture. But there are other parts of the State in which the saw-mills are wiping out the forests and planting the desert in the midst of nature's bounties.

The estimates of the yield of the potato crop in Great Britain show that on 533,000 acres a crop of 3,053,005 tons was secured, against an almost exactly similar quantity produced on much larger acreage—753,000 acres—in Ireland.

Another legacy of 100,000 francs has been left to the French Academy, the income of which must be awarded to authors of moral works.

The knowledge which we crave and work for, which we look for and find, which we think or dig out for ourselves, which we rejoice in as a newly found treasure—that is the knowledge, be it small or great, that is worth having. It is like the food for which we hunger—it gives us fresh power and fuller life, matters far less even what this knowledge is than the way in which it was gained. The most systematic and well-prepared course of study worried through by a student whose only care is that he may get his diploma is of far less value to him or to the world than the vital thought of the young mechanic who, anxious to master the secrets of his trade, patiently studies its details, discovers its principles, and infuses into it his fresh and living force, perhaps in the form of some new invention, or perhaps in a more skillful touch or a more delicate finish than it has yet received.—N. Y. Ledger.

In a communication to “Newspaperdom” Mr. Cameron, of the London, Ont., *Advertiser*, defines the ideal newspaper as one in which the history of the previous twenty-four hours is presented fairly, picturesquely and interpretively, and he pointedly inquires, “Does not the *Chicago Times-Herald*, under H. H. Kohlsaat, carry out this plan and specification?”

THE THREE BOOKS

AT POPULAR PRICES.

CHEAP AND DURABLE.

Because of the increasing demand for the Inspired Translation in home and class study in general and in Sunday school work, also because of the increasing number of Book of Mormon and Book of Covenant classes being formed in various branches of the church, and the consequent growing demand for the “three books,” the Herald Office management has decided to issue popular low-priced editions of each.

The books are all well bound and printed on good paper, the paper and plates being the same as used in higher priced editions.

They are good and durable, and with ordinary care will last the necessary wear of years. They are bound in cloth and sold at the low price of 65 cents for either Book of Mormon or Doctrine and Covenants; the Inspired Translation at \$1.

Orders solicited. The three standard books of the church are now within the reach of all.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 45.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 4, 1896.

GRACELAND.

GRACELAND COLLEGE is nearing completion, and soon students will be within its walls. We call attention to it again, because it is needful to do so. The election will soon be over, and the policies of the national government determined upon for another four years (it is now October 31) and the time of the people be released from the strain of the campaign, when the saints will have a chance to think about something besides "tariff revision," "public finance," "the gold standard," "bimetallism," "sixteen to one," "free silver," "demonetization," and all the other political issues—fads and otherwise—and pay attention to what things are important to us as a people in the immediate future. The church must rise to its privileges and proper position as an educator; and to do this, all necessary measures, the support of the college, is included. Read the revelations in Book of Covenants and notice how the saints were instructed to seek for knowledge, of men, things, nations, governments, things on the earth, in the earth, and under the earth, the heavens and all other things open to human research.

"BEYOND THE GRAVE."

"THE SOUL WAITS AND GROWS IN
THE INTERMEDIATE STATE."

THE following interesting article appeared in an issue of the Pittsburg, Pennsylvania, *Dispatch*, from the pen of George Hodges. It serves to show that men are broadening the range of their religious thinking and breaking away from the narrow limits of the creeds:—

There is no map in the Bible of the world beyond the grave. We are told distinctly that there is a world beyond the grave. The central saint and hero of the Bible is One who, being dead, came back alive out of the

grave to make that absolutely sure. After death is life. But where, and how?

These are questions which we cannot but ask; but we get no satisfying answers. The only answers which approach satisfaction are to be read in the pages of the Bible. Everything else, all religion, all poetry, all philosophy beside, is only guesswork. The Bible men are the great spiritual masters. God made them his messengers in the realm of spiritual truth. If anybody can tell us, these men can to whom God spoke. But they tell us very little.

Partly, perhaps, because we do not need to know. The essential purpose if the Bible in its relation to human life is to teach us how to live to-day. When to-morrow comes, when the "morrow of death" comes, and we need new light along an unknown path, we will get it. God will give it. But for the present we can see the daily way plain enough to walk in it, and, more than that, we do not need to know. Anyhow, much more than that God has not told us.

KNOWLEDGE OF THE OTHER LIFE.

Perhaps, also, we get no answer to our questions because we could not understand the answers if we got them. The conditions of the other life may be as impossible to our understanding as the language of the higher mathematics is to a child. Even the few sentences in which the truths of the other world are stated in the Bible are put in the form of symbol. White thrones and open books and pearly gates and golden streets—these are but the faint shadows of great mysteries. The world beyond is still the undiscovered country.

But we crave knowledge of that other life. Part of our family lives on the other side of those celestial boundaries. We cannot help looking with longing and wondering eyes in that direction, and asking questions. Every word which the great spiritual masters have spoken upon these hidden matters is of interest to us.

Thus we take the parable of the rich man and Lazarus. It was not spoken, indeed, as a special revelation of the life to come; that was not its purpose. It was directed straight against certain evils of the life which now is. Our Lord was thinking of the avaricious, selfish, and unbrotherly Pharisees. They loved money more than they loved men. So long as they were attired in purple and fine linen, it mattered not how many beggars full of sores lay in the street without. Jesus wanted to show them what a great surprise lay in store for them in the "first five minutes after death." That was why he told this story. But that is not the most interesting about it to us. The gates are open into the world beyond, and we look through. That is what we care for most.

WHAT BECOMES OF THE SOUL.

Immediately after death is the point of

time in the parable. The general judgment at the last day, the final amen to all things earthly, has not come yet. We are still down here on this familiar planet, we and the rich man's brothers, hurrying about in pursuit of our daily business, intent on getting all the money and all the pleasure that we can, not thinking much about things spiritual and eternal, paying small heed to Moses and the prophets; while over in the world unseen is being recited this singular and significant dialogue.

They are both new-comers, the rich man and Lazarus, dead but a day, only a day old in the new life. At once we ask our eager question: On the day after death, where is the soul? Does the soul of the saint go straight to heaven? Does the sinner's soul go direct to hell? Or do they both wait in some general place of departed spirits until the general judgment? Is there a place between?

We begin to get an answer to the question when we discover in the parable that the rich man and Lazarus are both alike in hell. The distinction between the two is that the rich man is in torments, while Lazarus is in Abraham's bosom, and that a deep cleft of separation divides the one from the other. The rich man wakes up in hell, and behold the flames of torment are around him, while the poor man is protected by the arms of the prophet; but they are both in hell. Then we remember that our Lord himself, after his death upon the cross, descended into hell.

In the opinion of St. Peter there was nothing unusual nor remarkable about that. The wonder was not that he descended into hell, but that he came out again. To go into hell seems to have been accounted by the apostle to be the natural course of things with every human being. David had said in one of his psalms that his soul would not be left in hell, but his soul was left, the preacher said, and consequently he must have been thinking of some one else; that is, of Christ."

DIFFERENT MEANINGS OF "HELL."

The apostolic argument thus takes for granted that the natural destiny of the soul of man is to be left in hell. When the creed declares that Christ descended into hell the purpose is not to set that forth as a singular fact. The creed is declaring the absolute reality of the death of Christ. He died and his body was buried and his soul went into hell, just like anybody else's body and soul. But his soul was not left in hell, neither did his body see corruption. That was the only strange and wonderful thing about it.

Evidently this is not the hell of ordinary speech. In the original languages of the Bible, when we go to them to find the word which is translated "hell," we find three words, one in the Old Testament and two in the New. The Old Testament word is "sheol;"

the New Testament words are "hades and gehenna."

Gehenna means the Valley of Hinnom. It was a dark glen beside Jerusalem, where in the evil days of King Abaz the people of that city had offered their children to be burned with fire in sacrifice of Moloch. When the reformation came and men were ashamed even of the memory of that hideous idolatry, the valley was given over to pollution. It was made the dumping ground of Jerusalem. Here they carted the dead bodies of animals and malefactors. Here the garbage wagons deposited their loads of refuse.

In the midst of the foul valley they kept a continual fire burning to consume these ghastly and malodorous contributions.

It was a place of horror, given up to unclean dogs and ghosts and creeping things and poisonous smoke. It became the symbol of all that was loathsome; even of that place of unknown and eternal dread, "where their worm dieth not and the fire is not quenched." The word "gehenna" meant what we mean by hell to-day.

But "sheol" and "hades" did not mean that. The word sheol occurs sixty-two times in the Old Testament. Thirty-one times it is translated "hell," and the other thirty-one times "the grave."

MEANS THE UNSEEN WORLD.

There is an association of dread about the words, but no association of punishment. At the end of life lies sheol, hades, hell, death, the grave, the unseen world. The last meaning is the widest. That is what the Greeks meant by hades. That is what Jacob meant when he expected to meet his son there, his beloved son whom he accounted dead. That is what Josephus meant when he described the soul of Samuel in the story of the witch of Eador, as ascending out of hades. That is what St. Peter meant when he declared that the soul of Christ had not been left in hades. That is what Jesus meant when he pictured Dives and Lazarus and Abraham, all in hades.

The word "hell" in the parable means the unseen world. It does not mean hell, in our sense, any more than "Abraham's bosom" means heaven. The bad are in misery, but it is not the misery of hell; the good are in bliss, but it is not the bliss of heaven. This is the place of departed spirits; it is the intermediate state.

For, putting aside all these questions about words and definitions, we need but remember that two conditions are declared in Holy Scripture to precede heaven. One is a general judgment, the other is complete sanctification.

But the general judgment is set for the last day. Whatever the reality may be which lies behind this symbol and figure, this is the time for it. It is appointed at the end of the world. It is then that the dead, small and great, shall stand before God, and the judgment begins with the opening of the Books. It is then that the separation shall take place, right and left, and the voice of blessing shall be heard and the voice of malediction. "Come, ye blessed"—"Depart, ye cursed," are words which Jesus tells us will be uttered at the last day. There is to be a general judgment at the last day.

POSSIBLE CHANGES AFTER DEATH.

How can this agree with an individual judgment to-day and to-morrow, as the souls of the dead go to Him who made them? How can this agree with an individual settlement of each soul's destiny, and an immediate entrance into an eternal condition of joy or woe? Shall the souls of the blessed be brought out of heaven to be tried over again? This is not the picture which is given in the Revelation of St. John, where the souls of the martyrs pray before the altar, and white robes are given them, and they are told that they must rest "yet for a little season, till their fellow servants also and their brethren shall be fulfilled."

And then there is the other condition. Into heaven shall the pure-hearted enter, and they only. Into heaven shall they go who have clean consciences. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, nor maketh a lie." That shuts the door in our faces.

Not one of us may enter heaven. Unless—unless what? Unless death works a miracle of transformation, makes us all over new, changes the scarlet of sin into the whiteness of wool; and of that we have no word of evidence anywhere. The whole analogy of God's dealings with the soul stands against that. God works gradually, not suddenly. It is the will of God that man should grow. There is no more likelihood that that eternal purpose meets contradiction in the moment of death, and that God makes a miraculous alteration in human character, than there is that men will be turned into angels and archangels.

A SIGHT OF THE REAL TRUTH.

And yet here is the thief on the cross. Not a good past had he to show, not an immaculate conscience; he is no saint. But "to-day," says the Master, "shalt thou be with me in Paradise." Ah, yes; in Paradise. But Paradise was another Hebrew name for the place of departed spirits; the intermediate state. The penitent thief might go there well enough. But not into heaven, not into the immediate presence of the Father. Jesus himself did not go there then.

"I have not yet ascended to my Father," he said when he came back out of the grave. By and by the penitent thief may grow ready for the beatitude of heaven. But if a choice between heaven and hell makes the first turn in the road, whose gate is the grave, the only entrance for the penitent thief, and for a good many more of us, is by some sudden word of magic which shall change us as the animals in the old stories were changed at touch of wand to men and women.

Unless, again. Unless this glimpse at a place of waiting and of preparation should be a sight of the real truth. If there is an intermediate state, as the Bible seems to teach, then all is plain. For in this state there must be a progressive sanctification going on. "The souls of the faithful are with the Lord," St. Paul says; that must mean growth in grace.

There is no promise of a new probation, no sign of another chance, no passing from the bad side to the good side of that great gulf.

The parable sets a negative to that. Death, so far as we know, is the end of opportunity. Of what goes on among the persistently impenitent, amid the torments, in the company of the lost, we are not told at all.

IN THE INTERMEDIATE STATE.

But the faithful departed must be growing better. The soul is separated from sensual temptation, taken away from all hindering environment, and has time to think, and a clear mind to think with, and good things to think about, and perhaps for the first time has a real chance to cultivate that good which God alone may have discovered in the heart. And the soul is in Christ's presence, and in the company of saints and heroes. How can the soul help growing?

On and on advances the Christian soul, growing in grace, growing in knowledge, growing in sanctity and in readiness for heaven. I know, says St. Paul, that the Lord, who has begun this good work in you, will continue it until "that day." And "that day," in the phrase of the apostle, means not the day of death, but the day of judgment.

On through the grave and gate of death passes the soul unchanged into the intermediate state, and there waits, but not in sleep nor in idleness; waits and grows, learning more and loving more unceasingly; in the bliss of paradise, but not yet in the beatitude of heaven; waits and grows in grace and sanctity till the whole number is made up, and the general judgment is at hand, and the day of the Lord comes.

IN RESPONSE.

PRESIDENT JOSEPH SMITH and family are receiving from many of the elders and saints, letters of condolence and sympathy in their recent loss by the death of wife and mother, Sr. Bertha. In response to these kind expressions of sympathy in our bereavement we hereby express our gratefulness to the Giver of all good, for the kind and tender words by which these saints and friends have conveyed the assurance of their love, esteem, and regard. We assure the writers that we appreciate and value the friendship in Christ which these letters evince towards us, and request that as we cannot reply personally to all those who have written will accept this as our recognition of their kindness and our acceptance of their loving epistles.

PRESIDENT JOSEPH SMITH AND FAMILY.

EXIT SCHWEINFURTH.

GEORGE JACOB SCHWEINFURTH, the Rockford messiah, so-called, and against whom charges of immorality have been made in connection with his conduct of the "heaven" or home at Rockford, Illinois, has reached the end of his career. It requires time to

make manifest the character of movements, and time has caused this one to collapse, like many others of like character:—

MINNEAPOLIS, Minn., Oct. 21.—This morning G. J. Schweinfurth called on the Rev. M. D. Shutter, who officiated at his wedding recently, and said good-bye.

He announced his intention of leaving Minneapolis and retiring to private life. He leaves for Chicago in the morning and his colony here has already broken up.

He announces that he will also give up the colony at Rockford.

ROCKFORD, Ill., Oct. 21.—Schweinfurth has not been seen in Rockford since his marriage at Minneapolis, and the so-called "heaven" is occupied by its original owner, Mr. Weldon, who refuses to confirm or deny the rumor of its abandonment.

ECCLESIASTICAL HAPPENINGS.

LONDON, Oct. 25.—The Rt.-Rev. Frederick Temple, Bishop of London, has been appointed Archbishop of Canterbury and Primate of all Englewood in succession to the late Most Reverend Edward White Benson.

ST. PETERSBURG, Oct. 25.—Ex-Pope Tols-toi of the Russian Church, who was recently deposed from the priests' functions because he had refused to clear himself of an accusation that he had been converted to Catholicism, has been arrested at Moscow and taken to Nijai, where he was condemned by a church tribunal to seven years' banishment from St. Petersburg and Moscow, and was forbidden to hold any state office for twenty years.

The third annual meeting of the American Congress of Liberal Religious Societies will be held in Indianapolis, November 17-19. Among the topics for discussion are "The sympathy of religions and fraternity of the sects;" "The foundations of religion," "Sociological problems of the church," and, "The church of the free."

URBANA, Ill., Oct. 23.—After a warm debate, lasting four hours, at the closing session of the Illinois Baptist Association, on the report of the Committee on Education, the section indorsing the divinity school of the University of Chicago was defeated, by a vote of seventy-two to twenty-two. Many of the clergymen, especially from the central and southern part of the State, strongly opposed this section, alleging that the theology of President W. R. Harper of the Chicago institution is not sound. The indorsement was particularly desired as an assistance toward raising the money on which Rockefeller's latest contribution to the University of Chicago is contingent. The other sections of the committee report were adopted.

The foregoing item dated Urbana, Illinois, is corrected by a later statement, which reverses the vote to seventy-two affirmative and twenty-two negative votes, by which the divinity school of Chicago University was indorsed.

Dr. Harper, President of the Uni-

versity, it will be remembered, delivered a series of lectures which by some were interpreted as bordering too near the conclusions of the higher criticism, so-called, hence the vote of twenty-two against indorsement of the Divinity School.

Mr. Rockefeller, the well-known multi-millionaire, has made handsome gifts to the University and has promised other endowments on condition that a stipulated amount be raised by contributions from others.

These religious items are presented, briefly, as showing the trend of theological happenings.

EXTRACTS FROM LETTERS.

BRO. A. B. PIERCE, of Attleboro, Massachusetts, contributes the following local items under date of the 24th ult.:—

The prayer union at Plainville has thoroughly renovated the interior of the chapel there. Who said the ladies could not accomplish much? They can.

Elder F. O. Coombs preached at Attleboro last Sunday evening, and Elder C. A. Coombs at Plainville in the forenoon. The Massachusetts Sunday school association meets at Plainville, Saturday, November 14, and over Sunday. A good program is in preparation by superintendent E. H. Fisher. The Plainville Sunday school is to have a new blackboard. Brn. R. Abercrombie and F. O. Coombs deserve credit for procuring same. A number of the saints contributed. The resolution of Council Bluffs branch should be indorsed by every branch of the church. The idea of a Thanksgiving offering service is at once appropriate and would be spiritually and financially beneficial. One more was baptized at Plainville yesterday, Sr. Eliza Shallcross, wife of Bro. James Shallcross. Elders C. A. and F. O. Coombs conducted preaching service at Attleboro last evening. Bro. A. B. Pierce spoke at the chapel here last evening.

Correspondence has brought or assisted to bring more than one to such an understanding of the faith that obedience has followed. Bro. A. S. Cochran, of the Herald Office, has been in correspondence with Mr. W. B. Toney, of Allen, Indian Territory, who as a result of investigation induced thereby has now become a brother and worker in the faith. He writes Bro. Cochran from Standley, Indian Territory, the 26th ult., as follows:—

I have come down to Standley, as you directed, and met with the saints at this place. And thank the Lord's name forevermore, I have been shown by the power of his Spirit that this latter-day work is of God. No

sooner was I convinced of that fact than I walked out and demanded baptism at their hands, which was administered to me by Bro. George Montague at about eight o'clock this morning, and I was confirmed by the laying on of hands by Brn. Montague, Short, and Bailey, at about one o'clock this afternoon. The Lord made manifest to some of the saints both by dreams, visions, and impressions of his Holy Spirit, that I should be immediately ordained to the ministry. I also had the same impression of the Spirit in power after my confirmation. And was accordingly set apart by the branch at this place for ordination, and was ordained to the office of an elder by Brn. Montague, Short, and Bailey. I will go to proclaiming the restored gospel of the kingdom. I want to thank you, my dear brother, for the kindness and patience you have manifested toward me, in helping me to see the light of the gospel divine, and rejoice in the same. I hope you will be a father to me and assist me in my work by your learned and fatherly advice until I am advanced in the work sufficient to make it through. Pray for me that the power of the Spirit of Elijah's God may rest upon me, and that I may speak the gospel in words of power.

Bro. J. J. Cornish wrote from Ludington, Michigan, October 28:—

Our conference at Freesoil is over. We had a good one. Brn. F. M. Cooper, J. H. Peters, and R. E. Grant were among the elders present. Five were baptized and all seemed to go away feeling good. We had splendid weather during conference.

Bro. R. C. Evans wrote from St. Thomas, Ontario, October 26, as follows, from which it appears that he is about to enter upon another discussion:—

Our church was full all day yesterday; big interest here. I am here every night this week and over next Sunday. On Monday next I go home for books. On Tuesday, the 3d, I leave for Cedar Valley to debate with Baptist minister, he to affirm that "the Book of Mormon is not a revelation from God, and it is unworthy the respect of Christian people." If I can enjoy the Spirit of God, I and all saints know the result of the coming struggle. Pray for me.

EDITORIAL ITEMS.

BRETHREN who send us birth and death notices need not be surprised if such are occasionally held over a week or more. When matter of greater importance demands our space we hold over said notices as we go to press. We endeavor to give all matter used earliest possible insertion. Conference minutes, notices, letters, etc., requiring prompt publication, properly receive first consideration.

Later reports state that George Jacob Schweinfurth has returned to Rockford, Illinois, and makes the

statement that time will show whether or not he intends to flee the place. Public sentiment is quite strong against the alleged messiah, especially since immorality has been developed in connection with his work.

Bro. D. W. Clow writes from Rock Island, Illinois, that the few saints there have begun active work in behalf of the cause by renting a hall and holding social services and Sunday school sessions. They have also put up a sign, determined to show their colors and give others an opportunity to learn of the faith. Brethren in the field are asked to help them.

Bro. G. J. Waller, of Honolulu, Hawaii, accompanied by Mrs. Waller and their youngest child, arrived at Lamoni on Friday, the 30th inst. Bro. and Sr. Waller will shortly proceed to California, after which they will return home to Hawaii, Bro. Waller continuing in charge of the work there. He reports prospects good for the interests of the cause in the Hawaiian Islands. The church and its faith have obtained prestige among the people and are steadily gaining in influence for good. His nephew, Bro. Edward Ingham, and another young brother, have been set apart to the work of the ministry and are doing good in their service. Patient, careful labor is required among the native population; continued success is hoped for and in prospect.

Bro. Parkin notes that Bro. J. A. Sax baptized two at San Francisco Sunday, the 25th.

Presiding Elder J. A. Gunsolley, of the Lamoni branch, announced to his flock Sunday morning, October 25, that there had been fifty-four baptisms in the branch during the past four months. Can any of the branches do better than this? This has been the result of steady work, not aided by any revival or protracted efforts. It is as true now as years ago that Paul may plant, and Apollos may water, yet it is God that giveth the increase.

Bro. J. T. Davis in writing to Bro. Heman C. Smith, under date of October 27, says that he had intended starting for his Utah field on the 10th inst., but had the misfortune to break his right arm on the 9th, which of course delayed him. He is getting along well and will soon be himself again and in the field.

Sr. E. H. Crowson, of Alton, Illinois, writes warning the saints against a confidence man who secured money from her by representing himself to be a Latter Day Saint. She describes him as being club-footed, a description sufficient to identify him. Look out for him; his club foot will appear on first sight and his cloven foot on a closer view. An application of the law of the land often is wholesome in its effects upon such cases.

In HERALD of October 14, 1896, page 682, middle of the second column of letter of Bro. M. S. Frick, it should read, "a Bishop's agent" instead of "our Bishop's agent."

By letter from Bro. Joseph Luff and card from Bro. C. A. Parkin, of San Francisco, we learn that Bro. Joseph F. Burton and wife would start for Tahiti November 1. May the Lord govern wind and tide to their safe arrival in their field of labor.

Bro. Columbus Scott occupied the pulpit of the saints' church at Lamoni, on Sunday the 1st inst. Bro. G. J. Waller addressed the evening congregation, including in his address an account of his conversion and the establishment and growth of the work in the Sandwich Islands. A large audience greeted the speaker, who entertained his hearers with an able and interesting discourse.

Late Lamoni arrivals include Brn. Columbus Scott, R. M. Elvin, A. M. Chase, and E. C. Briggs, all in good health and spirits, and bringing good news of success in their fields.

Mothers' Home Column.

EDITED BY FRANCES.

"EACH HEART KNOWETH ITS OWN BITTERNESS."

BY SISTER AGNES.

THE day was very dark, but a darkness more dense reigned within Nellie's mind as she sat down by the window and mechanically watched the raindrops fall. Hers was a lonely life, she thought, here all by herself with her baby, her husband gone—forced to seek employment far from his own comfortable, peaceful home. The care and responsibility of their little one they realized fully, and it seemed anything but just that the whole care should fall upon her frail shoulders, while he was denied the father's proud privilege of aiding in the ministrations to the comfort of this sweet burden.

The aching head and back and accompanying weakness all testified that she had over-

taxed her strength, and with the strength of the body fled also the cheerfulness of the mind.

Her eyes again sought the dismal scene outside—the flowers lying prone upon the ground, the garden rapidly becoming one vast patch of weeds—all telling her they too needed the care of him whose pleasure it had always been to make her home and surroundings as attractive and pleasant as possible.

The tears *would* start, but for baby's sake she realized she must control her feelings. Prayer seemed to afford no relief and she was about to exclaim with that One of deeper agony, "My God, why hast thou forsaken me?"

Then there came before her eyes another young mother, and another happy home. But this home also suffered a breaking up, but of a different character. With the mind's eye Nellie saw that young mother follow four little caskets from her home to the silent city of rest, and as though that was not enough, her husband was also called from her side to bear, far away, the message of peace. What grandeur of character did she here find—from those torn and bleeding heartstrings should come such sweet music—the gospel of everlasting peace.

Her thoughts again returned to her own home, but with different intent. "Oh! selfish heart," she thought, "you will allow a dismal rainstorm and your own loneliness to deprive you of peace, and others of the cheer you should bear to them, while *they* suffer all the woe this earth can afford, and still bear tidings of peace to the families of the earth. They are indeed 'like the plants that throw their fragrance from the wounded part, breathing sweetness out of woe.' 'Is gloom and distress thy heritage'? 'Can you be so thankless, when the light and glory of life everlasting and of eternal peace is offered to you, and placed within your reach, without price, only endurance and resignation being required?'"

Many thoughts passed through her mind, and she turned from the dismal outside scene to her interior surroundings, and a prayer of thankfulness went from her heart, that her babe had been spared to her, and that her lot had indeed been cast in pleasant places.

PLANO, Ill., August 17, 1896.

JESUS CHRIST. WHO? WHEN? WHERE?

BY SR. C. R. MEMORRIS.

JESUS CHRIST, the same yesterday, to-day, and forever. Who, then, is this Jesus, this wonderful personage? The blasphemer hurls this precious name, in wrath, from his polluted lips. The humble child of God whispers that holy name in prayer. The dying saint clings with firm faith to Jesus, the only name under heaven whereby we can be saved. After the fateful fall of man, which brought the dreadful curse of sin and sorrow upon the human race, when through disobedience the face and smile of the Almighty one was turned away from our first parents and there seemed no help for the restoration of God's favor for a lost and ruined race, there comes a promise of hope amidst the darkness which sin has brought, the promise of a Savior who should

redeem his people from their sins. Then the line of prophets takes up the wondrous promise, and prophesy of the coming Savior.

After the lapse of many years we hear of the wise men coming to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Wonderful news for men and angels! that a Savior was born. He who had been heralded by the prophets now makes his appearance in Bethlehem according to the prophecy, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." The prophecy is now fulfilled in the days of Herod the king, and they called his name Jesus. But the birth of this heavenly king was not in favor with the cruel Herod, and he soon sought to put away the life of the holy babe, which he feared might interpose with earthly power. So his parents fled with him where they might with more safety guard his young life.

So the child Jesus grew to manhood years and was in favor both with God and man. Then when the time approached for the great sacrifice, for the fulfillment of the redemption plan, we read of Jesus making his way to where John was baptizing in the river Jordan, and desiring immersion from the hands of John. But he who was the herald of his coming says in wonder and admiration, "Behold the lamb of God, which taketh away the sin of the world!" and when Jesus approached him he needed no proof that this was indeed the Christ that should come, and said, "I have need to be baptized of thee, and comest thou to me?" And Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."

Soon after this began the trials of Jesus. Doubted by friends as being the Christ, derided and insulted by others, some of his disciples leaving their Master and going from him, how sad his short ministry of life and salvation which he brought to the people. But the time of his great sacrifice drew near, and when his disciples fled in fear, and the soldiers bore him away to the high priest, and after this wicked council had condemned him to death, he was nailed to the cross, the great sacrifice of the world's redemption. Oh! can we tell how bitter the anguish of the suffering Son of God when he seemed forsaken of heaven and of earth, as he cried out, "My God, my God, why hast thou forsaken me?"

But the massive stone could not hold the body of the blessed Redeemer. O, no! The shackles burst and Jesus Christ; the Son of God, the Redeemer of the world, walked forth in holy triumph to meet a weeping Mary and the disciples, thus showing that he was the Christ indeed, and though they were permitted to see him and be assured that he was their Master, yet his wonderful redemption was wrought and the time fast approaching when he must leave them and ascend to the Father, from whence he shall come to judge the quick and the dead.

But not then will he come as in the days of mortal flesh. Not then will he come as the humble babe of Bethlehem. Not then as the

lowly Nazarene, scoffed and spit upon by the noisy rabble while the crown of thorns was placed in cruel mockery upon his sacred head, when insulted and mocked by wicked men. O no! not so will be the coming of our risen Lord, but in the clouds of heaven will he come, with his holy angels, heralded by trump and thunders. No cruel mockings then for the sacred Son of God, when the heavens shall pass away as a scroll, and all the nations of the earth shall tremble at the coming of the majesty of the King of kings, and every eye shall behold him, they also who pierced him. "But who may abide the day of his coming? . . . for he is like a refiner's fire and like fullers' soap." Oh, wonderful Savior! but now triumphant Jesus.

O that with yonder sacred throng,
We at his feet may fall:
We'll join the everlasting song,
And crown him Lord of all.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

Thursday, Nov. 5.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 Timothy 6: 10-19.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

MRS. PARKS'S WAY.

A TRUE NARRATIVE.

"IRREPRESSIBLE juveniles!" hisped the gay young lassie, when she resigned her position as teacher of six bright, mischievous-looking boys.

"Scamps!" said the sober man the next Sunday, as he informed the superintendent of his inability to cope with them.

"Irreverent youngsters!" was the pastor's comment as he also left, vanquished.

"Misunderstood!" was the verdict of Mrs. Parks, who, from her seat in the Bible class, had noted the doings of boys and teachers. "They are not bad; there's only a superabundance of physical life. Scolding disagrees; give them work; make them feel that they are part of this school, of this church, that we need their help, and their pranks will disappear."

Her theories being reported to the superintendent, he persuaded her to put them in practice.

As she took her seat with the lads, Bill whispered, "Say, teacher, what makes more noise than a pig fast under a fence?" With a smiling face, she turned to say, "Why two, Bill,—that's easy." This instead of "Now behave," which had heretofore greeted such sallies, held Bill in astonished silence until Myrtie Dodge came to her class just across the aisle.

She was his friend, he must greet her. So the pretty Sunday school paper rapidly became a ball. But Mrs. Parks, alert, interposed with:—

"How far can you throw? There's a school I'd like to help you pelt with these, only not in wads,—for those boys and girls would enjoy both pictures and stories. All summer they meet under a big tree, Sundays as well as other days, with merry birds dancing through its branches, and the saucy squirrel chattering in plain sight. But when Jack Frost comes, and the poor bare toes can no longer endure the cold, Ma'am Becky takes them into her own wee cabin, and there, from the old Bibles sent by a friend, they learn to read, and how to be good. They learn so quickly too! Yes, let us send the papers."

"This school?" queried the boys.

"No, no, this class! We can save our candy money for that purpose." She laughed. Then came such a fusillade of questions, until she held up her hands in dismay.

"Say we elect Bill secretary; have him write and find out all about it!"

The bell called to order. Teacher and boys—friends now—found that lesson so interesting that paper balls were forgotten, to the great relief of neighboring classes.

The inquiring letter was sent. A prompt reply told of such destitution as those well-cared-for boys had never even dreamed of.

How they talked of it!—talked and planned until mothers became as interested as boys, and moved the Home Missionary Society to send a box full of good things, making Thanksgiving joy in the hearts of struggling teacher and dusky pupils.

Thus encouraged, Mrs. Parks's next step was to identify her boys with church interests. Being a member of the Aid Society, she suggested an ice cream social, and "Please let my class serve."

This took some persuading, but her enthusiasm prevailed. If she had any doubts, they fled as she saw the dignified acceptance of an invitation to be waiters at an ice cream social given by the Ladies' Aid Society next Thursday evening. The success of the event depended largely on her boys. They must not fail. Nor did they. Proudly now they felt they were part of the church, and must work for it just as their teacher said.

Their class conduct? Well, hearken to Bill as he remonstrates with some troublesome visitors: "You must be quiet. Our reputation has been none too good, we can't afford to be noisy."

Any more paper balls? Not one since the day "teacher" quietly put her hand on Bill's as he was ready to shoot, saying, with a pleasant smile, "Save it till to-morrow." With an equally pleasant smile, he dropped it, "for keeps," as he said.

Superintendent and pastor were glad to concede Mrs. Parks's "way," to be a good way, and to accept the help of these willing hands, now being guided, not repressed.

Teachers, boys will be boys! Be a boy with them. Study them, and you may lead them not only to study their Sunday school lesson, but to find the true meaning of life's lesson,—helpfulness to others.—*Glean in S. S. Times.*

RECOGNITION of birthdays is common in primary departments, but not so many Sunday schools carry the method into higher grades. The Lutheran Sunday school at Palatine Bridge, New York, is one that does. The superintendent holds up the "birthday box" each Sunday, inviting any one—teacher, officer, visitor, as well as scholar—who has had a birthday during the preceding week to give at least a penny for each year of age; and each contributor receives a pretty birthday card, then and there, from the superintendent.—*Sel.*

Letter Department.

HASTINGS, Victoria, Sept. 23.

Editors Herald.—After a safe trip of about six hundred miles by train I arrived here in time to meet with the Victoria conference on the 5th and 6th insts. Each of the three branches was represented, and a profitable time was spent. Bro. David Craig was recommended to the Bishop as agent in this district; Elder McIntosh was reelected as president, and Elder Road as clerk of the district. Resolutions of condolence were passed in behalf of the bereaved husband and relatives of the late Sr. Cuthbert, of the Queensferry branch. The district will hold its next meeting at Queensferry the 16th of January, 1897.

Eighteen months have intervened since I was here before, and many changes have occurred. The seven months I had spent in Victoria were peculiarly discouraging ones to me. Since then, a "brighter day" has "dawned," as was spoken before by Elder Loving, of the Nambucca branch, New South Wales; and I find myself back, better prepared to labor, even should it be amid the same conditions as before. Victoria shared the quickening impulse which the work received in New South Wales the last eighteen months. Through the ministry of Elder Butterworth quite a number have been added here at Hastings—men and women whom it is a pleasure to know. Since their conference I have organized a local of the Religio Society with some sixteen members. It bids fair to succeed; and I have no hesitancy in saying that if each one appropriates the development made possible through this means that Victoria will pay tribute to the list of general church workers in this field. There seems to be an awakening desire over here to develop native talent for missionary work. This we are thankful to see. The discouragements which a local man has to meet in that direction are greater than in America, and the facilities not so good. For this very reason they should all take up the Religio-Literary work; it is eminently calculated to give the needed development, and make Australian talent second to none in the world. A hint to the wise is sufficient. We shall rejoice to see effort made accordingly in every branch. Three out of the eight branches in the mission are falling into line. Who will be the next?

The Great Physician has been near us lately and some remarkable answers to prayer

in the administration have occurred in several places. Word from New South Wales informs us of seven more baptized at Argent's Hill, Nambucca, and four at Sydney, by Elders George Ballard and C. A. Butterworth, respectively. Most of the number were the fruits of the Sunday school. There have been nearly forty additions in the mission since the first of the year.

The Sunday school is destined to become a large factor in the upward progress, and many are not slow to see it. We have been greatly encouraged at the way this department has been improving since our arrival three years ago. I have remarked that if I see no other fruits than this during my stay I shall feel repaid for my sacrifice (speaking after the manner of men). At first there were only two or three schools in the mission, and they were slow to take hold of the superior matter and methods of the General Association. Now there is a school in every branch large enough to have one, and all or nearly all are working under the Constitution of the Association, and using the *Quarterlies*, some being enthusiastic in their praise of them. We are thinking of extending the organization to district work in New South Wales. The school here was reorganized last Sunday and started out with a class of grown persons added. The *Senior Quarterlies* are such excellent educators, and contain such a wealth of knowledge that they have decided to catch up with the procession. Indeed, there are none of us who like to see the children going ahead of us in gospel and Bible knowledge, and why not the older ones go to Sunday school? Will any of us in this life cease to be disciples—learners? "Therefore ceasing to speak of the principles of the doctrine of Christ, let us go on to perfection." "If ye continue in my word, then are ye my disciples indeed." A true disciple will always be a learner.

I expect to labor at Geelong, Melbourne, Frankston, and Broadford while in these parts; all new ground, or nearly so.

Considering the vicissitudes through which our native land is passing by way of cyclones, excessive heat, and a wild, heated, political campaign, I am of the opinion we are a little better located just at the present. However, Zion's conditions are found neither here nor there. It requires some more faith than formerly to pray, "Thy kingdom come," and so much the more as the situation in America becomes doubtful and bewildering.

GOMER R. WELLS.

HARTFORD, Mich., Oct. 24.

Editors Herald.—The work is onward in this part of the field; two were baptized at Buchanan and two more gave their names for baptism and will be baptized soon. That will make seventeen since the two-days' meetings commenced in the district; and the end is not yet. Bro. Daniel and Bro. Scott are holding one at Knox to-day and to-morrow, and I am holding forth here in the neat little church the saints have erected. Some are near the door. I am feeling well and hopeful.

Yours for truth and right,

H. H. ROBINSON.

HIGBY, W. Va., Oct. 21.

Editors Herald.—I am a saint, baptized by Bro. James Moler. He was the first man I ever heard preach the gospel. We have a branch here. We do not have much preaching. Bro. Shinn was here and began a good work. If he could come back and finish it. People like him better than anyone that has ever been here.

I am trying to live my profession. I do know that there can be a great work done here if we can get the right man. Give us Bro. Shinn. The Lord is on our side. He can work and none can hinder. My wife and three of my children belong to the church. The last year of my life is my best year. I do thank the Lord that I ever did get into this latter-day work.

I am a priest and try to do all the good I can. We have a great deal to contend with, but by faithful living we will come out more than conqueror. We want Bro. Shinn here again and the people want him. We ask the prayers of the church to help us in our hardships.

CHARLES MOORE.

LIMERICK, Ohio, Oct. 22.

Editors Herald.—Since reading "The Evanelia Disaster" in *Herald* for October 14, I wish to say that the minutes of April Conference in the Islands briefly state why she was for the time being permitted to be used to trade in. The conditions on which she was run the year before could not in reason be repeated, because they were very likely to cause the French authorities to soon stop such a course; viz., the way she was furnished with provisions, etc. Also it was not known to that body that there would be any one or more missionaries sent (by the church here) this year; and we two leaving left Bro. and Sr. Case and Bro. Jansson as the missionaries dependent on the Evanelia, mostly. It was necessary that they go to the Windward Isles as soon as possible, (Bro. Jansson was already there,) as it seemed absolutely necessary for them to do so. If the boat was tied up, as she would doubtless have to be if not permitted to trade; for the cost of hiring captain and sailors for so little work as would be required to carry the few missionaries there in active labor from place to place, would have been an item too great, with the already cost, and further outlay to be met for recoppering etc., for the conference to cheerfully meet.

The conditions upon which Bro. McGrath agreed to run her seemed fair to the two missionaries there, and the two agents of the Bishop, and it was thought to be the very best thing to be done, at the time, and was adopted by the conference.

There was a written agreement between Bro. McGrath, and Metuaore, and missionaries, as to how he would run her; and that "agreement" can doubtless be obtained from Metuaore; and if it was not specified in the written agreement it was verbally stated and agreed upon that "there was to be no *bufaa* carried by her at any time;" this I am certain of. And now when the "agreement" was broken, she is lost. Had the "agreement" been strictly adhered to by Bro. Mc-

Grath, I have no doubt but that she would yet be on the breast of the ocean instead of beneath the waves to-day. We are full of sorrow over the loss, but are assured that the disposition made of her by the conference was by us done in good faith, and had Bro. McGrath been true to his promise all would doubtless have been well.

The letter sent to "missionary in charge," dated May 25, could not reach Tahiti before the last of June, and we were not there, having left on the 14th of June for America. And it would be uncertain when Bro. Case would get it, as they were far away from Tahiti at that time.

We desired an interview with the chief authorities; viz., Brn. Joseph, Alexander, and Bro. E. L. Kelley at the Woodbine Reunion, in order to verbally explain the whys and wherefores or reasons why the disposition was made as it was of the vessel, etc. I suggested such a meeting to Bro. Kelley and Bro. Alexander, but none was had for that special purpose. I know we desired such an interview, and that we both felt grieved because none was had. Bro. Luff also desired that we meet them and lay the whole matter before them, as we had to him, the which we desired to do (and it was one of the chief reasons of our being present at the reunion), and hear their judgment of approval or condemnation.

Since reading what has been said in *Herald* and *Ensign*, I deem it proper to offer the above to the saints, as we believe that there are none who feel more interest in the Islands mission than we do, nor greater sorrow over the loss of the vessel.

Hopefully yours,

L. R. DEVORE.

GARLAND, Ala., Oct. 21.

Editors Herald:—Since last writing I have labored about one month in Florida. I had our valiant and congenial preacher D. E. Tucker to assist me about two weeks. While in Florida we had a nice time together and plenty of people to preach to—many calls for preaching among outsiders. Bro. Powell informed us at conference that the work was not lagging in Florida but growing nicely, spreading out to new fields and gaining prestige.

Leaving Bro. Tucker in the land of flowers I hastened on to Garland in order to attend conference. I arrived at Bro. J. G. Vickery's on Friday, October 16, and found them ready for conference. The Sunday school gave us a splendid entertainment on Friday night; indeed, the essays, speeches, and songs were fine.

The saints at Garland, Pleasant Hill branch, are coming to the front, making progress characteristic of true Latter Day Saints. The church has some fine young people in this branch who are of sterling worth to the church. We spent about all the day Saturday in business. Some conflagration arose among the old veteran elders, calling to my remembrance our General Conference at Lamoni, in 1893; but our worthy president J. G. Vickery displayed his ability to preside and the conference passed off.

Bro. C. I. Carpenter is with us and assisted wisely and nicely during the conference. Sunday, at eleven a. m., I spoke to about five hundred people from different parts of the country. At three p. m. I baptized Bro. and Sr. Harper, of Herbert, Alabama, continued meeting until last night. Will commence meeting to-night at Flat Rock, Alabama, continue until next Sunday.

Bro. J. G. Vickery is a noble worker; is doing all he can to advance the Alabama district.

The longer I work in this field the better I like it. I have great many more calls for preaching than I can reach. Work, work, all the time. I do not meet the severe persecution against me from the outside world that I received in the Southwest. I will not return to Texas this winter. As so urgent demands are for me to remain in my mission, I will do so. I believe I can do a great work in the Southeast by the help of our loving Father.

I will say to all the saints and friends requesting my labors: I will do all I can, and if I can be with all of you I will gladly do so.

In bonds,

J. D. ERWIN.

DOWNNS, O. T., Oct. 21.

Editors Herald:—This field is now just as I have found it during the two years and over that I have labored here—many, many places to preach, calls till you can't rest, with but few to respond; and the "few" this year so far have been myself; so I have been overtaxed with work. However, I am glad to have been in a field where there is plenty to do; but what the final result of my labors will be, time will have to determine.

I am still in favor of the going "two by two" plan, and have no desire to set aside the plain teaching of the Scriptures on that line. But I have tried to do the best I could under the circumstances, believing it to be better for me to labor without a collaborer rather than disregard my appointment. I am firmly of the opinion that it is not the number of sermons preached nor the amount of places visited that will bring the best results finally to the church; but it is to keep in line with the instruction that God has given. "God's ways are not man's ways"—God's way for his ministry to travel is "two by two;" there's another way that sends them one by one. Of course the many places now open for preaching, the many urgent calls, has induced the ministry of to-day to separate and go one by one. But why can it be thought best to adopt a different plan than the one God has given? Is it not true in this case as in all others that "haste makes waste?" So one of our leading men has, and some who may not be leading ones have while sustaining other points of doctrine, sheltered themselves behind the immovable defense of the words: "It is written;" "It is written." It is "written" that the elders shall go "two by two."

Since my arrival here last June I have been over the greater portion of the field, yet I have not visited half the places where calls have come from. I hope by another year to find several elders appointed to Oklahoma.

The Utah Church, if the report be true, has about twenty or more missionaries in this field. I hear of them often, but have not met any of them this year. They do us much harm. Just lately I hear of two of them receiving bad treatment at the hands of twenty armed men near Shaner.

I have lately visited the western part of Oklahoma, in "D" County, where I found a number of saints—one elder, Bro. G. Williams; a priest, Bro. L. A. Hall; and Bro. Frank Vrooman, a teacher; also Bro. Valgmore. These saints have been laboring very faithfully there to plant the restored gospel. Bro. Vrooman will be remembered by Brn. E. A. Davis and W. E. Peak. Bro. Frank is still in the faith and is doing a good work for the Lord. The saints in "D" County had appointed a camp meeting to commence September 16 and invited the writer to attend. I felt inclined to do so, and also sent word to Brn. T. J. Smith and Stephen Butler, who also came out. Bro. Thomson Cochran, near Dyke Post Office, joined the company; also his daughter Ella, who rendered much assistance in singing. The attendance was not large, but the saints had a joyful time, and I believe much good was done. Four were baptized, children of the saints.

After the close of the camp meeting I preached five times in the Seiling church. This is a lively community of people, who class themselves as "Christians." Elder Matchet, a notable man from Kansas, had been laboring in the vicinity and baptized thirty or forty. I commenced my meeting on Monday night. The elder was present. My theme was "continued revelation; the blessings of the gospel would be enjoyed to-day as in times past." This was too much for Elder Matchet, and as I closed the meeting he called the people to "sit down." He was to go next day to his home in Kansas, so he wanted to tell his friends farewell (?); but in telling them farewell he took special pains to tell them to "have nothing to do with the delusive doctrine they had listened to to-night." He was one of these mild, gentlemanly men with a kind, pleading voice, seasoned with a very reverential tone. I had quoted Hebrews, chapter six, and urged that the laying on of hands was one of the "principles of the doctrine of Christ," and also 2 John 9, that we should "abide in the doctrine of Christ" or else we would "have not God." The man from Kansas made an earnest and honest effort I suppose to prove that this language in Hebrews 6:1, 2, referred to the Mosaic law; that the "baptisms" there mentioned were the "washings and sprinklings performed under the law," and had no reference to what we to-day call baptism. He also pleaded in his mildness that the laying on of hands mentioned in Hebrews six was under the law also, and that it was "performed by the priest on the sacred animal that was offered by the people as a sacrifice." He made it plain to the people that whenever the priest offered the sacred beast as a sacrifice that he (the priest) always laid his hands on that the offering might be sanctified, holy, and pure.

Well, after he had said his say, I insisted

that Paul referred to these things—the doctrine of baptisms, laying on of hands, etc., “The principles of the doctrine of Christ;” and that under the Christian dispensation the laying on of hands was still to be observed by the priest—apostle, bishop, or elder, who would present the sacrifice to God; and that while the sacrifice was not to be a beast, an animal from the flock or herd, but was to be ourself, “A living sacrifice to God,” and in presenting the sacrifice the officer presenting it was to perform the laying on of hands under the Christian dispensation as it was under the law, the change made was in the sacrifice presented. This was like a raging wind on a peaceful sea! The elder changed the tone of his voice, lost his calmness, and began to pitch and foam like a bronco pony. He could see, as I believe, that he had lost his position; it was too plain for the people not to see it, and he knew it; and the effort he made to patch it up was very amusing to all present. I say “all,” yes with but few exceptions. His own people confess that the “little Irishman was too much for Bro. Matchet.”

It was a plain case to my mind; the power of God's Spirit was with me, and I knew it. When debate was talked of they, “the Christian” people, would not think of having Elder Matchet to represent their side.

I rejoice that God has blessed me in my labors. I have opened up the work in new places this year and have received a cordial welcome wherever I have gone. In two places there are people waiting for baptism, but I have been so crowded that as yet I have not been able to reach them. In other portions of the field saints have written for me to come, but we need a dozen elders here to respond to all the calls. I hope we may have them next year.

I have been greatly encouraged while reading the good reports coming through the *Herald* and *Ensign*. All the saints should take the *Herald*. They must feed themselves or else they will get very hungry. The food the saints need comes through the books and the church papers. This world is a great school, and I have been able to learn some things since laboring in the ministry; that the representative men of other churches, with whom our brethren have had public discussions, must surely know that if their cause be right, they can well afford to use right and honorable means to establish and maintain their cause. But when they meet us with slander and abuse, it proves their weakness, and the folly of their claims. I could not help but realize this while reading the report of the late debate at Fairland, Indian Territory. If Mr. Popplewell was more abusive than he was at the Keighley debate I pity the condition of the people who will accept of his work—that kind of work.

An old and experienced lawyer was instructing a young attorney how to plead a case. He said: “If the law is against you, deal mostly with facts; if the facts are against you, deal mostly with the law; but if the law and the facts are both against you, then abuse the other attorney.” So when these Campbellite elders, and others in de-

bate find the law and facts both against them they spend their time abusing “the other attorney.”

As ministers for Christ we can well afford to be like him; and whatever mistakes have been made in the past by any of us, for my part I hope to improve until I shall be a “valiant” soldier “in the army of the Lord.”

Truth will triumph, and as saints of God we can well afford to joyfully and hopefully abide its time.

Yours in faith,

R. M. MALONEY.

SALT LAKE CITY, Utah, Oct. 24.

Editors Herald:—Our two-days' meeting at Pleasant Grove was a decided success. Everything passed off without anything to mar the enjoyment of all. Three were baptized; one sister came in a wagon fifty miles for the purpose of attending the meetings and being baptized. We held three meetings on Saturday and four on Sunday and the little chapel was filled each time. Many heard the faith of the Reorganization presented for the first the time and went away favorably impressed. God's Spirit was with us both in our prayer and preaching services, and we were made to feel that such gatherings were approved by him; and we are safe in saying that a meeting of the kind is one of the established things each year for Utah saints as well as for the Eastern saints.

There were saints from Nephi, Camp Floyd, Provo, Sandy, Murray, and Salt Lake City. The Pleasant Grove saints vied with each other in making our stay pleasant and enjoyable, and we can only pray for many happy returns. The writer was the only missionary present and had to do all the preaching. Preaching once on Friday and twice on Saturday and three times on Sunday, also; and continued each night until Thursday following, having the best audiences that we have ever had in Pleasant Grove.

Yours,

H. O. SMITH.

JACKSONVILLE, Ill., Oct. 26.

Editors Herald:—In company with Bro. T. F. Stafford, I yesterday planted the work in Beardstown, Illinois.

A few months ago in my dealings, I asked a gentleman how long would it be until this would let up, meaning the hard times.

“Well,” said he, “I suppose when the millennium comes.”

“The mil what?” said I.

“Why,” said he, “the millennium.”

I said, “What kind of a thing is that?”

“O,” said he, “the reign of Christ for a thousand years on the earth.”

“Is he coming to reign?” said I.

“Why yes,” said he, “the prophets declared it, he himself affirmed it, and his disciples confirmed it by repeating the promises that he would surely come.”

“How long do you think it will take?” said I.

“O,” said he, “not long;” and beginning to enlarge upon the theme he pointed out what was said in Revelation, putting upon it the common interpretations.

I wished to know if those were absolutely correct. “O yes,” said he.

“But suppose,” said I, “that I would interpret them differently, wouldn't I have as good a right to my opinion as you or anyone else?”

“Well hardly,” he thought.

I wanted to know where he obtained his authority in presence of the Bible forbidding it, to give private interpretations.

“The Bible does not prohibit it,” he taught. I then asked him what he would do with the following, “No prophecy of the scripture is of any private interpretation.”

“Where is that to be found?” said he.

“Have you a Bible?” I asked.

“Yes.”

“Then, in 2 Peter first chapter, last verses.”

By this time he was prepared to hear more. I preached to him for two hours, and more.

Said he, “If I could be assured of the truth of what you have presented I would give my life.”

“Would you,” said I; “would you be willing to surrender your good name?”

“Yes,” he said.

“Sure,” said I, “even if it was to cause you to be cast out as evil?”

“Yes.”

“The worst name in the world?” I asked.

“Yes.”

“Well,” said I, “I will give you a test: Suppose the name was as bad as ‘Mormon,’ how then?”

“You surely don't mean to tell me that Mormonism has anything to do with what you have taught me to-day?”

“I surely do,” said I. “I have taught you ‘Mormonism’ pure and unadulterated.”

“What then about polygamy?” said he.

“O,” said I, “that is the adulteration.”

I sent him books, visited his home, was splendidly received by his good wife, answered objecting questions, reaffirmed the testimony, and the result was after careful investigation both husband and wife were buried in the liquid wave to rise to walk in newness of life, October 25.

We, Bro. Stafford and myself, feel very thankful for the degree of the Spirit we enjoyed during confirmation, and pray that Bro. and Sr. Shoemaker may live worthy of the presence of the abiding Comforter.

J. A. ROBINSON.

KANSAS CITY, Kan., Oct. 26.

Editors Herald:—I am laboring at Harlam, Clay County, Missouri, just across the river north of Kansas City. Have just closed a two-weeks' meeting there and baptized five. All are rejoicing in the work. Will continue to hold service Sundays at eleven a. m., and 7:30 p. m.

I do not know what district it is in. Will the president of the district please let me hear from him? I shall continue to labor there until instructed differently.

I have been ably assisted in this work by the ministry of our branch (Chelsea Park) which I fully appreciate.

This opening is the result of preaching on the streets of Kansas City, Missouri, by Bro.

J. I. Young and myself. I write this by way of encouragement for the idle ministry to preach on the streets if nothing better offers.

Be diligent, brethren, and occupy the place that you were called to.

How often we hear the surplus ministry of a branch complain that they have no places to preach; but, remember, brethren, the Lord called us to *labor* in the field already white and ready for the laborer; so stand fast in the calling wherein ye are called and the God of Israel will reward and bless us.

May God help us not only to be willing but be able to stand in our place, is my prayer in Jesus' name.

JAY HOFFMAN.

DISPATCH, Kan., Oct. 23.

Editors Herald.—Saturday evening last, closed the long-talked-of debate at this place. The following propositions were discussed by myself and Rev. W. A. Colver, of the Campbellite persuasion:—

“Resolved that the Book of Mormon is of divine origin and its teachings entitled to respect and belief of all Christian people.”

“Resolved that the church of which I, W. A. Colver, am a member, called Christian, is identical in faith, organization, ordinances, teaching, and worship with the Church of Christ as left completed and perfected by the apostles of Christ.”

“Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of God in fact, and accepted with him.”

I affirmed the first and third, negatived by Mr. Colver; the second affirmed by Rev. Colver negatived by me. This man came here from Missouri at the earnest solicitations of the Campbellites and United Brethren of this place to clean up the saints, or Mormons as they called us, saying he was a very able man and had done up several of our men in grand shape in the past, and now would show us where we belonged.

I soon discovered that Rev. Colver was an apt scholar of Braden. His main arguments were simply a rehash of Braden's slush, which the readers of the *Herald* are no doubt acquainted with by this time.

I showed the fallacy of his position by reading the affidavits of numerous persons who lived in the immediate vicinity of Joseph Smith and the place of the organization of the church; also our faith and belief.

I called the people's attention to his line of argument; that this was his stock in trade with which to rebut my arguments. I produced from the Bible, the standard of evidence in this discussion. I showed the incompetency of his witnesses; that from their own testimony they must be set aside in this discussion.

When we came on the second proposition and he should affirm he would not attempt to show that the church that he was a member of was identical with the Church of Christ, but avoided it, talking all the while about types and shadows from the days of Adam to Christ. I told the audience that as the brother had failed to compare the church that he was a member of with the Church of

Christ as left completed and perfected by the apostles, and show us that it was identical, I felt under obligation to assist him and would do so, that the people might see if it was identical. I then proceeded to show how, when, and where the so-called Christian Church came into existence.

His moderator at once arose and called me to a point of order. I called for the reading of our agreement; it was concluded that I was in order, and I then continued to unfold Campbellism, to the gratification of the major portion of the audience. At this session the chief moderator called “time” five minutes before my time was up. Some one in the audience cried out “Johnson didn't get his time by five minutes.” I at once claimed my time, and it was granted. Again I was out short one minute. I appealed to the house and showed their trickery, and got my time all right. The next night a new chief moderator greeted the eyes of the audience. Then we had no further trouble during the debate.

At the close of the discussion a collection was taken up for each disputant. My collection amounted to \$4.68. Rev. Colver's was between fifty and seventy-five cents. Thus we saw how the people stood at the end of this discussion.

We have gained many warm friends, and I feel that some will soon unite with us. The Lord was with me during this discussion, for which I feel to praise his holy name. I desire to continue in this blessed cause and ever be ready to defend it. I desire the prayers of the Saints that I may receive better health. I am troubled with paralysis to some extent. May the Lord bless his saints abundantly.

In bonds,

L. F. JOHNSON.

SANDWICH, Ill., Oct. 28.

Editors Herald.—I have been holding a series of meetings here since our district conference, under most favorable conditions. The weather has been all anyone could ask for and the interest has been excellent.

I baptized four more this afternoon, making six in all. Among the number Mrs. Davis Rogers, Mrs. Ella Greenfield, and Miss Mabel Fairbanks. Others are investigating; some very near the kingdom. We all rejoice.

Yours in bonds,

F. G. PITT.

WHEELING, W. Va., Oct. 25.

Editors Herald.—As a branch here we are getting along very nicely, only a great amount of spiritual development is needed to help us to come up higher in this work. We have preaching every Sabbath evening by some of the branch officers and would be glad to see any in the gospel call and see us. Bro. Etzenhouser seems to like Cleveland so well that I hope he will not forget that there are some saints in Wheeling who have not forgotten him.

Would have liked to have been able to attend conference at Cleveland, but on account of so many disadvantages we murmur not, but still hope for the future. Would like to see Bro. Arthur Mills before the year

rolls away; but if not, hope he will be sent this way next year.

I often think of some of the words in the Harp, (hymn No. 721,) when we read of the spread of this work. And what pleasure it brings to us!

Would have liked to have had Bro. Criley paid us a visit while he was not so far away from us. I often think of how much we miss by not doing what we are often led to do by that still small voice and that hand that leads us on. I was led to go to Pittsburg the first Sunday in October and I reasoned it out of my mind in this way, that they would all be gone from there to conference to Cleveland, and so did not go; and I think if I would have gone I would have met Bro. Criley. And truly we as saints know what it is to meet old friends in this work; and so we glide along and hope to profit by the past.

There is one in the district that does not forget to visit us and that is our old standby, Bro. Griffiths. I call him that because he was the one that commenced the work in this place by the Spirit of God.

We as a branch are looking up a lot, contemplating the building of a larger church in a more suitable place. We have organized a branch of the Daughters of Zion last month, or at least taken up where we left off quite a long time; and I only hope that each one of us will be able to cling to it. If we cannot accomplish much good while we live it may be a great help to our children in time to come. Truly I have always approved of it in the highest way, and felt it was a long-felt want. I look forward to the future in meeting old friends at General Conference at Lamoni. With love to all in the gospel,

Your sister,

MARY S. BREWSTER.

PORCUPINE, Wis., Oct. 27.

Editors Herald.—Our two-days' meetings October 10 and 11 passed off pleasantly, Bro. A. L. Whiteaker doing the preaching. Let me here state that although Bro. Whiteaker's family is not sustained by the church, he still has been devoting a large portion of his time to the ministry, with good results.

We continued meetings during the week following, and on Friday the 16th Bro. W. A. McDowell and C. H. Burr joined us, and on Sunday, the 18th, we had our new church dedicated, Bro. C. H. Burr preaching the sermon, and Bro. W. A. McDowell offering the dedicatory prayer, and I can truly say the Lord was with us, accepting it as an offering from the saints. The size of the building is twenty-four by forty feet with entry on outside six by six feet, extending eight feet above the main building. It cost in all labor and material \$1,027.65, and I think it is a credit to the saints here. Work was begun on the building June 3, 1895.

We continued meetings during the week after dedication, but on Tuesday, the 20th, Bro. Whiteaker started home, and on Saturday, the 24th, Bro. McDowell went to Ono to hold meetings over Sunday, coming back yesterday; and he starts to-morrow for Crawford and Grant counties to do missionary work there, while Bro. Burr and I expect to labor

in Pepin, Pierce, Chippewa, and Barron counties. We expect to make some new openings this fall, where we have urgent calls for preaching.

Yours in bonds,
A. V. CLOSSON.

CHARLES CITY, Iowa, Oct. 28.

Editors Herald:—I am in the conflict with the world for the truth. It does seem so to me, for we meet opposition on every hand—and have to contend against the united world. For it seems to me they are one solid phalanx against the saints. I am endeavoring to present the truth as best I can, and can say (not to boast, but in truth) that I have had excellent liberty as a general thing this year, and many more calls than we can fill with the present force, and mostly a good interest manifested.

I think the work is onward in this Eastern Iowa district. The saints seem to be anxious and trying to do, but I think there is room for improvement, and hope we may all strive to improve. We find good kind-hearted saints, and also many kind friends that are of the world, who have assisted us with their kind care, and financially as well, and many a "come again" by outsiders as well as saints. May God bless them for their kind and benevolent acts.

We seem willing as a people to see the gospel go to the world and willing to pray the Lord to send more laborers into the vineyard. That is right; but I fear lest we neglect one important point in our prayers or that should go with them and that is this: We forget that we owe the Lord a debt and he wants his pay, and that on the payment of this debt depends largely the sending of more laborers into the vineyard; and not only this, but the blessings of life and a treasure in the world to come.

Dear saints, can we not see the necessity of our complying with the whole law? The law of tithing and offerings is a part of that law and God says, "If ye love me, keep my commandments." I for one have complied to the best of my understanding with that law and have been blessed by so doing. I know that God is true to his promise. The storehouse of God should be replenished so that the widows, and the orphan, and poor can be cared for. This is the way that the Lord has given to care for his people and the elders that go into the field and are not able to support their families without their labor. Their families must be cared for. I think those that are so situated that their families can care for themselves have no claim on the church, only so far as it comes under the head of the poor widows and orphans; that is the specified purpose for which the tithing is collected, if I understand it rightly. Today is "a day of sacrifice" and "tithing of my people," we are told. I hope and pray that God may so move upon the saints that there may be more laborers sent into the field next year; and not a less number, for there are many calls that pass by unfilled, and we have more than the present force can fill. We only have two in this district to labor, so we will do the best we can and be content.

I was detained at home until July 15, then went to Low Moor, joined Bro. O. B. Thomas and went with the tent until the season was over; then returned home a few days to attend to home affairs and get some warmer clothing, as it was getting cold; and have returned again to my work. I came to Charles City to fill a call. The saints secured the Christian church. The people are much prejudiced against us here, so much so that they closed the house after giving us the use of it. We preached three sermons and then they sent us on our way rejoicing. Then we saw the Universalists. They seemed willing we should have their house, but the expenses were too much, more than the few saints were able to pay. There are but three here; however, they are anxious and willing to do all they can, but money is hard to get, so we will leave until a more convenient season. I think there are some that want to hear and would if opportunity was given them. Some of the members were not in favor of closing the house against us, but the majority ruled. They found no fault with the preaching, but thought it good and Bible as well; but their craft was in danger; they could not endure sound doctrine.

I will go to Powersville and hold a few meetings and then on to Brush Creek, according to promise. I hope to hear that the local ministry of this district will soon be ready to help what they can, hoping all will move out and do all they can for the advancement of the work, for the time is short and the day passing swiftly by, and night coming on when our work will be done. May God bless all his good people and arouse them to a sense of their duty that they be made to realize that their sacrifices must be to God and in his cause and not to man or the world. This is a day of separation and we are commanded to come out from the world and not conform to the vain things of this world; not to worship the God of fashion or popularity, but the God of Abraham, Isaac, and Jacob. May God help us to fully accord to this that we may be blessed of him when he comes.

Yours for truth,
C. E. HAND.

ALTON, Illinois, Oct. 27.

Editors Herald:—I feel it a duty to write for the benefit of other Latter Day Saints. The letter from Bro. D. L. McCarty of Holden, Missouri, in *Zion's Ensign* for October 24, came a little too late for us to profit by it. We had the man with the club foot here last Friday, claiming to be a Latter Day Saint all his life. Acquainted with Brn. Joseph Smith, W. W. Blair, Alexander H. Smith, and in fact all the head ones of the church, and that his brother George Wells was in the ministry, and out preaching etc., etc. He gave his name this time as William Wells, of Macon City, Missouri; told a very plausible story of being on his road home, out of money, and if we could loan him five dollars he would return it as soon as he reached home. We gave him the money and on Sunday evening when reading Bro. McCarty's letter, we realized that we too had been duped. So I write this that all the

saints may profit by our loss, and look out for the man with the club foot.

Your sister in gospel bonds,
ELIZA H. CROWSON.

OMAHA, Neb., Oct. 29.

Editors Herald:—After enjoying one of the best Sunday school conventions and district conferences it has been my privilege to attend in this the Northern Nebraska district, I engaged in a discussion on the 12th inst. with Elder J. A. Seaton, of the Christian Church; and to say that from my point of view there was shown both by evidences and the manner of presenting those evidences that "the church of which I, J. A. Seaton, am a member," is *not* the church of the Christ, the Anointed One, and that "the church of which I, J. F. Mintun, am a member," is the true church of the Anointed One very clearly, is putting it mildly. This is my third public discussion, and I must say that I never was more signally blessed in meeting my opponent on every point than in this, and never did a man in act and word betray the spirit that rules in the organization of which he is a member, providing he represents any church, and that could not be ascertained by his arguments or statements unless it was the church at Marion, Iowa, with which Alexander Campbell had nothing to do in its existence, or a headless church having for its counselors five dead apostles, no God, no Christ, and for its life a Holy Spirit (?) without any manifestations of life.

While he claimed to be a member of the church organized on the day of Pentecost yet he admitted this could not be proven by succession, and if he proved one "point of identity;" it was that the disciples were "first called Christians at Antioch;" but he could not tell who first called them Christians, but thought probably Paul and Barnabas; at least he said if they did not he did not know who did, neither could he tell why they were so-called.

Bro. F. A. Smith did well as moderator. We concluded to give Mr. Seaton all the latitude he wanted, and by so doing he showed himself as a representative of the Christian Church, much to the detriment of that church. I visited some of the leading representatives of the Christian Church on Monday last ere I left Fremont, and they clearly realized the spirit manifested by Elder Seaton and the effect it had had upon the church he claimed to represent.

One has already given his name for baptism, and others are very near the kingdom of God, and will without doubt enter therein ere long.

I met a representative of the Church of God at Blair the 27th inst., and arranged for a discussion between Elder Almus Adams of that church and Elder Columbus Scott to be held at Blair, Nebraska, beginning January 11, 1897, and continuing twelve nights. This discussion has been in prospect for several months, but on account of not being able to receive correspondence from Elder Adams, have not been able to perfect arrangements till at the time above-mentioned. This discussion will cover the setting up of the king-

dom of God as referred to in Daniel 2: 44, and the unconsciousness or consciousness of the spirit between death and the resurrection.

Politics have about driven the ministers in this State at bay, on account of not enough interest on the part of the people in the service of God beyond the service of political parties. I try to hold meetings at Desota to-night and to-morrow night, and then return here for Sunday's services. The rain continued all night last night without abatement, and until after eight o'clock this morning.

My faith is more firmly fixed, if it was possible for it to be, than ever before.

Some remarkable cases of healing have occurred since my last writing, thus showing that faith is increasing among the people.

Praying for the welfare of Zion, and especially that God will send more laborers into the vineyard of the Lord, and provide sufficient to sustain those dependent upon them, I am,

Your brother,

J. F. MINTUN. ❁

COUNCIL BLUFFS, Iowa, Oct. 30.

Editors Herald:— Please say to your many readers that I have not quit the ministry, engaging in politics, current report to the contrary notwithstanding. Could have done so with pecuniary benefit, but have said "No" to the various invitations. Had I done so it would have been a step backward. Am interested in the success of freedom nationally, but shall not jeopardize my eternal liberty through neglect of spiritual obligations. Our two days' meeting at Wheeler's Grove and Crescent were well attended; marked spiritual confirmation. Have been laboring at Hazel Dell recently with varying interest. A noble band of saints there. Will be at Wheeler's Grove and Carson next Sunday.

Yours hastily,

T. W. WILLIAMS.

Selected Poetry.

ETERNAL JUSTICE.

The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his race,
Is wiser than his time.
For him the hemlock shall distill;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies
Shall desecrate his name.
But truth shall conquer at the last
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.
Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul
And let the poison flow.
They may shatter to earth the lump of clay,
That holds a light divine,

But they cannot quench the fire of thought

By any such deadly wine;
They cannot blot thy spoken words

From the memory of man,
By all the poison ever was brewed
Since time its course began.

To-day abhorred, to-morrow adored,
So round and round we run;
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy grave, gray anchorite,
Be wiser than thy peers;
Augment the range of human power
And trust to coming years.
They may call thee wizard, and monk accursed,
And load with dispraise:

Thou wert born five hundred years too soon
For the comfort of thy days,
But not too soon for humankind,
Time hath reward in store,
And the demons of our sires become
The spirits that we adore.
The blind can see, the slave is lord;
So round and round we run,
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear:
They may gloat over the senseless words they
wring

From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse it and call it a crime;
Pervert and betray, or slander and slay
Its teachers for a time.
But the sunshine, aye, shall light the sky,
As round and round we run,
And the truth shall ever come uppermost,
And justice shall be done.

And live there *now* such men as these—
With thoughts like the great of old?
Many have died in their misery
And left their thoughts untold,
And many live, and are ranked as mad
And placed in the cold world's ban
For sending their bright farseeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown if not maligned:
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind;
But yet the world goes round and round
And the genial seasons run,
And ever the truth comes uppermost
And ever is justice done.

—Chas. McKay, in *North American Review*.

Roots draw enormous quantities of moisture from the soil, and by this means it is discharged through the leaves into the atmosphere. For example, the common sunflower has been proven to exhale an ounce of water each hour, and a large oak tree estimated to have 700,000 leaves exhaled 700 tons of water during the seven months it carried its foliage.

Original Articles.

ARE WE HONEST?

POPE says, "An honest man is the noblest work of God," but, possessing the light of the revealed gospel of which he was deprived, I shall be compelled to differ from him; for I do not believe that God made man either honest or dishonest, but perfect in the sense of creative endowments, leaving the moral development to the individual.

If any man is honest, it is not that God made him so, but that he from choice using the means given of God, acquired honor and integrity. If God made one man honest, then we can but conclude that he made the other dishonest; hence as to personal qualifications and worth one is as commendable as the other, for neither made himself what he is.

It is more reasonable to believe that this characteristic is not gratuitously given but studiously acquired through divine grace; thus making the individual the active factor in its acquirement.

Webster defines the term thus: "1. Fair in dealing with others; free from trickishness and fraud; acting and having the disposition to act at all times according to justice or correct moral principles.

"2. Free from fraud; fair, just, equitable, frank, sincere, unreserved; according to truth."

The Encyclopædic-Dictionary confirms the above. The following pungent statement is taken from that noble instrument of reform, *The Ram's Horn*: "That man is a thief who is honest because he is watched." Honor leads men above and beyond law. The truly honorable man will not ask, "What does the law define as my duty and how much have I to do?" but rather, "What is right and how much can I do?"

An honest man does not question how much or how little he can do and still be within the limit of the law; but, without question complies with the strict demands of the law and readily proceeds farther, when it is possible and good can accrue.

An honest man has a standard and he will act according to that standard regardless of the enforcement or non-

enforcement of law. We should never say, "Will I be caught if I do this?" but "Is it right and will good accrue from this act?"

It is amusing to note the number of ways in which loyal (?) church members make excuses for little discrepancies and often wink at flagrant misrepresentations. I once heard of a man, whom I supposed to be a good, upright church member, who boasted of a certain achievement and what do you think it was? He and his family were going off for a visit necessitating a journey on the railroad for several hundred miles. There is a rule governing railroads which provides that children over five years of age pay half fare. He had a little girl about eleven years old but she was rather small and by keeping her partly shielded when the conductor passed, he succeeded in "smuggling" her through without paying a cent and when he arrived at his destination he commenced to tell how clever he was, even boasting of what he had done! Any man who does this need lay no claim to honesty for he lacks it. You may argue, "Oh well, the railroad makes lots of money and I am poor." Certainly, but is this sufficient warrant for you to rob them? The highway robber can make the same claim! Their wealth and your needs are not the criterion here. The question is, "What is right?" "Did I do right by them?" Suppose the conductor endeavored to collect full fare for the child, would you give it? No, you would refuse. Why? Because the rules say, "A child under twelve years only half fare." Yes, and that rule says also, "A child over five years must pay half fare." It is not the question whether the company's agent does or does not do his duty but when you get on the train you agree to their rules (or you should never get on) and you, as an honest man, should observe them, and when you knowingly take a child and do not pay the amount demanded you are dishonest. So far as the results to the company, they are affected the same as though you opened their money drawer and took so much. Not that you would be as culpable, but the results would be the same to them. The man who would deliberately do this cannot claim to be honest. No true, consistent Latter Day Saint would

commit such an act! It may be you can deceive the company's agent—the conductor, but you cannot deceive God, for he does not approve of such underhanded, dishonest work. Suppose you were in the company's place and some one would do the same to you, would you consider them honest? You know you would not. A man who would stealthily smuggle his child through without paying would, if opportunity afforded, ride himself without paying; and one who would do this would go even farther if he thought the law would not affect him. Again, what do you think is the feeling of the children? Their keen observant eyes soon discover your underhanded act and at once their idea of honor is lowered and they reason, "Well, if papa can do this and get something for nothing so can I." If at some subsequent period your child should take some money out of your drawer or pocketbook don't chide him for he is following your example. If you are poor then be honorable and ask that the company remit the charge. If they do this you are exempt. Oft-times individuals will get on a street car and, if the conductor fails to collect their fare, they chuckle to themselves and keep quiet; others when the conductor is collecting fare will assume a far-away preoccupied expression as though they had paid their fare thinking to evade the conductor. Have you ever done this? Then you have practiced deception! Suppose the conductor does miss you, does that exempt you from paying? Not at all. The conductor is but an agent; if he fails in his duty it does not relieve you of your responsibility. In riding you have been benefited, and honor and justice would demand that you pay therefor. Which is the worst, to get on the car assuming an honest, worthy attitude and receiving a comfortable ride without paying, or to climb on the trucks and ride? You will say that the man on the trucks stole a ride. If he did, then you stole a ride when you rode in the car without paying and your theft was the worst! *Ram's Horn* says, "We rob God whenever we give our neighbor light weight."

Are you a merchant, a business man, or engaged in traffic of any kind? Do you deal fairly? Do you sell goods

below cost? Do you continually have an advertisement to sell below cost? If you have, I must say that you are either irresponsible or unreliable. A sane and honorable man will not do this way. Do you represent something as all wool that is not? Do you water your sugar, give light weight, or use any of the sly tricks of trade? Do you buy potatoes, apples, etc., from the farmer, making him heap the measure, and then give skimp measure to your customers? If you are guilty of any of the above you are dishonest, and not worthy the acknowledgment and blessing of God and the respect of good men. A man who, by artifice or stealth, seeks to misrepresent in any way is dishonest. He who places small, inferior, or decayed fruit in the bottom of a pail and good fruit on top and tries to get you to buy is a trickster.

Again, of the patron let me inquire, Did the merchant ever give you too little change? What did you do? "Why, went to him at once and had him correct in." Why? Because you were honest. Did he ever give you too much change? What did you do with it? *Kept* it because you were honest?—no, because you were dishonest! Did you ever run a book account and find that the merchant had charged you with things you never received? You immediately sought to have it corrected. Did you call the attention of the merchant when sometimes he failed to charge certain articles? If you did not, you were not honest. Have you ever purchased anything promising to pay in a certain time, yet did not although you were able? Then your integrity is questionable.

I once worked for a man assisting him in a certain enterprise. When we got through he volunteered the information that he had not done as well as he expected; that he had lost money in the venture, hence my remuneration was very meagre. Some time after that I heard him talking to a third party and I then learned he made quite a sum of money in the business. Now did the man lie? Was he honest? The facts were: he engaged in the business; he lost a few small accounts but above all loss he cleared a neat sum of money. He deceived me! Yet he so framed his statement that should he be taken to

task he could show that he had told the truth (?). Yet he had purposely suppressed part of the truth in order to deceive me. I felt at the time that the act was dishonest. I feel so now! Any man who deliberately misleads another is dishonest. Withholding the truth is sometimes as dishonest as telling an untruth, for the results are the same. Telling a thing, and having a mental reservation at the same time, may be a Roman Catholic plan, but it will not do for Latter Day Saints.

Some presume on church relationship and contract debts, and do not pay them. When spoken to they say, "O, he's a Latter Day Saint; he should not care if I never paid him." Don't make your religion a cloak for your dishonesty. Act on business principles. A man who presumes on church membership, secures a favor, and does not recompense the other according to agreement is doubly dishonest.

Are you an employer? Do you hire a man for just as little as you can and then work him from light till dark and get all you can out of him? If so, you are dishonest. It will not do for you to contend, "Well, I pay him as much as other people pay their hands." If a man is worth two dollars per day to you, pay him that, if other men are only paying their laborers fifty cents. As regards pay, the question should not be, "How little can I hire a man for?" but, "What is that man worth to me?" and pay him accordingly. A man who, during these troublous times, will take advantage of hunger, privation, and suffering, and will hire a man and pay him small wages when the man earns more, is little better than a thief! "You rob the hireling in his wages." Remember "the laborer is worthy of his hire." I know men who hire laborers and after a little, some poor unfortunate comes along and offers to work for less, and they discharge the first and hire the second. It makes no difference to such individuals how the laborer lives so they get his labor. Poor, narrow, selfish natures! The gospel will have to work a wonderful transformation before they can worthily be called saints. There are men so avaricious and greedy who would have others work for them for their board if they would do so, and then talk about how

they love the Lord! Bah! such religion! A religion which does not show its fruits in this life is a sham and a fraud!

Are you a laborer? Did you ever engage to work for a dollar or a dollar and a half a day? Would you work as faithfully when your employer was out of sight as when he was present? Did you shirk your work? Did you seek to take advantage in any way? If so, you were dishonest! You may say, "He's well off, he's worth thousands." It matters not though he may be worth millions, and you as poor as a church mouse. When you enter his employ and promise to give a day's work for the money, if you take the money and have not given a full good day's work you are dishonest. Your employer should pay you what you are worth, and you should work for what you get.

The man who does not in all his dealings follow the Golden Rule, "Do unto others as ye would have others do unto you," is not honorable and consequently not a disciple of Christ, even though his name may be on the church record. Have you ever taken advantage of a man in a trade? Have you ever asked a man more for property than you were willing to give? If you have then according to Webster you are dishonest.

Again, many of us are not honest in our conversation with others. We are not frank. A man who will say a thing behind a man's back and not to his face is deceptive. A man who for policy's sake will flatter or act the opposite of what he feels, is guilty of chicanery and fraud. Parents who tell their children ghost stories; who tell them they will "whip" them and then do not; who promise to give them things if they are good and then do not; who scare them into obedience; who mislead them as to their origin; who tell them the "Santa Claus" *falsehood* are dishonest and not worthy the crowning confidence of innocent, trusting childhood. Anything which has any sham about it, which is not throughout what it appears on the surface, is not true and consequently not honest. A man who professes love for God and then deliberately injures or takes advantage of his fellow man is inconsistent, unreliable, and dishonest.

An honest man. Where is he?

David says, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Ps. 15.

An honest man is one who, if he professes faith in God, will do what God says. He will show his love for God in the amount he bestows upon his fellow man. He will practice what he preaches; will do to another what he would be pleased to have done to him if positions were reversed. He will pay for all he gets and will neither take advantage nor impose upon either rich or poor; he will not try to get something for nothing, thus incurring loss on others; he will give full weight; heaping measure and good goods; he will not sell a thing for more than it is worth; he will not take advantage in a trade; if an employer he will pay a man what he earns; if a laborer he will work for what he gets; if a farmer he will not impose on the merchant by taking him stale eggs or anything but pure butter; he will neither water nor skim the milk he takes to his customers or the creamery; he will not feed salt to a bunch of steers and then drive them to the watering trough just before they are weighed and sold; he will not rent lands to a poor man and take most of what he raises for rent. An honest man will not live off the labor of others, but will give a fair equivalent for receipts; he will do nothing but, should the deed be examined as to its merits, he would be willing for all men to know it; he will be frank, fair, and just, and will act at all times as though the "All-seeing eye" was upon him. Prayer never paid a debt. Sorrow never restores a wrong. Truth never compromises with error. Religion (true) admits nothing sly or subtle. If we are the "children of

God" we should bear the family likeness, and manifest the characteristics of our Father. Legal adoption does not always guarantee legal inheritance. We may be heirs now and aliens to-morrow, our heirship depending on personal effort and inasmuch as the Father will permit none to occupy who have complied with his demands, then we should do that which becomes us as his children, eschewing the first intimation of that deceptive spirit which lost Eden to Eve and enslaved man soul and body. If we must "be like him" (Christ) we must develop that characteristic which made him a man, yea a God, among men, viz., an unswerving devotion to truth theoretically and practically, and a soul free from guile and fraud who lived to emancipate, not to enthrall; to help, not to harm; to give, not to take; to shield, not to shatter; to enliven, not to kill; to live for others as well as self. To be honest before God and man we must seek to be like him, and when we with a psalm on our lips and a prayer in our heart do aught but what accords with his "Ideal" text-book reflected in himself we are inconsistent to say the least. When we from selfish impulse and human weakness resort to stealth, intrigue, artifice, or cunning to benefit self incurring loss to others, we are false in our troth with God and consequently dishonest in our profession before the world. I now conclude by asking, "Are we honest?"

Yours trying to be,

T. W. WILLIAMS.

420 Harrison Street,
COUNCIL BLUFFS, Iowa, August 7, 1896.

Conference Minutes.

DECATUR.

Conference of the Decatur district convened at Lucas, Iowa, October 24, ten a. m.; President Anderson presiding, B. M. Anderson secretary. Branches reporting: Allendale 92; gain 9. Greenville 42; gain 1. Wirt 36; gain 2. Lamoni 1,159; gain 42. Davis City 82; gain 2. Cainesville 54; gain 3. Lucas 159; gain 1. Hiteman 41; loss 4. Elders: A. H. Smith, J. R. Lambert, William Anderson, A. S. Cochran, J. S. Snively, H. A. Stebbins, R. M. Elvin, E. L. Kelley, R. S. Salyards, Columbus Scott, John R. Evans, C. H. Jones, T. J. Bell, James Allen, S. V. Bailey, H. N. Snively, J. A. Gunsolley, D. W. Wight, E. Keeler, J. J. Watkins, Isaac Phillips, J. M. Brown, Frank Criley, W. H. Kephart, H. Bartlett, T. A.

John, T. R. Allen; Priests F. E. Cochran, W. T. Shakespeare, Nephi Lovell, A. M. Chase, C. W. Dillon, M. D. Lewis, T. Hopkins, G. Cloyd, J. A. Evans, D. E. Daniels, J. T. Evans; Teachers A. K. Anderson, J. H. Harp, S. Shakespeare, W. E. Evans, R. S. Gray; Deacon George Goban. Bishop's agent, David Dancer, reported: Received \$216.74; paid out \$1,190.99, having received \$768.71 from the Bishop, the balance, \$205.54, being advanced by the Herald Office. District treasurer reported: By balance last report \$6.97, received since \$10.69, paid out \$16.95, balance on hand 71 cents. Committee on case of houses of worship reported as follows:—

"Report of committee on the question, 'Who has the right to look after the church building, and to open the door in time of meetings, or can anyone do so unless they are appointed by the members?' we beg leave to report; viz.: The law in Doctrine and Covenants, section 83, paragraph 22, makes deacons 'standing ministers unto the church.' And by mutual understanding throughout the church and in the absence of a 'Thus saith the Lord' or an act or resolution of general or district conference, it has by custom passed into rule, that when a branch by its vote shall choose one of the deacons to the office of 'deacon of the branch,' he shall have the watchcare of all branch property, to be responsible to the branch for his stewardship, to act as janitor and usher. However, this does not prohibit the presiding officer to exercise a general supervising watchcare over the house of worship, of holding a key to the same, and by himself or other person open the door when a necessity shall demand; nor does the choosing of a deacon of the branch prevent the branch or its presiding officer granting the use of the house for other purposes than the regular branch meetings; in such an event the party obtaining the grant may by himself or by other party open and close the house of worship. And further; the branch can by vote define the duties of the deacon, choose some other person than the deacon to act as janitor, also choose other person or persons to act as usher. No one has the right to assume the watchcare of church property when these other officers or either are present or to act in any office in the branch or to act as janitor or as usher or to keep order without the voice and vote of branch or appointment by the presiding officer or those in immediate charge subject to the voice and vote of branch if the appointment is for continuous duty.

"Respectfully submitted,

"ROBT. ELVIN, } Com."
"E. L. KELLEY, }

R. M. Elvin reported very favorably of the tent work in the district in which he was associated with Bro. A. M. Chase, having made some new openings and hundreds heard the gospel. President Anderson reported that unless he had an assistant it would be impossible for him to do the work of the district justice, whereupon he was given the privilege to nominate an assistant, the conference to ratify, and S. V. Bailey, of Lamoni, was chosen. Committee on drafting rules of representation to report to the February confer-

ence was named as follows: R. M. Elvin, M. H. Forscutt, and H. A. Stebbins. A committee to secure a musical instrument for next year's tent service was appointed,—R. M. Elvin, S. V. Bailey, and A. M. Chase. The officers of the district were sustained and other business of local character was transacted. The meetings throughout were well attended and a profitable time was had. At the Sunday afternoon prayer meeting, by request of the Hiteman branch and order of the conference, Bro. John M. Hooper was ordained a teacher and John Griffiths a deacon under the hands of Brn. A. H. Smith and E. L. Kelley. The preaching was by J. R. Lambert, E. L. Kelley, C. Scott, and A. H. Smith. Adjourned to meet at Lamoni, Friday evening, 7:30, nearest the full moon in February next.

Sunday School Associations.

GALLAND'S GROVE.

Convention met at Harlan, Iowa, October 17, at 2:30 p. m.; William McKim superintendent, Fred B. Shumate secretary. The following schools reported: Pilot Rock, Harlan, Salem, Deloit, and Dow City. R. Wight and W. D. Bullard gave very encouraging talks on Sunday school work. Superintendent McKim was authorized to make an assessment of \$10 pro rata on the different schools to defray traveling expenses of district superintendent in visiting schools; said amount to be deposited in treasury and to be drawn subject to order of secretary. On motion the district conference was requested to grant the Sunday school association Friday and Friday evening at next time of meeting. The matter of providing for an institute the coming winter at some central place, was left to district superintendent. A splendid entertainment was given in the evening at 7:30, after which it was ordered that the essays read should be sent for publication. Adjourned to meet at Dow City, Iowa, at call of district officers.

SPRING RIVER.

Convention met at Blendsville, Missouri, October 19, at 9:30 a. m.; Sr. M. Hart president, Mirtie Brown secretary. Superintendent reported; other officers not reporting. Superintendents of three Sunday schools reported; others failed to report. Schools reporting: Webb City, enrollment 16; total attendance 1,320; total collection \$13.77. Maysville, enrollment 58; total attendance 652; total collection \$1.74. Columbus, enrollment 28; total attendance 421; total collection \$1.67. Angola, enrollment 45; total attendance 566; total collection \$3.16. Blendsville, enrollment 60; total attendance 853; total collection \$10.42. Wier City, enrollment 62; total attendance 583; total collection \$6.69. Pleasant View, enrollment 41; total attendance 408; total collection \$14.12. Each Sunday school in district is to choose its own committee on arranging program for its school to next convention. We desire to see each school represented in the same. Review work by Charles W. Sutherland was instruc-

tive. Several workers spoke interestingly on different topics of Sunday school work. A motion prevailed that thirty minutes of each afternoon session of Spring River district Sunday school association be devoted to teachers' and superintendents' normal class training, superintendent of district to appoint teacher to take charge of class. In the evening a very instructive and interesting program was rendered. The banner for best program was awarded to Blendsville Sunday school. Adjourned to meet at Weir City, the Monday following district conference, at 9:30 a. m. Superintendents of schools are expected to send in report of progress of schools at next convention.

FAR WEST.

Convention was held at Delano branch, Missouri, September 18; C. P. Faul superintendent, Mrs. D. H. Blair secretary. Although during a heavy rainstorm, which lasted all day, nine schools were represented, there being present twenty-four delegates, several of the ministry, and quite a goodly number of others. The following schools were represented: Zion's Star, St. Joseph, Missouri, membership 105, Stewartsville 70, Pleasant Grove 60, Wakenda, Louella 53, German Stewartsville 64, Mission, Kingston, 42, Mt. Pleasant, Cameron, 52, Aspey mission, St. Joseph, 56, Gospel Hill, Maysville, 47; total 549; increase since June 19, 1896, 50. Next meeting to be held December 11, 1896, with the German Stewartsville branch.

RESOLUTIONS OF RESPECT.

From Far West, Missouri, Sunday school district.

Whereas, In an allwise providence of our heavenly Ruler, our young sister, Hulda Hinderks, was transplanted from the family, church, and Sunday school circles here below to the beautiful paradise of God, which in vision was shown her about one hour before her departure, and so enchanted her as to make her willing and anxious to go; and, whereas, we realize that we have sustained the loss of a dear and honored member of our district, and a faithful and efficient Sunday school worker, therefore be it resolved, that we respectfully tender our heartfelt sympathy to the bereaved family of our dear sister and mourn with them the loss of one endeared to us by amiable and loving traits of character. And be it further resolved, that these resolutions be read upon the records of the district and published in the *Herald* and *Ensign*.

MRS. D. H. BLAIR, }
J. M. TERRY, } Com.
CHAS. P. FAUL, }

Miscellaneous Department.

CANTON BRANCH, ILLINOIS, ABSENT MEMBERS.

The following members of the church, and of the branch at Canton, Illinois, have been absent for a long time, some of them for many years, and their present residences are un-

known, namely: William and Thomas Beinon, Anna M. Berner, Amos K., Eliza J., and Lydia Bishop, John and Morgan Evans, Mary A. and Benjamin Jeremiah, Tabitha Ramsey, Julia and Emma Relyea, Rosa B. Spencer, Mary A. Thomas—15. If any of these are known to be dead we would like a report of the same. And if those living will state their whereabouts, or, if any who know of them will do so, it will be a favor to the branch. Address J. F. Jones, No. 320 East Chestnut Street, Canton, Illinois.

NOTICES.

All saints living at or near Spring Valley, Seatonville, Hollawayville, Loeeyville (Marquette), De Pue (all in Bureau County, Illinois), please communicate with the undersigned. Any saints knowing of saints or friends interested at or near these places, are invited to communicate with

T. J. SHELDON.

LADY, Bureau County, Illinois, October 26. 2t

CONFERENCE NOTICES.

The Independence district conference will convene November 7, at 10:30 a. m., at Lee's Summit, Missouri. Come all who can and let us have a good time. Will the ministry and also the branches see that they have their reports in in time. E. L. Kelley and G. H. Hilliard of the Bishopric are expected to be present.

R. MAY, Pres.

BORN.

NELSON.—To Bro. Jacob and Sr. Anna J. Nelson, January 30, 1896, a daughter, and named Ida Lora. Blessed at Guilford, Missouri, October 18, 1896, by Elders T. A. Hougas and Henry Kemp.

BROOKS.—A son was born to Samuel M. and Sr. Annie Brooks on May 19, 1896, in St. Joseph, Missouri. Unconscious of the sorrowing conditions surrounding, it grew to be a sunbeam in the house because of its "brightness." He was blessed under spiritual assurance of the Father's acceptance, at their home on the 1st of October, by Elder J. M. Terry.

HUNTER.—Two little twin girls, Lilnes and Margaret, to Mr. Thomas and Sr. Catharine Hunter, September 21, 1896, at Toronto, Ontario; blessed by Elder J. C. Foss, September 22, 1896.

HATTEY.—To Bro. Charles T. and Sr. Hattey, September 27, 1896, a daughter; named Elizabeth M.; blessed September 28, 1896, by Elder J. C. Foss.

CHATBURN.—At Hutchinson, Colorado, May 3, 1896. A Son; to Elder Frank J. and Sister Carrie Chatburn. Blessed at Wilber, Nebraska, September 20, by Elders J. W. Waldsmith, and Thomas Nutt, and named Thomas Wilber.

DIED.

MARTOLE.—Caroline Martole, daughter of John and Mary Martole, born April 8, 1885. Baptized by Elder James Donaldson, July 14, 1895, in Harrison County, Iowa. Died October 16. Buried in Bieler's Grove cemetery. Funeral conducted by Elders C. Derry and S. B. Kibler, on the 17th inst.

SPARROW.—Abner Phillip Sparrow, infant son of Henry and Elizabeth Sparrow. Born October 9, 1896. Blessed by Elders Derry and Kibler on the 16th inst. Died on the 17th. Funeral preached in saints' church, Woodbine, October 19, 1896, by C. Derry, assisted by Elder Kibler.

HALL.—At the family residence, near Spring Valley, Decatur County, Iowa, on October 25, 1896, John, son of Thomas and S. J. Hall. He was born November 12, 1878, hence was 17 years, 11 months, and 13 days old, at the time of his demise. His mother says of him that he was always a good boy. Though he had never joined any church, yet his character would bear the closest scrutiny. He was a regular attendant at Sunday school, and he loved to sing the songs in use there; his especial favorite was "Jesus is mighty to save." His last illness, lingering and painful though it was, was borne with exemplary patience and fortitude. He leaves a widowed mother and five sisters to mourn the loss of an only son and brother. Funeral services at the house and cemetery, October 26, by Elder Duncan Campbell. Scripture lesson, John 11: 1-45; text, 1 Corinthians 15: 22.

YOUNG.—George D. Young was born in Fifeshire, Scotland, and joined this church in its early days, but did not follow what was done in the West, and was numbered with the scattered ones until September 3, 1895, at which time he was baptized by R. M. Elvin into the Reorganization. He was ordained a priest January 19, 1896, under the hands of William Anderson and J. S. Snively, in which office he labored as his age and health would permit him during his few months of life after his ordination. He was ever earnest and willing, doing all he could, and his death is a sad loss both to the church and his friends. He departed this life October 21, 1896, aged 66 years, 4 months, and 5 days. His funeral sermon was preached by Bro. J. S. Snively in the Hiteman, Iowa, chapel, October 22, and from the church the relatives and friends followed the remains to the Hiteman cemetery, where loving hands laid to rest his weary body to await the resurrection morn. He leaves to mourn his death an aged wife and companion of forty-eight years, two sons, one daughter, two brothers, and two sisters, some of whom have the hopes of the gospel to cheer them in their sorrow. While they will miss him and may wish him with them again, they have the hope of a glorious resurrection, after which they can enjoy through endless ages his companionship. In the language of one of the hymns used,

Beloved friends, weep not for him
Whose place is vacant here;
Your loss is great, but he has gained
A brighter, happier sphere!

Then, like him, hold the "iron rod;"
Let that your footsteps guide;
And then his God will be your God—
Your feet shall never slide.

You'll then behold him, face to face,
Where no rude hand shall tear
You from each other's warm embrace,
Nor cause a sorrow there.

CURTIS.—John Curtis, at Kibbie, Crawford County, Illinois, October 2, 1896. Deceased

was born in the State of Ohio, December 24, 1833. He united with the Newlight Church in early life, and a short time after went with the United Brethren Church. Was class leader in that church a good part of the time, until four years ago when he heard the restored gospel, which he readily accepted, was baptized by Emsley Curtis. He called in the elders, and was administered to a number of times during his sickness, but received only temporary relief and died firm in the faith, and in hope of a part in the first resurrection. Funeral sermon by G. H. Hilliard.

BEAMAN.—At Grand Rapids, Michigan, October 17, 1896, Orah Manetta, second daughter of Bro. and Sr. William Beaman. Deceased was born March 31, 1890. When but a babe she had a severy sickness which undermined her constitution so that when some few weeks ago she was taken ill with scarlet fever it seemed improbable that she would recover. However, she passed through the worst of the fever and seemed to be in a fair way of recovery when she was suddenly taken off with paralysis of the heart. The funeral sermon was preached in the saints' hall on Sunday, October 25. While Bro. and Sr. Beaman feel their loss they do not sorrow as those who have no hope, but calmly say, "Thy will be done."

HAND.—Near Randalia, Iowa, September 15, 1896, Sr. Cora A. Hand, wife of Bro. Warren Hand, and daughter of Bro. and Sr. Dewit Serene. She was born March 26, 1868; was married to Warren Hand, December 25, 1887. To them were born two children, the oldest preceding her some years to the heavenly home. Husband, one child, father, two sisters, and many near relatives and friends mourn. Deceased was baptized by F. M. Cooper, March 16, 1883. Thus in early life she learned to love and obey her Savior, living a consistent Christian life. A few days before her departure, while being administered to, she received a testimony of her acceptance with God her Savior, therefore she died in hope of a glorious resurrection. Funeral conducted by Daughters of Rebecca. Funeral sermon by B. F. Miller.

GILLILAND.—Sr. Annis Jane Gilliland, was born April 28, 1838, at Friendship, Indiana. January 30, 1862, she was married to William Gilliland. In 1879 they removed to Nebraska, where she died July 18, 1896. In early life she united with the Christian Church, but in 1875 she heard the restored gospel and embraced it, receiving baptism at the hands of Elder Columbus Scott. Though for seventeen years isolated from the church she retained her faith unto the end. Mrs. S. R. Olmstead made some remarks at the funeral to a large attendance of neighbors and friends, but the funeral will be preached by a Latter Day Saint elder when one can be procured. Her husband and two sons survive her.

BAKER.—John B. Baker, October 2, at his home in Logan, Iowa. Was born February 25, 1829, at Bethlehem, New Hampshire. Was enlisted in the service of his country in both the Mexican and Civil Wars. Became a member of the church September 20, 1883; lived and died in the faith and rejoiced in

the hope of a glorious resurrection. Funeral services were from the Saints' chapel, Sunday, October 4, at two p. m. Hundreds were in attendance; beautiful floral offerings graced the church and casket. Funeral sermon by Elder A. M. Fyrand.

RICHARDSON.—Hattie, daughter of Mr. and Mrs. Samuel Richardson, and granddaughter of Bro. and Sr. William Alden, was born October 11, 1881; died at her home in Morgan Township, Decatur County, Iowa, October 5, 1896. She was a good girl, loved by all who knew her. The funeral services were held in the Union schoolhouse, sermon by Elder J. S. Snively; interment in the Hamilton cemetery. Prayer at the grave by Elder Duncan Campbell.

"There is no death! the stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forever more.

"And ever near us—though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

HENDERSON.—At Pipestone, Minnesota, Sr. Stella Gordon Henderson departed this life September 12, 1896. She was born June 1, 1879, at Grand Prairie, Nobles County, Minnesota; was baptized into the Reorganized Church July 26, 1896, by Elder I. N. Roberts and confirmed by the same. Funeral took place at the Presbyterian church in the city of Pipestone, sermon by Elder I. N. Roberts. A large crowd in attendance showed the esteem they had for the young sister and her adopted parents. Everything was decorated with flowers of the most beautiful hue. She died happy and with a full assurance of the first resurrection. May God comfort the bereaved ones.

STREET.—At Midway, Utah, May 25, 1881, Mary Bates, wife of Thomas Street. She was born June 20, 1819, at Linton, Derbyshire, England; was married November 26, 1838, and with her husband emigrated to Utah in 1863. She and her husband were baptized into the Reorganized Church October 31, 1868, by Elder George M. Robinson, at Park City, Summit County, Utah. She passed away in peace. Interment in the Heber City cemetery.

BOYER.—At Olathe, Colorado, the infant son of Mr. Alex. and Sr. Alice Boyer, born May, 28, 1896. Died September 24, 1896, after an illness of only three days. Funeral services by Elder M. L. Schmid.

CLEARY.—Sr. Ethel Cleary, daughter of Bro. William A. and Sr. Annie Webberly, of Ironton, Ohio. Sr. Cleary was born February 6, 1877, at Swinscoe, Stafford, England; was baptized by her father at Ironton, Ohio, February 26, 1889; was married to Bro. Michael Cleary August 19, 1894. Funeral services at LaGrange, Ohio, conducted by Elder J. L. Goodrich.

LOACH.—At Hiteman, Iowa, October 15, 1896, Bro. Thomas Loach, whose earthly pilgrimage was 64 years, 8 months, and 16 days. Born January 30, 1832, at Commonside, Staffordshire, England; united with the church about seventeen years ago. Funeral sermon at the home of his son James W. Loach, at eight p. m. by Elder Robert M.

Elvin, from 2 Timothy 4: 7, 8. The body was shipped to Lamoni for interment in Rose Hill cemetery by the side of his lately deceased wife. Services were held at saints' chapel, Lamoni, on arrival, in charge of Elder A. S. Cochran, President Joseph Smith delivering a sermon.

HEARD.—At Burtville, Missouri, October 11, 1896, Sarah Lyddia, daughter of W. E. and L. A. Heard, aged 1 year, 4 months, and 10 days. Her mother preceded her four and one half months. Funeral services conducted by William Wier.

KEEGAN.—At Spring Valley, Illinois. John Keegan was killed by being run over by a train October 13, 1896, his body was brought home and the funeral sermon was by Elder R. M. Elvin from Job 14: 14, in the Baptist church to a full house, Bro. A. M. Chase at the organ. Mr. Keegan was born at Ottumwa, Iowa, 22 years, 3 months, and 9 days before death.

HEYWOOD.—Jonathan David Heywood was born in Bristol, Vermont, February 21, 1806, and died October 12, 1896. He came to Illinois, in 1843, and passed through the experiences there. His wife was shot by the mob, one bullet passing through her breast and one through her neck, but subsequently recovering. He was captured by the mob; was shot at twice, one bullet passing through his hat, another through his pants' leg. He finally escaped from the mob and crossed the river to Montrose. Here he remained five days; was joined by his three sons who finally made their way to Council Bluffs, establishing a homestead about three miles east of the city. He repudiated Young and his usurpations, but when Brn. Briggs and Blair representing the Reorganization came west he united with the church, and has been a faithful member ever since. Funeral sermon by T. W. Williams.

JONES.—David Isaac Jones was born near Merthyr Tydvil, Wales, February 12, 1817; died at Mottsville, Nevada, September 14, 1896. He united with the church in an early day, and labored, suffered, and preached in his native country. Removed to Utah in 1853, and to Nevada in 1857. Bro. Jones and wife united with the Reorganized Church in 1868 through the ministrations of Elder W. W. Blair. He held the office of elder in the Reorganization and was faithful to the gospel covenant. A good father, husband, and neighbor, highly respected by all, has gone to rest. Four sons and one daughter survive him, his faithful wife having preceded him to the better land some fifteen years. Brn. A. J. Davis and E. Morgan officiated at the funeral services; interment in Mottsville cemetery.

VALLAM.—At Woodford, California, September 9, 1896, Bro. Henry J. Vallam, son of Bro. Peter Vallam. Born May 3, 1875; baptized July 26, 1888, by Heman C. Smith. He was much respected by his comrades and the young people in his neighborhood as a trusty and reliable young man and his sudden death caused much sympathy for parents, brothers, sisters, and friends. The funeral was on the 11th and largely attended, the procession being nearly a mile in length. He rests in peace.

The Saints' Herald.

(Established 1860.)

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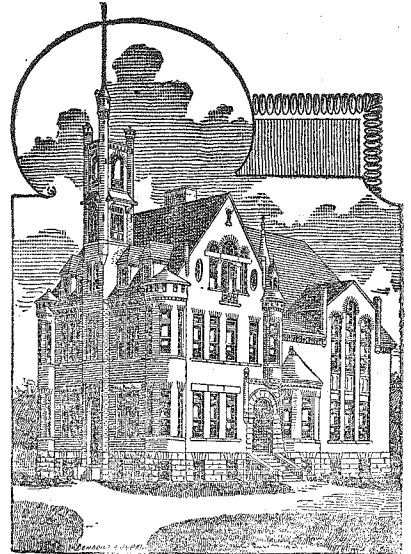
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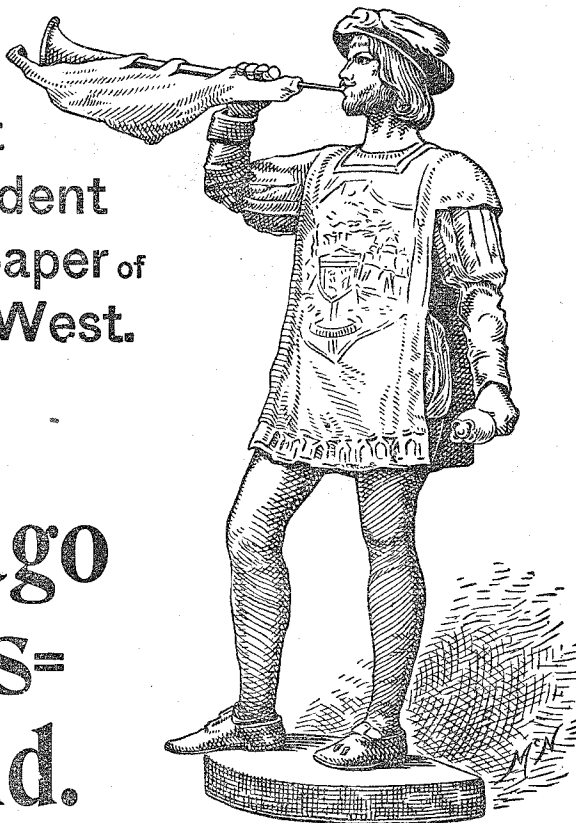
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 43.

Lamoni, Iowa, November 11, 1896.

No. 46.

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THE ARGUMENT FROM DESIGN.

THE first part of the Duke of Argyll's latest work ("The Philosophy of Belief; or, Law in Christian Theology") is devoted to the witness of the divine Mind in nature. This witness he holds to be clear, immediate, and universal. In reviewing this portion of the book, an able writer in the *Quarterly Review* treats of the argument from design as held in the past and as modified by scientific knowledge in the present day. The review is delightfully free from pedantry, and we quote portions of it here. Says the writer:—

"The bold teleology of the Duke of Argyll will perhaps surprise those people who have been told that teleology is obsolete, and that Paley is played out.

"There are certain historical misconceptions on this matter which ought to be corrected. To hear some people speak one would imagine that teleology had been invented by Paley; but the conceptions which it expresses are more than two thousand years old.

"Socrates expressed his disappointment with the philosophy of Anaxagoras, precisely because he forsook the principle. . . .

"As I proceeded I found my philosopher altogether forsaking mind or any other principle of order, but

having recourse to air, and ether, and water, and other eccentricities.' ('Phædo': Jowett, vol. 2: p. 244.)

"Again, in the 'Timæus,' we read:—

"Was the world always in existence and without beginning? or created and had it a beginning? Created, I reply, being visible, and tangible, and having a body, and therefore sensible; and all sensible things are apprehended by opinion and sense, and are in a process of creation and created. Now that which is created must, as we affirm, of necessity be created by a cause. But the father and maker of all this Universe is past finding out.' ('Timæus': Jowett, vol. 3: p. 448.)

"Similarly in the 'Republic,' while illustrating the principle of creation by the making of a bed, he says:—

"There is another artist—I should like to know what you would say of him. "Who is he?" (asks Glaucon). "One who is the maker of all the works of all other workmen." ('Republic': Jowett, vol. 3: p. 308.)

"Epictetus noticed adaptations in nature, and argued from them to God:—

"Who is it then,' he asked, 'who has fitted this to that and that to this? And who is it that has fitted the knife to the case and the case to the knife? Is it no one? And indeed, from the very structure of things which have attained their completion, we are accustomed to show that the work is certainly the act of some artificer, and that it has not been constructed without a purpose. Does then each of these things demonstrate the workman, and do not visible things, and the faculty of seeing and light, demonstrate Him?' ('Epictetus,' disc. 6: Long's translation, p. 19.)

"Another historical mistake is concerning the scientific status of the men whose names during the last two hundred years have been associated with teleological arguments. They are spoken of as though they were credulous and unscientific men. Apart, therefore, from the question of the solid value of the design argument, we wish to recall their historical position

and the relations they bore to the science of their day.

"The Royal Society was incorporated by Royal Charter in 1662. Five years later the Society elected as one of its Fellows, John Ray, the naturalist, whose works were considered by Cuvier as the foundation of modern zoölogy. It was this John Ray who produced the work entitled 'The Wisdom of God Manifested in the Works of Creation.' Nehemiah Grew, also a member of the Royal Society, wrote a work called 'Cosmologia Sacra,' in which he dwelt on the evidence of design in nature. In more recent times the authors of the 'Bridgewater Treatises' were among the most eminent men of their day. In no sense were any of these writers desirous of retarding science. The contrary was the case. They were by some suspected of too great an adhesion to nature and science. In the seventeenth century, at any rate, the method of explaining nature by some *a priori* theological views had not wholly passed away. . . . Men who assailed the faith of the church acknowledged the argument. Two examples will suffice—Hume in England and Voltaire in France. Hume wrote, 'The whole frame of nature bespeaks an intelligent maker.' Voltaire wrote, 'Rien n'ébranle en moi cet axiome, tout ouvrage démontre un ouvrier.' It is necessary to remind ourselves of these facts, that we may fairly and justly estimate the *historical* position of the advocates of the design argument. They were not the advocates of retrogression; they were in the advance lines of scientific investigation."

The *Quarterly* writer thinks that the design argument is misconceived. He states it thus: "The facts which we observe in nature suggest mind." This argument does not, he observes, compel us to add that this suggested mind is good, or infinite, or omnipotent—that it is God. It is not within the scope of the argument to declare the attributes of the mind any more than Robinson Crusoe could from the footprint describe the character of

the man who made it, or than those who discovered flint-head arrows and inferred that they were made by men could answer questions as to the kind of men who made them. The argument does not extend beyond the inference of mind back of nature. The article then goes on to deal with a well-known objection:—

“But the modern thinker reminds us that matters have changed. In Paley’s day we might argue thus concerning mind in nature, because we had no force at hand ready to account for the wonderful phenomena presented to us. Now, however, we have such a force. We have a law which explains everything—the law of the survival of the fittest.

“Two remarks on this remain, we believe, unanswered. First, law explains nothing. Law is not a force, but the method in which force acts; law answers the question how? but not the question that man continues to ask—Why? The force which acts through law may, for all we know, be a will-force, as Mr. Wallace has thought at least to be possible; and according to a recent writer (Mr. C. S. Minot), ‘it is perfectly thinkable that the universe could come to rest, were not the balance of the forms of energy disturbed by the life-power.’

“Secondly, even granting certain powers or law, which cannot be granted, it has yet to be proved that the law of the survival of the fittest covers the whole ground. Certain sturdy evolutionists declare that it cannot. Mr. Wallace has shown that the law cannot account for the development of artistic or musical powers in man.

“But setting aside these remarks, we have still to learn that the intervention of law destroys the idea of mind in nature. If mind in nature mean anything analogous to what we know of mind; *i. e.*, if mind mean something akin to man’s mind we do not get rid of it by pointing to the law by which something or other is done. On the contrary, the highest classes of mind we know act by law: only the lower sort disregard it. To work by law shows a measure of progress in mental development. . . . Law, according to Theism, is only the expression of the method of divine action. But this is bondage, we are told. It is supposing or imposing limitation

which is inconsistent with the idea of a Supreme Being. The answer is, that two things are equally impossible and yet equally true. We cannot conceive of the finite apart from the Infinite; neither can we conceive of finite free-will without some limitation upon Infinite Will. If there be a Supreme Intelligence, He can only make intelligible to His creatures by some self-imposed limitation. Indeed, no mind makes itself intelligible to a kindred mind except though limitation. The musician accepts the limitation of musical notes. The poet accepts the limitation of rhythm or rhyme. We never mark these as humiliating limitations; for it does not occur to us that freedom means the boundless capacity of doing incomprehensible things. There is a service which is perfect freedom. Such is the law of verse to the poet, the law of harmony to the musician and the law of love to the heart. Unless we conceive of mind as something which in the Supreme is not measurelessly greater but wholly unlike all that we call mind in man, we cannot view such limitation as bondage.”

The design argument has, however, been changed since Paley’s time. We quote again:—

“It is not now, as it was in Paley’s time, the bare contemplation of a certain instrument, the eye or the ear, which most appeals to us. We are conscious that what we behold is not a completed structure. What we behold is a process and not a finished work. We are as those who visit a great cathedral. We are shown the organ. The evidence of intelligence which would appeal to the man of last century would be the arrangements and adaptations of pipes and levers and notes. We do not think that this witness has lost its power; but there is a witness of mind which is more emphatic. We ramble about the cathedral; we observe the pillars which uphold the massive roof, the sheaves of stone-wrought curves above us, and the quaint stories chronicled upon the windows. Presently the low notes of the organ are heard; the music diffuses itself throughout the building. The notes unroll sweet harmonies; the changing melodies possess our souls; we follow the wordless music as it unfolds its meaning; we are cheered, softened, awed, and elevated. Do we

ask whether intelligence presides over the keys? We need not to ask. We know that whoever is pouring forth music which thus lays hold upon heart and spirit has the power of a heart which can feel with our heart, and a spirit which can appeal to ours. In the process we find mind. ‘Science,’ wrote the late Professor Huxley, in a letter to a friend, ‘is as clear as the Bible about an Eternal of whose infinite process of evolution the visible is a fragment. The sweeping away of Genesis makes no more difference to that doctrine than it does to gravitation.’

“Such is the teleology of our own day. We hear God in the great music to which the universe is built. As the slow processes lead on from lower forms of life to higher, from inanimate life to man; as the music changes, and the evolution is that of man’s mental powers or religious consciousness, we enter into its spirit. We cannot set down in fixed terms all that it signifies; but it sings to us of the wondrous, unseen Power which, through all changes, is lifting life and man from stage, to stage, which bids man climb and climbs with man as he climbs, and keeps ever before our hopes the glad consummation—the

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, November 11, 1896.

No. 46.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 11, 1896.

THE VOICE OF THE PEOPLE.

AT the late election for public officers for the United States Government during the next four years, the choice was made of William McKinley, of Ohio, for President and Garret A. Hobart, of New Jersey, for Vice President. These men will be inaugurated in office next March and take up the duties falling upon them respectively immediately thereafter. Whatever may have been the preferences of the readers of the HERALD in the late political contest, it should be now the wish, the hope of all, that the men chosen by the suffrages of the people, will prove to be honest, able, and efficient officers in their respective positions at the head of the federal government. It is also to be hoped, that as the change is made from the Democratic policies of government to those of the Republican party, such change shall be made in such way that no injury to the commonwealth may occur; and that the men upon whom the duty of administering public affairs will be imposed may act wisely and well the parts assigned them for the good of all, and not for party, pelf, or power.

The Saints, with others, had their differences of views, and choice of men and policies; and now that the decision has been made, it should be the noble part of all to see to it that no bitterness of dispute is left to rankle and disturb. All should submit with cheerful spirit to the arbitrament of the ballot, and maintain the dignity and duty of citizens; and if doubting the wisdom of the choice of the majority, abide in good will until the time and opportunity serve to rectify by changing men and policies.

The HERALD has taken no part in the conflict, on the one side or the other, and does not now express an

opinion as to the wisdom, or folly of the choice for the chief officers of the Nation made at the polls on Tuesday, November 3; but does acquiesce in the decision, and expresses the hope that their administration may be a good one for the people. For this we should and do pray.

"MONEY VERSUS CHARITY."

EDITORS HERALD:—Please allow me a little space in your *Herald* for the following: Not a hundred miles from where the writer now is two saints met. One brother asked the other to take dinner with him. The invitation was accepted, and during dinner the money question was discussed. It appeared that the two saints held opposite views, the host being for gold, while his guest was for the double standard. The host discovering this declared, "If I had known you had been for silver, I would not have asked you to dinner."

Comment seems unnecessary. Saints, there is nothing like charity. Don't allow your charity to be killed by political differences, or the world in derision may say, "Zion putteth on her beautiful (?) garments!" "Charity believeth all things." If a brother differs from you, you should respect his motive, unless you are certain he knows it to be wrong. You are as likely to be in the wrong as he is; therefore remember "Charity." If "righteousness covers the earth" it will not be through intolerance. I do not say, Do not discuss politics, but "Let your speech be seasoned with salt," remembering that "a word fitly spoken is like apples of gold in pictures of silver."

Yours in the one hope,

T. J. SHELDON.

It is possible that some mistake the meaning of the word "charity," as used by the apostle Paul in 1 Cor. 13: 1,

Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

This is sometimes taken as a shelter under which to excuse forbearance under peculiar conditions of carelessness, indifference, insult, or outrage; and sometimes it is taken advantage of by those who see self-interest and advancement to obtain from others the things wished for. Both of these conditions, or either of them, existing in the mind of a person, will prevent fully according to another the privilege to think and to express thought differ-

ing from, or antagonizing the opinions of the person so affected.

Political differences are potent forces for mischief. And where an array of parties similar to that of the present campaign is possible, the danger of irritation from the friction of clashing opinions is greatly enhanced. No other warning than the aspect the political field presents should be needed among the Saints, to safely fortify them against the mischievous spirit of intolerance, supposedly exhibited in the suggestion above.

We differ, let us hold our differences in Christian humility and regard, one for another.

The Editor of HERALD has strong political opinions. They may, or may not accord with those of the patrons of the HERALD, but whatever they are, or however strong they are, or however correct, or incorrect they may be, he is not at liberty to express them in the church organ; for reasons obvious to many; neither is he at liberty to "take the stump" for the political creed he holds nor the candidate whom he may think to be the best exponent of his ideas in political economy; but, he may, nay, he must regard every man's right to political opinions to be as sacred as his own; no matter what the man's theories, or preferences may be. And he is further under obligation to live in peace, and Christian amity with every man of every complexion of political faith, in the complex maze of political differences now obtaining, it being taken for granted that good is desired by all, and the gospel and the Master's work is first in consideration.

It is related among the legends of the far east, that once, as Abraham sat at his tent door in the evening, a stranger came and craved hospitality. Abraham gave him water to wash his face, his hands and feet, and bade him be seated while the women of the household prepared the evening repast. When the repast was prepared and the stranger seated, he began to eat without giving thanks. Observing this, Abraham angrily ordered him

from his tent, reproving harshly for his careless irreverence. After the stranger had gone, an angel waited on the irate patriarch and asked him, "Where is the stranger who came to tarry with thee?" To this Abraham stated the facts, saying, "This stranger gave not reverence to God, and I sent him away."

The angel sternly said: "Hast not thy God borne with thee all thy life long; and couldst thou not bear with this stranger one night?" and turned from Abraham's presence. The reproof struck home. Abraham's heart was melted, and hastening after the departing stranger, he pacified and brought him back, and made him a welcome guest till the morning.

The lesson is in point, let us profit by it.

MR. O. SPRAGUE, with whom we were acquainted in 1846 at Fulton City, Illinois, now living at Pomona, California, sends us a clipping from a Spiritualist paper, he being somewhat associated with that class of believers. This clipping we give below:—

Ques.—(G. A. H., Spanish Fork, Utah.) "Was Joseph Smith, the founder of the Mormon Church, an impostor or a spirit medium?"

Ans.—We may say that Joseph Smith was highly mediumistic and surrounded by a band of spirits who were engaged in the propagation of certain thoughts and opinions, and who chose him as their mouthpiece and instrument for the founding of this peculiar organization and power called the "Mormon Church." That this medium received communications from the other life we are assured, and that much given to him, no doubt, emanated from quite an advanced spiritual source, although it was mingled with other thoughts and forces belonging more fully to the material life.

Ques.—(G. A. H., Spanish Fork, Utah.) "Does the power and wealth which the late Brigham Young, President of the Mormon Church, possessed in this world add anything to his glory or greatness in the next or spirit world?"

Ans.—Property and its influence and fame of a worldly character, or that which may be exercised to the degradation or the belittlement of other human souls in any direction, cannot add to spiritual glory or to human aggrandisement in the spirit world. We are not prepared to say that the teachings and tenets of Mormonism are all of this character, and we know that Joseph Smith possessed many grand and noble attributes, and that he did exercise a helpful influence over other individuals. We also know that Brigham Young and others who followed in his footsteps were benefited in many ways and that they accomplished much good, and just so

far as they look back from the spiritual spheres and perceive where they established good works and were instrumental in being of service to humanity, just so far will their glory be enhanced and their happiness advanced in the spirit world, and just so far as they can review the past and behold wherein they may have detracted from human happiness and elevation, and may have accomplished works not beneficial to the human race, just so far will they feel depressed and dissatisfied, unhappy and cast down in spiritual contemplation.

Our object is to show that even the spirits recognize the spiritual character of the work of Joseph Smith, though that class of believers this side, or on the other may not understand the extent and source of that work.

SR. MARGARET GURLEY, the widow of Bro. Zenas H. Gurley, Sen., who has for several years past been making her home with her son, Zenas H. Gurley, Jun., either fell accidentally, or threw herself from the window of her room in the second story of the residence, on Tuesday, November 3, and was so severely hurt internally that she died soon after.

Sr. Gurley was a member of the church in the days of Joseph and Hyrum, and was ever a faithful companion and aid to her husband in his righteous endeavors to present the truths of the gospel to those needing salvation.

At the time her sons Zenas H. and Edwin withdrew from the church, she also withdrew; but, at her request some little time afterwards, she was received again into the fellowship of the church, and died within its folds. She was a woman of strong characteristics, outspoken and fearless in the expression of her approval of what was right and her disapproval of what she deemed wrong. She made no enemies by this frankness, for the reason that she was loved and esteemed for her sterling integrity and excellent womanly qualities, which endeared her to all who knew her. Her body was taken to Sandwich, Illinois, by her son Zenas, to be laid by the side of her husband, her son John, and daughters Julia and Louisa, who have passed on before. She leaves three sons, Zenas, George, and Edwin; the first-named a resident of Lamoni, the second living at Sandwich, and the

last-named living in California. She was born January 1, 1808, and was baptized July 12, 1836, at Williamsburg, Canada West, by John E. Page; she died November 3, 1896, and hence was eighty-eight years, ten months, and two days old at her departure, having been a member of the church for sixty years; more than an average lifetime spent in the service of the Master. Who can withhold the meed of praise which is her due. "She hath done what she could," and "has entered into rest," "the rest of the people of God."

QUESTIONS AND ANSWERS.

QUES.—Please answer through the *Herald* the following questions:—

1. Has a presiding officer the right at a branch business meeting to grant unto those not members of the church the privilege to participate in the business?

2. Also in *Herald* of June 3, 1896, a question is answered relative to members being received back into the church after having been expelled, in which is set forth the conditions upon which they can be received into the church. Where can the record of the action of the church several years ago be found?

Ans. 1. No. No persons not belonging to the the church can be invested with the right to do business for a branch, or the church as members in business meeting. Members of the church, though not of a branch, may be invited to take part in the business meetings, and by such invitation be authorized to engage in the branch business.

2. On Friday, April 11, 1879, the following action regarding persons expelled from the church being again received into membership:—

"Resolved that it is the opinion of this conference that when a member has been legally excommunicated from the church, he can be received back into the fold only through the door, baptism."

There was an effort made in the session for 1892, at Independence, Missouri, to have this action modified in case of persons whose names should be stricken from the record because of a change of belief, but the effort failed and the resolution recited above remained in force and is the rule of procedure at present. The resolution is found on page 139 of *HERALD* for May 1, 1879.

VICTOR HUGO ON IMMORTALITY.

EUROPE or the world has held few nobler spirits than Victor Hugo, the famous author, whose genius had shed a light over the literature of the present century. This is what Hugo, in his closing years, wrote down, as the very inmost expression of his heart and brain and soul, on the great subject of the hereafter: "I feel in myself the future life. I am like a forest which has been more than once cut down. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing, but the resultant of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me."

JUVENILE PUBLICATIONS.

OF the books of the "Birth Offering Series," for children, "Footsteps of Jesus" are out of print. "The Silver Thimbles" and "The Happiest Christmas" are yet in stock and will prove satisfactory to parents who purchase for their little ones.

These books were written by sisters in the church who have the welfare of the children at heart, and will entertain and educate little readers. Price twenty cents per volume post-paid.

FOREIGN ITEMS.

THE following items; the first concerning the triumph of Liberals in Hungary against Catholicism in state and civil affairs, the second concerning the Eastern question, will be found of interest to our readers who note the trend of passing events:—

LONDON, Oct. 30.—The triumph of the Liberals in the Hungarian elections is far more sweeping than the most sanguine had expected. The clerical party which made its fight on the civil marriage laws, lost heavily throughout the Magyar districts, and its anti-Semitic annex, composed of the men called clerical Kossuthists, is practically wiped out of existence, having lost forty seats out of forty-seven. Although the real Kossuthists hold their own, they are now hardly distinguishable from other Liberals, and it may be said of the election as a whole that it binds Hungary to Austria more closely and satisfactorily than has been the case since 1867.

LONDON, Oct. 31.—The *Graphic* this morning says that it is enabled to state on high authority that the Czar is taking back to St. Petersburg a scheme to summon a European conference on the Eastern question, but be-

lieving that the chief burden of any course resolved upon may fall on Russia, he decided to wait until the full consequences are reported upon by his Ministers of War and Finance. The Czar also desires to be in a position to act alone, the *Graphic* says, in the event of the powers failing to agree. So far, however, the negotiations have not reached the point of giving a European mandate to Russia.

Some excitement is reported from Odessa caused by the sudden mobilization of Russian reserves in South Russia. Importance is attached to the reported imminent departure from Constantinople to St. Petersburg of the Russian ambassador.

EXTRACTS FROM LETTERS.

BRO. JOSEPH F. BURTON, writing from Oakland, California, October 30:—

On Sunday, November 1, at 8:30 a. m. Emma and I sail for Papeete. We will have for a fellow-passenger Consul Doty. I go in faith, trusting in our Master for help and wisdom to do right in all my duties—a lonely mission, brightened by toil only, and by the presence of the Lord of the vineyard, and satisfaction in duty performed. By and by, or when you may, please write us.

BRO. H. E. MOLER, Camden, New Jersey, November 3:—

Work still on the move here; three baptized here in the last week: others are very near.

BRO. R. M. MALONEY, Downs, Oklahoma Territory, October 28.

The work is progressing here some, but the force is light—light weight, only one hundred and twenty-five pounds, that's your humble servant. I need help; would like to have a dozen good elders down here, if you have them in stock. Please send them along.

EDITORIAL ITEMS.

SR. WALKER, of Lamoni, well known to our readers as Editor of the Home Column, and of *Autumn Leaves*, and in general work, is spending the fall and winter seasons at Beaconsfield, Iowa, where correspondents should address her.

BRO. JAMES M. SHEFFIELD, of the Lamoni branch, went to the polls on the 3d instant to exercise his right of franchise; which, of course, is not remarkable in itself, but, coupled with the fact that he voted for John Quincy Adams, in 1828, makes a remarkable record, not equaled by many now living. The old veterans of the past political conflicts are fast passing away; there being few links left between the far off then and now.

BRO. JOSEPH MORRILL, of Smith Center, Kansas, writes, bearing testi-

mony to the truth of the three books, the mission of the Martyr, and the divine calling of Pres. Joseph Smith. Bro. Morrill was baptized in 1845 and is now in his seventy-second year.

BRO. D. W. SHIRK has located at Minatare, Scotts Bluff County, Nebraska, where other saints reside, all of whom desire such of the traveling ministry as can to call on them.

The mission address of Bro. D. E. Tucker is, Milton, Florida.

BRO. F. M. WELD left Lamoni on the 6th inst. for New London, Iowa, in the Nauvoo district.

The published letter, written by Bro. W. S. McGrath to Bro. and Sr. L. R. Devore, gives his account of the loss of the *Evanelia*; and we publish so as to give fair hearing to Bro. McGrath in regard to the disaster.

BRO. J. W. GILLEN arrived from Denver during the week of the 1st. He preached for the Lamoni saints on the evening of the 8th, Bro. E. C. Briggs occupying the stand in the morning service.

Mothers' Home Column.

EDITED BY FRANCES.

NOTICE.

UNTIL requested otherwise, please address all communications intended for publication in the Home Column to Mrs. M. Walker, Beaconsfield, Iowa. Send to me *communications only*. All business matters should go to Bro. Frank Criley, Lamoni, Iowa. 46-4t

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

Thursday, Nov. 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ephesians 6: 1-13.

Thursday, Nov. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 5: 1-11.

Thursday, Nov. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Isaiah 62: 1-12.

SELECT READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

THE four corner-stones on which character should be builded are: loving faith in God, truthfulness, obedience, self-reliance. . . . How shall we train our children to be truth-

ful? is a vital question, worthy the most serious consideration of every parent. First, be absolutely truthful yourself, in thought and deed, as well as in speech, and be this always from the very first. We often mistake in thinking that little children do not understand, and lay the foundation of untruthfulness by lying to them in their infancy. Little children do understand much more than we give them credit for. I know a little one fourteen months old who will sob as though her heart would break if anyone she loves says to her, "I do not love you." She understands perfectly and is influenced by the thoughtless words spoken. Yet, who has not heard parents deliberately lie to children two or three years old, and if their conduct was called in question, attempt to justify themselves by saying, "Oh! it makes no difference; they are too young to understand."

A few weeks ago I sat on the veranda of the old palace at Santa Fe, listening to the band playing on the plaza. Near by sat a beautiful woman with a lovely little girl beside her. As usual, the plaza was filled with a motley crowd; Spanish, American, Mexican, Indian, mingling in picturesque confusion. Just in front of us an old Indian chief, with his back toward us, leaned over the plaza railing, intently listening to the music. The little girl slipped down from her chair and ran across the porch to obtain a nearer view of the bright scene in the plaza. She was not in the slightest danger, and only a few feet from her mother who could almost reach her without leaving her chair; but, as her mother said to us, she did not wish the child to stand there because she would get her clothes soiled on the pillar, she called to her, "Come back to mamma. Quick, or that big Indian will catch you!" The child was evidently used to her mother's lies, for she paid little attention to the command, and it was repeated: "I tell you to come back." At the sound of her voice the Indian turned his head and looked toward us. "There, don't you see, he is coming now." My heart ached for both mother and child. How little do you realize, I thought, what seeds you are sowing in the heart of your darling, seeds of falsehood, of distrust of your word, of injustice to the Indian.

We need not go to New Mexico for such examples; we find them at every fireside. "Go to sleep, dear, mamma is not going to leave you," when your best bonnet lies on the bed all ready to put on, and you hurry off as soon as the little eyes are closed; or, "The black man will catch you," "Take it, dear, mamma loves it," as you smack your lips in delight over the bitter draught you have pretended to taste. This falsehood teaching does not stop with infancy. You see an unwelcome guest enter the gate: "O dear! I wish she had stayed at home!" you exclaim in the presence of your children. She enters and you greet her with smiles and "How glad I am to see you." Your boys are with you while you are selling a cow; they know you are selling her because she is unmanageable, will not stand, and kicks over the milk pail; you say never a word of this, but recommend her highly in every respect. Are you teach-

ing them to speak the truth or falsehood?

Oh! in how many ways truthfulness is undetermined in the hearts of children! Sometimes the evil is wrought through lack of patience to explain things to the child, or of courage to tell him, "I do not know." A child's questions are often troublesome. Time and patience are required to answer them, or they may be such that he could not understand the answer; again, the answering may require more knowledge than we possess. An easy make-shift in either case is to give some nonsensical answer that may satisfy him for the time being, but which he is sure to learn, sooner or later, has not a particle of truth in it.

Tell him the truth so far as you tell him anything. If you do this always his confidence in you will be so strong that he will wait patiently when you tell him he is not old enough to understand the matter, and will not think any the less of you when you say, "I do not know." In this connection we repeat the advice before given: Do not oblige yourself to say, "I don't know," oftener than is necessary. Parents, especially mothers, should prepare themselves to answer children's natural questions about the sun, the moon, the fire, the birds, the trees, and every-day occurrences in life and in Nature. Nature is always true, and questions concerning her workings answered truthfully will help to develop truth in the heart of your child.

Cultivate courage, physical, as well as moral courage. Much lying among children comes through fear—fear of your displeasure, of punishment, of bad consequences in some shape. Make them courageous and you deliver them from this temptation. Show them the beauty of truth and lead them to appreciate it above all things, by proving your own appreciation of it. Accidents will happen with children; they will injure or destroy things without the slightest intention of doing harm. If you treat this as though they had committed a wrong instead of doing harm, you deaden their moral sense, and teach them a cowardice which leads them to lying.

The accidental breaking of a vase may have no moral character whatever; do not let your vexation at its loss, lead you to reprove or punish the child who broke it as though he had committed a sin. It is perfectly right that you should teach him to be more careful, by making him suffer in some measure the consequences of his carelessness, but make it clear that this is what the punishment means, and not that the breaking of the vase is a sin, *per se*. Clear moral perceptions lie at the basis of truthfulness. The child must be trained to do the right thing because it is right, and to avoid the wrong because it is wrong. Hence the conscience must be trained to distinguish right from wrong. Our aim should be such an education of the conscience as shall make it sensitive to discern the right, and authoritative to enforce it. Many people seem to think there is no such thing as educating the conscience, that it is an inflexible rule of "faith and practice" born with us, over which we have

no control, and consequently, concerning which we have no responsibility. They may not assert their belief in words, but their neglect of conscience-training proclaims it. The fact that when persecuting the Christians, Paul verily thought that he was doing God's service, disproves this position.

In a little child, conscience seems rolled up tight, like a rose in the bud, it takes the sunlight and showers to develop it. This is particularly the case in regard to truth telling. Many little children tell lies unconsciously, and therefore innocently; we shall see the reason of this when we come to study the imagination. In many other ways children transgress the right line of truth, because their moral development has not progressed far enough for them to know that they are transgressing it.

I was once reading a paper before a State teachers' association on the topic, "How shall we train little children to tell the truth?" The title of the paper and some of its positions were criticised; "The question should be," said my critic, "How shall we preserve truthfulness in children? they naturally tell the truth, and would never do otherwise, were they not taught to lie."

There is a sense in which my critic was right; but the truth he told was only a half truth. Training to truthfulness is a positive as well as a negative process. Not only must the child not be trained to untruthfulness by the example of those around him, but he must be taught to distinguish the truth, to speak it, and to prize it above all things. The foundation of truthfulness can be laid securely only in the fear of God and the consciousness of his presence. "Thou God, seest me." "Thou desirest truth in the inward parts," and similar passages impressed upon the childish heart, are potent factors in the formation of character. They lead naturally to the prayer, "Cleanse thou me from secret faults;" "Guide me into all truth," a prayer that is never unheard.—*Childhood: Its Care and Culture*.

From experience cite instances of telling untruths to children, for convenience, in jest or otherwise, and show what would have been the better way.

Is it any less a sin to tell a lie to a child than to a grown person?

Can a child readily gain the "clear moral perceptions," which "lie at the basis of truthfulness," if he is punished alike for soiling his clothes, doing accidental harm, or committing actual wrong?

Discuss the question whether a little child needs to be trained to tell the truth. If so, how?

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

USE OF GOSPEL QUARTERLIES IN CLASS WORK, ETC.

To the Sunday school workers of the Woodbine reunion I send greeting and hope that,

though I may not speak with you face to face, it yet may be from heart to heart and in the kindly spirit with which a man speaks to his near friend.

I have been requested to write to you upon the subject of the use of the *Quarterlies* in class work; but of necessity I must include more than the class-time, because the manner in which I conduct my class depends greatly upon how I have previously prepared myself. The use of the *Quarterly* or its non-use in class-time depends much upon its use or non-use outside of class-time.

I shall begin then by saying that it is very necessary that every teacher should study his lesson as thoroughly as he can before going to the class. I have used my words carefully, for you notice that I said study his lesson. I did not say study his *Quarterly* and I did not mean study his *Quarterly* alone, but study his lesson, in his Bible, in his *Quarterly*, and other helps if he has such. And the study of books alone will not suffice, but, as was said by the Lord to Oliver Cowdery in the early days of this work, study "in your mind." And this last is, in my opinion, the most important of all, pervading all our work.

This is one of the thoughts I would impress, if I could indelibly upon your minds, the necessity of giving much careful thought. Think! Think! The Creator has endowed you with mind; use it. In all the business of your life, in all the work of your hands, think, and let your works show the results of your intelligent mind. "The glory of God is intelligence, and it is seen in all his works." Intelligence is the light of truth. You have a portion of it given to you; if you use it wisely God has ordained in your very nature, that it shall increase and you will grow in wisdom as did our Master, our elder Brother, our pattern, as has every man, every one who has loved the truth and sought to make it his own, for God gives liberally to his children when they seek earnestly for the treasures of wisdom.

I believe this is the key to success in your class, that you work *intelligently*, thoughtfully, earnestly, faithfully. If your mind is upon your work you will not be at a loss to know what to do or to say. You will not finish your lesson in ten or fifteen minutes and then sit up in very quiet good order or read the *Hope*, or do something else to spend the time allotted for class work.

And let me say just here that a real *still* class is seldom a class that is learning much. It is usually a sign of mental sleepiness. The mind is not working. Then there is the opposite, a class in which there is much noise and activity. There the mind is active, but it is the activity of mischief or the restlessness of weariness, while upon the theme of the lesson, there is, as in the other case, mental drowsiness.

Teacher, you cannot master the situation, as you should, if your mind has not been at work, if you have not informed yourself. If you must be tied down to a *Quarterly*, or a Bible even, any book, you cannot fully master your class, and by that I mean lead, guide, teach,

To master does not always mean to use force; it means to be a power that leads, shapes, orders, brings desired results to pass.

You desire your pupils to know the facts, the truths of the lesson, to comprehend the principles couched in the language of it. You cannot be the power that shall bring this to pass unless you yourself first know those truths and comprehend those principles.

You may be wondering as you listen, Why this long homily on the necessity of thought and preparation of the lesson? Because the teachers' meeting is a much neglected place of resort and because too many teachers go before their classes who might say as one of them frankly does as he begins to teach(?) his class. "Well, I don't know much about my lesson to-day I have not looked at it." I presume to say that we have not in our ranks a teacher who is qualified to teach a lesson at which he has not looked. *Effort* is the price we must pay for success.

The teachers' meeting is a necessary provision. It may, if properly sustained, do much good. Teachers who really cannot attend (and there are some who cannot) should do the next best thing, study at home. But whether at the meeting or at home, you have all the blessed privilege of studying in your mind, and be sure that you esteem and use this privilege, for other preparation amounts to little without it. Without it there cannot come enlightenment of mind.

In studying the text of the lesson be sure to study it from the Bible. The *Quarterly* is but an aid, a help. Study them together. Do not read the *Quarterly* alone and from it glean an outline of the lesson text, but be diligent enough and prudent enough to read for yourself the statements of the scriptures and to place upon them the interpretation that your judgment supports. Much evil has come into the world because men ceased to think for themselves and accepted the interpretations of other minds than their own. This is an easy, an indolent way of doing, but it is the way that brings weakness, bondage of mind, and in contrast to this, has not the eloquent apostle recorded a true expression, "The truth shall make you free"? And again I reiterate, we must toil, we must work to know the truth. Effort is the price of success. My observations and experience lead me to conclude that the teacher in the senior grade who makes most diligent use of his Bible and *Quarterly* outside of the class will use it least in class-time. He will not come to class as if the weapon with which to defend his religious grounds, the instrument with which to clear away the rubbish of superstition was his *Quarterly*, but he will come with the composure of one whose weapon is the word of God stored up in his mind together with such facts of corroborative history and science as he has been able to glean. His knowledge is in his head not in his hand. He has made it a part of himself. And this knowledge, what is it? A weapon of defense for the work's sake, an instrument of good in saving other men, a mine of wealth to the possessor himself, a source of joy that no man can take away.

A teacher of a class in the senior grade who

has studied his lesson well outside of the class will probably make use of his *Quarterly* in the class only to follow the lesson outline or to refer to some question or citation. He will use it simply as a reference book to be used occasionally. He will not sit in the class, his eyes fastened upon the book and he in danger of losing his place and being disconcerted if interrupted. He will be free. He could teach the lesson if he happened to forget to bring his books to the class. He would be like the eminent instructor of whom it was said that he could teach if he had neither books nor schoolroom. He could teach a boy if they sat on a log in the woods, the boy on one end of the log and he on the other. The meaning simply is that the man was so much of a teacher, so well-informed, so ready to adapt himself to his conditions that he needed but the pupil ready to listen to him. We may not equal this man, but we should follow in his course in the respects we have mentioned.

In the Intermediate Grade the teacher should be as well prepared, as well informed by previous study as the teachers of Senior classes. But the Intermediate teacher may have more need to use the *Quarterly* since she uses many devices for holding the attention of her pupils.

She probably has them turn to the citations given in the Bible Practice Work, since that part of the lesson is intended to give practice in turning quickly to different parts of the Bible.

Perhaps she has them read with her sometimes, they filling in words when she pauses for them to do so. At times she may have them tracing a journey upon the map or finding places she asks for and upon which she questions them.

They may be searching out the proper names from the Lesson Story which she writes down as they are found and which she uses as a starting-point in reviewing the lesson.

Many and various are the little interesting devices planned by the teacher who studies *in her mind* how she can interest and instruct her class of Intermediate boys or girls. In some she uses her book, in some she does not, but her object in all is to teach the truths of the lesson.

Now I have not given in detail the many methods of using the *Quarterlies*, but I have tried to point you to the root out of which they spring, *thought*. You may have your own methods of teaching, your own plan by which you work, your own way of using or laying aside your book and you may make a success. But you must *think*; there is no substitute for it.

One more thought and it is this. When our heavenly Father looked down in mercy upon the children of men and sent the angel having the gospel to restore unto us, he remembered the little children and gave a commandment that the little children of his church should be instructed. Let us not think then that it is a light thing for us to labor in the Sabbath school. It is a work that should be done and one to which we should give intelligent and faithful efforts.

Hoping that Zion's faithful workers everywhere may be encouraged by the blessings of Heaven and the good will of Him that blessed his Israel of old, I am,

Yours faithfully,

ANNA SALYARDS.

LAMONI, IOWA, Sept. 20, 1896.

Letter Department.

TROY, Kan., Oct. 28.

Editors Herald.—By request of Bro. F. J. McNutt the writer, associated part of the time with Bro. E. A. Davis, began a series of meetings in the Christian church at Troy, Kansas, October 5. We had promise of the church for two weeks. We so advertised in two local papers. Upon the day the meetings were to begin we were informed that the trustees had concluded best not to allow us to occupy the church at all. Mr. Bowers, an attorney at law, and Mr. Ditmore, two of the trustees, insisted that we should occupy the church according to contract. This was finally agreed to, and we began the services October 5 and continued without interruption until Wednesday of the second week.

Without consulting us a notice was written upon a blackboard and placed near the post office, stating that Rev. George Ritchie would preach at the Christian church that night. The minister attended our meeting the evening before and heard me announce a subject for Wednesday evening and also announce meetings for each night during the week. Just before time to begin meeting Wednesday night I told the minister that if he preached it would be embarrassing under the circumstances for both him and me; for him because he had no legitimate appointment, and for me because I had already introduced a subject and announced that I would continue discussion of it that eve. He then arose and announced that he would preach next night. He then withdrew from the house and quite a number left with him and I preached. At the close of the service I announced that I would be present next night to fill my appointment if permitted to do so; if not, I would put the Christian Church on record or give them an opportunity to put themselves on record. Mr. Bowers arose and explained to the audience very fully that we were entitled to the house during the balance of the week. He did not believe the effort to crowd Rev. Ritchie in on our appointments would meet with the approval of the Christian Church. He then asked those who thought Rev. Ritchie should speak next night to arise. None arose. He then asked those to arise who thought the writer should speak next night. There were sixty-eight present and a majority of them arose.

There were now two appointments out for Thursday night, and so I stated, and conscientiously, that there would certainly be preaching on that date. It proved otherwise, however. It was well understood that there would be a contest and the house was well filled at an early hour. I announced a hymn, and Mrs. Harrington, their organist, played and the

choir sang it. At its closing, Rev. Ritchie began to read from the Bible and I asked him to desist. Mr. Bowers again explained that the meeting was mine, but before he closed his remarks, some in the audience became noisy, others began to blow out the lights, and it looked for a while as though a riot was imminent. The sheriff was soon called and ordered the people to go home. That, of course, closed our meetings in the church. The opera house was secured and nearly another week's meetings were held. The people generally, and quite a number of their own church people, condemned their action.

If Bro. J. W. Gilbert contemplates coming to Kansas to labor, as stated in church papers, if he will write me at Troy, Kansas, I will send him some addresses which may be profitable to him. W. S. PENDER.

PAPEETE, Tahiti, Aug. 14, 1896.

Dear Bro. and Sr. Devore.—It is with pain and disappointment that I take up my pen to acquaint you with the loss of the little gospel vessel "Evanelia," which foundered on the 27th of July off the coast of Rairoa, in latitude 15°, 1', and longitude 150°, 17', (Paris time,) taking everything down with her.

I left Tahiti on the 12th of May, as you know, with bright prospects before me, and arrived at Makatea next night at seven, which was a splendid run, but on account of a gale could do nothing for two days. Metuaore left us there and went to Tikahau on a boat which we met there. I then took Pohemiti, his wife, and Tefau's three children to Niau. I then went to Apataki and Manihi, where I picked up Bro. and Sr. Case and went to Takarora; from Takarora to Kauehi, Raraka, Katiu, Makemo, Taega, Raroia, Takume, Tauere, Hao, Amanu, Tauere, Rekareka, Raroia, Nihiru Marutea, Taega, Makemo, Katiu, Raraka Kauehi, Fakarava, Faaité Anaa, Toau, Niau, Kaukura, Apataki, and Arutua.

We got to Arutua on Saturday, July 18. After getting into the boat and leaving the vessel "hove-to" in charge of the captain, with orders to keep out of the current, I started, with two sailors and a passenger, Mr. Healy, for shore; but had proceeded but a short distance, when on looking back to admire the vessel pitching and dancing about over the big seas, I was surprised to see they had tacked ship and that she was coming tearing toward us like something possessed. They had her in the current and in a minute more she was helpless, turning about at the will of the current. I turned the boat toward her and shouted for them to hoist the foresail and staysail, but they were like a pack of lunatics, not knowing what to do. Just as she turned round the third time a big wave took the boat bang against the vessel and I sprang aboard and took the wheel, and in a second saw that the only chance to save her was to run her into the passage, through the boiling, seething current. It was a dangerous venture, but less so than to try and "tack ship" or "wear ship" in such a boisterous sea and current, so I headed her in, and though a half a gale was blowing at the time, I don't think she went in faster than

two miles an hour, but the current was running out about seven or eight miles at least. Had I not been acquainted with the passage it would have been a clear case of wreck. When I left the boat and took the wheel Mr. Healy and the two sailors were still in the boat and could not get out, but were towed through the water so fast that their hair stood on end, and Healy when he came aboard after we got safely inside was like a ghost. On Sunday the wind hauled and made it a fair breeze out, so we decided to take advantage of it. After the afternoon meeting we got under way and sailed out in fine style.

That night we had the worst storm that has been felt in the South Seas for years. It drove the "Eunice," Narii Salmon's vessel, ashore, and a number of boats at Rairoa; almost drove the "Punau" ashore at Tikei; tore all the sails off the "Teavaroa," which was laying off and on at Amanu, and they didn't have any sails on her for six days. We were between Arutua and Apataki, with Apataki on our lee, and therefore could not "lay to," but had to reef her down and send her through it. The first night out of San Francisco was nothing to it. The seas were breaking over her on all sides. I never for a minute doubted that she would ride it out. In the morning the storm had abated so we could carry most of our canvas, and we put her on her course for Rairoa. We got to Rairoa at two p. m., but had to lay to all that day and night until the next morning, as the gale had forced so much water over the southern reef that the current was running out like a mill race, and having a head wind going in could not make it. On Tuesday morning we got in all O. K. and anchored off Avatoru and then found that all the people were away up at the other end, about forty miles, making "bufa." Mr. Brander sent for me and offered me two hundred dollars to take a load of bufu down to Tahiti. I refused, saying that I did not want to carry "bufa," as it would dirty the vessel; but he argued that I could take it and when I got to Tahiti fumigate her and thus kill all the insects, paint her inside, fore and aft, and refinish the cabin for less than fifty dollars; and that as I would have to do that anyway I would be clearing at least over a hundred dollars. I said "No," I would rather not, and started for the Rahui. He was also going to the Rahui, so we met there again. I did no business at all there; the people wouldn't come aboard to even look at her. We had then a couple of days calm, and expenses were running up; in fact I was ninety dollars behind, with no chance of playing even on Makatea; and Brander came again and asked me to take it, so I consented, thinking it was a sure thing, and never doubting the ability of the vessel to carry her capacity of anything. We loaded her and the load was in her for three days before we got out to sea. When we left we had only a light breeze and she moved along nicely, never having worked so nicely before. We had occasion to wear ship and pick up an oar which had dropped overboard and Mr. Healy remarked: "Now, that's what I call a good exemplification of what a short time it

would take to pick up a man if a vessel handled like this one." When we were in the middle of the channel between Rairoa and Tikahau the breeze hauled more ahead, so we tacked ship. About three minutes after going about I noticed her beginning to log at the head, and asked Mr. Healy to go forward and have a look. He went forward and turned to me and says: "Well, I think you had better lower the boat as she is going down by the head." I left the wheel, and ran forward, and in an instant saw that she was sinking, and ordered the boat lowered and the sailors to throw over the pearl shell and what bufa there was on deck. She, by the time the shell was over, was bowsprit under, which was in less than two minutes. We had lowered the sails except the staysail, which could not be got down, and as she turned broadside on the wind catching the staysail, carried her over to starboard and she lay on her beam's ends with her fore-castle deck under water and going down fast. Then she stood straight up with her stern out of water and went down gradually. Mr. Healy, Autoni, and one sailor were in the boat a short distance off so as to be out of the vortex when she took the final plunge. In some unaccountable manner the French flag, a new one I had just made (18 feet long and 9 wide) got wound about the wheel and she went down with it that way. We had no time to save anything and no way to carry it if we did save it. My chest which was on deck and which had most of my money in it, got washed overboard just before she took the final plunge, and a minute or so after when I jumped into the water to keep from going down in the suction, my box bobbed up under my nose. I immediately seized it and half swam and half dove with it over to the the boat and we hoisted it in. On looking back the vessel had disappeared—the end of her main boom being the only thing visible. A cutter came along then bound for Tahiti, picked us up and took us back to Rairoa. We came down to Tahiti on the "Eunice," which had been temporarily repaired, though she was leaking so that twelve men had to pump and bail continually to keep her from sinking.

This is the end of my prospects. I am ruined financially. The French Government had a thorough investigation into it and came to the conclusion that she had sprung a plank, owing to some defect in her building, and that no one could be held responsible. In taking my testimony the commodore asked my theory of the cause of her sinking. He said people said she was overloaded and was leaky and mismanaged. He asked me what was done and I told him. In regard to my theory I told him this:—

1. That the vessel did not leak prior to going to sea, as I had sounded the well myself and found only about four inches of dirty black bilge water which the pump would not suck.

2. That the vessel did not go down through a gradual leak or she would have gone down stern first, as she was loaded by the stern.

3. That she was not overloaded or she

would not have worked well, but would have laid over and refused to right herself, whereas she had sailed on a very even keel and had been buoyant until after tacking ship.

4. That I thought she must have sprung a butt or two forward so that the water rushed into her suddenly and set her down by the head, and the reason for her not going down stern first was because it took the water a long time to work in through the bufa; also, that had she been overloaded with a deck load, she would have capsized as soon as her bows were under water.

That she was not overloaded could be judged from the fact that her chain plates were not down to water, and she had three planks free board. I said I thought that it was possible that the vessel had been badly strained in the gale and that the copper and cement under it may have held until she got out to sea, and that in coming about it sprung wide open and she filled forward. Had it been a case of overloading, the vessel would have swamped, but no water came over her until her bows went clear under to stay, so that the water must have come in from below. There was no sea, nothing but the long, low swells of the ocean.

Bro. Case has not heard of it yet that I know of.

I expected Bro. Burton was in Tahiti, as a native from Taaite, "Kaaoko" by name, told me that he had seen him. That was why I was coming down, principally.

The mail is just about closing, so I must bid you good-bye. I don't know whether or not I will be here when you get this, but suppose I will, as I don't see any chance of getting out of the country, so you may write to me here if you care to. Yours as ever,

W. S. MCGRATH.

ORANGEVILLE, Utah, Oct. 29.

Editors Herald:—In "Life of Joseph the Prophet," by Tullidge, I find a statement that in a council by leading authorities of the church, held at Nauvoo, April 3-5, 1867, Joseph Smith presiding, M. H. Forscutt secretary, the following was adopted:—

"Resolved that it is the right of General Conference to appoint the presiding officers of districts."

The reason I felt especially interested in that was that it was fully in harmony with my own views. I believe if that resolution had been acted upon it would have caused the office of district president to have been honored and respected as it ought; while upon the other hand in many instances it has been ignored and deemed superfluous. I do not think this has been by a desire to disregard the proper authority, but because of not fully understanding the order of God. Branch officers in organized districts have appealed to missionaries in charge of missions for ministerial aid and counsel in government, rather than to district presidents, thus hindering one in his legitimate work and ignoring the other, causing the missionary to spend his time regulating branch affairs when he ought to have been sounding the warning voice to the world; and leaving

the district president to be wondering what were his rights and prerogatives. I believe it was this condition that caused the Lord to speak to the church in 1894, saying:—

"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected, to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."

Read also the following paragraph; and likewise paragraph 1, section 120, all declaring it the duty of the missionary quorums to push the preaching of the word into new fields that all mankind may be warned, leaving branches and districts in the care of the standing authorities so far as possible.

But the churches—both branches and districts—need the watchcare of wise, spiritual teachers, having the confidence of the saints and qualifications to feed the church, that the ground gained may not only be maintained but still further enlarged upon; thus enabling the missionary to press on without fear that labor performed shall be lost in consequence of no proper authority to take charge of the work where already established. To this end I believe that presidents of districts should be appointed by General Conference, or by the general authorities of the church; such appointment, of course, not to be complete until ratified by the district, in accordance with the law which says: "Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district."—D. C. 120:2. I believe the time will come when some such order shall obtain in the church, making the district organization a part of the whole, receiving from the general authorities that recognition and direction needed for the welfare and prosperity of the work.

Under the rules now obtaining, where district authorities are chosen by the people independent of any direction from higher authority, it looks to me too much like an organization within an organization, and such condition subject to conflict between missionaries in charge of missions and district authorities, causing misunderstandings and jealousies which are injurious to the work.

I have said more upon this topic than I intended to when I began to write, but I have expressed my feelings upon this to me very important matter. I do not claim to understand it all, but trust I shall ever be willing to learn, that I may come to a better understanding of the things pertaining to the kingdom of God.

I have written with the desire that others may give this subject due consideration, and with the hope and trust in God that he will guide and direct in all things pertaining to his work until his chosen ministry shall become better prepared for the accomplishment of the great work intrusted to their care.

I arrived in this mission on the 9th inst. Bro. A. P. Larsen, at Molen, met me at Price, on the Rio Grande and Western Railroad, and conveyed me to this place. Since then I have preached here, at Ferron, and at Molen to good audiences, occupying the Mormon meetinghouses. I have been treated with kindness and respect by nearly all, and some interest in our message made manifest.

I had the privilege to baptize Sr. Wilkin at this place, who has been a believer in the work of the Reorganization for some time. Bro. Anthony will be pleased to hear of this, he having made her acquaintance when he was here three years ago. She and Sr. Jewks at this place, and Bro. Larsen at Molen, are the only members so far as I can learn in this (Emery) county. May God be near such scattered ones, that while they are deprived of the fellowship of the saints and the blessings accruing through branch organization, they may receive from him and in the way he deems best, such comfort and strength through which they may be preserved in faithfulness unto the end.

In bonds,

H. N. HANSEN.

BUCHANAN, Mich., Oct. 29.

Editors Herald:—We are endeavoring to let our light shine here in Buchanan and in the regions round about. Our two days' meeting held on October 17 and 18, conducted by Elders H. H. Robinson and L. F. Daniel, was greatly enjoyed by the saints and there was a fair attendance from the outside world and considerable interest manifested. Two were baptized, some sick were administered to, and the saints were edified and encouraged, and love, unity, peace, and good will seem to prevail here at present.

We have been as busily engaged in the work this year as we well could be under the circumstances. Have labored at Little Prairie Ronde, the Shannon schoolhouse, Marcellus Township, New Troy, Dayton, Buchanan, and other places in the country. Have baptized four so far. We baptized one noble young man at Dayton, on Sunday, the 25th, who, should he live humble and faithful, may be of service to the church sometime in the future. We were pleased to see the Buchanan saints drive up just before the hour appointed for baptism; we appreciated their assistance in the song service, and our thanks are especially due Elder H. A. Richardson and Bro. John Shook, who kindly assisted us in the various services of the day.

We have effected quite an opening at Dayton and expect to trouble the water again next Sunday if all is well. We are rejoicing in this glorious work. The dear Lord is blessing us all we are able to bear, and our desire is to live humble and faithful and to

do all in our power for the promotion of the cause we love.

May Zion prosper and truth triumph over error and darkness, is the prayer of,

Your brother in Christ,

E. J. GOODENOUGH.

A GLORIOUS VISIT.

ALLEN, I. T., Nov. 1.

Editors Herald:—This is the first time upon the fleeting shores of time that I have been privileged to address you through these sacred columns. I have long wandered in darkness and doubt, but thanks be to God I can now rejoice in the effulgent light and glorious liberty of the fulness of the gospel of Christ; as restored by the angel at the hand of his favored son, the prophet; and I am resolved that so long as I am permitted to tabernacle here in this house of clay, this gospel shall be my constant theme, God being my helper.

Dear readers, I will tell you how this all came about. I was a Campbellite. About two years ago a Bro. Perkins happened to be thrown into my company. He and I entered into a fireside discussion of this church, its doctrine, and principles. I became somewhat interested, challenged him for a debate with some of his men. Having had some considerable debates, and knowing full well that unless a man thoroughly understood both sides of the question he could never succeed, I asked him where I could get some literature. He directed me to write to Bro. David Dancer. I did so, and he sent me the Voice of Warning, some tracts, and said for further information address Bro. Asa S. Cochran. I did so, and bought some other literature. He sent me some *Autumn Leaves*, also the *Herald* for awhile, and the more I studied the question the more I saw I had better let Bro. Perkin's man alone.

In the meantime I saw the Braden-Kelley debate advertised. I knew that he (Clark Braden) was a talented man among us, and decided that that was the place to get the differences properly discussed. I sent for it at once, and began reading it a Braden man, and closed a Kelley man.

About this last April, I wrote to Bro. Asa Cochran that as to the doctrine, it seemed to be correct; but I did not know whether the saints could do what they claimed to do or not, but if he could assure me of the fact I would come over at once; otherwise I was likely to turn skeptic. He immediately wrote me that I could rest assured that they could do all they claimed, and that God's kingdom with all its officers, gifts, powers, blessing were among men to-day. And all I had to do, was simply to go to God in prayer humbling myself in his sight; and I would be shown of the truthfulness of the doctrine. I saw no harm in that and resolved to do so. On retiring that night, I asked God to make known to me in his own way, the truthfulness of the doctrine, that is, if it be true. That night I was visited by a heavenly messenger and saw a wonderful light, which had such a salutary effect on me that it eradicated all desire from my heart to oppose the saints in any way. I wrote Bro.

Cochran about it and he directed me to go and meet with the saints at Standley, Indian Territory. I went to Wilburton and there made the acquaintance of one Bro. Peter Adamson, who accompanied me to Standley. Bro. Adamson, is a full-blooded Scotchman, and a regular old coal miner, but notwithstanding all that a more hospitable, sacrificing, and Christian-hearted old man never lived. He hired a man to take his place and went with me, and left his family and business, all that he might be of some assistance in leading me into the light. He has a large but good family and knows just how to make strangers feel at home.

We set out October 23, for Standley, to visit the saints, a distance of about forty-five miles across the winding-stair mountain, and over as rough roads as ever it was my sad lot to have to encounter. We arrived at Standley, October 24, about noon. There I made the acquaintance of a goodly number of the saints. Was royally entertained in the snug and clever homes of Brn. Short and Bailey. That night Bro. Adamson preached from Psalms 85: 11, 12. He gave us a good discourse on the coming forth of the Book of Mormon. He was followed by Bro. George Montague, who was there at that time. At ten o'clock the next day, they had Sunday school. At three o'clock prayer meeting. The Spirit was certainly in their midst. I saw, heard, and felt enough to convince any infidel in the world. I arose and demanded baptism at their hands, which was administered by Bro. George Montague, October 26, at about eight o'clock a. m. in the Kimesh River. I was confirmed by the laying on of the hands of Brn. Montague, Short, and Bailey, with prayer by Bro. Ellis Short; after which I was ordained to the office of an elder by Bro. Montague, with Brn. Short and Bailey assisting.

I went to Tuskahoma, the capital of the Choctaw Nation, the next day, and there amid the bustle and rush of business (council being in session) I preached my first discourse to an intelligent audience. I don't guess they knew but what I had been in the business for ten years. (I mean it was my first discourse in this church. I have been in the ministry nine years.) I arrived home at Allen, Indian Territory, October 31.

I will now go to Oklahoma and work until conference. All brethren seeing this that want my help in Oklahoma Territory will please write me at this place until further notice is given, as I want to devote my whole work to the Lord. All I am or ever expect to be, have now or ever expect to have, is his both now and forevermore.

Pray for me, brethren and sisters, that I may be able to rejoice amid persecution, and that I may have wisdom from on high, to assist me in this grand and glorious work, and that Zion's walls may be builded up and God's name honored and glorified by my ministry.

I hope to have the hearty cooperation of Bro. Maloney and the brethren in Oklahoma until conference and then have the happy privilege of meeting the brethren there and of forming their acquaintance. Hoping to

meet all the faithful in the celestial kingdom of God, I will for the present desist.

Your brother in the one faith,
W. B. TONEY.

BEAVER, Texas, Oct. 24.

Editors Herald:—I have been informed that that Elder Chism has been telling the people in some localities that his debate with me has driven me to infidelity, and that some of our people think it strange to hear such reports. It might be a little strange if it were true that his tirade against Joseph Smith would turn me to infidelity. I have heard all that Elder Chism stated so often. One has only to read the Braden-Kelley debate to get it all. I have listened to Mr. Braden when I thought he did his best to destroy the faith of the saints in the restored gospel, and it did not lessen my faith in the mission of Mr. Smith.

Mr. Chism, if you made these statements, they are false. I am still preaching the gospel. Elder Chism puts me in mind of a Texas hound. When he is badly whipped he howls.

I had renewed evidence of Joseph Smith's mission during the debate.

All goes well. I am in the faith.

A. J. MOORE.

BLAIRSTOWN, Mo., Oct. 30.

Editors Herald:—On the 25th inst. I closed an eight-days' meeting at the Merritt school-house, near Alma Hout's, and baptized four; one an old lady aged fifty-four, who formerly belonged to the Christian Church, and a gentleman aged thirty-six who had made no profession previous to this.

Our experience was rather peculiar. When we arrived at the water I had no knowledge of more than one to be baptized, but two presented themselves. I baptized them and dismissed the congregation, got into my buggy, and about a hundred yards or more away, when I was called back to baptize another. After attending to this I again got into my buggy and was just starting, when a gentleman came to me (having his Sunday clothes on), and said he was ready for baptism. I felt to thank God to see how the Spirit had moved upon them to obey. Others were there who were almost ready to yield.

A few days ago I received a letter from a Methodist preacher, who formerly had been preaching for the Campbellite or Christian Church, and while he was preaching for them he wrote me a letter from which I make the following extract:—

"I cannot preach with sufficient force, not the way my hands are tied. What is the matter? The Spirit is not in it. Campbellism is too—too—cold for me. No life, no Spirit, no anything."

It seems like he has not improved his conditions very much by accepting the Methodist faith, for in a letter dated October 5, he makes the following statement:—

"I have prayed for light and there is none for me. All is dark, dark!"

The Prophet Micah says, "Therefore night shall be unto you, that ye shall not have a

vision; and it shall be dark unto you . . . and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God."

Surely the Protestant ministers and many of the churches are in that condition to-day. And why? Is it not because they have failed to comply with the condition on which God promises to give them?

I am thankful to the Lord that he is moving on the people and that they are asking for more light. May the Lord prepare his ministry to carry it to them.

Yours in the faith,

D. C. WHITE.

DOW CITY, Iowa, Nov. 4.

Editors Herald:—Since last writing to you I visited at Bro. Weed's, in Cherry County, where I baptized two. From there we came on to Simeon and stayed at Bro. Rogers' a few days, preaching in the nearest school-house, and it was eight miles away. From there to Wood Lake where I took train and left Bro. Mengle to return home alone. Bro. M. had hauled me about four hundred miles with his team, which enabled me to reach the scattered saints that I could not have visited had it not been for his kindness.

I returned home last Saturday from Valley and Custer counties, where there is a noble little band of saints. One was baptized there last Sunday from the Christian Church, a lady that I believe will have influence for good.

Organized a branch at Round Park with Bro. C. W. Prettyman president, E. B. Knott priest, John Naab teacher and E. S. Fretz deacon. The branch has a good corps of officers and if the members will sustain them in the discharge of their duties the branch will surely grow. I believe they now have twenty-one members. I expect Bro. C. R. Duncan to visit them soon and help Bro. Prettyman. There is a large field in that region that seems to be ready to hear the word; whether they will obey or not can better be told after they have heard.

I will remain home a little while preparing for winter and then go into the north part of the mission (Western Nebraska) again.

In gospel bonds,

D. M. RUDD.

ROXBURY, Va., Nov. 2.

Editors Herald:—I suppose you, and some of the brethren, would like to know what has become of F. C. Smith. Well, I am in the old historical State of Virginia, settled down, keeping house, as best we can, on the farm of Bro. Isaac Coffman. Bro. and Sr. Coffman, as also Bro. and Sr. Money maker, are grand good saints, and are doing all they can to make us comfortable. It seems good to have some one care for us, for we did not have anything to help ourselves with.

I came down here a little over two weeks ago, and started to hold meetings in a small house, which Mr. Walker, the post master, gave us to hold services in. Bro. Barnett and some others put in some boards, and a little stove to warm it with, and we have it full

quite often. It will hold about fifty people. Quite a good many are very much interested in the work, and I have hopes of baptizing some before I go away. Bro. and Sr. Herrick and also Bro. and Sr. Barnett have been real kind to me and have done all they can to assist in the work. They have made me presents of clothing; others help what they can, and would do more if they had the chance. All the saints I have met seem to be good people, and I am very thankful to them for their kindness to me.

I suppose the saints of Michigan will be pleased to know that Bro. Smith is not in paradise in Virginia, and that he remembers the many favors and kindnesses shown to him and wife, while there. We have lovely weather; no rain since the flood of a few weeks ago to hinder us in the work. It is a hard place to labor in; no little towns and schoolhouses to preach in here like I had in Michigan, and it seems to me as if the church had taken me out of a ripe field of grain and put me in a green one. I am hoping and praying that I may do good while here, but I also hope I shall not have to stay here long. I did some preaching at Roman, where our church was burned; but there is no interest there. I expect to stay here for awhile yet and then return home and see what I can do there for the work and make some things to keep home with.

In bonds,

FRANCIS C. SMITH.

LUDINGTON, Mich., Oct. 28.

Editors Herald:—For the past three weeks I have been looking after gospel matters in this part of my mission field, Northern Michigan district, and have felt fairly well in preaching, teaching, and trying to give a word of encouragement to those that stand in need, not forgetting to correct those that needed correction.

There are many people in Michigan who are desirous of living lives devoted to the cause of Christ and thereby push the work on to victory. Many others have the desire, but for the lack of knowledge they sometimes get in the way of one another, and as a natural consequence little flashes of fire with great pillars of smoke are to be seen and heard of in various localities.

If the saints could only see the idea; that God, when he constructed the great plan of salvation called the perfect law of liberty, so arranged it that every man and woman in this world could have an active position in the same, and yet not be in the way of another; that if each one would learn his duty and perform it, he like the well-constructed machinery of a great mill, with some pulley wheels running one way and some another, yet they all run, that their strength might be felt together, and in that way perform the great work of the designer that lay before them.

But supposing that one of those little pulley wheels (called a priest) should slip off the journal and try to crowd out, and take the place of a larger wheel (called the district president) what would be the consequence? Why that little wheel would be in danger of

getting crushed, otherwise would likely crush some other part of the machinery, and thus bring breakage and destruction, rather than perform duty.

Now I understand the church of Christ to be the great gospel mill designed by God to make Christians; that every shaft, belt, and pulley wheel must have its place and work there, and then the work done by it will be effectual and will never need to be undone. This being true, why not every young minister, such as priests and local elders, who reside in districts, when they want to go and labor for a few weeks or months, make application and obtain the consent of the president of the district and thereby find where their work would be the more effectual, ever remembering that it is not their duty to run into organized branches and give the officers hail Columbia by telling the saints they are dead and only need burying, then proceed to preach and baptize without saying a word to the officers of said branches? No local minister, either elder or priest, that knows his duty will do such things. He may go into a branch and settle difficulty, if so directed by the president of the district; otherwise he should let branch matters alone and always obtain consent of the president of the branch before preaching or baptizing in said branch.

Again, it is not the duty of local laborers when out preaching to be continually talking to the young saints whom they baptize, telling them they ought to be organized at once, and then go on to predict the ordination of Tom, Dick, and Harry, and thus get a lot fired with the zeal of office-hunting. Why not teach the saints that there are proper officers in the church, such as the missionary, assisted by the district president, to look after such matters as ordination and organization, and in this way teach them the law and get them to see that we ourselves are not the very biggest thing there is in the church? I am sorry to say that in some places I have found where some of our young ministers have baptized nearly everything they could get under the water in the form of man or woman, and allowed the idea that they themselves were the north star of the universe, to get so deeply rooted in the minds of their converts, that when the district president and missionary came down, all they had to do was to take a back seat and look on. Most any old woman could tell them who ought to be ordained and how the branch should be organized, but not one of them knew their own duty any farther than it was right to get baptized.

Remember, brethren, that simply dumping a lot of wood and stone together does not always signify a building.

True it is that this field has been neglected, not having men enough with practical experience to carry on the work. The worthy president of the district has been doing the best he can, but has been so tied up with tent work that he could not visit the branches as much as he ought to. What we need here most at the present time is a setting in order and a correcting where it needs it, with effectual teaching that all may move on, all of

which we hope will be brought about in due time.

Our late conference at Freesoil was a spiritual feast to be enjoyed by a fair representation from the different parts of the district. Ern. Cooper, Cornish, Ellis, and the writer were called as speakers. Five more were baptized on Sunday afternoon, Bro. Cornish officiating. Everything moved off very nicely during the different sessions until we came to the Brooks' case, when by permission of the body Mr. Brooks was allowed the floor; and as he told how he loved this work and how deeply he was interested in it, that he could not live outside, etc., tears could be seen to flow quite freely in the audience, they supposing it to be the effects of the Spirit of God. But when F. M. Cooper was permitted to bring in the other side of the case the better judgment of the body said, We want Mr. Brooks outside the church, and thus voted.

It seems to me that if our ministry, from the deacon up, were not so afraid of hurting the feelings of transgressors and would correct them on the spot, it would save this church a lot of disgrace. But it seems there are some that love to have favor so much, that even when a correction is made they will constantly be apologizing for what has been said. Why not every minister be ready and willing to correct the man or woman that will dare to get drunk, lie, steal, or conduct himself in such a manner before the public as to provoke criticism? I believe the man that wants to do right is willing to be corrected and will act in harmony with the truth when it is told him; but he who pleads his feelings so tenderly as not to stand correction, loves to do wrong; and the officer who is afraid to tell his brother of the wrong he is doing is a moral coward, and needs correcting himself.

Why not every teacher learn his duty and then move up the line and wage war against transgression wherever it is found until the church is free from some of the crimes that now prevail. But we are told that Bro. A. B. that gets drunk, lies, or steals, is a big-hearted man; that he pays a little tithing and sticks up for the work; and besides all this, his feelings are so tender that it would not be well to approach him in regard to the wrong he has done until he gets a little stronger in the faith. Glorious! Is not this sectarianism for you in the first degree? Pays a little tithing, perhaps goads a Methodist to death about baptism; but on the top of all that proves to the public that he himself is a drunkard! Which side is his testimony on? Is it not against the church? "But his feelings," says an elder, "they are so tender!" Let that drunkard toughen his feelings equal to his character, and then the teacher does not need to use so many sugar-coated remedies that hardly ever have any effect.

Brethren, let us come up higher in the sight of the Lord; and the transgressor, let him mend his ways or get out of the church, and thus purify the body of Christ, the church. For the truth,

R. E. GRANT.

TABOR, Iowa, Oct. 5.

Editors Herald:—Our Nodaway district conference held in Guilford, Missouri, was all we could ask. Everything passed off pleasantly, and general satisfaction seemingly prevailed. Bro. T. A. Hougas was present, working in the interest of the Sabbath school, and did well. Bishop Kelley also was with us, doing excellent service in his line of work, and in his usual logical and argumentative style of expression. The saints were made to rejoice in the truth, and friends greatly enlightened in the way of life.

Bro. Peter Anderson, of Stanberry, was with us and preached the word. We were glad to see and meet with all.

Our Sunday school work and conference held in Plum Creek branch of this district, October 15-18, is reported to be first class. Our work is moving onward for good, in both of these districts. The local brethren are, we believe, trying to do their best generally. We are hopeful for the future, as we have many calls for preaching. We intend to push the work forward to victory as best we can with what force we have.

Bro. John Lentz has offered his services to the district for the winter, and we wish him success, and ask the saints and friends to receive him, and aid him what they can. He is young, but we believe willing, and trying to do what he can for the work. Dear saints, we have nothing to fear, no reason to complain. If we do right God will stand by us; if we do wrong he cannot. Let us remember this, and seek to build each other up, and by so doing we build up the work.

We deeply sympathize with our beloved President in his sad bereavement, and pray that God will sustain him in this hour of trial.

Praying for the prosperity of the work for God's blessing to rest and abide with all, as they faithfully labor for its interest, I am still,
Your brother,

HENRY KEMP.

SAN FRANCISCO, Cal., Nov. 3.

Editors Herald:—At ten o'clock this morning the barkentine "City of Papeete," in tow of the giant tug, "Sea King," left the harbor at this place, carrying, among other passengers, our beloved Brother and Sister Burton, who are bound for their mission field in the far-off islands of the Pacific. A little company of saints and friends had gathered on the wharf to bid them farewell, and for an hour before the boat's signal was given, the time was spent in exchanging expressions of tenderest affection and esteem.

On the boat we met with United States Consul Doty, who is returning to the islands after a visit of three or four months among relatives in Ohio and New Jersey. From him we learned that the former governor of the South Sea Islands had been released and that a new and young man had been appointed as his successor.

This was very pleasant news to us, as it seemed to very clearly express the disapproval of France of the course pursued by the former governor, and to imply that the future would be marked by more of the spirit

of freedom and progress. I need hardly here say that Bro. Burton hailed the tidings with delight, for those who know what opposition he encountered at the hands of the former governor, will be able to guess his feelings better than I can describe them.

We stood upon the wharf and waved back answering signals to those upon the fast receding boat, until they faded from sight in the dim distance, and then we turned our steps towards the place of our residence, feeling a sense of uncommon lonesomeness. We had labored together with Bro. Burton for quite a season since coming to this State, and our former love had been strengthened and confirmed, and in this hour of separation we feel that a loss has been sustained by us personally. The work and the people of the Islands will be the gainers thereby, and to it and them, in the name of Israel's God, we surrender all our preferences.

It was a delightful scene to witness the cheerfulness and pleasure that marked the countenances of our gospel representatives as they moved out upon the great deep. We felt a blessed comfort as Sr. Burton bade us tell her mother and sister in Missouri, that she felt supremely happy in the parting hour. For Christ and his church, the consecration was being made, and he who had appointed the work, was inspiring the workers with a bliss uncommon, which overcame all the distress incident to parting from dear friends and coworkers. How the hearts of Bro. and Sr. Case will throb with ecstasy when they are permitted to again meet those who have gone from us. May heaven liberally bless the sacrifice and those making it, and may the harvest of their sowing be abundant and glorious.

On Thursday evening last about forty of the saints and friends of Oakland met at the home of Brother and Sister Morrison and spent several hours in social intercourse in honor of Brother and Sister Burton. It was a farewell entertainment, and was enjoyed by all. Musical and literary talent was put on exhibition in creditable style and a feast of fruit, cake, etc., helped fill out the program finely. A token of regard, in the form of a small purse was presented to the guests in honor, the writer being selected as spokesman. The response by Brother Burton was in excellent taste and spirit, and all present were regaled with a miniature view of Tahiti, in seeing Brother and Sister Burton, attired in their Island costume, stand before them, singing a couple of hymns in the native tongue. This evening's entertainment was duplicated on the next evening at San Francisco, at the home of Brother and Sister Saxe, where the members of Zion's Religion gave a farewell entertainment. The "costume" feature was not here repeated, as the clothing had been packed and prepared for shipment. The program was entertaining and, as on the former evening, there was but one feature to shade its enjoyment; viz.: the knowledge that soon we were to lose those who were the chief attraction of the occasion. All said amen, however, to the behest of heaven.

On Friday afternoon Bro. and Sr. Burton and the writer retired to a room alone and,

kneeling down, presented ourselves before God for a blessing. Upon rising, at their request, I placed my hands upon their heads, and invoked divine favor upon them and their mission work. It was the first time I had performed, in a specific way, such a service; but God was there. Our hearts were made to feel his presence, and the room seemed like a hallowed place. From that moment Sr. Burton seemed almost impatient to get off. The Spirit of that visitation was still with her when she left. What a comfort supreme! What a God is ours! To him be praise forever.

I believe my health is steadily, though gradually improving. I certainly am much better than when I left home nearly four months ago. For this, thank God.

Your brother in Christ,
JOSEPH LUFF.

SAN FRANCISCO, Nov. 3.

Editors Herald:—This morning at nine o'clock we will leave the wharf for Tahiti on board of the "City of Papeete." It is a beautiful morning! now just daylight, wind westerly, and so we hope for a good run off shore. Since reunion I accompanied Bro. Luff on a short tour from here to Dos Palos, stopping at San Jose on the way, where he delivered some soul-stirring sermons to full houses. He also preached in the tent one evening for Bro. Haws. There were present a few saints and one outsider. He was a little the worse for the demon drink, and soon left.

From there we went to Gilroy, and on to Dos Palos, Bro. and Sr. Putney going over the mountains with us in their carriage. After a two-days' ride over mountain and dusty plain we arrived and found arrangements made for meetings in a building which had been used for a store and hall, but now used for school purposes. Here we held meetings to an exceedingly interested audience, the room being generally full and often packed full, men sitting on the floor. More outsiders there in one meeting than has been in the tent since reunion, many times over, night after night, and until the close of the service did the interest continue, and Bro. Luff delighting them, instructing them, making the Pharisees among them angry, while those who wanted truth were fairly electrified. God blessed him and much good was done. Before I left there I had the privilege of baptizing one woman; and many of the citizens of Dos Palos will long remember the solid teaching and the fiery eloquence of the preacher from the East. Here I received word that all things were ready for my departure from California to my field of labor, so I came on and now we are ready and in a little over three hours we will be on our way.

In leaving this land I wish to express my thanks to the saints for their many acts of kindness to me and mine. May God bless you all abundantly and his peace be with you; and in him who succeeds me in the care of the mission you will find a worthy, noble, devout, excellent saint of God, and servant of God indeed, patient and true; and you will be blessed if you will abide the counsel and

pay heed to his instruction for he is a man of God, and God will direct him.

Remember us in your petitions. Good morning.

Your brother in Christ,
J. F. BURTON.

Original Articles.

THE EFFECT OF NARCOTICS AND OTHER STIMULANTS ON THE SYSTEM.

ALL things have been created by the Lord for a purpose, although man is often slow in finding that purpose, and until he has discovered it, his mistakes are bound to be many.

Morphine is frequently used with advantage for obtaining unconsciousness where the idiosyncrasy of the patient will not permit the use of another anæsthetic. But mankind, wishing to escape from their troubles, have used it to such an extent that they become what is known as "fiends;" that is, their system craves the poison.

Quinine also has its victims. It is in fact, altogether too frequently used. It is given for every little ailment whether needed or not, until now in some places it is placed on the table in a special dish at every meal; for it has become a necessity. The family cannot be happy without it, and yet it has made many a person deaf for life.

Arsenic is used by the people of Switzerland, because it produces a feeling of exhilaration and causes the heart to beat more rapidly, so they can do more climbing during the day than they naturally would. Of course the reaction comes at night, and the dose must be constantly increased until they can take enough to kill three or four men.

All narcotics are used for their influence on the nerves, to produce unconsciousness—"to drown trouble."

I have here a clipping from *London Answers* entitled, "Cigarettes made of Hops." I shall read it as further evidence:—

"I know several ladies who have taken to smoking hop cigarettes," said a chemist, in response to the query of an *Answers* man. "Every one of them would give a great deal to be able to discard the habit."

"The fad originated, I understand, with a lady who has great influence in the higher circles of society. The fatigues of the season—a constant succession of dinners, balls, re-

ceptions, theaters, race meetings, the opera, and so forth—have been too much for her nerves, and she has hit upon the fragrant, soothing hop as a sedative.

“She started by taking the hops out of a hop pillow, rolling them into tiny cigarettes and smoking one or two a day. Now, she gets a constant supply of hops through me, and if I am to judge by the quantity of hops supplied to her, she must smoke an immense quantity of cigarettes.

“The hop cigarette is distinctly soothing, the smoke being characterized by a very pleasant aroma. The habit is an inexpensive one, so far as the pocket is concerned, but not as regards the health and temper. Both suffer considerably, and especially is this the case where the habit is discontinued for a short period. The hop cigarette smoker craves his peculiar weed, and isn't happy until he gets it.”

One of the commonest forms of intemperance and the one dwelt most upon by the lecturer is alcoholism. This ground has been so thoroughly covered that it is not necessary to say much about it at this time. Its effect is to cause the heart to beat more rapidly for awhile, but in the end it hinders the heart with a coat of fat. It also acts on the brain; a drunkard's brain is fairly soaked in alcohol, at least so doctors, who have dissected the brain, tell us. Some even say that it dissolves portions of the brain, while one temperance lecturer, after explaining that the brain is composed largely of albumen, took the white of an egg and dropped it in a glass of alcohol. It looked as if it had been cooked. Try it; the largest constituent of the brain after water is albumen.

Now I do not say that alcohol is not highly beneficial in certain cases of sickness, that whiskey is not good in cases of diphtheria, blood-poisoning, or snake-bites. Pure alcohol is very poisonous; but when the system contains one poison, another is usually given to counteract the first. But it is not the use, but the abuse, that is detrimental, and abuse is our theme.

I remember once reading in the *Independent Patriot* of a bartender who was complaining because he had to scrape the beer-drops off the bar. “But we can't leave them, for they rot the wood!”

“Rot the wood, do they?” asked the regular imbiber, “Then what in the name of common sense does it do to my stomach?”

“That's more than I know. But one thing I do know, men must have

stomachs made of cast iron or they could never stand half the stuff they pour in them. Look at this.” And he took a piece of meat and poured a small measure of ginger-ale over it. In five minutes it had broken up into fragments.

Some of you may already know that doctors are at work trying to obtain a snake serum, so that they can inoculate people against snake bites. One woman in India has already succeeded. She takes the cobra's bite with pleasure. In fact, she has become so that it is absolutely necessary for her to take a bite every month, or else she becomes dizzy, miserable, and all run down; but as soon as she receives the sting and the poison she is happy and can go about her work as usual. As one authority says:—

Soon things will change and your polite invitation to your friends to sample your stock of snakes will meet with no more surprise than is now expressed when you ask them to have a cigar, or try your wines, or old Bourbon whiskey.

Tobacco, as you all are probably aware, numbers many victims; among them Gen. Grant. Its tendency is generally towards producing cancers, heart trouble, and in some cases deranging the whole system. It is good of course for bruises, lock-jaw, and sick cattle. And some physicians have advised the use of smoking tobacco. I know of men, a doctor among the number, who being so advised started smoking. They now repent at their leisure. They regret that first step. Doctors do and have sometimes advised unwisely.

My father and cousin were standing on a corner last spring waiting for a car, when they were approached by a man, a physical wreck, who asked them for some tobacco, in any form. Upon their informing him that as they had never used that article they could not have any about their persons he said, “Then give me some money so I can buy some. I am a complete wreck; I have no will of my own. Tobacco is my complete master; I'm dying for tobacco. Food I can do without, I must have tobacco.” He warned them against a similar course and left. That is what I call a tobacco “fiend.” I am heartily sorry for him, but what can be done for such as he—a physical, a moral, a mental wreck?

I have been lecturing, I feel, to no effect; for I see no such “fiends” before me. But many of us are still given to the use of tea and coffee. Now coffee is valuable in cases of opium poisoning and to stimulate the heart's action. And the poorer classes use it to allay hunger, so that they will consume less solid food. Tea will also allay hunger and many an old lady after drinking her cup of tea and breaking off a bit of cracker thinks she has had a meal! Base deception! she has partaken of almost no food—received almost no nourishment. The tea has destroyed her appetite and she imagines that she has been fed. The active principle of tea is theine; of coffee, caffeine. Scientists have now agreed that these are but two names for the same substance, which we shall call caffeine. Now caffeine will in doses of eight to twelve grains produce anxiety, great excitement, and even delirium.

The general effect of caffeine as used in tea and coffee, is to cause a feeling of exhilaration, dispel fatigue and sleepiness, and allay hunger. But after larger doses it tends to produce flatulent indigestion, nervousness, and palpitation of the heart, as well as sleeplessness and fatigue, after which the patient will have recourse to tea or coffee again, as the case may be, to brace up the system. He thus becomes a tea or coffee inebriate, a fiend, since his system seems to crave the poison.

We are informed in Chambers's Encyclopedia that doses of three to four grains of caffeine may be taken daily without serious complications by a person in normal health, but that double this quantity is dangerous. We are again informed in the Encyclopedia Britannica that a cup of coffee contains from 1.5 to 1.9 grains of caffeine. Therefore it would seem to follow that two cups of coffee may be drunk daily without serious results; but that four or more are dangerous. Of course in smaller doses the poison is slowly working its way and in larger doses serious complications may follow.

Now some may say, “I drink more than that every day, yet I do not see the bad effects. In fact I feel better after drinking a cup of coffee than before.” Of course you do. Does not

the snake fiend of India take enough poison to kill several men, and yet does she not feel better after taking the poison than before? In fact, one doctor says she is better off than any other inebriate for she has only to take her drug once a month. You have to take yours twice or even three times a day.

Tea contains a larger percentage of caffeine than does coffee, but our infusions of tea are usually much weaker than those of coffee, so it is very doubtful if a cup of tea contains as much caffeine as does a cup of coffee. Still there is enough. But tea contains considerable of a substance called tannin, which precipitates both albumen and peptone, and acts on the system as an astringent. It thus hinders the course of natural digestion in a most decided manner.

It is claimed by some that tea and coffee retard the waste of tissue in the body. The *Encyclopedia Britannica* declares, however, that this is a mistaken idea, for they have no such effect whatever. Tea and coffee are sometimes used by the medical world in cases of sickness. But as we have before stated, when the system contains one poison another is often given to counteract the first.

After all that has been said about the effect of these poisons on the system, let us remark that gluttony and too great abstemiousness are almost equally bad. But of the two, too great abstemiousness is the worse. Overeating taxes the energy to digest, but undereating does not supply sufficient fuel to keep up the fire of life properly. Both are, however, destructive.

Of course none of us ever did anything like that. But when we have an opportunity to eat our fill of some coveted delicacy, we are all children once again, and are like the old lady who, having a very good meal set before her, after she had finished, pushed back her chair, folded her hands, and said, "Thank the Lord! I've eaten too much once again!"

Then the non-smoking man will only too often return to his work, mental or physical as the case may be, too soon after eating. There is not blood enough to go around, so damage is done. So between the man who takes a quiet smoke after his meals and the

man who rushes back to hard work too soon after eating, the smoker is the lesser sinner of the two. This is probably the reason why so many of our centenarians are smokers. They take life easier.

Temperance seems to me like a man trying to walk on the comb of the roof; if he steps to either side he goes down, and when he climbs up one side, if he is not very careful he will fall down the other. So we must be very near perfect to keep on the edge.

Doctors tell us that overeating and undereating produce similar symptoms. The presence of too much of something, or the lack of the same thing, affects us in a similar manner. Whether we fail to reach the comb on one side or fall down on the other, the effect is the same,—we are down.

Although each poison accomplishes damage to its particular organ, yet injury to one is injury to all, for all must give of their energy to repair the loss of the afflicted organ.

In conclusion, we would say, "The dissipations of youth are drafts upon old age, payable, with interest, about thirty years after date." If you require proof that this is an age of dissipation, you need but to look around you and note the men of forty-five to sixty years of age who are prematurely aged. Prematurely aged! when man should but have come to the fullness of his powers, his prime. If I remember correctly Enoch when sixty-five expressed surprise that the Lord would speak to a mere boy! (Genesis 6: 32.)

Therefore we would say, "Moderation is like a silken thread running through the pearl of all virtues."

S. A. BURGESS.

(Read August 27 at the late Bluff Park reunion, except as regards the subject of tea and coffee.)

"REMNANT."

THE caption under which this article has been written may seem peculiar to well-informed Latter Day Saints; because it is generally understood among the saints and the priesthood that the church which Christ organized apostatized, the powers of hell prevailed against it, and there was not a vestige of it left,—not even a "remnant."

During the last two reunions I have attended in Southwestern Missouri, I

heard it taught by one of the bright and shining lights in the church, that a remnant of God's people has been continued down the ages, until the angel made his appearance unto Joseph the Seer. When I first heard these thoughts presented, I said to myself, "That is Baptist theology." It did not ring in my ears like the pure gospel truth, and I concluded that something was wrong. I learned by reading the sacred word that a complete apostasy was inevitable. The prophets, Daniel, Isaiah, Paul, John, and Jesus Christ, together with the inspired men of this latter-day dispensation, are a unit upon this question. This is an important matter. If there was a remnant all of God's servants should teach it that way. There should be "no" division, for inspiration does not contradict itself.

I shall now present a few evidences, supporting the position that the saints were overcome. The idea of there being a remnant is a vain, imaginary thing.

And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.—Rev. 13:7.

John the Revelator saw by the unerring foresight of inspiration that war would be made against the saints and they would be overcome, not partially overcome, but completely. This is strong language and needs no comment.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.—1 Cor. 12:12.

Here the apostle compares the church with the body of a man. When God made man he breathed into his nostrils the breath of life and man became a living soul. Before this his body was an inanimate object. Likewise Christ organized the church, "the body," for the habitation of God through the Spirit; and on the day of Pentecost God breathed into the church the breath of life, the power of the Holy Ghost. The ministers went forth and preached everywhere, the Lord working with them, confirming the word spoken with signs following the believer.

When man dies, the body crumbles back to mother earth and the spirit returns to God who gave it. This earthly tabernacle of clay is no longer

animated by that intellectual entity which makes us intelligible, comprehensive beings. So it was with the church when it was prevailed against by the dragon power. The saints were persecuted and overcome; the head was severed from the body, and the apostles suffered death under the cruel hands of tyranny. The church or body was dead; because the Spirit of Christ had taken its departure. The mystery of iniquity began to work in Paul's day, and later on they transgressed the law, changed the ordinance, and broke the everlasting covenant. Therefore the spirit and the body became separated. Of course there were good, honest people all through the ages; but if during the "dark ages" people were inmates of the kingdom of God where and who were they? Before these honest people can become citizens of the kingdom, they must comply with the laws of adoption. Did they do it? If they did we have no record of it. "For the body without the spirit is dead." (James 2: 26.) It is an admitted fact that the church became a disorganized body and the authority was taken from it. The authority, the gifts, and the body ceased to exist. Now James says:—

The body without the spirit is dead.—James 2: 26.

Dead means to be lifeless. Where, O where is the "remnant"?

"Well," says one, "the remnant lived among the hills and mountains away from civilization."

Yes, and they are liable to stay there never to come forth. We will never be able to find even a "little finger" of the remnant.

At the expiration of the 1260 years, the woman, according to revelation, must come out of the wilderness. This is figurative language, The same power that overcome the saints is still exercising dominion over the nations of the earth. The same power would overcome the saints at the present time, if we would only step outside the narrow way. Now the Lord commands the people to "come out of Babylon." What is Babylon but the woman which sat on the scarlet colored beast spoken of in Revelation 17:3? Then when the church is re-established in the eleventh hour dispensation, the same woman will appear

upon the stage of action, that Christ proposed, too, eighteen hundred years ago. She will be robed in the same garments and clothed with like authority. Says one, How can it be the same woman? I might ask, Is not this the same government which was founded by our forefathers? Yet the same material is not living. It is still Republican in form and we delegate authority to men to legislate and make laws for the good of the country, as our ancestry did. So when the angel winged his way earthward in 1830, he delegated authority to a different generation and organized the church after the New Testament pattern. Hence it is the same woman or church that existed anciently, because we have the gospel and the Holy Ghost operating upon our minds as in days of old.

Now if the "remnant" came down the ages, why did not the angel appear to the remnant, instead of to Joseph? And if there is a remnant they must of necessity be vested with the authority of almighty God. Joseph Smith did not hold the priesthood until the angel laid hands upon his head and ordained him.

Daniel speaks in thunder tones upon this subject:—

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.—Daniel 7: 25.

This power spoken of was to "wear out" the saints. Worcester in his dictionary defines the word "wear" to mean, "a passing away by degrees." Thus the saints were to pass away by degrees, until they were completely worn out or overcome.

This remnant theory takes away the beauty of the gospel and the grandeur of the restoration.

Yours for the restoration,

A. M. BAKER.

Conference Minutes.

PITTSBURG AND KIRTLAND.

Meeting called to order at 10:30 a. m. in Saints' hall, Cleveland, Ohio, by G. T. Griffiths, Brn. Charles Lake and Edwin H. Garrett secretaries pro tem. Kirtland number last report 76, present number 84, gain by baptism 13, loss by removal 5, net gain 8, new ordinations 1, marriages 1. Sharon last report 22, present number 35, gain by baptism 11, by letter 2, new ordinations 1, marriages 1. Youngstown last report 28, no change. Wheeling City last report 132,

present number 147, gain by baptism 7, by certificate of baptism four, by letter six, loss by death one, by expulsion one, net gain 15, new ordinations 7, marriages 2. Blake Mills last report 64, present number 70, gain by baptism 3, by letter 4, loss by removal 1, net gain 6, new ordinations 1, marriages 1. Conneaut Township last report 23, present number 24, gain by baptism 2 loss by removal 1, net gain 1. Fair View last report 44, present number 46, gain by baptism 2. Pittsburg last report 169, present number 174, gain by baptism 3, by certificate of baptism 3, by vote of former baptism 1, loss by removal 1, by death 1, net gain 5, new ordinations 7, marriages 3. Cleveland, Ohio, present number 27. Officers reporting: R. Etzenhouser, George H. Hulmes, and Jacob Reese. Bro. R. Etzenhouser elected president of district and E. S. Fairley reelected district secretary. Resolved, that it is the opinion of the conference that the Pittsburg and Kirtland district be divided so as to constitute two districts instead of one; and be it further resolved; that the several branches consider and act on the matter, reporting to the next conference of this district so that if such action shall obtain the General Conference be petitioned to grant such division. Officers present, one apostle, three seventies, five elders, five priests and one deacon. Next district conference to be held at Blake Mills, Ohio, first Saturday and Sunday in March, 1897. Since last conference a new branch was organized at Banning, Fayette County, Pennsylvania by G. T. Griffiths with Bro. Joseph Maxon as president and Sr. Ella Maxon, secretary.

SOUTHERN CALIFORNIA.

Conference convened at saints' chapel, San Bernardino, ten a. m., October 16; A. Carmichael president, W. M. Gibson assistant, W. P. Pickering secretary. Officials reporting: Elders H. L. Holt, J. B. Price, N. Van Fleet, A. Carmichael, W. M. Gibson, R. R. Dana, J. G. Walker, E. J. French, W. P. Pickering, A. E. Jones, and C. Baly; Priests J. Morris, and N. J. Wixom; Teachers, J. Baldwin, J. Scott, S. Peafold, and J. Chester. Branch reports: San Bernardino, 15 baptized, 5 received, 6 removed, 4 died. Newport, 20 baptized, 9 received, 6 removed, 1 lost by error in last report, 4 died. Los Angeles, gain 1 by error, 14 baptized, 4 received, 4 expelled, 4 died. Santa Maria, 13 baptized, 9 received, 1 died. Net gain in the district 60. Bishop's agent, C. Baly, reported: On hand last report \$154.06; received \$1,039.85; expended \$1,110.27; due church \$83.64. J. Morris having offered himself for missionary labor, the matter was referred to the missionary in charge with request that he act in the matter as soon as he can. H. L. Holt was elected delegate to the General Conference of 1897. A. Carmichael was elected district president for the ensuing year, N. Van Fleet assistant, W. P. Pickering secretary and treasurer, and C. Baly was sustained Bishop's agent. Joseph Chester asked the conference for a teacher's license, which was granted. Report of district Sun-

day school association was read and accepted. The following was adopted: Resolved that all the local ministry are requested and expected to labor in preaching the word all that circumstances will permit under the direction of the district and branch presidents. By resolution all the active officers of the church, general, district, and local, were sustained. By resolution our district president, Albert Carmichael, was recommended to the higher authorities of the church to be ordained to the office of high priest. The business sessions were peaceful and orderly; the preaching and social services were very enjoyable. The preaching was by Elders W. M. Gibson, J. B. Price, C. Baly, and H. L. Holt. Adjourned to meet with the Los Angeles branch at ten a. m. on the third Friday in October, 1897.

EASTERN MICHIGAN.

Conference convened at Bay Port at 10:45, October 10, 1896. F. M. Cooper was chosen to preside, assisted by J. A. Grant. William Davis secretary; David Smith chorister; Sister Stevens organist. A vote was taken that visiting saints take part in the conference. Branches reporting: Bay Port 98, St. Thomas 37, Applegate 33, Buel Center 62, Juniata 81, Forester 28, German 23, Five Lakes 69, Huron Center 69, Sigel 36, Evergreen 103, East Fremont 37. Ministry reporting: Elders F. M. Cooper baptized 7, J. A. Grant baptized 4, Levi Phelps baptized 20, H. C. Bronson, Andrew Barr baptized 9, E. Delong baptized 9, William Davis baptized 17, William Dowker baptized 1, A. McKenzie baptized 3; Priests Thomas Rawson, P. W. Surbrook; Teachers William Hartnell, T. H. Obrien. Bishop's agent's report read and approved: Total receipts, including amount on hand at last report \$380.71; total expenditures \$353.36; balance due church \$27.35. Resolved that this district adopt the resolution adopted by the General Conference on April 13, 1892, as found in conference minutes of 1892, page 73, which reads: "Whereas the Quorum of the Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in 'avoiding the use of tobacco,' etc., as enjoined in the revelation of April, 1887, and whereas branch, and especially district presidents, are important church servants, therefore be it resolved, that we do respectfully call the attention of all saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord;" and whereas some officers of branches in this district at the present time are addicted to the use of tobacco and have been for years; therefore be it resolved that this conference do admonish and earnestly request all such to cease the evil habit, that their teaching may be made effectual by their example, as enjoined in the revelation of 1887. E. C. Briggs, F. M. Cooper, A. Barr, William Davis, J. A. Grant, and E. Delong were appointed delegates to General Conference. Andrew Barr was chosen district president; William Davis district clerk. Preaching by F. M. Cooper, A. Barr, David Smith, E. Delong, and J. A.

Grant. A vote of thanks was tendered the saints and friends of Bay Port for their hospitality in caring for the people during conference. Adjourned to meet with the Huron Center branch at the call of district president.

CHATHAM.

Conference convened at Ridgetown, October 3 and 4; J. H. Lake president, George Green and R. C. Evans associates; John Shields and R. Coburn secretaries. Branch reports: Battle Hill 31; no change. Longwood 22; no change. Tilbury 50; 1 received. Chatham 82; 6 baptized. Lindsley 50; 2 received. Buxton 18; no change. Blenheim 51; no change. Petrolea 53; 1 received, 1 expelled. Wallaceburg 38; 1 baptized. Zone 56; 2 baptized. Wabash 39; 1 baptized. Ridgetown 45; 2 baptized, 1 received. J. H. Tyrrell reported: Receipts \$362.19; expended \$229.21; due church \$132.98. Audited and found correct. District treasurer, George Hampshire, reported: Receipts \$20.85; expended \$16.80; on hand \$4.05. Ministry reporting: Elders G. Green, A. Leverton baptized 6, J. Shields, S. Brown baptized 2, G. Hampshire, B. St. John baptized 4, J. H. Tyrrell baptized 5, B. Blackemore, J. A. Blackemore baptized 1, R. Coburn; Priests W. H. Taylor and J. Williamson baptized 1. An account of \$0.54 from district secretary and \$1.30 from the president of the district were ordered paid. The request of the Wabash branch that J. W. Badger be ordained a teacher was granted, N. L. Blakeley to attend to the same. A motion that any new opening caused by the local ministry, that such one have six months control over same assisted by the president of the district, was voted down; also one that the Chatham district be divided into two districts, the river Thames to be the dividing line. J. H. Lake was chosen delegate to represent the district at the General Conference of 1897. The committee appointed to examine some matters in connection with Petrolea branch reported: 1. We think the brother in question has not been properly dealt with; and, 2. We find according to the correspondence written by the brother in question, that he has gone into apostasy; and, furthermore, we agree with the findings of the court held on June 25, 1896, and we recommend that the time for labor with the brother be extended until the June conference of 1897, and that the president of the Petrolea branch correspond with the brother and seek to effect a reconciliation and restoration to the faith, and if the aforesaid cannot be done, that he be duly notified either in person or by registered letter to appear at the next June conference for trial. Samuel Brown, J. H. Tyrrell, and N. L. Blakeley, committee. The report was received and adopted and the committee discharged. George Green was sustained district president, R. Coburn vice president and secretary, J. H. Tyrrell Bishop's agent, and George Hampshire district treasurer. Preaching by J. H. Lake, John Shields, R. C. Evans, and A. Leverton. A collection was taken up at the close of the Sunday afternoon service to pay the incidental expenses of the conference amounting to \$9.08. It was paid to the

district treasurer. Adjourned to meet with the Buxton branch the second Saturday and Sunday in June, 1897.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school association of the Mobile district will meet in convention with the Three Rivers school, at Three Rivers, Mississippi, December 11, at two p. m. At seven p. m. the hour will be occupied by a model Sunday school session in charge of the district officers and to be participated in by representatives of all the schools in the district. The lesson will be the one for December 13, in the three grades of the *Gospel Quarterly*. All come prepared, and let us have a profitable time.

Secretaries reports should include the work of thirteen Sundays—from September 13 to December 6 inclusive—and should be sent by mail to the district secretary, J. L. Booker, Bay Minette, Alabama, or to the convention by delegate.

We hope to see every school reported and well represented and every one come prepared to do their part. If we meet thus success will crown our efforts.

C. I. CARPENTER, Supt.
J. L. BOOKER, Sec.

The Pottawattamie district Sunday school association will convene at Crescent, Iowa, Saturday, November 21, at two p. m. The afternoon session will be devoted to business and the discussion of important questions. The evening session will be of a literary character. It is hoped that as many as can will be present.

Miscellaneous Department.

NOTICES.

All the members whose names appear in this advertisement are requested to communicate with the clerk of the Boonesboro, Iowa, branch of the Church of Jesus Christ of Latter Day Saints within sixty days from date of this *Herald* or they will be reported as scattered members. Write to John Clark, Box 164, Incline, Boone County, Iowa. The names are as follows: John McBurney, Martha J. McBurney, John Corbet Kincade, Janet Briles, James Penman, Joseph Kincade, Margaret McClare, Robert McBirnie, Elmer O. Clark, Della Wallace, Jennett Clark, Elizabeth E. Adey, Eva M. Knox.

JOHN CLARK, Clerk.

AN APPEAL.

To the Saints of the Decatur District:—We, the undersigned, were duly appointed at the Lucas conference, October 24, 1896, to raise means and procure an organ for use in the "gospel tent." An organ is an absolute necessity to the success of meetings in the tent and as every saint in the district should possess an equal interest in the spread and advancement of the "glad tidings of good

news" unto all people, we make this appeal to you, that you contribute to this fund freely and thus aid in pushing our cause. If more is received by the committee than is necessary we will deposit the overplus with the district treasurer. Do not postpone in sending your contributions, as now is a most favorable time. All moneys can be remitted to the chairman, Box 224, Lamoni, Iowa, or handed to either member of the committee.

Dear saints, we make this appeal to each of you individually who are able to aid, and confidently expect a hearty response.

In bonds,

ROBT. M. ELVIN.
S. V. BAILEY.
A. M. CHASE.

LAMONI, IOWA, Nov. 6, 1896.

All saints living at or near Spring Valley, Seatonville, Hollawayville, Loceyville (Marquette), De Pue (all in Bureau County, Illinois), please communicate with the undersigned. Any saints knowing of saints or friends interested at or near these places, are invited to communicate with

T. J. SHELDON.

LADD, Bureau County, Illinois, October 28. 2t

CONFERENCE NOTICES.

There will be a conference of the Montana district held at Deer Lodge the 28th and 29th of November. A full representation of the ministry and members of the district is desired. Presidents and secretaries of branches in the district are asked to see that the branches furnish full reports. Come, saints, let us meet and have a good time.

JOHN E. REESE, Pres.
GOMER REESE, Sec.

The conference of the Little Sioux district will meet at Little Sioux, Harrison County, Iowa, December 5 and 6. Hope for full reports. Will begin Saturday, 5th, at 11 a. m.
A. M. FYRANDO, Dist. Sec.

BORN.

BROOKS.—To Bro. Samuel M. and Sr. Anna Brooks was given a son on May 19, 1896, in St. Joseph, Missouri. This precious one appearing in the midst of tribulation, as a sunbeam, was blessed at the home of its parents on October 1, 1896, by J. M. Terry under the impress of the Holy Spirit.

WIGHTMAN.—At Spring Creek, Brown County, Colorado, April 17, 1896, to Bro. Sherman and Sr. Cora Wightman, a son; named Samuel Allington, and blessed at Lamoni, Iowa, October 4, 1896, by Elders H. A. Stebbins and H. N. Snively.

CHURCH.—At Lamoni, Iowa, August 5, 1896, to Bro. C. F. and Sr. Laura Church, a son; named Arthur Burdette, and blessed October 4, 1896, by Elders H. N. Snively and H. A. Stebbins.

NORMAN.—To Mr. Andrew F. and Ellen H. Norman, a son, November 7, 1894. Blessed September 30, 1896, by Elder C. E. Hand.

RIPLEY.—A daughter was born to George and Sr. Ellen Ripley in St. Joseph, Missouri,

September 16, 1896. She was blessed at the church on November 1, 1896, by Elders J. M. Terry and R. Archibald, and given the name of Marguerite.

FANNON.—September 18, 1896, to Ed S. and Annie M. Fannon, of Bedison, Missouri, a son, and named Charles Madison. Blessed October 29, 1896, by H. Kemp and Ole Madison.

HAGER.—To Jerry and Belle Hager, of Guilford, Missouri, a son, September 12, 1896, and named Freddie. Blessed October 20, 1896, by Henry Kemp.

MARRIED.

SMITH—MURDOCK.—At Pittsburg, Pennsylvania, November 5, 1896, by Apostle G. T. Griffiths, Sr. Bertha S. Murdock and Bro. Ralph G. Smith.

DIED.

DORSETT.—At Earlville, Illinois, June 11, 1896, Sister Anna, wife of Bro. George Dorsett. She was born near Earlville, Illinois, July 12, 1868. They had lived in Wright County, Iowa, for more than five years and lost the firstborn while there, a son, three years old, August 3, 1893, and on February 20, 1895, was baptized a member of the church of Jesus Christ of Latter Day Saints by C. Scott and within one week moved back to Earlville, Illinois, her former home, and took a severe cold, which settled on her lungs and lingered about three months; and passed peacefully away a firm believer in Christ and in the hope of the first resurrection. She leaves a husband and child, father and mother, and two brothers to mourn their loss. Funeral June 13, conducted by Reverend John Roades, of Earlville, Illinois.

Then peacefully rest till the grave shall uncloseth
No sound can awaken thy quiet repose;
Thy spirit by angels is carried above
To the mansions of glory, the heaven above.

Oh may we, like her, when grim death shall appear,
Be ready and willing the summons to hear.
In life be no cowards, but bravely contend
For the gospel of Jesus, our Savior and friend.

HIDY.—At Collins, Iowa, little Eva Lena Hidy. She was born at Collins, Iowa, September 14, 1888, and died October 25, 1896, aged 8 years, 1 month, 11 days. She was beloved by all that knew her because of her admirable qualities and affectionate loving spirit. Her mother and little baby brother preceded her about three years ago. She leaves father and step-mother to mourn her and to whom she became very much endeared, and a little baby brother and other relatives to mourn her early departure. Funeral at the residence in charge of Elder William C. Nirk.

THOMPSON.—At Dennisport, Massachusetts, October 22, 1896, Bro. Martin Thompson, aged 78 years and 3 months. Funeral October 25, with services by Elder John Smith. The services at the grave were in charge of the Masonic Order.

SANDIDGE.—At Bridger, Montana, September 13, 1896, M. P. Sandidge, aged 62. The circumstances connected with Mr. Sandidge's death are very sad. One evening when watering his horses, they became frightened, and one of the halter ropes became

tangled about one of his wrists, and the horse dragged him quite a distance, and kicking him. When he was found he had a large gash on the head and he was unconscious, and remained so until death. Mr. Sandidge came West at an early period in life. He was the husband of Sr. Sandidge, of Bridger, the first convert to the latter-day work in that locality. He was a firm believer in the doctrine, but had put off obeying it, but had he lived there is no doubt he would have obeyed it. His home was always open to the elders for food and shelter and for preaching when they were ruled out of the schoolhouse in his neighborhood. We feel sure there is a reward for him. Wife and seven children mourn their loss. They have the sympathy of all about them. We are sure the Lord will take care of them. The funeral sermon was preached by J. E. Reese from Job 14:1. Interment in the cemetery at Reese Creek.

GARNER.—At Malaga, California, October 23, 1896, Elder Daniel Garner. Bro. Garner was born June 24, 1854, at San Bernardino, California, to which place, his father, John Garner, and his family emigrated from Salt Lake, Utah, with Amasa Lyman and C. C. Rich, after the expulsion from Illinois, in 1846, and where afterward the family joined the Reorganized Church, under the ministrations of Elders J. W. Gillen, Blair, and others. Bro. Daniel was baptized May 15, 1870, by Elder J. W. Gillen, and remained a faithful adherent, and after his ordination to the eldership, advocate of the faith and the church, filling offices of trust with justness and dignity, to the satisfaction and confidence of the saints where he dwelt. The sympathies of all go out to Sr. Mary, his wife, upon whom the loss falls heavily, she having lately been called to lose a child by death and her house by fire, and now her husband. Bro. Daniel Garner was a great sufferer for years and welcomed death as a release from disability and pain. He died respected by all and loved by many. "And his rest shall be glorious."

STRANAHAN.—J. K. Stranahan was born in Chesterfield, Essex County, New York, September 17, 1809; died in Hood River, Oregon, September 10, 1896. Was married in Essex, Essex County, in 1830, to Miss Pamela Reynolds, of Essex. They settled in Stockholm, New York, where both united with the Christian Church. After living many years in Stockholm, they moved to Southern Michigan, where they resided six years. They then moved to Minnesota while it was yet a territory. He came to Oregon with his wife in 1833, and survived her five years. They had seven children, four sons and three daughters, all of whom are living. He was a student of the Bible, and made a practice of reading it through once a year. He became identified with the church about twenty years ago, and his voice was often heard in defense of the restored gospel.

CRAVEN.—Angus Ray Craven, infant son of Bro. and Sr. Jarett Craven, Mountain Lake, Minnesota, born October 7, 1895; died from the effects of a fall October 15, 1896. Funeral service preached by F. M. Weld, October 18.

The Saints' Herald.
(Established 1860.)

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MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

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It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

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The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

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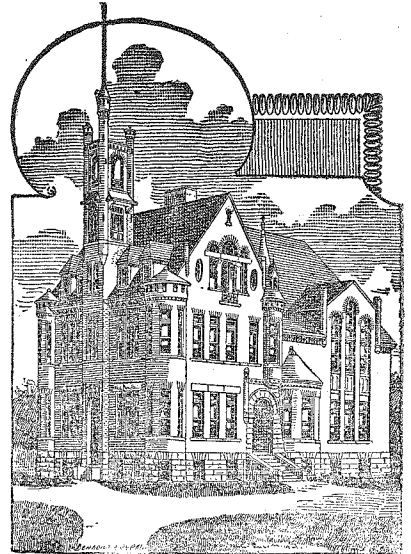
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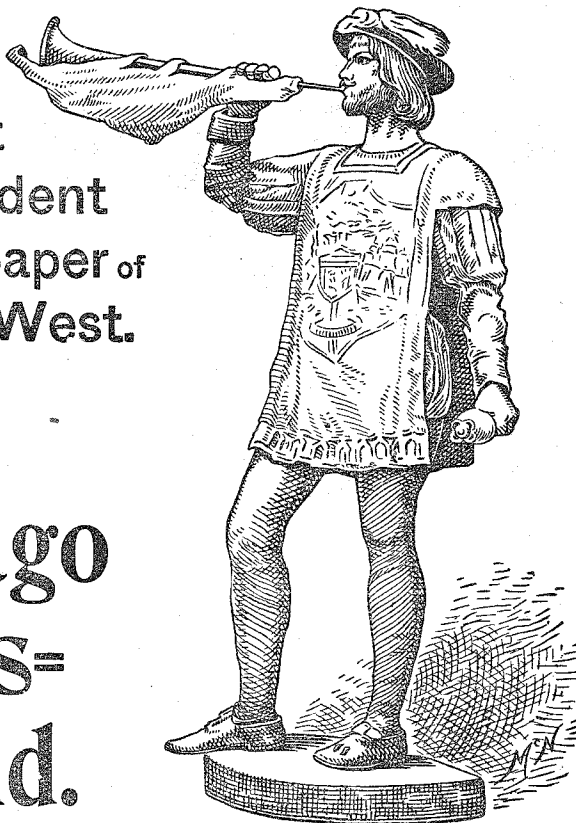
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, November 18, 1896.

No. 47.

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EARLY THANKSGIVINGS AND THE EVENTS WHICH LED TO THEM.

WE wonder how many boys and girls know the facts which we shall tell them about this holiday. How many, for instance, can tell in what year the day was first observed? To recall the circumstances of the first day of Thanksgiving may serve to remind us of how much more we have to be thankful for than had those early pilgrims. History tells us that of the one hundred and two emigrants that landed on the bleak and rocky coast of Cape Cod bay in the winter of 1620 almost half died before the following winter fairly set in. To-day in our comfortable country and city homes we cannot even imagine the sufferings of the survivors, both from destitution and the inclement weather, which they were not prepared either as to clothes or habitations to brave. The most of the brave people were not inured to hardships. Among them were gentle and delicately nurtured men and women.

They staked and laid out two rows of huts for the nineteen families that comprised the colony, but within the first year they had to make seven times more graves for the dead than houses for the living. Notwithstanding all their trials and hardships these brave founders of a great and glorious race

had so much for which to be thankful that they had to appoint "an especial day on which to give especial thanks for all their mercies."

So they agreed among themselves that, since their prudence and forethought had been so wonderfully blessed of God, they would send out four men hunting that they might rejoice together in a special manner after the fruit of their labors had been gathered. According to the historian, barley and Indian corn were their only crops; the "peas were not worth gathering, for, as we feared, they were too late sown." This was under the good Governor Bradford. The four men who went hunting brought in as much game as served the company for a week. The recreations of the day consisted of the exercises of their arms—Massasoit, the Indian chief, and ninety of his men coming among them for three days, during which time they were entertained and feasted by the colonists, the Indians killing and bringing to the feast five deer. This was in 1621 and was the beginning of thanksgiving in America.

The next New England Thanksgiving day was in July, 1623, which had been appointed a day of fasting and prayer on account of drought. While the people were praying rain fell abundantly and the Governor appointed it instead a day of thanksgiving. In June, 1632, Governor Winthrop, of the Massachusetts Bay Colony, invited the Governor of Plymouth Colony to unite with him in a day of public thanksgiving because the action of the British Privy Council had been favorable to the colonies. In Massachusetts Bay Colony old records show that days of thanksgiving were appointed in 1632, 1634, 1637, 1638, and 1639, and sometimes on more than one day in the same year. In Plymouth we find mention of one in 1651 and again in 1668. In 1680 it seems to have become an annual custom.

During the Revolution it was annually recommended by Congress; then there was a thanksgiving for peace in 1784, and in 1789 President

Washington recommended a day of thanksgiving for the adoption of the Constitution. In 1795 there was one for the suppression of insurrection, and in April, 1815, the president appointed a day of thanksgiving for peace. In New England, during all this time, however, annual proclamations were issued by the governors of the various States officially recommending the religious observance of the day, where indeed it became the principal social and home festival of the year.

During the war of the rebellion President Lincoln appointed special thanksgiving in 1862 and 1863, and a national proclamation of annual thanksgiving was issued in 1863 and 1864. Since that time the President, as well as governors and mayors, have issued such a proclamation annually.

One of the remarkable thanksgivings on record was the custom in Southampton and Easthampton, Long Island. Montauk Point, consisting of about nine-thousand acres, was owned by numerous proprietors in those two towns. They used it as a common pasturage for their stock. The time for driving the flocks home for the winter was fixed at a meeting by the town council, "and it came," says the historian, "to be a rule from the period beyond which the memory of man runneth not that the Thursday of the week following the return of the cattle from Montauk should be observed as a day of thanksgiving."

But thanksgiving is older even than the United States. In many countries there have been from time to time thankful hearts. In Holland the first anniversary of the deliverance of the city of Leyden from the siege, October 3, 1575, was kept as a religious festival of thanksgiving and praise. In the English Church service the 5th of November is so celebrated in commemoration of the gunpowder plot.

We think we have told you as much as you can remember about what other people had to be thankful for and when, and if you will master some of these dates you will probably be better informed about the day, which to

you means perhaps only a great feast, than will some of the older folks, who, we are sure, will be very proud and pleased to hear what you have learned.—*American Agriculturist.*

OLD MANUSCRIPT OF "ECCLESIASTICUS" BROUGHT TO LIGHT.

THE *American Hebrew* thus speaks concerning the finding of a MS. that "belongs, at latest, to the twelfth century:"—

"Examining some ancient MSS. which Mrs. Lewis and Mrs. Gibson brought back to Cambridge from their most recent visit to the Orient, Mr. S. Schechter has had the good fortune to light upon a leaf containing a small segment of the original Hebrew text of that very remarkable book: Ecclesiasticus, or the Wisdom of the Son of Sirach. If the whole of the MS. to which this fragment belongs can be recovered, it will set at rest many philosophical and even historical problems. But this particular section of the Apocrypha has so extraordinary an intrinsic as well as critical importance that even a fragment of it, in its original form, must be welcomed as a great and valuable discovery. . . . A comparison with the Greek and Syriac versions shows that this recovered text varies in its correspondence with the versions in almost every line. . . . No vowel points are used in this fragment, though the copy of which Saadya spoke bore both vowel points and accents. This is believed to show the influence of Karaites; who thought none but Scripture writings should be punctuated. So, within two centuries after Saadya's death, the punctuation of non-canonical texts died out."—*Ex.*

STRENGTH OF DIFFERENT RELIGIONS.

THERE has been computed, "on the basis of the latest scientific and statistical sources accessible," a suggestive table of the distribution of the people of the globe according to their religions. This table is published in the *Deutsche Kirchenzeitung* (Berlin). The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 354,000,000; Australia, 4,730,000; America, 133,670,000; total, 1,500,000,000. The leading religions are

represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; total, Christians, 500,000,000; Jews, 8,000,000; Mohammedans, 180,000,000; Heathens, 812,000,000; total non-Christians, 1,000,000,000. The *Presbyterian Review* (Toronto), remarks that according to these data, one-third of the population of the globe is Christian—that is to say, nationally and nominally Christian. This differs largely from statistical estimates heretofore made.—*Ex.*

LET THE CHURCH BE TAXED.

It is argued that many churches are not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the tax-collector. Why should the laborer pay taxes upon his humble home, and the religious corporation be exempted? Make all property bear its just and equal share of taxation and you lessen the laboring man's burden. When the workingman feels that his burden is heavier, because the magnificent possessions of the church are omitted from the tax roll, do you wonder that the church loses its power over him?

History is said to repeat itself, and the United States are on a fair way of reaching a condition which took place in England at one time, and in France, Italy, Spain, South Germany, Mexico, and some of the South and Central American Republics. In these countries corporated religious wealth became so great that it crippled their resources, paralyzed industry, and produced political and social ambitions which were only alleviated by wholesale confiscation. The taxation of church property is in the interest of American principles, and in harmony with the experience of nations. Exemption is a relic of the principle of church and state, inherited from the Old World, and not yet eliminated from our political system.—From "The Taxation of Church Property," by the Rev. Madison C. Peters, in *North American Review* for November.

WHAT THE AMERICAN COLLEGE HAS DONE.

The American college has possibly done more in laying foundations for culture than in directly cherishing culture; for the American college has been so deeply concerned with the primary disciplines that it has found little opportunity for affording to its students means and methods of the deepest enrichment. But it has given impulses; it has awakened aspirations; it has put before the student standards of taste; it has trained intellectual judgment; it has given to the great law of right a new value by showing the breadth of its application and the height of its reach; it has sought to create a refinement which is purchased neither by the elimination of robustness nor by the introduction of over-critical æstheticism; it has tried to train each man

to love the best in literature, in music, in painting, in nature, in humanity; and it has striven constantly to cause the student to distinguish in everything, not simply the good from the bad, but, what is far more difficult, the better from the best.

This service of the American college in training men to live intellectual lives is of the greatest worth to this country and to this age. For, in this age and country of materialism, the college should minister to the things of the mind. The college should not directly attempt to stem the tide of materialism. The attempt would be useless. But the college may worthily hope to transmute the capacity for this material enthusiasm, even if not the enthusiasm itself, into a capacity for holding and delighting in relations which are eternal, spiritual, and ethical.—From "Influence of The College in American Life," by President Charles F. Thwing, D. D., LL.D., Western Reserve University and Adelbert College, in *North American Review* for November.

Though most great captains and warriors have made their reputation before reaching the age of 50, there are some who did their best work at a much greater age. The most striking instance of this is, perhaps, that of Enrico Dandolo, elected Doge of Venice in 1192, at the age of 82. In the following years he attacked and conquered Trieste, the Ionian Islands, and Constantinople. In 1204, being then 94 years of age, he took Constantinople by storm, himself leading the attack.

Probably the oldest timber in the world is found in the ancient temples of Egypt, in connection with stonework which is known to be at least 4,000 years old. This, the only wood used in the construction of the temples, is in the form of ties, holding the end of one stem to another.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, November 18, 1896.

No. 47.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 18, 1896.

"THE MORMONS IN ST. LOUIS, MISSOURI."

UNDER the above heading, *The Church Advocate*, for September 16th, has a correspondence between Elder W. R. Covert, pastor of the Church of God, 2929 Montgomery Street, St. Louis, Missouri, and Elder B. H. Roberts, of the Utah Mormon Church, in which the former challenges the latter to a discussion, in the following peculiar form:—

Joseph Smith, Sidney Rigdon, Young, et al., the original founders of the Mormon Church, and compilers, promoters, and publishers of the Book or Bible of Mormon, were liars, frauds, knaves, or ignoramuses, and that the Book of Mormon is unworthy of credence, belief or respect, and that Mormonism is a delusion, a fraud, and a lie, the same as modern spiritualism.

This challenge Elder Roberts declined, giving as the reason that the language in which it was couched warranted his so doing. The following is from Mr. Roberts' letter:—

The coarseness, vulgarity, and intemperance of that language addressed to one who is an entire stranger to you, is not of an assuring nature; and as I have no other means of judging of your disposition or character, but by your communication, I must tell you frankly that I cannot conceive of you being a proper person with whom to engage in a religious discussion, and therefore respectfully decline your challenge.

This Elder Covert is the man with whom Bro. W. H. Kelley discussed at Pittsburg, Pennsylvania, and was there properly met and the cause he attacked, the Reorganized Church, sustained. At the opening of his article to the *Advocate* he states as follows:—

The Mormons, known as the "Latter Day Saints," or those of Salt Lake, or polygamy branch, and the "Reorganized Church of Jesus Christ," who teach the same as the Salt Lake Mormons, except that they repudiate polygamy, have been unusually active and aggressive, and have been making great claims and circulating their literature among our church people and congregation after

services. I regarded this as very impertinent on their part, to keep putting their literature under our noses in our own house of worship. To bring the matter to a square issue I issued a challenge which was sent them, and I received a reply, to which I replied.

The challenge and Elder Roberts' declination of it are given by us.

The reason why we notice this challenge to debate and the refusal of it is, that in some localities where the elders of the Reorganization are at work it is presented to them as if the challenge had been sent to us of the Reorganization and been declined by us, which is not correct. It is true that Elder Covert does in a manner something like his name, include both the Utah Church and the Reorganization as Mormons, and carries the inference that both have distributed literature in the house of worship of the Church of God after services, which he considers very impertinent; and in the saying, "I have issued a challenge, which was sent them," seems to think that by sending such challenge to Elder Roberts, he sent it to the Reorganization, thereby mixing the two churches in one, notwithstanding he admits that the one has "repudiated polygamy." We do not know whether anyone of the Reorganized Church has been engaged in presenting tracts to those who may have attended services at the places of worship of the Church of God, but we think it possible; nor do we know if the Utah elders, B. H. Roberts and his coworkers, have done it; but think it possible; and should it have been done, we are quite prepared to believe that so far as the Reorganized Church is concerned, such distribution of tracts, pamphlets, etc., was the result of an attack made on the church and its faith by Elder Covert, directly or indirectly. We do not know that this is so, but think it probable. Nor do we think it impertinent if it did occur, or if done by either, or both the Utah people and our own elders; for the reason that it is a common usage among dissenting bodies of believers, and is in its practice far

preferable and more manly than to indulge in abuse and vituperation in the pulpit where no one is allowed to reply, or defend the faith assailed.

Now, be it known unto all who read, that so far as the Editor is informed, no challenge from Elder Covert, of the Church of God, to discuss, has been received by any of the elders of the Reorganized Church, nor do we know that any such challenge has been issued to us.

We think further that, Elder Roberts' letter in which he declined the challenge as worded, was correct and justifiable for the reason given; though we in no sense think that the challenge was issued to us, or that we are in any sense of implication under obligation to notice it. If Elder Covert desires to join issue with Elder B. H. Roberts, it is likely that gentleman can look after his side of both the issue to be joined and the preliminary arrangements, including the wording of the challenge. Should he have a desire to join issue with the Reorganization, it is fair to presume that the brethren at Saint Louis can and will attend to the matter when it shall take proper shape for their notice.

In the meantime it will be well to bear in mind that we neither advocate the Utah philosophy, nor stand for its eldership; neither do we consent to being classed with them because Elder Covert or any others choose to make such attack.

WISDOM UNDER STRESS OF CONDITIONS.

THE last election has again demonstrated the fitness of the American citizen for self government. The fact that the elective franchise has been exercised by the voting portion of seventy millions of people, after a political campaign in which the issues between the parties have been hotly, sometimes intemperately contested, on all sides, is a strong proof that the American citizen is as a rule a lover of his country and seeks his country's good in the measures which he advo-

cates by the casting of his ballot. Upon no other hypothesis can this extraordinary object lesson in government be accounted for.

Take the city of Chicago as an example. Nearly two millions of citizens, a population composed of a great variety of nationalities and their descendants, among whom are to be found classes from the refined to the vicious, pass through the culminating crisis of a hotly contested political struggle on an appointed day, in almost absolute peace and safety to life and property. What was done in Chicago was done in all the great cities with scarcely an exception, reflecting a credit upon the American freeman, worthy the attention of the world.

We are not writing in reference to the issues, the principles at stake on either side, nor praising one class at the expense of another, but to offer commendation to the American citizen, whoever he was and whatever ticket he voted on the 3d of November last, for his exhibition of forbearance and political good will to man.

One of the causes resulting in the peaceable election in Chicago was the enforcement of the excellent provision in the statute laws of Illinois, which requires that all places where intoxicants are sold shall be closed and kept closed on all election days. The municipal officers of that great city knew that disturbance, riot, bloodshed might follow in the wake of the open saloon, and so gave orders to the police force to see to it that the law concerning the drinking places should be observed. Sobriety resulted, and the city was saved the scenes that would otherwise have occurred.

There may be some bitterness of feeling left after the hot words uttered, and the unjustifiable aspersions cast upon others, by some on either side; but it is to be hoped that this will soon wear away before the general and usual good nature of the American freeman, who is courageous in conflict, strong in defeat, and generous in victory.

The days will come and go, the sun shine as brightly, the rain fall as steadily, the corn grow as high and the pumpkins as big, all events for the good and ill of all keep on succeed-

ing each other in their courses, just the same under one president as under another, whether chosen by the men of this party, or that, the exponent of the one policy or of the other; so let all be patient, hopeful, and enduring.

CORRECT LIVING.

IN conversation with a brother, a hard working, busy man, the other day, he remarked: "I always live within my means; so that I owe no one, and can lie down at night and sleep without being troubled."

This suggested the thought, that what has been said about the average American living beyond his income is in far too many instances true. The idea is that the average American, acting upon the idea that he is just as good as anybody else, must live as well and have things as nice and good as does that some anybody else; and this too, apparently, without taking into the account the conditions surrounding both cases.

Without stopping to dispute about the proposition, but taking it for granted that each individual American citizen is as good as every other so far as being flesh and blood, with liberty to live, move, and have a being in pursuit of happiness is concerned, inquiry may be made as to whether the man who earns but \$500 per year should have and use in his living, commodities that cost from \$550 to any other sum in excess of his earnings, because that some other citizen no better than he receives and expends such larger sum. From some things that are said, one is led to infer that some who criticise existing things would hold that no matter what sum one man received, whether much or little, no one should be permitted to live better, that is, more luxuriously than himself, that being equally as good as another, the economies of nature should be so manipulated as to provide for him as for his apparently more favored neighbor. Hence, whatever this man who is as good as every other man, may obtain in excess of what he earns to spend, he is entitled to from the undefinable and unknown quantity, "the world," and hence, laws should be so modeled that the inequalities should be scaled down, or up, and general society make up what he has

not less than the other. The axiom upon which this is turned is, "The world owes me a living anyway," and the man proceeds to collect his debt. Too many do not too nicely discriminate as to what portion of mankind called the world they proceed against in their effort to collect; but living beyond what they earn and have to spend, the deficiency is gathered from others, many of whom are no richer in reality than themselves. This is what causes a good many failures in business circles all over the country, men in business being called upon, in an indirect way to meet the living expenses of those of the class referred to. Nor is this confined to the extremely poor; a good many examples being discoverable among classes moderately independent, ambitious, but unwise.

In all cases where it is possible, by the application of the strictest rules of economy, and the sacrifice of self-indulgence families should live within their income; buy only what they can pay for, take care of what they buy, and see that nothing is permitted to go to waste. It was once said of the Western American farmer, by a German writer and economist, that the German farmers on a similar number of acres would manage to live on what the American farmer lets go to waste. The French housekeepers, both of the lower and middle classes, are adepts in utilizing the family resources, often making an attractive and wholesome repast out of materials which the American housewife of similar classes would think only fit to be thrown away. This fault, if it be a fault, lies as much at the door of the "man of the house," the householder, as at that of his helpmeet, and is as noticeable, and may be traced to the same source, an unnecessary and reprehensible pride, a feeling to appear to be as well off as others, which stimulates an improper emulation, damaging to the happiness and credit of the one actuated by it.

It requires considerable courage, nowadays, for a man to say, "I cannot afford it;" when he is urged to buy by shrewd salesmen, who are intent upon making sales of their goods, but this courage is commendable, and should be exercised, always when persons in close, or straitened

circumstances are urged to buy what they may *want*, but do not *need*, or what they are asked to get into debt for. Yielding has been the leading cause to financial ruin of many an otherwise thrifty man, who getting into debt, has struggled along under his load until his strength and courage both failed, and he died leaving a heritage of debt, to be either paid by his widow and children, or to pass to the wrong side of the "profit and loss" account of those he owed when he died.

Debt cannot always be avoided, but in the great majority of cases it can be, and should be. Especially should the young man entering life on his own resources keep out of debt. No matter who he sees dressing finer than he, or spending money and time in personal pleasure, "having a good time," he should say constantly, I have not the money to spend that way, and I will not go into debt. Keep out of debt, live within your income, and then you will, if industrious, keep righteously the injunction, "Provide things honest in the sight of all men."

Personal observation and experience have suggested to the editor the wisdom of what is here written.

COLLEGE GROUNDS GRADED.

IN answer to a call for volunteer work, about forty willing souls responded, with about fifteen or twenty teams, and prepared to grade the grounds and remove the accumulated lumber and rubbish about the College building, on Saturday the 14th inst. Bro. Frank Criley and William Anderson, of the Trustees, took charge of the work, which was pushed almost to completion ere night came on, and renewed on Monday the 16th, and brought to completion.

The spirit of the volunteers was a willing one; all joined heart and hand in the good work and cheerfully pushed it to the close. Elders and laymen, saints and friends, worked together like good fellows, and the grading proved a great success.

It was astonishing to see how even an apostle, fresh from his pulpit in the field, held a firm grip on a scraper and grader, as it passed through or inclined to bounce over the hard clay-gumbo, from morn till nightfall. He

was a man of nerve, however, lithe and wiry, and no exception to the gathered workers in grit and intention to help, and help he did, as did all present.

The work of grading and cleaning up, a big job, was thus done without the outlay of money, and done freely and heartily by all participating, much to the satisfaction of the workers themselves and those having the interests of the college work in charge.

The labor done and the spirit prompting it are appreciated and the HERALD voices the general sentiment of all in charge of and interested in the college building and work in moving a vote of thanks for the good service rendered.—Seconded and carried unanimously—everybody voting.

The janitor, Bro. Frank Bradfield, has already moved his family into the building, which is being prepared for college use beginning with the winter term, which opens on the 3d of January. Students and others interested should note the date.

NOTE IT.

THOSE who love the work are interested in noting the movements of those who oppose it, especially the cunning methods employed by those who, unable to meet the truth by open methods, resort to trickery and lying and evasiveness. We refer the reader to the statements of Bro. M. H. Bond's letter in this issue, in reference to the methods employed by Elder B. H. Roberts of the Utah Church, now devoting his attention to the city of Cincinnati, and who previously visited and made missionary efforts at St. Louis. Bro. Bond presents just a little of the long list of tactics employed by some Utah generals and some representatives in the mission field, from which those who will may readily judge and properly estimate the principles for which they contend.

We are aware that this statement may sound harsh, but it is not, nor is it so intended. The harsh part of it is the spirit that resorts to such means to cover up false positions and to deceive. It will be remembered that while the Utah elders have been claiming that polygamy is a thing of the past, when pressed to it they admit belief in it as a cardinal principle

of the "celestial" law, hence essential to ultimate exaltation to their "celestial" future. Elder Roberts also devoted a portion of his recent efforts in St. Louis to the advocacy of "polygamy." No one with ordinary judgment should for a moment be misled by the elders of the Utah apostasy; nor will clear-headed sensible men or women be fooled or duped by their apparent guilelessness, through a *mistaken* sense of "sympathy." As men they are to be pitied and not mistreated; but as teachers they should be withstood and the erroneous and debasing features of their faith made plain, in justice to the people, to protect from religious and moral deception, and to vindicate the truth.

The propositions involved are simple ones and can readily be decided by men and women of ordinary development and free from the leaven that, because mixed with some great truths—perverted to certain ends—have bound the Utah Mormons through priestcraft; viz., polygamy and priestly domination, which have almost invariably followed or accompanied apostasy. Idolatrous and semi-idolatrous peoples, including also transgressors among Israel of old, have erected polygamy into prominence as a principle of their institutions. Great monarchies, European and Asiatic, have been cursed and dismembered by it, and countless evils have followed in its train. It is a legitimate production of men and nations who have departed from God, and has been one of their first sins and leading causes of degeneration and darkness. It is a favorite principle of barbarous men and has flourished in the wornout semi-civilized nations of the effete East. Ishmael and his descendants, the children of the "bondwoman," the progeny of her illegitimate son, have loved and lived in it, and find it congenial to and coördinate with their "false prophet" and his perversion of the truth, and which has brought them the perpetual heritage of spiritual fanaticism and bondage.

Such, in brief is the history of polygamy in its results upon mankind. It belongs to a dark past, in which it and the systems of apostate religions that have adopted it have wrought out and demonstrated its terrible results before the eyes of humanity, and

which have been recorded in the pages of history for the admonition of men and women in the present time.

But again, in latter times, man has been permitted to repeat his folly and work out and actually demonstrate the results of departure from God and his truth, hence apostasy and polygamy in Utah, the results of disobedience, apostasy, usurpation, priestcraft, and darkness.

The American people, the Anglo-Saxon, the Teuton, and other nations, enlightened by the spirit of the nineteenth and almost dawning twentieth century, and profiting by the experiences of the past, are looking *forward*, not *backward*, advancing in civilization and casting aside the dead weights that in the past have caused such a vast amount of intellectual, spiritual, and moral darkness and death and hindrance to their material progress. It is too late to champion such principles and their concomitant evils. God is at work and has declared that man shall be emancipated, that abomination shall not reign. The wrong shall fail, the truth prevail. The truth entire, unmixed with error, alone can stand.

We are of opinion that many of the leaders of the Utah Church already read and have for some time read the handwriting on their wall and have little hope of extending their present system; but the rather seek to keep what they have intact, so long as possible; that it is a vain hope, however, for the elements of dissolution are surely at work, undermining their own erroneous system; and that their own people will at no distant day demand an open account of their stewardship; that they meet the foe like men and make answer to the ministry of the Reorganization, whose mission it is to deliver the captive people of Utah, and all others in spiritual darkness. This is its mission, as the continuation of the church organized through the instrumentality of Joseph Smith the Martyr and his coworkers by Jesus Christ the great Head over all things to the church.

ONE of the brethren writes that he is becoming quite anxious to see the forthcoming History of the Church;

that he ought to have interest on the amount forwarded in prepayment for it. On behalf of the Business Manager we state that had there been no long list of delinquent accounts due the office, prepayment would not have been required; also that said delinquencies have obliged the office to borrow money at interest to issue the history. Work is being pushed on the book and the first volume will probably be finished and mailed about the holidays. Work has been expedited so far as the laborious and particular character of such a publication would permit. We believe that when the book does appear it will justify what the church has anticipated and what the HERALD Office has advertised it to be.

ARMENIAN massacres continue. The great powers hesitate to interfere lest a general war be precipitated by the division of territorial soil:—

CONSTANTINOPLE, Nov. 10.—The reports in circulation here on Thursday last that a massacre had occurred near Kaisarien turns out to have been more serious than at first announced. The massacre occurred in the village of Everek; one hundred persons were killed and nearly all the Armenian houses were pillaged.

IMPORTANT WORLD ITEMS.

LONDON, Nov. 11.—In the course of a speech at Enfield last evening Sir Charles Dilke, the well-known authority on international politics, said that England had recently rejected a proposal by the three great powers to partition China. He also said that the alleged recent inspection of the forts of the Dardanelles by a Russian General was by order of the Russian Government, and that therefore it was possible that Russia would regard a British attack on the Dardanelles as a *casus belli*.

The *Globe* this afternoon confirms on "undeniable authority" the statement made in a St. Petersburg dispatch to the *Times*, quoting the *Novosti* as saying that towards the close of the war between China and Japan, China offered to cede the Island of Formosa to Great Britain unconditionally, with the view of excluding the Japanese from that territory, but Lord Roseberry, the then Prime Minister, promptly declined the offer, which was made through the Viceroy of Hankow.

A special dispatch from Bombay says that in eleven districts of the Deccan and Concan a million and a quarter of people are believed to be on the verge of starvation. The dispatch adds that riots have occurred at Shaha-bad and Kazod.

ST. PETERSBURG, Nov. 11.—Prince Obolenski, writing to the *Novoe Vremya*, recommends the export of Russian cereals to India

and suggests that rye should be sold in Odessa at forty kopecks per pood [equal to thirty-six English pounds].

The Russian newspapers are making warm appeals to the people of Russia to contribute funds for the relief of the famine sufferers in India.

BREMEN, Nov. 11.—The Cotton Exchange has decided to contribute \$7,500 to send a commission of experts to Eastern Asia with instructions to report upon the demands there for industrial and commercial products.

BRN. G. H. HILLIARD and E. A. Blakeslee, of the Bishopric, have been at Lamoni in session with Bishop E. L. Kelley, to hear and consider cases submitted and appealed to the Bishop's Court. Both are in good health and spirits, the latter having been lately chosen State Senator from the seventh district, Michigan, in which he resides. It is the first time Bro. Blakeslee was ever named for an office, and this was offered him by unanimous indorsement by acclamation of a convention called for the purpose of naming a candidate for the office. It is a splendid tribute to pay to so young a man; and it is the wish of all that Bro. Blakeslee will prove worthy of the trust placed in him by his friends, and truly represent the people, all the people of his district and the State.

Bro. Hilliard has been traveling extensively in the various districts of the church, and seems to be much encouraged in the prospects for the work. Within the year he has been from Minnesota to Florida and Mississippi; from Maine to California, doing gospel work, and teaching the law.

EXTRACTS FROM LETTERS.

BRO. C. A. PARKIN, San Francisco, California, November 2:—

It was our privilege to attend services at Oakland yesterday, it being "sacrament" Sunday. On account of the City of Papeete not sailing on Sunday we had Bro. Burton and wife with us once more to partake of the "bread of life." The good Spirit was present and was manifest in the gifts. We listened with great pleasure to Brn. Luff and Burton bear testimony as to how they knew the latter-day work to be of divine origin. In the evening at San Francisco Bro. Luff preached a grand sermon on the dispensations of the gospel and was listened to with rapt attention.

Bro. J. M. Stubbart, Octavia, Nebraska, November 4:—

Our two days' meeting at Columbus, Octo-

ber 31 and November 1 was real good. The saints said it was much better than they expected, owing to the near approach of election, and the political excitement. Though there has been but little progress made there for years, I believe a good work may be done there in the near future. Bro. F. A. Smith and the writer did the preaching. Bro. Fred gave us three splendid sermons. He is a noble champion of the truth, and a genial associate.

Bro. F. G. Pitt, Chicago, Illinois, November 11:—

All goes well at this end of the line; one more has given his name for baptism, several others near the door. A spirit of unity and peace prevails in all our meetings, which is very encouraging. Our young people have taken hold of the work with a will. Our Religio is proving a splendid success.

Bro. A. H. Smith wrote from Chicago, November 13, as follows:—

I held one preaching service in Clinton. Uncle Williams' widow lives there. I called to see her but she was not at home, did not see her. Am advertised here for next Sunday, have promised to stay over two Sundays.

EDITORIAL ITEMS.

HAVANA advices of the 12th report that the Spanish troops have captured strong positions of the Cubans in the mountains of El Rubi, in the Province Pinar del Rio. Sharp fighting is reported on both sides.

M. Hanotaux, the French Minister of Foreign Affairs, announces an official list of reforms to be put into execution by the Turkish Government, and that provincial authorities in the Sultan's dominions have been instructed to execute them immediately. M. Hanotaux further states that active negotiations were continuing to obtain further administrative and financial reforms. All persons taken into custody in Constantinople, who were believed to be innocent, have already been released.

It is stated that Dr. Keane, of the Catholic University at Washington, has been charged with heresy by Cardinal Satolli, the late Apostolic Delegate sent by Pope Leo XIII. to the United States to investigate the condition of and prospects for the growth of Catholicism in this country, and to regulate some of the church's internal affairs and general policy. The charges are said to be the outgrowth of certain democratic ideas of policy held by the American prelate and others, which are regarded as out of harmony with the old Roman con-

servatism of Pope Leo and the Vatican. Cardinal Gibbons, of Baltimore, and Archbishop Ireland, of St. Paul, Minnesota, are said to be also under the displeasure of the Holy See, and for similar causes as those assigned in Dr. Keane's case.

Russia is said to have massed a monster army of 112,000 men in the Vladivostock district. This with the frequent presence of Russian engineers at Port Arthur and their operations in Manchuria, with the tacit consent of the officials in China, are highly significant indications of the relations between Russia and China and point unmistakably to the common object of Russia's warlike anticipations and designs upon Eastern Asia. This is the view of the British press which says: "It behooves the British Government to thoroughly investigate this very important matter."

Late departures from Lamoni include Bro. J. W. Wight and Columbus Scott, to their fields in Iowa; Bro. E. A. Blakeslee, to Galien, Michigan; and Bro. G. H. Hilliard to Independence, Missouri.

Bro. G. H. Hilliard will visit and labor in the branches of the Decatur district, in Iowa and Missouri, in the months of November and December. Said branches should note his announcements of dates, which we hope to publish next week, that his meetings may be advertised.

Bro. Henry C. Smith and wife, who have been laboring in mission work in Wisconsin, arrived at home, Lamoni, during the past week, in good spirits and apparent good health.

Lord Salisbury, Prime Minister of Great Britain, has acceded to the demands of the United States in the Venezuelan question and declared the willingness of his government to submit the matter to arbitration. This is an official recognition of the Monroe Doctrine and establishes the principle of international arbitration, between America and Great Britain at least. King Oscar, of Sweden, has been chosen as the final arbitrator, to act with the commissions appointed by the American and British governments.

The address of Bro. E. C. Briggs, for the present, until further notice, is No. 773 Sixty-sixth Street, Englewood, Illinois.

THANKSGIVING.

THE President of the United States, Grover Cleveland, has by public proclamation, appointed Thursday, November 26, as a day of thanksgiving, and requested the citizens of the Republic to put aside labor and business on that day, to assemble at such convenient places as are usual and acceptable on that day and there render praise and thanksgiving to God, for the blessings of the year and period, of which they may be cognizant.

As loyal citizens it is the duty of the saints to heed the request of the Nation's Executive Officer and observe the day so set apart. To do this, it will be advisable that the presiding officers of the respective branches, lay the matter of the proclamation before the members of their branches at as early a time as practicable, and appoint the time and place of assembling, and hold public services, on the forenoon of Thursday, November 26; the character of the services to be such as the officers of the branch may deem advisable, to come within the limits of the request of President Cleveland's proclamation.

JOSEPH SMITH, President of Church.
LAMONI, Iowa, November 13, 1896.

Original Poetry.

SUBLIMITY.

BY ELBERT A. SMITH.

Only to think of the depth and volume of a million voices singing as one,
The world's multitudinous voice singing a hymn to Jesus, the glorified Son.

Swelling and swelling and floating on the swift breeze, to the cloud top'd dome of the sky;
And as musically sweet and pure and free as the messenger's winds rushing by.

Only to think of a million beautiful human souls bowing themselves in praise,
All refined and illumined and bright with God's love like the spring sun's golden rays.

Only to think of the meeting and greeting of friends from every time that is past,
That were a time worthy to live or to die for, and that shall be ours at the last.

Some funny English appears in the official Japanese "Guide to Observers for Solar Eclipse on August 9, 1896." It, however, shows how advanced the Japanese are. The Chinese still use gongs to drive away the dragon that eats up the sun.

Mothers' Home Column.

EDITED BY FRANCES.

"Our welcome will be warmer, at the ending,
If it be known
That we have helped some struggling, fainting brother
To stand alone."

TICE.

UNTIL requested otherwise, please address all communications intended for publication in the Home Column to Mrs. M. Walker, Beaconsfield, Iowa. Send to me *communications only*. All business matters should go to Bro. Frank Criley, Lamoni, Iowa. 46-4t

Dear Sisters:—It is now a long time since I wrote a letter for our Home Column. The letters do seem to be few and far between of late, the space being filled with selections for Daughters of Zion meetings and instructions in regard to training children, good and beneficial, but somehow we miss the good, interesting letters. I am one of the Daughters of Zion, but a lone one and no chance of meeting with others. About all I can do is to teach my own children, to fill their minds with pure thoughts that will counteract the evil they may encounter. If I can do this and my boys can grow up to the years of understanding free from the vices that are so rife around us, I feel that it will be a work that they in after years will appreciate and be grateful for; and this is not all the reward.

We are a few families of Saints here struggling along, some earnestly and zealously, and some carelessly and indifferently. We have prayer meeting and Sunday school, and of this last I wish to tell you a little. Our school has been carried on the year round for more than four years. We have met all this time at one place, the home of one of the Saints. At times some of us have felt much discouraged because of the fact that some who are ashamed *not* to come, but who come unprepared, are listless and dull during class hour, even sometimes *going to sleep!* We have tried to rouse them, but no! they *will* not be roused! they cannot even get ideas in the class, but sit dumb, having no answer if called upon. What shall we do? struggle on carrying this extra burden, or shall we do as some of us have often felt like at times—give it up?

The children of these saints do not willingly come to Sunday school, for they are never taught the least thing at home, and they feel the difference that there is between them and other children who are ready to answer the questions of the teacher.

But I do not want you to think that we have had nothing at all to encourage us all these years, for we have had much. Some of those who were only little ones when we began are now in the church and striving nobly to be valiant soldiers for Christ. Some of us older ones have been blessed in the study of the Bible and Book of Mormon, and I for one would not have missed the treasures I have gained for anything. It has often been a comfort to me and is something that will last

forever. Hoping that this short letter may be for the cheering of some despondent one who can see by it that others have trials and difficulties to overcome or labor under. I gladly and cheerfully urge them to keep on toiling and laboring, for the rest and reward are by and by. Lovingly your sister,

ELLA J. GREEN.

[AH, Sister Ella, there are none who do not have discouragements to contend with. Indeed, so often do they come to some, that a certain one of whom we know selected the following for the benefit of *self* entirely, but after reading your letter it seems too good to be kept from others whose needs may be equally great, hence we publish it.]

THE DANGERS OF DISCOURAGEMENT.

DISCOURAGEMENT is full of danger. It is temptation. He who lets it enter his heart and settle there does not know to what sin and sorrow it may lead him. An old bit of history tells us of the Israelites, at a certain time, that they were "much discouraged because of the way." The way itself was rough and dreary, through the sandy Arabah. Then the needlessness of it all but for Edom's selfish refusal to allow them to pass through his territory, made the feeling of disheartenment the keener. We can scarcely be surprised that they were discouraged, and yet we see in this very incident the danger of yielding to discouragement. It led to murmuring against God, even to profane contempt of God's goodness, and to grievous sin.

Many people find the way of life hard. There are scarcely any who do not come upon points of hardness even amid the most prosperous years. There are things in people's condition and circumstances which in themselves are hard. Sometimes it is sickness, sometimes poverty, sometimes sorrow. The burdens are heavy. The toil is oppressive. The way is wearisome.

Then sometimes, as in the case of the Israelites, much of the hardness is caused by unbrotherly conduct. There are brothers who make life harder for brothers. We all need to guard our conduct most sedulously, lest we become hinderers of others in their life. It is a sin to be a hinderer. We commit a grievous wrong against another when we make life harder for him,—when we make it harder for him to be true, honest, pure-hearted, and worthy. Edom made it immeasurably harder for Israel, simply by being disobliging. There are many people who make the way longer and harder for others, when by a little unselfish obliging, a little cheering help, they might make it easier for them.

It is a sin to be a discourager. The ten spies who brought back the unbelieving report about the giants, and thus spread disheartenment and dismay, wrought a great crime against the people. Their discouraging words led to most calamitous consequences,—the doom of death on a whole generation, and the shutting of the nation out of the promised land for forty years. Yet like wrongs are being committed continually right in our own Christian days. Discouragers are going about among

men, and, by their gloomy pessimistic words are making life incalculably harder for them. They put out the lamps of cheer and hope that shine in men's homes. They quench the very stars that burn in the sky above men's heads. They take the gladness out of hearts. They see only the dark shadows of life, never the sunshine. One is never stronger, braver, happier, for meeting them.

There should be nothing but condemnation for the discourager. He is an enemy of his fellows. He is a misanthrope. It is a sore sin against humanity to make life harder for men. Our great Teacher spoke burning words against those who put stumbling blocks in the paths of God's little ones. This censure falls upon all who in any way lay hindrances in the paths of others.

The Christian duty of every one is to be an encourager, a helper of others in their life. There is a pleasant story of a poor woman in Glasgow, who, one summer day, was walking along a street in which some poorly clad children were running barefooted at their play. A policeman saw this woman stoop down again and again as she went on, each time picking up something, which she put in her apron. The officer supposed she was finding and appropriating something she should not take away, and in a threatening manner demanded that she show him what she had in her apron. The trembling woman complied, and showed some pieces of broken glass, which she had gathered up out of the street. "I thought I would take them out of the way of the bairns' feet," she said. The act was a beautiful one. The poor woman was doing angels' work. She was making the street a safer place for the children to play.

It should be our aim not only to pick up bits broken glass from the children's playgrounds to make them safer, but in all life's ways to gather out the stones and the stumbling-blocks, and whatever might hinder or hurt our fellow-pilgrim in his journey.

Whatever the cause, or whoever is responsible for the hardness, there is no doubt that in every life there are experiences which have a discouraging tendency. It may seem almost too much to say that whatever the hardness of the way may be, nevertheless a Christian should never be discouraged. Yet this is the lesson. It is never safe to give way to even the beginnings of discouragement, for, if we do, we cannot know what the end will be. Discouragement cherished, leads to despondency and despair. Even if it does not grow to such sad ripeness, it works grievous harm in a life. It produces a noxious atmosphere in which all the lamps burn but dimly. It weakens one's moral purposes, and paralyzes one's energies. A discouraged man is only half himself. He takes hold of duty with only half his wanted earnestness. His feet drag heavily as he goes about his duties.

No one can afford to be discouraged, even for one hour, even in the smallest degree. We need all our strength if we would be equal to the burden and stress and responsibility of our common days. Life is not easy for any of us if we meet it worthily, and

make of it what God expects us to make. It is necessary that our eye shall be clear, its light undimmed; that our heart shall beat with full pulsings; that our hand shall be strong and steady, and that all our powers shall be at their best. This cannot be if we are the prey of discouragement, or if we yield in even the smallest degree to its influence.

"But how can we keep from being discouraged?" asks some one. "When the way is hard, when burdens are heavy, when the path is through hot deserts, when even brothers make life harder for us, how can we help being discouraged?"

The answer is that, if we are Christians, there never can be a sufficient reason why we should be discouraged. "If God be for us, who can be against us?" We need only to abide in Christ, doing always faithfully our simple duty, and leaving all in his hands. What seem to us to be discouragements, become helps toward nobler life. A Christian physician, whose career has been full of faith and noble ministry, gives this experience: He was a poor boy, and a cripple. One day he was watching some other boys on the ball-field. They were active, strong, and wealthy. As he looked on, his heart grew bitter with envy. A young man who stood beside him noted the discontent on his face, and said to him, "You wish you were in those boys' place,—don't you?" "Yes, I do," was the answer. "I reckon God gave them money, education, and health," continued the young man, "to help them to be of some account in the world. Did it never strike you that he gave you your lame leg for the same reason,—to make a man of you?"

The boy gave no answer, and turned away; but he did not forget the words. They stayed in his heart until they kindled hope and courage there, helping him to rise above his deformity. He soon learned that what was true of his lame leg was true also of all the difficulties, hindrances, and hard conditions of his life,—they were all God's gifts to him to help him to be of some account in the world,—to make a man of him.

The lesson is for all of us. The deformity, the burden, the weight of some other one's weakness or need, the inheritance of difficulty which seems to be a hindrance to a worthy life, is but another chance to grow, to become stronger, richer hearted, more a man or a woman, to win a higher place in life, and a brighter crown in glory.

In any case, we should never give place to discouragement for a moment. If we are God's children, we have to keep ourselves in God's hands, and keep our own hands off; then, out of the sorest difficulties and the hardest conditions, blessing will come. God lives, and is caring for us, and we can say:—

"God's in his heaven—
All's right with the world."

—H. Clay Trumbull.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. R. CRAKE, of London, Canada, requests your faith and prayers in behalf of her daughter who is sick and separated from her,

and she cannot go to her. She desires your prayers, not only that God may heal her, but that she may embrace the gospel.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

SUNDAY SCHOOL TEACHERS' INSTITUTE.

AT the business meeting of the Sunday school held at the Woodbine reunion, a committee consisting of T. W. Williams, J. F. Mintun, and W. N. Robinson were appointed to arrange for a Sunday School Teachers' Institute, to be held at some time during the holidays. This committee begs leave to report that they have decided to hold a three days' institute at Council Bluffs, Iowa, where the Saints there and at Omaha kindly agree to entertain the visitors with board and lodging free of charge.

The railway companies at this season of the year grant one and a third rates on special days. As near as we can find out at the present, tickets will be sold on the 24th and 25th of December, to return until January 2. This has necessitated setting the time for the institute on the 26th, 27th, and 28th of December, which dates are subject to slight change should the General Passenger Association rule differently.

As these rates include a territory of about two hundred miles or perhaps but one hundred and fifty miles in all directions from Council Bluffs, we wish the teachers and workers of this territory to take notice of this announcement to be preparing to be with us at that time. The Sunday school work, in all its phases, will be discussed thoroughly.

As soon as you have decided to come please drop a line to T. W. Williams, No. 420 Harrison Street, Council Bluffs, Iowa, so that you can be located. Those having friends in either of the cities should so state.

Further work with the program and more definite details will be announced later.

W. N. ROBINSON, for the committee.

INDEPENDENCE, Missouri, October 26, 1896.

THREE REUNIONS—THURMAN, MONTROSE, AND WOODBINE.

NOW that the reunion season has closed for 1896, we feel that a word or two concerning the Sunday school work done at each of them might be of profit and interest to many.

On the afternoon of Saturday, August 8, we packed our "grip" and boarded the train enroute for the Thurman, Iowa, reunion. We arrived on the camp grounds that night just in time to hear the closing thoughts of Bro. A. H. Smith's sermon on the "evidences of a God." Scarcely had the services closed and the hand shaking been done till the questions began to come, "When are we going to have Sunday school?" This evinced what we already believed—that the Sunday school work here had won a warm corner in the hearts of the many who attend this reunion from year to year.

The Sunday school work began at four

o'clock p. m. Sunday with organization as follows: Superintendent T. A. Hougas; assistant superintendent Joseph Roberts, and secretary, Charley Fry. Regular Sunday school sessions were held in the large tent at nine o'clock, Monday, Tuesday, and Wednesday mornings. We do not remember the numbers in attendance, but suffice it to say the attendance increased from beginning to close. The second morning the secretary found by computation that more than seventy per centum of the entire camp were present and taking part. So much for having it on a regular hour rather than an "off hour." Much, however, of the interest shown was due to the earnest and persistent efforts of officers and teachers together.

Teachers' meetings were held at four p. m. each day to prepare for the work of the following morning. And the earnestness and interest manifested in these meetings by the teachers, and others as well, was really gratifying to see. The good spirit was there too, to bless us and to aid us.

The afternoon hour on Thursday was devoted to Sunday school institute work; and the evening was devoted to the cause of temperance. Each was excellent in its line.

The work throughout the reunion in the Sunday School department, as well as all others, was eminently satisfactory to all. It showed, too, that more effective work is being done in all parts of the district. It is with pleasure we recognize the willing and efficient assistance rendered by our young brethren Joseph Roberts and Charley Fry.

Much as we regretted it, we were obliged to leave for home early Saturday morning to prepare to attend the forthcoming district convention at Fulton, Iowa, and reunion at Montrose, Iowa. Sickness prevented our reaching Fulton; but in company with wife and mother, managed to reach Montrose in time for the Nauvoo district convention on Friday p. m. A very pleasant and profitable afternoon was spent with the workers of that district and many others from surrounding districts.

The organization for the Sunday school work of the reunion was effected Saturday morning. Here we were for the first time harnessed for work with our colaborer and General Secretary, Bro. W. N. Robinson. And a very congenial association it proved to be, too. Bro. Reames and Sr. Bessie Bond, both of St. Joseph were elected secretaries and Bro. F. G. Pitt acted as chorister. Two sessions of Sunday School were held. Sr. Jennie Newton was placed in charge of the primary department, and Sr. Belle James the intermediate; and Bro. O. Hudson the Book of Mormon class. The work done by the teachers was of such a character as to elicit many a warm compliment from spectators. Here, again, the secretary called attention to the marked increase of attendance.

In the institute work we became aware of the fact that we were working with many that were deeply interested, but who had heretofore been deprived of Sunday School and convention privileges. And, too, that the many workers there had come from

different fields with varied experiences sometimes differing widely. But, notwithstanding all this "they showed they were prompted by the same guiding Spirit," all striving for the same great end—sowing the seed of truth in the hearts of both old and young.

Five sessions of institute work were held and two teachers' meetings. All this was both pleasant and profitable. But that which made upon us the deepest impression was our closing Sunday school prayer and testimony meeting. At the request of the superintendent all came, fasting, at eight o'clock in the morning. And for more than two hours the songs, prayers, and testimonies poured forth and the Holy Spirit touched every heart and evidenced the divine approval of our efforts in the Sunday school cause. It was a time not soon to be forgotten by those present. Practically this closed our work there. So on Sunday evening we started again for home. The many sad "good-byes," the many times spoken "come again" and "God bless you in your work" as we left the camp, together with feelings aroused within us by our visit to "our loved Nauvoo" filled our hearts to overflowing and made impressions upon our minds not soon to be erased. Presently the "iron horse" was hurrying us up the valley of the "father of waters." A two hour lay off at Burlington enabled us to go with Brother M. T. Short and call our brethren at the Saints' chapel there. Early the next morning we were again safe at home and the Bluff Park Reunion was a thing of pleasant memory.

We had only time to begin to think "there's no place like home" when the positive realization came to us that another reunion was fast approaching—that at Woodbine, Iowa. And in little more than two weeks we found ourselves again enroute for reunion. We arrived there Sunday noon as the sun was beginning to dispel some of the extreme dampness caused by the late rains. All were in good spirits and hopeful for better weather which came from then on.

The Sunday school work was introduced by the organization at eight a. m. Monday. We were very ably assisted throughout the work of the reunion by Brn. W. N. Robinson and J. F. Mintun. Sr. Lenna Strand was selected secretary. During the reunion four sessions of Sunday school were held. The primary department was in care of Sr. Dora Young; the intermediate, Sr. Emma Hougas; and the senior, Bro. J. F. Mintun. The work was of a commendable character and showed plainly that very effective work had been done at previous reunions by the zealous, earnest workers of that region in preparing the teachers for their work in the schools. The hour of meeting was very early in the morning—eight o'clock—and generally was very cold and damp. But, notwithstanding all, an interest was secured which enabled us to once more record an attendance which constantly increased from the beginning, the attendance of the last session more than doubling that of the first. There were four sessions of institute work, carrying out a very interesting program previously prepared by a committee appointed last year.

There was, also, one fragment of a teachers' meeting. Two sessions—an afternoon and an evening—were used in music and addresses.

A very pleasant feature of the afternoon session was the address of Sr. Ella R. Devore who together with her husband Bro. L. R. Devore have very recently returned from their long mission in the Society Islands. She related many circumstances of her labors and sufferings in the island mission. Also much of the manner of conducting their Sunday schools there, and of the many obstacles to be surmounted therein. Her remarks frequently brought tears to the eyes of her hearers.

At the close of her talk she was presented with a new teacher's Bible which the Sunday school workers had contributed to secure for her. The scene was a touching one—one that will claim a place in our memories for time yet to come.

The other feature of the afternoon exercises were a very instructive paper by our General Secretary, Bro. W. N. Robinson, on the subject, "How to organize district associations;" and an address by the General Superintendent on the "History and present condition of our General Association." In the evening two able addresses were given by Brn. J. W. Wight on "The relation of the Sunday school to the home," and T. W. Williams on "The Sunday school a factor in our government." Thus was our work completed. The seed sown there, we trust, found lodgement in many hearts and was carried to many different parts of the various districts represented—there to spring up in due time.

The Sunday school work of the several reunions had reached many and fired their hearts with new zeal for the work and a determination to do more and better work than heretofore. We learn, too, that much good work was done for the Sunday school in other reunions by local workers. This is as it should be. Keep the work moving.

That "He who moves upon the hearts of men" may strengthen us for every duty, is the wish and prayer of

Your brother and colaborer,

T. A. HOUGAS.

HENDERSON, Iowa, Oct. 25, 1896.

Letter Department.

ST. LOUIS, Missouri, Nov. 12.

Editors Herald:—The smoke of the greatest of political battles has cleared away and not only are there no dead in sight so far as the church is concerned, but everybody is good-natured, whether satisfied over the result or not. In looking over the matter, to my mind, we are, not only as a nation, but as a church, if not reaching results satisfactory to everybody—yet, as I believe, by a heavenly interference, have been forced toward an education regarding constitutional rights, and as if we believe that God raised up the men who framed our Constitution we hold that God's voice is in the declaration that "All governments derive their just powers from the consent of the governed," and that whether it is a question of the choice of Saul

for a king, or a man and the principles for which he may stand as candidate for the highest office in the gift of this greatest of people and of nations, the principle is the same.

It is written, "Behold, I, the Lord, have made my church in these last days like unto a judge, sitting on a hill, or a high place to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion," etc. (D. C. 64:7.) And if, "Zion shall flourish, and the glory of the Lord shall be upon her." She can never become "an ensign unto the people" while the masses of her people are in ignorance of her laws; and the "glory" that we sometime sing and shout about will never come through a blind faith in religious or political superiors in office. "The glory of God is intelligence;" and without it, disappointment forever awaits us, and the kingdom of God will not come to us, worlds without end.

The late political canvass may have brought out some surprising or even disagreeable things. If so, however, it can only accrue to our benefit to know sooner than later the truths which only discussion could reveal that necessary to our welfare as a nation.

Church matters are, with us, we are glad to report, improving, both in attendance and spiritual power; and we are without doubt making friends for the church every day. I hope for health and opportunity to do missionary work in the remote parts of the district, but matters constantly seem to need our personal attention in or near the city.

Our district conference meets here, in St. Louis, the 21st, and we hope to see a general interest manifested by a full attendance.

Bro. James Gillen has been with us for two Sabbaths, interesting the saints both here in the city and at Cheltenham by his practical sermons.

The Religio and Daughters of Zion are trying to hold the attention of the young to profitable themes and entertainments of a practical character. Sister Green as the head of the latter, is doing a great deal of good along practical lines, and it's a pity that this excellent organization for prevention of cruelty to the victims of ignorance of law, does not receive more recognition among many who most need its benefits.

We have had a very little snow and stormy weather, but to-day is as beautiful as June.

The national convention of the W. C. T. U. convenes to-morrow in this city. Miss Willard, Clara Barton, Anna Shaw, and other great workers in this great cause are in the city, and we hope and expect to attend as many sessions as church obligations will permit.

While physically deprived and hindered somewhat, yet because of our great gospel hope this leaves us cheerful, grateful, and happy in and for our future prospect.

M. H. BOND.

P. S.—I desire to add, that a man by the name which his parents probably gave him, but which nobody seems to know, but calling himself "Wells," claiming relationship with Brother Wells of the church, membership, acquaintance with Alexander Smith, and

plenty of others, etc., is abroad in the land and defrauding the saints of money by plea of lost pocketbook, etc., wanting to go to his several homes and farms located in his imagination, in Missouri or Iowa. He is club-footed, and is a bad one, and ought to have been arrested ere this.

A letter from Sr. Riggs, of Cincinnati, Ohio, states that Elder Roberts, of Utah, is there, holding services, which the Doctor and herself attended, taking the elder home with them. Roberts tells them that they have a church here in St. Louis, have baptized several of our members, challenged me for discussion, to which I would not answer, etc., etc., etc., and Sr. Riggs anxiously inquires by letter if it is true, to which I most emphatically responded yesterday "nit."

For brazen-faced impudence and clerical "cheek" commend me to the Utah contingent that have been masquerading in St. Louis under the name of Latter Day Saints. Nothing can be farther from the truth, save they have baptized and ordained, I understand, one of our laymembers and one only, who has always been a polygamist in theory and has been baptized six or eight times, I understand, already.

Roberts and his colaborers have all refused discussion and denial or refused to answer questions in public service. We understand now from them that an attack is made upon the translation of the scriptures by Joseph Smith as published by the Reorganization. They say the original manuscript is with the church, locked up in its archives, (where it will do least harm,) to them probably.

M. H. B.

[This Elder B. H. Roberts is the same who, in company with Francis M. Lyman, one of the Twelve Apostles of the Utah Church, agreed to discuss the questions of "Succession" and Utah as a place of gathering, with one or more elders of the Reorganized Church, at San Bernardino, California, in 1894, after being granted use of the saints' chapel there, in which Elders Roberts and Lyman held a series of meetings; but who afterwards declined to enter upon said discussion because forbidden so to do by open published counsel of the Utah Presidency to refrain from such discussions; said official counsel being extended to all representatives of the Utah organization.—Ed.]

JANESVILLE, Minn., Nov. 1.

Editors Herald:—Upon this Sabbath morning I have been led to think more earnestly than usual of the many saints in different parts of the vineyard who will to-day meet together to worship God and to hear the preaching of the Gospel, and to wonder how many there are, who, like myself who have not the privilege of meeting with those of like faith.

As the *Herald* comes to us every week, the first thing I look for is the letter department, to see if there are any writers from this State, and I have often wondered if there was any other scattered members in this part of the vineyard who look as eagerly for Minnesota letters as I do; and it is for this reason that I pen these few lines.

I see by last *Herald* that Elders Roberts and Steadman are both doing good work, and meeting with fair success. I am glad that such is the case, and hope that sometime during the year I may be permitted to meet with them or some of the ministry of the State. This place supports five churches and a town hall, but so far we have been unable to secure the use of any of them for the saints. The Methodist people declaring that they would rather have the name of being uncharitable, than to have their temple defiled by having the Mormon doctrine presented in it, but we are still in the faith, and trust that the time will come when we will have an opening in this place.

CLAUDE C. DAY.

BELL GROVE, W. Va., Oct. 31.

Editors Herald:—I desire to give the saints a synopsis of my labors as a missionary since General Conference, as I have not written to the *Herald* since then.

I held a meeting with the Buffalo City branch the last days of April; baptized three, blessed some children, and did other branch work. Went from there to Calhoun County to a new opening that I had made, and preached ten days; baptized three. From there I went to Mount Hope branch, in Summers County, and labored with them three weeks, preaching most every night and on Sundays to large attentive congregations. Though no one obeyed, I feel that good was accomplished if the work is followed up in due time.

From Mount Hope branch I started for my home in Jackson County, preaching in Raleigh, Fayette, and Kanawha counties as I came. In Raleigh County a lady sixty-eight years old came forward for baptism. She was living with her son, and he told her that if she was baptized she could go to the poor house for he would not support her. When I got home I held a meeting at the Casto schoolhouse and baptized one; and on the 6th of August I started to our district conference a distance of eighty-five miles by land, having no means to pay my way by rail; and on the second night I arrived at Balos, Calhoun County, where there were a few saints. I left my buggy standing in the yard as usual, and the next morning it was gone, so we took the track of it and when we caught up with it it had been put over a precipice about forty feet and was lying upside down, broken to pieces so badly that we had to haul it three miles to a shop, by hand. So there I was with seventy-five cents in money and my buggy broken so that it would take six or seven dollars to put it in running order; so the brethren went my security for the work and as I had to lay over a few days I sent out an appointment for preaching. As soon as meeting was announced His Satanic Majesty began to rage, and myself, horse and buggy were guarded the rest of the week against my protest. The schoolhouse was locked, and all that could be done was done to keep out the word; but the brethren went to one of the trustees and told him that if he did not open that door for me if he opened it for anyone else they would sue him for discriminating

between citizens, so he opened it and took the lock off and took it home, and on Sunday I baptized a very prominent woman at that place, and at the same place organized a branch on my return from conference.

Bro. D. L. Shinn came down to Jackson to hold a debate with a Missionary Baptist, at the close of which he baptized five, and Elder J. L. Williams one. Bro. Shinn remained with us about a month, preaching at Mount Nebo, Casto, Sand Hill, Valley Star, and Ralter schoolhouses, making many friends for the cause. Bro. Shinn is a noble expounder of the word and is an exemplary saint, living out what he preaches, and some are requesting me to send and bring him back.

I got back last week from a trip of two weeks in Roane County, and on my way one night from preaching to where I was stopping two others besides myself received a storm of rocks from the brush, making the brush and fence rails crack. This shower was repeated three times, but no one was hit. My friends begged me not to go back the next night, but I went and all was quiet during the rest of the meeting. I preached at Sand Hill last night. Will start to Kentucky after the election. It is almost impossible to get the people to listen to the gospel, owing to politics.

Yours for the truth,

G. H. GODBY.

RICHMOND, Missouri, Nov. 5.

Editors Herald:—As it has been some time since I have contributed to your columns I thought I would pen a few lines.

I am not doing much preaching at present. I was called on, however, to preach Sr. Mary Arturbern's funeral sermon. She died the 12th of August, of present year. It was preached in the Baptist church, at Wakenda, Missouri, on the 25th of October. There was a large congregation. I also preached three times while there in private houses. The work is at a standstill there, or nearly so, I am sorry to say, and I can't say that it is any better here where I am living.

I went out to Wakenda branch in the northeast part of this county a few days ago to administer to old Sr. Cato, who is very low, she is seventy-seven years old; a good old mother in Israel is she. I have been acquainted with her since 1869; has always borne a faithful testimony.

I wish to say a word to the saints in Northeast and Northwest Kansas districts that I haven't forgotten them. Am glad to hear of their progress. I see that Bro. Kent has been laboring eight miles southeast of Beloit, Kansas. I am somewhat acquainted in that locality, having preached there myself several times and the Spirit said in a sacrament meeting at old Bro. Knapp's, that if the saints were faithful there would be a branch of the church there. So may it be.

I desire the prayers of all saints. I have a throat trouble that prevents me from doing very much preaching at present. I desire to remain faithful.

In bonds,

R. L. WARE.

ALTON, Ill., Nov. 7.

Editors Herald:—I thank you very much for publishing my letter for the good of other saints, and inclose a card received today from our daughter and son, Joseph E. Betts, Jr., and wife, of Belleville, Illinois. It speaks for itself and shows the necessity of warning the saints against such a man going about from place to place robbing them.

While I never rejoice over any one's personal affliction, still in this case I am thankful he is so marked with one foot off that surely he cannot deceive the saints much longer with fine stories. Like Bro. McCarty, I pray that we may so live that we can discern the good from the bad.

Your sister,

E. H. CROWSON.

Dear Papa and Eliza:—We are sorry you are at such a loss by the man giving his name as Wells; but you have company: he was at our house with much the same story and got \$3.50. This time he was William Reese. We heard of the notice too late, as you did.

FLORENCE.

HAGERMAN, Idaho, Nov. 3.

Editors Herald:—In company with our fellow citizens we have to-day expressed our choice as to governmental affairs for the immediate future; and now while anxious thousands are listening with bated breath to the counting of votes, we are sitting silent and alone in the now desolate home of our brother-in-law, Henry Secor. How changed the condition here since one year ago as we stopped on our way from district conference in company with Bro. Henry Shaw enroute for our intended winter's field. Our loved sister, then busy and happy in the midst of home and school duties, manifested no signs of so soon yielding to the destroyer, and we little dreamed that in less than a month we would be called from our field back to help comfort bereaved ones, and would only be permitted to look upon the silent mound where so tenderly her body was laid to rest by a large and saddened throng.

She left a vacant place here, not only in the home, but in the community; but her life's work still lives and will continue to live in the characters and lives of not alone this generation—but who can tell where the effects of her teaching by precept and example may cease to be manifest.

Since our return here one week ago we were called back to the little cemetery to assist in the funeral services of a young man, Mr. Herman Hansen. In taking a retrospective view of the year past—the second one I have acted in the calling of an elder—I find the scenes have been varied perhaps more than in previous years; but I can scarcely say that the work has been more satisfactory. I have tried to perform my duty, and have been greatly blessed of the Master at times, and again have felt famished for the spiritual food I was trying to break to others. Often in our trials have we felt the need of a traveling companion to give counsel and help, but have learned that while the world was not in sympathy with us, in the hour of need to trust in divine help.

We have baptized five this conference year; three in Utah and two in Idaho, and have preached the word from Pleasant Grove, Utah, to Baker City, Oregon. And as we think of the good souls who have so kindly ministered to our wants, feeding, clothing, and giving us money, tears of gratitude start as we breathe a prayer to our heavenly Father to bless them as they deserve.

Father Klingback, of Emmett, desires to be remembered with his family. He has been almost helpless for several years, and anxiously awaits the summons home. His aged and feeble wife seems to desire life only to minister to him. Frank, their eldest son, is suffering from cancer, which has eaten away his lower lip, and is stealthily creeping on. He has a wife and four sons. She alone is in the church and is a firm witness of that sweet peace, consolation, and assurance of help in times of darkest trials which has enabled saints to be buoyant and rejoice in the midst of affliction.

I expect to renew my journey to-morrow toward Malad, to be present for conference the 14th inst.

In bonds,

S. D. CONDIT.

LAMONI, Iowa, Nov. 7.

Editors Herald:—The following letter from Sr. Houck was received through Bro. S. Ackerley, of Lamoni, a few days since. It is an additional evidence, of a very signal character, of the goodness of God to those who trust in him.

Little three-year-old Pearl was afflicted with an affection of the hip joint, and of the limb to the ankle joint, that produced excruciating pain that caused her to scream whenever moved. She was so afflicted for months. The doctors could give no relief, but advised her parents to take her to the hospital to be cared for.

I was sent for about one year since to administer to Pearl, and did so. I had the evidence of the Holy Spirit that the child would be blessed. The child obtained relief at once, and gradually improved from that time on.

Bro. Ackerley and I met at Brother George Houck's house last July, I think, and we administered to the child again, and the result is told by the child's grandmother as the following shows. We feel blessed of God and confirmed in the faith, as we realize that God's hand is stretched out still.

C. SCOTT.

RADCLIFFE, Iowa, Oct. 28.

Mr. C. Scott; Dear Sir:—It is with the greatest of pleasure I sit down to drop you a few lines to tell you that Pearl can walk now without her crutches. She said I should write and tell you that she could walk. She feels very proud over it as well as the rest of us do. Her mother told her one day that the Lord healed her leg and she said No, that Brn. Scott and Ackerley did. The Lord be praised for his mercy to us in behalf of the child. We are all as well as usual and hope these few lines will find you and family well.

Your sister,

MRS. GEORGE HOUCK.

BUCHANAN, Mich., Nov. 12.

Editors Herald:—Conference of this district passed very pleasantly. The political excitement did not dampen ardor to that extent that a goodly representation was not present, for a larger attendance greeted and responded to the call than was anticipated. The cause, on general lines, is progressing. Reports from various parts of the field indicate gains of thirty-nine baptisms since the last conference in June. There has been a tremendous move forward during the year just past. We need more efficient laborers. Love to all.

In line,

S. W. L. SCOTT.

INDEPENDENCE, Mo., Nov. 12.

Editors Herald:—I would like to say to the saints in the Southeastern mission that I have not lost in their welfare, nor in the work in that region, though I have been so long absent from them. I was making arrangements to start south again, but on the 3d of the present month I was attacked, for the third time, with chills and fever, which will prevent me from starting yet for a few days. I will try to be with you just as soon as practicable.

May I express the hope that all the ministry and laity will do all in their power to advance the interests of the great cause which we are striving to build up. There is much to do; the time is short in which to do it; we cannot afford to let any frivolous excuse stand in the way of the performance of duty.

Let no jealousy or strife have place in the hearts of any. Exercise patience in bearing with one another's weaknesses. "See that" the "law is kept" and if any are overtaken in a fault, or wrong, let all who "live in glass houses" be careful in manifesting a disposition or desire to throw the first stone.

Remember that, "with whatsoever measure ye mete, it shall be measured to you again," and, again: "Whatsoever a man soweth, that shall he also reap."

The missionary in charge will be glad to have the hearty cooperation of all, and will be also glad to give due credit so far as he can to all for the work done. This thought may be of little consequence to any of you, but I am sure the Master, whom we are striving to serve, would be pleased with the same thing; and certainly none can be careless or unconcerned as to what may please him.

May the rich blessings of God attend all his faithful people is the prayer of,

Yours in bonds,

T. C. KELLEY.

EAGLE GROVE, Iowa, Nov. 10.

Editors Herald:—After recovering from a severe spell of the grip and quinsy, lasting from the 14th of October till the 5th of November, I came here by request of the saints, and began meeting at 10:30 on the 8th. At 2:30 we held prayer and sacrament meeting at Bro. O. Hayer's house, by special request of Sr. Hayer, who has been sick for three months, and sometimes nigh unto death. At the close of the meeting she was administered to and the Lord truly blessed her. She

ate supper with the family at the table, and yesterday she was sewing. The Lord be praised.

In the evening we had a large congregation at the church again. After a sermon of one hour Bro. John D. Price and Sr. Maud E. O. Walker presented themselves before the matrimonial altar and were united as one in the holy bonds of wedlock. I think the event brought out quite a good many to see a Latter Day Saints' wedding. Well, they got a gospel sermon to start with. To-day Bro. and Sr. Price start for their future home in Washington. May peace and prosperity, with God's blessings go with this couple of noble young saints, and may they be the means of carrying the gospel to others in that far-off country.

The roads in this flat country are almost impassable, and snow almost every day since the 6th and to-day it is raining, so we have concluded to close the meeting till the roads and weather get better. There are some honest ones here yet who want the truth. May God lead them to accept the light.

In hopes, J. S. ROTH.

GRAND VALLEY, Ont., Nov. 9

Editors Herald:—We have just returned to our appointment, having been present at the late discussion between Elder R. C. Evans and Rev. R. W. Kelley, the latter of the Baptist Church. The proposition discussed is as follows:—

"Resolved that the Book of Mormon is not of divine origin, and is not worthy the respect of Christian people."

The discussion lasted one evening, three speeches on each side. To say we had a victory would hardly express the facts. Rev. Kelley struggled hard to keep up his end, but he showed very plainly that he was unaware of the strength of our position; in fact he gave expression to a statement which showed he was an incompetent man; it was as follows: "I thank God I never read the Book of Mormon." Poor fellow! he but sounded his death-doom when he gave utterance to such a remark.

As a sample of his logic let me offer the following from the brain of Rev. Kelley: "God has sacred numbers in the Bible such as three, seven, thirteen, twenty-one, and seventy. Now count up the Book of the Old Testament, and how many are there? Thirty-nine in all. Divide thirty-nine by the sacred number three, and it goes thirteen times and nothing over. If there was one more book that would make forty, and it would not be divisible by three with no remainder. Now then we know the Book of Mormon is a fraud, for that making one more book spoils the sacred number thirty-nine."

He applied the same test to the twenty-seven books of the New Testament and found no remainder when divided by three, therefore the Book of Mormon is a fraud. Many of his own people were disgusted with his assertions.

The work in our portion of the vineyard is moving slowly, but, I believe, surely.

That man Foss seems to be a very observing sort of fellow. Am glad his "desire to see

and examine things" is being satisfied. I believe the phrenologist on him that he liked to know what was going on. I tell you Canada is the place to gratify a person's curiosity. All right, Bro. Foss, we'll get square.

In bonds,

DANIEL MACGREGOR.

LANCASTER, Wis., Nov. 10.

Editors Herald:—I have recently been laboring in Grant County, revisiting some of the most important places canvassed by Bro. Pender and myself five and six years ago. I find that very much prejudice has died out and that the people appear to be glad to see me. One place in particular that we could not preach in then is now open, and they even sent for me to come and preach. That place is Elmdale. I commence there to-night. Another place where three years ago I was shut out of a schoolhouse after having been promised the use of it, and where I stood on the schoolhouse porch and preached one night without a light, now sends me numerous invitations to come and preach in their schoolhouse. I shall go there next from here and then over into Crawford and Richland Counties.

I find that through neglect some of the saints have nearly starved to death spiritually. But a two days' meeting held at Flora last Saturday and Sunday largely revived the work, especially among those that attended. We have the largest branch of the church in this district, or one of the largest; but as before stated, through neglect it nearly became disorganized. I hope now they will keep alive in the work. At our two days' meeting, a young brother, baptized last July, was called and ordained to the office of a priest. The Lord spoke to him and told him many of his thoughts, and spake in answer to his prayers, and informed him that he had a great work to do in his native country—Norway. He is a young man of excellent repute, a graduate of a Norwegian college, and a son of a wealthy merchant there. He has been two years in this country and sails for home in a few weeks. Thus there seems to be prospects for a further spread of our work in Norway.

Our district conference will be held at Flora, the last Saturday and Sunday in January, and I hope the saints will make an extra effort to be present for their own good and the good also of the saints here.

Am getting very anxious for the Church History. Think I ought to have interest on my money pretty soon.

J. W. PETERSON.

The following are the most famous gold nuggets of Victoria: The Dascomb nugget, found January, 1852, weighing 27 pounds; a second nugget, found September, 1852, weighing 28 pounds, and presented to the Queen; a third nugget, found October, 1852, weighing 47 pounds; the Sarah Sands nugget, found January 1, 1853, weighing 134 pounds; the Blanche Barkly nugget, found August 27, 1857, weighing 145 pounds.

Original Articles.

LEARNING OBEDIENCE.

OFTEN in the past when referring to Christ as our example, some of our speakers and writers have made use of Hebrews 5:7, 8, applying this statement of Paul to Christ, and from the comments made, I have been led to believe that those thus using the passage wished to convey the idea that sufferings were a necessary means made use of by the Almighty in order that Christ might remain obedient to his will. Now, while I do not deny the possibility of Christ's transgressing the will of his Father, I do deny the probability of his doing so. To say that sufferings were necessary to teach Christ obedience, would be to affirm that unless the Father had thus intervened, he would have gone astray.

There is a vast difference between obeying because of sufferings and suffering because of obedience. With us sufferings often serve as a means of correction or prevention, but could the same truthfully be said in respect to Christ? If so, we place him on a level with ourselves, and thus, at least in my estimation, detract considerably from the exalted position which he occupies as the Son of Man. Whereas, on the other hand, if he was "in all points tempted like as we are, yet without sin" (Heb. 4:15); if he "suffered temptations but gave no heed to them" (D. & C. 17:5); if he came to do God's will, and not his own (John 4:34; 6:38 and Matt. 26:39), regardless of consequences; if he suffered, because of obedience to the appointment received of the Father, in order to demonstrate his right to become the Savior, in order to stem the tide of evil (1 John 3:8), and turn mankind towards God; then, and then only is he placed before us in the light of a true manifestation of the God-character, the "pillar and ground of the truth" (1 Tim. 3:15, 16), I. T., and the "rock that is higher than I" (Ps. 61:2).

Man had suffered temptations and yielded to them. Christ took upon him the responsibility of the actions of mankind; and, with this load upon him, suffered all manner of temptations but did not yield to them. In this condition he was perfected (Heb. 2:10). Having thus been made perfect he

became a suitable sacrifice for the sins of the world. He "became the author of eternal salvation to all them that obey him" (Heb. 5:9). He gave his life for the world (John 10:18). For the sake of mankind he permitted himself to be taken captive by the powers of hell and the grave, notwithstanding they had no claim on him (John 14:30), thus wresting from the grasp of the Devil, the keys of hell and death (Rev. 1:18).

We have no evidence, and I dare not admit for a moment, that Christ ever had a disposition to disobey God, not even in the garden when suffering the torment of the damned—the second death. In this hour of extreme trial and suffering his only desire was that God's will, and not his own, should be accomplished.

Hebrews 5:7, 8, (see Inspired Translation,) evidently refers to Melchisedec and not to Christ, from the following reasons: 1. The inspired translator places those two verses in parentheses. 2. Paul thus briefly refers to some experience in the life of Melchisedec. 3. God at that time saved him from death. 4. His experiences—like ours—served to teach him obedience. 5. Christ was not saved from death; when his time came he gave his life for the people. 6. He did not learn obedience by the things which he suffered, but suffered because of his obedience to the will of God in all things, that he might redeem his people.

PETER ANDERSON.

THE PERSONALITY OF JESUS.

EIGHTEEN hundred and sixty-three years have passed since the man Christ Jesus lived upon the earth, of whom the people of his day said, "Never man spake as this man spake." While many deny that he was the Son of God, they all unite in saying he was the finest specimen of manhood the world has produced. The account as found in the New Testament is very limited, considering so important a personage; much more is written of less prominent individuals. When we examine the lives of prominent men that have lived in the past, we discover much that is grand, lofty, and noble; yet when we compare their personality with that of Christ, the son of Mary stands out in bold and striking relief from them all.

We are living in an age of physical and material development; lives have been devoted to science. Some have soared into the heavens, discovered the laws that pertain to the sun, moon, and stars, and their relationship to the planet on which we live. Others have delved into the earth and sea, and brought to light the wonderful things contained therein. As a result of their life work they have brought to light many beautiful truths. Memory of them is perpetuated by commentaries and costly monuments; yet not one of them claimed the work was finished. Their testimony has been, the possibilities of to-morrow, or truths yet to be discovered far exceeds that which is known. Great personalities have demanded the world's attention at various times in the world's history. Kings, queens, and emperors have ruled for good and evil. Napoleon caused the world to tremble by his indomitable will and ambition. Men of finance have caused ruin, discord, and death; filled mad houses and jails, suicide, pauper, and drunkards' graves. Princes have ascended the throne wading deep in the best blood of the creation.

While the world have applauded many of those personalities of the past, men of research are pointing out their defects. Washington, the father of his country, was a wonderful man, yet at times by his language he placed himself on a level with the commonest. Thus many men with great reputation had defects in their lives. In the language of Elder S. W. Scott in his essay on "Moral and Spiritual Transformation," (*Zion's Ensign*, Nov. 23, 1895,) would say:—

Character is what a man is; reputation is what he is thought to be. Character is within, reputation is without. Character is real, reputation may be false. Character is substantial and enduring; reputation may be vapory and fleeting. Character is at home, reputation is abroad. Character is in a man's soul, reputation is in the minds of others. A man's character is what he makes for himself; it is his own workmanship; it is the stature of the man, of his conception which he carries in the studio within. It is the man he paints on the soul's canvas. God makes the soul, man makes the character.

The imperfections found in the man of to-day are also found in those of the past. Abraham, Isaac, Jacob, Moses, Solomon, David, and Lot had their peculiar weaknesses; but, as

stated above, the personality of Jesus stands out in striking relief from them all.

In considering the personality of Jesus, we learn that such a one was expected to come by God's people, that he would be the embodiment of perfection, not only their Savior and Lord, but a pattern in all things so far as conduct is concerned in this life. In trying to comprehend Jesus Christ; or his personality, we must look upon him as at least a two-fold being, that prior to his advent upon this earth he possessed an entity separate and distinct from God the Father, as such was coequal with him in power, majesty, and in all that constitute God; that he left the realms of glory, his power and authority, and took upon himself the nature of man (human nature) and became like one of us and subject to all that mankind is heir to. The Scriptures says:—

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

At times Jesus claimed to be God. Many to-day believe he was the veritable God, and that it is impossible to be like him; thus practically affirming that his body or outward casing was a mask hiding the great and eternal Creator beneath. This, I fear, is misleading and needs qualifying; but says one, "Did not his works prove him to be God?" I answer, He promised his disciples they should do greater works if they abode in him; will not the same results follow (if necessary) from his authorized servants?

Then to comprehend and harmonize the different statements found in the New Testament, "to be like him," "to follow him," "to be perfect," etc., we must discern his humanity apart from his divinity. While he walked the earth as man, resident within him was the knowledge that he came out from the Father, leaving his *power*, *glory*, and *majesty*, and coequality with God. As a man he was vested with authority, the priesthood of heaven, to set up the church or kingdom upon the earth, and to carry on his ministerial work. By virtue of that authority he was enabled to call down the blessings of heaven and do many mighty works, but in that regard we are not called to be like him,

except where individuals are holding that same authority. But so far as his humanity is concerned or personnel, we *can* and *must be like him*. Wherein he was kind, loving, and gentle, and manifested those traits that constitute *manhood*, we are called to follow in his footsteps.

It may be asked, Can man in his own strength do this? I answer No! But by obeying the gospel as taught by Jesus Christ he will enjoy the same privileges that Jesus and his followers enjoyed while he was upon the earth. He will then offer the heaven-approved condition for the reception of the divine Spirit to *lead and guide into all truth*, into the paths necessary for moral, spiritual, and mental development, thus preparing and fitting him to enter the presence of Jesus Christ our Lord, reflecting the characteristics of the lowly Nazarene, receiving recognition from the Son of God as one who had taken him at his word, exercised his free agency, walked in the path of rectitude and right, developing his moral and spiritual powers by overcoming and subduing his natural and animal desires, thus forming and building a character that will merit the *divine approval*, "*well done*."

It may be asked by the "literary circle," How do you reconcile the fact that Mary conceived by the power of the Holy Ghost, while we are "born in sin and shapen in iniquity." First, I believe since the time of Mary's conception to the time of birth, the process of development was the same as in any other case; the animal life of the babe was developed by the animal life of its mother and no doubt still received it during infancy from the bosom. The seclusion of Mary while pregnant would no doubt have a marvelous effect on the child. It would naturally be bright and pure, and this I believe to be the God-given privilege of every child to be born pure and not handicapped by the sensual and unlawful desires of its parents. The scripture reads:—

And the child grew and waxed strong in spirit, filled with wisdom.—Luke 2: 40.

Second, I do not believe we are born in sin and shapened in iniquity. It may be born into environments of sin and iniquity; but the babe is as pure as a dove in the sight of heaven.

Jesus said, "Of such is the kingdom of heaven." We gather from the above that Jesus took his humanity from his mother Mary; was born mortal and subject to all that flesh is her to. It was necessary for him to be taught and mentally developed, the results of which were manifest when Joseph and Mary found him at the temple sitting in the midst of the doctors,

both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.—Luke 3: 46, 47.

Even his parents were amazed at finding him so occupied. It would not do to say this was the result of his being God. To do so would rob his humanity the approval due him, also rob his parents of the credit due them in bringing up the child in the way he should go. We read:—

And he went down with them, and came to Nazareth, and was subject unto them.—Matt. 3: 51.

which was very natural and proper until he obtained his majority, working at the carpenter's bench, discharging his duty and obligation as a son, educating and equipping himself for the ministry.

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

This proves conclusively that Jesus possessed human nature; it was that human nature which was schooled and disciplined, which waxed strong, increased in wisdom and stature and found favor with God and man.

To claim that he was the veritable God and clothed with seemingly human nature, would do violence to the Almighty and his unchangeability. If Jesus was God in the fullest sense of the word, he could not improve upon himself, he could not receive benefit from God-fearing parents, could not be improved by a moral and spiritual training. If the eternal God was in Jesus from infancy to the cross, it would appear deceptive from start to finish, in waxing strong, increasing in wisdom and finding favor with God and man, and his parents pretending to be amazed when they found him discussing with the doctors in the temple, also in their flight into Egypt to protect their child. It would appear assuming in Joseph and Mary exacting from him the duties of sonship for thirty years; would it not be heaping

indignity upon God to bring him down to the level of man?

While Mary knew her son was to be an instrument in God's hands, the savior of the human family, to be sacrificed for the sins of the world, and had so taught him through childhood, yet she clasped him to her bosom as her offspring, experiencing the thrilling emotion of motherhood and the responsibility of parent overshadowing it with her care, love, and anxiety. It was this love that caused her to undergo the weary travel into Egypt to protect her child.

The humanity of Jesus can be detected all through his ministry. He came to John and requested baptism, but John forbade him, saying:—

I have need to be baptized of thee.—Matt. 3: 14.

John knew the high and holy calling of Jesus, that he was to be the savior of humanity, the one spoken of by the prophet of old, who would come in the process of time to redeem a fallen world. Hence, knowing this, John felt he was not worthy to baptize so great a personage. Jesus answered and said:—

Suffer it to be so now; for thus it becometh us to fulfill all righteousness.—Matt. 3: 15.

Why was it necessary for Jesus to be baptized? Because he was clothed upon with humanity, which without sin had to bow in obedience to the ordinance of heaven; in that humanity were the seeds of corruption and death. It had to pass through the divine channel of baptism to obtain favor and recognition from heaven; he had to submit his person to the watery grave "to fulfill all righteousness." When John so understood it "he suffered him."

Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.—John 10: 1.

If Jesus had not entered by the door could not the terms "thief and robber" be applied to him? When he had subjected his humanity to baptism, thus fulfilling all righteousness, what was the result? The recognition of heaven rested upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 17.

The human Jesus, the carpenter's son, the lowly Nazarene, has now be-

come the adopted Son of God, having the seal of adoption from heaven, clothed with *authority* and inspiration. He goes forth to do his Father's will, to accomplish and fulfill the duties of his high and holy calling and to complete the great fight over self, bending and subjecting the natural will to the divine will. Where the first man Adam failed, Jesus the second Adam was a success. "He came, saw, and conquered;" thus he stands out in clear and striking relief from all. The emblem of manhood, the embodiment of virtue, unfurling to the gaze of fallen humanity the ensign,

I am the way, *the truth, and the life.*—John 14:6.

But to continue, we next find him in the wilderness fasting, and when he had fasted forty days and nights he became hungry. Here is proof of his humanity; he had denied his physical being natural food for forty days, and as a result he became hungered. Were it otherwise there would be no virtue in his fasting.

The serpent who brought about the fall of Adam and Eve and caused them to be driven from the garden of Eden, by circumvention had cursed humanity for four thousand years, now appears in another form, in all the subtle craftiness of his nature to circumvent the purposes of God. He knew the despised Nazarene was his greatest enemy. If Jesus won the victory his cause was forever lost. Hence all his forces are arrayed against the mission of Jesus Christ. He knew that Jesus like Adam was clothed with human nature, and that human nature was suffering the pangs of hunger. He said:—

If thou be the Son of God, command that these stones be made bread.—Matt. 4:3.

He further appeals to his human nature when he offers Jesus the kingdoms of the world and the glory of them if he would fall down and worship him. His reply,

It is written, baffles the tempter. Then angels from heaven came and administered to hungering Jesus.

Jesus referred to his humanity when he said:—

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. 8:20.

We discover his humanity in the feeding of the five thousand:—

Then Jesus called his disciples unto him, and said, I have compassion on this multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.—Matt. 15:32.

Jesus knew by experience the results of fasting upon the physical system; hence the exercise of his miraculous power to alleviate the hunger of this great throng.

We now come to that wonderful experience in the mount of transfiguration. After receiving baptism at the hands of John, he goes forth on his mission, doing all manner of good, healing the sick, proclaiming the gospel of good news to men, and doing the work successfully his father had given him to do, which resulted in a manifestation from heaven, the divine approval. His person is filled with the Holy Spirit.

And his face did shine as the sun, and his raiment was white as the light.—Matt. 17:2.

The disciples said it was good to be there. While they were conversing a voice from the cloud said:—

This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17:5.

What a glorious tribute!

We find him on another occasion weeping over Jerusalem, when he uttered these words:—

O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.—Matt. 23:37, 38.

Jesus is no doubt speaking by inspiration; yet in or through that inspiration we detect his humanity. The words, "How often I would have gathered you," etc., refer to the time he was with the Father before he came into this life of flesh, when he sent the different prophets as related in the Old Testament. The words, "Behold, your house is left unto you desolate," refer to the future; foreseeing by the unerring sight of inspiration what their terrible condition would be. He knew the curse that would fall upon their beloved city, the great suffering they would be called to pass through. He saw the Roman soldiers steeped in vileness, thirsting for blood like demons let loose to kill, destroy, and ravish. He saw them scattered and peeled, a hiss and a byword amongst all nations.

Seeing all this his humanity bursts forth and he *weeps*.

We now come to a very touching scene, the raising of Lazarus. Here the humanity of Jesus is brought out in striking relief. Mary, Martha, and Lazarus are his earthly friends. While Lazarus lay sick they sent word to Jesus saying:—

Lord, behold, he whom thou lovest is sick.—John 11:3.

John 11:5 reads:—

Now Jesus loved Martha, and her sister, and Lazarus.

He did not at once respond to their call; he tarried that the power of his high and holy calling might be manifest. When he arrived at Bethany Mary and Martha came to him in tears stating their trouble.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in his spirit, and was troubled.—John 11:33.

When they pointed out the place where Lazarus lay,

Jesus wept.

Those standing by said:—

Behold how he loved him.

When the stone is removed from where Lazarus lay, Jesus with the authority vested in him from heaven commands the dead to come forth.

As we draw our essay to a close, and come to the closing scene in the life of Jesus we feel to some extent how great and terrible must have been the strain upon that human frame. Truly he was a man of sorrow acquainted with grief. While his physical sufferings were intense, his mental sufferings were worse. While he knew he came out from heaven and, while there was coequal with God, he had only frail human strength to pass through the terrible and crushing ordeal. He had to tread the wine press alone, to be forsaken by his brethren. He received the last ministrations of angels before going to an ignominious death, like the vile murderer in his cell receiving the last rites of the church before stepping upon the scaffold to meet a merited justice. He was led like a lamb to the slaughter, yet he opened not his mouth.

In Matthew 26:37 we read:—

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Luke 22:41, 42:—

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

Frail human nature here asserted itself; but, thank God, where human strength fails, divine strength is given.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.—Ibid. 43:44.

Next comes his betrayal by his own disciple; indignity heaped upon him, alone with a blood-thirsty mob, mocked, scourged, spat upon, beard plucked, and crowned with prickly thorns, bearing the cross to an ignominious death. His strength gives out, he submits like a lamb, without murmur, while cruel men drive the spikes through his hands and feet. The cross is raised aloft, and slips with a dull thud to the bottom of the pit, racking the body with pain. Calmly awaiting death the heavens become dark and forbidding, the suffering human frame is hanging on the tree. At last, when the pain of body and anguish of mind become unbearable, he cries, "My God, my God, why hast thou forsaken me?"

JAMES COCKS.

BROOKLYN, New York.

Conference Minutes.

ALABAMA.

Conference met with Pleasant Hill branch, October 17; J. G. Vickery president, C. I. Carpenter secretary pro tem. Visiting brethren invited to participate in the deliberations. Branch reports: Lone Star contained some mathematical errors which were corrected by the secretary and the report accepted. Butler referred back for correction. Flat Rock and Pleasant Hill accepted. Elders reporting: J. G. Vickery, J. D. Erwin, W. J. Booker, M. K. Harp; Priests C. I. Carpenter, C. T. Wadsworth, W. A. Odom; Teachers G. Sellers, G. Wiggins. A good interest reported in the district with many calls for preaching. Bishop's agent reported: On hand last report \$8.25; received since \$122.50; paid out \$120; on hand \$10.75. Audited and found correct. Voted that we recommend J. G. Vickery for ordination to the office of high priest. Resolved that we will not sustain any elder, be he whomsoever he may, who is in the habit of going from place to place tattling, backbiting and evil speaking to the detriment of the character of any member of this church. J. G. Vickery was sustained president, James

Harper elected secretary. The spiritual authorities of the church were sustained. Voted that hereafter we meet every four months for district conference. Adjourned to meet with the Lone Star branch, Saturday before the full moon in February. Preaching by C. I. Carpenter and J. D. Erwin.

GALLAND'S GROVE.

Conference convened at Harlan, Iowa, October 16; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd and J. O. Booth secretaries. Branches reporting: Union 54; gain 10. Camp Creek 45; gain 2. Galland's Grove 293; gain 16. Harlan 73; gain 1. North Coon 49; gain 3. Mason's Grove 150; gain 5. Dow City 103; loss 2. Salem 67; no change. Coalville 42; gain 2. Pilot Rock 22; gain 1. Elders reporting: C. E. Butterworth baptized 15, J. F. McDowell baptized 3, W. A. Carroll, J. H. Young baptized 5, C. J. Hunt baptized 2, J. M. Baker, J. W. Wight, A. Jackson baptized 1, W. N. Booth, D. Brewster, John Pett, M. Lynch, A. R. Crippen baptized 1, W. W. Whiting baptized 6, M. Lynch, J. W. Chatburn; Priests C. J. Carlson, S. Wood, W. McKim, W. D. Bullard, G. A. Hoisington, T. N. Franklin, R. Wight; Teachers J. O. Booth, F. Taylor. Bishop's agent reported: On hand and received since last report \$384.54; paid out \$379; on hand \$5.54. W. D. Bullard was ordained elder, Joseph Greenwood priest. A two days' meeting was appointed at Salem branch, January 16 and 17; J. M. Baker and R. Wight in charge. A two days' meeting at Galland's Grove, January 23 and 24; J. M. Baker and W. McKim in charge. Preaching by J. W. Wight, J. F. McDowell, C. J. Hunt, C. E. Butterworth. Adjourned to meet at Dow City at call of presidency.

SPRING RIVER.

Conference convened at Blendsville, Missouri, October 16, at seven p. m. O. P. Sutherland, president, J. C. Chrestensen, clerk. I. N. White, missionary in charge, was made chairman of the conference and W. S. Macrae assistant clerk. Branches reporting: Blendsville 88; gain 16. Webb City 192; gain 9. Angola 76; gain 5. Weir City 101; loss 1. Columbus 51; loss 1. Maysville 45; no change. Elders reporting: I. N. White, O. P. Sutherland, J. C. Chrestensen, J. M. Richards, W. S. Macrae, T. S. Hayton, W. C. Cather, J. W. Thorp, C. K. Ryon, A. C. Hart, W. S. Taylor, W. A. Doty, G. W. Hobart, E. W. DePue, W. France, S. Maloney; Priests, C. Randall, G. A. Hiser; Teachers, M. S. Frick, L. H. McCall. Secretary reported. Treasurer, J. C. Chrestensen, reported: On hand last report as received from former treasurer, \$4.09; paid out \$4.09; also a tent fund in the amount of \$9.88 on hand. Bishop's agent, J. M. Richards, reported: Total on hand and received, \$80.06; paid out \$76.10; on hand \$3.96. Committee on Melvin Ross and O. P. Sutherland case reported (report adopted) and discharged. Honey Lake branch was declared disorganized when an organization is affected at Tiff City, that the members thereof may be placed in the organ-

ization of said Tiff City branch. Clerk was instructed by the chair to notify the presidents of the several branches in the district, that they are expected to collect \$6 each to liquidate the debt on the district tent, as per former resolution. The speakers were I. N. White, W. C. Cather, F. C. Keck, and J. M. Richards. Adjourned to meet at Weir City branch, Weir City, Kansas, Friday, February 12.

VICTORIA.

Conference held at Hastings, New South Wales, September 5, 1896. President, D. McIntosh, vice president, G. Wells, Secretary, E. H. Davies. Reports: I. H. N. Jones (baptized 1), C. A. Butterworth, I. D. Craig, D. McIntosh. Statistical reports: Queensferry 40, 1 died. Hastings 74, 1 gain. Leopold, 30. Officers for ensuing term: District president D. McIntosh; district secretary, J. A. Read; Bishop's agent report: Balance last report, £1; receipts, £5,9s,6d; payments, £6,9s,6d. Moved that a letter of condolence be sent to Bro. Cuthbert, expressing sympathy of conference towards him in his late bereavement. Adjourned to meet first Saturday in January, 1897, nearest full moon, or at call of president.

SOUTHWESTERN TEXAS.

Conference held October 24-25, 1896, in Pipe Creek schoolhouse, Bandera County, Texas. Elder I. P. Baggerly was chosen to preside, W. H. Davenport secretary. Branch reports: Oak Wood 57; 1 baptized, 1 died, 18 removed. Bandera 38; expelled 3. Medina City, no report. Ministry reporting: Elders I. P. Baggerly, H. P. Curtis, J. A. Currie, O. D. Johnson, W. H. Davenport. Elder J. A. Currie was elected district president, Elder H. P. Curtis vice president, W. H. Davenport, secretary. Elder I. P. Baggerly was directed to organize a branch in San Antonio, Texas. A resolution was passed requesting the secretary to correspond with the Bishop and ask him if the means raised by tithing and free will offerings can be used for the support of the district president. Speaking during conference by Elders I. P. Baggerly and H. P. Curtis. Adjourned to meet in Bandera on the second Friday in February, 1897, at 2:30 p. m.

Sunday School Associations.

CONVENTION NOTICES.

The convention of the Little Sioux district Sunday school association will convene at Little Sioux, Iowa, on Friday, December 4, at two p. m. A large attendance is desired. Remember to appoint delegates to represent your school, and do not forget to send your reports to the secretary, on Monday previous to convention.

MRS. LENNA STRAND, Sec.

MOOREHEAD, IOWA.

Study well the human body, the mind is not far off.

Miscellaneous Department.

CONFERENCE NOTICES.

St. Louis district conference will convene in the meeting house, No. 2518 Elliott Avenue, St. Louis, Missouri, on Saturday November 21, 1896, at ten a. m. for two-days' meeting.

J. G. SMITH.

NOTICES.

All saints living at or near Spring Valley, Seatonville, Hollawayville, Loceyville (Marquette), De Pue (all in Bureau County, Illinois), please communicate with the undersigned. Any saints knowing of saints or friends interested at or near these places, are invited to communicate with

T. J. SHELDON.

LADD, Bureau County, Illinois, October 26. 2t

BORN.

THOMPSON.—At Eagle Grove, Iowa, August 24, 1896, to Bro. H. M. and Sr. L. M. Thompson, a son, and named Lawrence Melvin. Blessed at Head Grove, November 8, 1896, by Elder J. S. Roth.

THOMAS.—At Lamoni, Iowa, October 6, 1894, to Mr. George and Sr. Alice Thomas, a daughter; named Georgia Marie, and blessed October 4, 1896, by Elders H. A. Stebbins and E. J. Robinson.

THOMAS.—At Lamoni, Iowa, September 6, 1896, to Mr. George and Sr. Alice Thomas, a daughter, named Eva May, and blessed October 4, 1896, by Elders E. J. Robinson and H. A. Stebbins.

LANG.—To Bro. Edward J. and Sr. Bell Lang, November 10, 1896, a son.

MARRIED.

PRICE—WALKER.—In the Head Grove, Iowa, church, November 8, 1896, by Elder J. S. Roth, Bro. John D. Price to Sr. Maud E. O. Walker.

DIED.

GREENE.—Asphyxiated by drowning at Green's Landing, Maine, October 21, 1896, Myron F., son of Elder and Mrs. U. W. Greene, aged 2 years, 8 months, and 22 days. A bright, beautiful lad, ruddy with health; playing out of doors he strayed from the yard and was not missed for some minutes, when a search was at once instituted. His toy cart being seen near the shore led the searchers to look carefully about the old wreck "Ellen Perkins" which Bro. Otis C. Eaton uses in place of a wharf. The hatches were all open and the strong wind that prevailed evidently blew him through the fore-scuttle into the water. After considerable searching around the vessel and down the hatches, some one went down and there found his body drifting among the seaweed. Every effort was made to resuscitate him, but it was too late. Funeral conducted by Elder George W. Eaton.

WOOLLEY.—October 8, 1896, at Colchester, Illinois, Maria Woolley, aged 64 years, 5 months, and 17 days. Maria Stoddard was born at Kirtland, Ohio, April 12, 1832. She was married to N. B. Woolley June 6, 1852,

at Webster, Illinois. Deceased was a daughter of Sophronia Smith Stoddard and niece of Joseph Smith the Martyr, and was baptized by her uncle when quite young at Nauvoo, and has lived a consistent Christian life. She sleeps in Jesus, awaiting the morning of the first resurrection.

GRAHAM.—At North Bend, Nebraska, July 24, 1896, Bro. John H. Graham. The doctor said his death was caused by a tumorous cancer on his neck, which had caused him considerable suffering for some months. Bro. Graham united with the church in an early day, but owing to the Utah apostasy he did not unite with the Reorganization until a few years ago, which he did at Lamoni, Iowa, where his membership still rests. He died strong in the faith.

BLACKMAN.—At Magnolia, Iowa, October 8, 1896, Shirley Deane, infant son of C. H. and Amy L. Blackman, aged 9 months and 7 hours. Funeral services conducted by A. M. Fyrando. Little Shirley was possessed of a bright and happy spirit, and his death has left an aching void in the hearts of the family.

GARNER.—Sr. Lorinda Garner, at the home of her daughter, Mrs. Allen Marshall, Fremont, Nebraska, October 24, 1896. She was born January 14, 1802, in Newcastle, Henry County, Illinois, being the first white child born in that county. She was baptized February 12, 1842, in Indiana, by Elder Z. S. Martin. Passing through the "cloudy day," some of her family became entangled in the apostasy under B. Young, and others while believing the doctrine of the church, have, for reasons best known to themselves, not obeyed the gospel. She was a member of the Platte Valley branch, Nebraska. Four generations mourn her departure. Funeral services at Waterloo, Nebraska, near which place her body was laid to rest awaiting the morn of the first resurrection.

GRAY.—At her home in St. Joseph, Missouri, November 1, 1896, without previous warning, the spirit of Sr. Lavina J. Gray took its departure from its earthly tabernacle. She leaves a husband, Mr. John W. Gray, seven children, two brothers, and one sister to mourn, two of whom, Bro. C. L. Sales and Sr. C. Smith, of Missouri Valley, Iowa, were in attendance at the funeral, which occurred from the church November 4, in charge of R. Archibald. Sermon by J. M. Terry, from Revelation 14: 13.

SAILSBERY.—Marinda Sailsbery was born in Chenango County, New York, May 3, 1818; came to Illinois with her sister, Mrs. I. L. Rogers, in 1841. Soon after coming to this state she was married to Geo. Rarick, and with him united with the Latter Day Saints, and after the death of the prophet, they went to Voree. Sometime in the fifties they removed to Western Iowa and took part in Baneemyism under C. B. Thompson. In 1859 they returned to Illinois, and soon after united with the Reorganized Church, he soon being ordained to the office of elder, and some time after chosen to the office of seventy, and one of the seven presidents. Some years after he was called to the office of high priest, which position he held at his death, which took place on December 19,

1874. In all the toils, trials, hardships, and pleasures, she was his companion and faithful wife. To this union eight children were born, four of whom are left to mourn the loss of a kind parent. She died at the home of her daughter, Sr. Augusta Vickery, near Plano, Illinois, on Friday, October 23, 1896. She received a stroke on June 15, 1896, of which she did not fully recover. Death came to her without the least sign of a struggle. The funeral was held at the saints' church in Plano, Elder F. G. Pitt preaching the sermon. She was buried beside her husband in the Asbury cemetery.

HARDY.—At his home near Tabor, Iowa, November 1, 1896, Bro. Isaac A. Hardy, in the 76th year of his age. Bro. Hardy was born in Virginia; became identified with the Latter Day Saints about twenty-five years ago; baptized by old father Gaylord (as he was familiarly called). Bro. Hardy was a very quiet man, well respected by those who knew him. Funeral at the family residence, November 2, in charge of Mr. Frank Spencer; short discourse by H. F. Durfey from Hebrews 9: 27. Bro. Hardy leaves an aged wife, several children and grandchildren, and many friends who realize that although his place is vacant here he is resting in peace to await the resurrection morn.

CHAPMAN.—At Tryconnell, Ontario, October 25, 1896, Hannah J. Chapman. Though she had been deprived of communion with saints for a few years, yet she was firm in the gospel, requesting to be administered to, and the elders were sent for and attended to that ordinance. The fever left her and she had no pain, but became weaker and weaker until Sunday morning, when she gave her baby girl, nine days old, to her sister, and told her she had to go. She wished to partake of the sacrament; Elder Annett was sent for, but before he arrived her spirit had fled. She leaves a husband and two children. She had her children blessed, thus placing them in the care of him who will protect and guide them into the paths of righteousness. Funeral sermon by Elder B. St. John, in the Methodist church, their choir ably assisting.

RHODE.—At her parents' home, near Tabor, Iowa, October 2, 1896, Sr. Maggie Rhode. She was born March 31, 1872; baptized into the church September 4, 1884, by H. Kemp; married to Mr. John Duncan Rhode December 6, 1894, who died April 7, 1896. Sr. Maggie was a lovely girl; her pleasant traits of character made the home circle enjoyable and agreeable to all. She was a dutiful and affectionate wife, and deeply mourned her great loss when her husband was taken from her, which was seemingly more than she could bear. She bore her sufferings without a murmur, and passed over the river of death in hope of the resurrection of the just. A large cortege followed her remains to the Congregational church, of Tabor, which was kindly granted for the funeral service. Sermon by Elder Henry Kemp to a large attendance of relatives, saints, and respected friends. Interment in Tabor's beautiful cemetery, by the side of her husband. Father, mother, four sisters, two brothers, and many other relatives and friends mourn.

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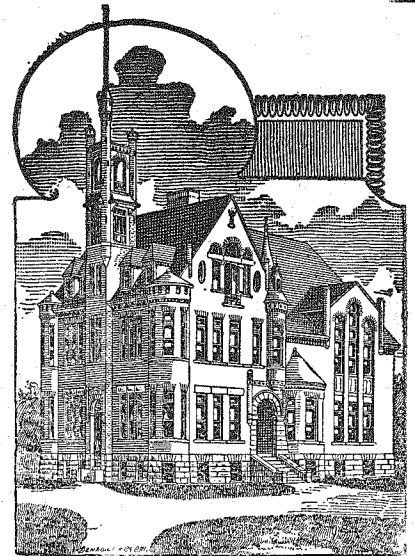
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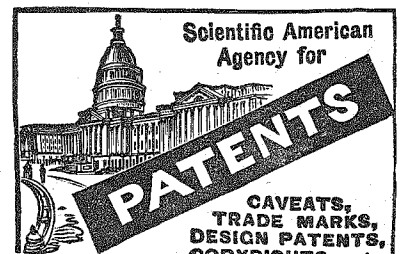
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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IN THE LOST CITY OF OMITLAN WHERE MINERALOGIST NIVEN MADE HIS GREAT DISCOVERIES.

CITY OF MEXICO, November 1.—A remarkable discovery has been made in Mexico, and one that is exciting considerable attention. It seems as if it were another wonder of the world, for it is no less than the unearthing of a prehistoric city in the State of Guerrero that was so spacious as to cover nine hundred square miles, and that had no less than twenty-two temples and two pyramids. The discoverer of this city, William Niven, has given it the name of Omitlan, that being a contraction of the Aztec word Quechomictlipan, which means "what a quantity of bones on top."

The story of the buried city is now told for the first time. Five years ago, while on a mineralogical prospecting tour through the State of Guerrero, William Niven, a well-known New York mineralogist and life member of the American Museum of Natural History, visited the capital Chilpancingo, and there was invited by the Governor-General, Francisco V. Arce, to examine his fine collection of minerals and antiquities. This he gladly did, and he was particularly impressed with the number and quality of the latter. What surprised him most was that the region from which most of the antiquities came was practically unknown to archaeologists and explorers. As

his homeward journey was near this locality he decided to investigate further, and he camped at the nearest point, an Indian village, Xochipala, that is a day's horseback ride from north Chilpancingo, and he there learned from an Indian chief that there was a great prehistoric city that was within two days' horseback ride west of the city. It was further stated that there were temples and pyramids there and a great green idol in one of the plazas.

Being accustomed to stories of lost mines, buried treasures and other Indian fairy tales Mr. Niven paid little attention to the story at the time and nothing was done until two years ago, when on an archaeological collecting trip for Morris K. Jessup, President of the American Museum of Natural History of New York. Then the story of the buried city was more emphatically repeated by the chief and he offered to furnish a guide to it. This offer he accepted, and he went to the place designated. He found the ruins and that they covered an area that was far greater than the chief had led him to expect. There were ruins of three great temples occupying a space of hundreds of square feet, with altars in the center from fifteen to twenty-five feet high, fifteen feet square, and walls were standing in some places eight feet high, all substantially built of stone and lime. On arrival in this city he mentioned the discovery to a few friends, but in confidence, for he wanted to gain a concession from the Mexican Government to ship some objects that might be found in excavation, there being a Mexican law prohibiting the exportation of antiquities. This concession he tried to obtain for two years, but failed. He then determined to make another trip to the buried city and by the aid of the camera give to the world the story of his remarkable discovery.

Accordingly last July he left New York with an excellent camera and 600 glass plates. He had also a first-class camping outfit, consisting of tent, rifle, and other necessities. After spending a few days in this city completing arrangements for the trip he

started on his expedition and at the beginning of August he reached the town of Cuautla, in the State of Morelos, where he purchased four pack animals and was joined by his trusted mozo (servant) Jesus Mancilla, and an arriero (muleteer). Then he started for the ruined city that he has named Omitlan. His route lay through the line of new railroad at present being constructed from Puente de Ixtla to Acapulco, and he was most cordially entertained at the different camps. At Buena Vista he met a fellow-Scotchman, Dave Shaw, a prominent railroad contractor, who kindly offered mules to pack supplies and other necessaries.

Leaving this point Mr. Niven followed the trail, which went round a great divide. He camped at Tepecoacalco, Tetelillo and Ahueyhuepan. At the latter place, a little Indian village near the Mescala River, the chief warned the people not to give information about the ruins, as the little stone idols found in them were "gods of air," and if any were taken out of the country a severe drought would follow. He even refused to sell corn to the explorers, and early next morning they left this inhospitable place. A halt was next made at Mazela, and on the following day Coacoyula was reached.

Here several Indians were employed to excavate some subterranean ruins at Texcal, and the photographs taken show a curious style of architecture. Rows of prepared stone were laid side by side near the roof, and these in size and shape resembled the sugar loaf. In cleaning out one of the chambers some jade beads were found.

The next work was done at Guayabo, about ten miles west. Here were the ruins of a temple which covered a space of 1,200 square feet. The foundation walls were visible, and the great altar in the center was merely a heap of stones. A trench was dug on the northwest side, and for three days the digging continued. The work was impeded by the swarming of bees. These were of a variety smaller than the house fly and have no sting, but

Mr. Niven says their annoyance is far worse than a New Jersey mosquito. "They buzzed in your ears, crept into your nostrils, clung to your eyelids, tangled in your hair, dropped into your glass when drinking and followed the food." All methods were employed to get rid of them, but in vain, and the only method of relief was in covering the head with a veil.

On the fourth day a great discovery was made. At nine feet below the surface, under the foundation of the altar, was found an olla, or terra-cotta pot. It was filled with dirt, bones and seventy-two objects of mother-of-pearl. Many of the latter were carved in the shape of fishes, and four of them were two inches in length and bore carved idol heads with peculiar head-dress. The olla was unfortunately broken by the pickaxe of the peon, but the fragments were carefully collected. Half of the pot, with contents undisturbed, was secured.

The next camp was at Xochipala, and the trail was followed west from the town for two leagues, wending to the foothills of the Sierra Madre, bearing a little to the south. Camp was made at a spring in the deep canyon, and after lunch the ascent of a steep hill was made. Near the summit were evidences of prehistoric structures, which, however, were in most instances little more than foundations; but the greatest surprise was at the top of the ridge, for there was what must once have been a great temple, 400x100 feet in size. In the center was an altar of solid masonry fifteen feet square and nearly twenty feet high. At each corner of the foundations and in parts of the walls circular towers were plainly visible. Several hours were spent in digging near the altar, but only a few fragments of broken pottery were found. Next day the brush was partly cleared and photographs were taken. Excavations were made at several points, and several jade beads and pieces of broken plaster were found.

The next camping place was three miles west, at Jabalin. Here also were found the ruins of a temple with the remains of the campanario or belfry, with an altar in the center. An excavation revealed plastered walls, and a floor with two layer of plaster, between which were broken pottery and bones, was then discovered.

Of course all these discoveries were interesting, but they bear no comparison to what followed. After crossing the great barranca of Xilatlahco, 1,500 feet deep, Mr. Niven came to Quechomictlipan, where were found the most important ruins.

Near a building that seemed to have been substantially constructed the camp was set. This building was built of material that had apparently been selected with the greatest care, the stone being harder and hewn of equal dimensions. The building was also erected with architectural skill that will compare favorably with buildings of the present day. In this building was a circular chamber, plastered, twelve feet in diameter, painted red and white, and filled with loose dirt and broken plaster. There was considerable clearing done here. About four feet from the wall and eight feet under the surface the skeletons of four animals were found, which will probably be of great scientific interest. They have been carefully preserved for critical examination. An excavation was made into a momoscle, or pyramid, near this building, and some very fine objects were found on the plastered floor, notably two green jade ear ornaments and a green jade idol.

There is one thing peculiar about this jade. No material of the same kind is found in Mexico. There is a jade in South America and in Australia, but these do not resemble the jade found in Mexican ruins. The only jade that resembles it is that of China. Has China any connection with the prehistoric history of these buried cities?

At Chalchiutepetl, which is Aztec for Hill of the Precious Stone, excavations were made by the aid of six Indians hired from Zumpango del Rio twenty miles distant. Operations began on a great pyramid sixty feet high. Here were found a copper bell (dress ornament), some green jade amulets, two remarkable idols of green diorite, showing great artistic skill. A great number of green jade beads were found on the surface. Human skulls and bones were found here in great quantities.

Tejas and Organos were next visited, and it was found that the buildings at the latter place were subterranean. One was dug into, and beads, broken pottery, charcoal, bones and several circular stones discovered. Photographs were made of the temple at Tejas. The walls were higher than those of Quechomictlipan, but there was the same altar in the center of the temple.

At Portnerio a great pyramid was found. A trench was dug in it and a large number of fine jade beads and other articles were found therein.

At Xochocolyin a large block of cut stone 7x2 feet was discovered with the figure of an idol and two idols weighing over 500 pounds were found.

From this point south to Guayabo is fully ten leagues, and it is the same distance from Quechomictlipan east

to Chalchiutepetl—being thirty miles in each direction, or 900 square miles. All over the vast area traces of ruined cities are found on every foothill, mountain, or ridge. From the appearance of the ruins and twenty-two temples visited, all being of the same style, it is reasonable to suppose that they existed long before the foundation of Tenochtitlan (the ancient name of the City of Mexico), in 1312, and that long before that time this vast, ancient city was overwhelmed by an earthquake. The walls standing on ridges and completely overthrown on mountains and other indications tend to confirm this view, though history is silent even on the existence of the city. There is another point here. To support such a city, larger even than London, the water supply must have been great and large bodies of water must have existed, though little water is found near the place now.

As a proof that this buried city has hitherto been unknown it may be said that the latest ethnological map of Mexico, which shows the mounds and ruins discovered, has the region now described unmarked in any way.

It may be incredible to some that such a city has remained so long undiscovered, but this is partly explained by the fact that the State of Guerrero has long been considered, unjustly it is true, a dangerous country to travel in.

The results of this discovery are of unquestioned value to science and art, but it must be remembered that the exploration has been crude and imperfect. There is no question that many treasures lie buried that will be later unearthed and may throw considerable light on the history of Mexico.—*Fred Navarro, Manager Pan-American Press.*

The *Chicago Times-Herald* is the handsomest newspaper printed in the United States. Its typographical appearance is unequalled, and its columns are brimful of choice news. Taken all in all, it is a model newspaper.—*Scranton (Pa.) Times.*

PUBLICATIONS WANTED.

The undersigned desires to purchase volumes 1, 2, and 3 of the *Times and Seasons* to complete the set; also volumes of the *Messenger and Advocate*, *Millennial Star*, or other publications of the early church. Volumes issued in the early times of the Utah Church are also wanted.

Please address, stating prices,

R. S. SALYARDS,

Herald Office,

Lamoni, Iowa.

HARVEST EXCURSIONS.

Nov. 3 and 17, Dec. 1 and 15, 1896, to most all States and Territories, one fare plus \$2.00 for round trip. For further particulars call on or address local agent C. B. & Q.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, November 25, 1896.

No. 48.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 25, 1896.

THE SIEGE STILL ON.

ITEMS have appeared from time to time narrating the methods employed by elders of the Utah Church. Various changes of policy are made, presumably to suit the conditions to be met and ends sought to be reached.

Bro. Richard Ellis, of Sydney, New South Wales, reports a case in point. However, this is not the first time that Utah elders have sought to steal the thunder of the Reorganized Church. We quote from a letter addressed by Bro. Ellis to Bro. John Scott of Lamoni, dated October 8, and in which he also reports the status of our work there:—

Bro. Butterworth has left Victoria with his family. I think he is likely to remain in New South Wales. Bro. Gomer Wells has gone to Victoria to take his place. We had four more added to our branch about three weeks ago. One of those baptized was formerly a local minister for the Wesleyans. I think a few more are very near the door. I hope it won't be long till we shall number a hundred in our branch. The Brighamites have a branch in the suburbs of Sydney, about two or three miles from our branch. I believe that the few members they have are those who were with them years ago, although I have heard that they have a few added to their number. They go under the name of Josephites; that is, taking the name of Joseph Smith, the Martyr. They say they are his followers. They have three or four elders in Sydney, while we have only one, and he is not here above half his time; it is divided between here and New Castle, one hundred miles by rail. I heard that one of the Utah elders has taken two families from Sydney to Utah. Bro. Butterworth is talking of looking them up in a few days.

From what we have seen and learned of the elders sent out by the Utah Church, we have become satisfied that they are, with but few exceptions, men of very limited ability and experience, hence incapable of accomplishing very much. Most of them are men taken from their farms without ministerial training, and who

have accepted the statements and teaching, the leadership and policy of their officials—the "living oracles"—without question; who have grown up in and imbibed the spirit to "obey counsel" and "do as told" to do; hence are unprepared to make much impression upon the busy, aggressive, questioning world about them.

Not being men of independent thought and character, and untrained in the arena of public independent spirit and conflict, they show the results of their habits and methods of life and discipline, hence lack ability to think independently and to meet the issues in conflict. Few of them are posted on the teachings of the early church, or those of the three books. They have been trained to think, move, and act in set grooves prescribed and worn into ruts by the exhortations and counsel of their file leaders; hence are set, fixed, and unprogressive, with but few exceptions.

When confronted with facts published years ago when Brigham Young, Heber C. Kimball, and others expressed themselves openly and defiantly because of having full sway in Utah, these elders are taken unawares and unprepared for the avalanche of "stuff" uttered and published by their early leaders, hence are obliged to evade open methods of investigation and compelled to pursue a quiet, inoffensive policy of house-to-house tract distribution, etc. Knowing that the facts of Utah Church history cannot be defended, the leaders have counseled against discussion, hence the present system of missionary effort to proselyte, and largely carried on by the class of elders referred to; who, drafted in their turn, leave home for a specified time and "take a mission," but who really accomplish little or nothing, as our Australian brother and others clearly show.

We are aware that some of the Utah elders are not as innocent or ignorant concerning the manipulations and usurpations of their leaders past and present as are those referred to; that some of the representatives of the church in Utah know too well the

dark past and accept its teaching and practice, being by no means ignorant in that respect. We are also aware that they also cover up and gloss over, so far as in their power, the wrong that would clothe itself in the garb of goodness, and are deep in the mire because well posted concerning its history and details.

Neither class can do much in the line of missionary effort, however. A line of vigilant sentinels as elders, priests, teachers, deacons, and members of the Reorganized Church stands guard to hedge the way and to challenge that the countersign be given—that true Latter Day Saintism be presented, or the false be made plain, that their "folly be made manifest in the eyes of all people."

A spirit of fanaticism too attends any men who continue to propagate a wrong, however conscientious some might be in doing it. While we are aware, as stated, that some know too well the indefensible character of what they affirm, yet it remains true that men determined to affirm wrong principles in a movement to which they have given their adherence partake of the spirit of such movement. Especially does the spirit of fanaticism and superstition attach to a movement that is a perversion of or a direct departure from truth. If the light within becomes darkness, "how great is that darkness!" Those "once enlightened" become the more greatly darkened in mind if once they turn from the truth, and entail such conditions of darkness and blindness upon their followers.

Men who refuse to accept the truth and who will not measure and adjust their actions and policies by it, become susceptible, liable to darkness of mind. Especially is this true in spiritual concerns, for Satan stands ready to use as forces to do evil and to blind those who claim to be called to walk in and to teach the way of life and light. Men become servants of him whom they "list to obey"; and the apostles, prophets, and elders of the

salt land have proven themselves to be no exception to the rule.

We have known men from Utah who claimed to have spirit testimony that Brigham Young was the legal president of the church, the successor of Joseph Smith, and polygamy a divine institution. They fasted and prayed and "knew it like fire in their bones." We had no reason to doubt their testimony; they were undoubtedly attended by a spirit power; for men can receive testimony according to what they labor for and are entitled to: the testimony of the powers of darkness if serving in advocacy of their peculiar principles and suffering themselves to be misled and controlled by the forces of evil; the testimony of the Spirit of truth if obedient to the restraints of truth. Israel of old had its inspiration even when it turned to the worship of false gods and polluted its priesthood by departure from the right way. Spirit forces and powers stood ready to encourage by supernatural cooperation and direction, when they turned aside from the written word given to instruct, to direct, and keep their feet in the paths of truth and peace. It has not been difficult to recognize the presence of spirit influence attending men who hold a perverted and corrupted priesthood sent out as ministers of the Utah apostasy. Its dark and forbidding character has been discerned and felt by more than one of the faithful ministry who have met and confronted men sent out ostensibly to build up that institution but whose primary purpose has at times been to "resist the truth" in resisting the work of the Reorganization by seeking to detract from its influence by proclaiming the reprehensible theories and doctrines and methods represented by the organization in Utah.

We are hopeful that many men ignorant of the perversion that so long has held the Utah people in its toils will in due time attain a clear understanding of the situation and turn from the leadership of its priesthood. There is scarcely a doubt but what scores of men and women in the Brighamite Church will yet rise up and cast off the yoke that so long has held them under bondage. Error is not permanent, and cannot always abide;

truth alone is steadfast and it only can remain. We look forward to the time when, and at no distant day, men and women of integrity in Utah will hear and heed the voice of Israel's Shepherd and break away from the conditions that now keep them within the ranks of that organization in which they and their children have been robbed of spiritual and moral light and power, the true heritage of the honest in heart, the people of the Lord.

Ever since the beginning of the latter-day work one peculiarity has attached to it; viz., every man and woman who faithfully obeys the gospel becomes an advocate and defender of the faith; this necessarily so because moved upon to labor for good by the indwelling power of the Spirit of truth; hence in time to come we shall see the power of priestly rule so broken in Utah that men and women will come from the ranks of the dominant church there who will be strong contenders for the faith once delivered to the saints in the Martyr's day, and which faith is continued in by the continuation of the original church—the Reorganization—the "Josephites," so-called.

It is a recognized, manifest truth that the more men seek to bolster up a wrong the more apparent becomes the revelation of its true character; defects sought to be hidden by cunning and craft stand out in bolder relief; the employment of wrong lines of policy awaken a disposition to take note of and question the ends sought to be reached, and finally the whole affair appears in its true light. And, it is natural for the majority of the people when awakened to realize their actual condition to stand by the right. For this reason we are hopeful concerning the issue. The end is bound to come, the truth to be vindicated, and God's work made honorable; and all who will, be delivered from evil and oppression. It is manifest that religious institutions that cannot and will not stand on the defensive either at home or abroad must go down.

The siege is still on.

ADDRESSES for sample copies of the HERALD or *Autumn Leaves* are still desired. It aids both the publishing department and the work in the field to have them.

CUBA.

LATE advices deny the report that the Spanish forces under General Weyler had captured an insurgent stronghold and inflicted a severe blow upon the Cuban patriots. It is now stated that the Cuban generals drove back the Spaniards and captured valuable accouterments, and are well prepared to resist attacks. Reports, as seen, are somewhat conflicting, recourse being had, it is said, to hopeful war reports, to aid the Spanish cause at home and against the Cuban sympathizers in the United States. It is to be hoped that the war will soon end—and with Cuba free, as every people of right ought to be. With Cuba the gem of the Antilles as free as Columbia the gem of the Ocean the world would witness another step forward for the general good of man.

APOSTLE THATCHER IS OUSTED.

SALT LAKE CITY, Utah, Nov. 19.—Moses Thatcher, for many years an apostle in the Mormon Church, has been disfellowshipped. The official announcement appeared this evening in the *Deseret News*, the official organ of the church.

This action was taken to-day at a secret meeting of the apostles and is the result of the political activity of Mr. Thatcher a year ago.

Mr. Thatcher was placed upon the Democratic ticket as a candidate for Senator with B. H. Roberts, also a Mormon, for Congress. This did not seem to please prominent Mormon Republicans, and as a result both Mr. Thatcher and Mr. Roberts were disciplined, the church claiming that as they were members of the church and holding an official position they had no right to accept a nomination without first having consulted their colleagues and superiors.

This both denounced as wrong, and for it both fell under the displeasure of the Mormon authorities. Mr. Roberts afterward relented and was given a mission to New York, where he now is.

Mr. Thatcher has insisted right along that the church had no right to say what office he should accept or when he should accept it, and as a result of this attitude he has been dropped from the Quorum of the Twelve Apostles.

He has a host of friends among Mormon Democrats in Utah, and it is more than possible that he will be named as the next Senator from Utah, as the legislature is Democratic. The church will prevent his election, however, if it can. The action to-day plainly proves this.

It now looks as though the old Mormon and Gentile fight would be renewed in Utah and at a very early day.

The foregoing is clipped from the *Chicago Times-Herald* of the 20th inst.

We cannot vouch for all the statements made in the item, but are aware that Mr. Thatcher has for some time been under a ban placed upon him by his superiors in the Utah priesthood, having incurred their disfavor because he refused to submit to their views concerning his course in political matters, which in the form of priesthood "counsel" practically amounted to dictation; and from men who had themselves shown strong personal political interests and manifested considerable activity in political affairs, and to the extent of making campaign speeches,—some of them at least.

Mr. Thatcher has many friends in Utah who admire his ability and independence of character, and it is just possible that his action may lead to the defection of others who like him do not believe that priestly rulers possess the right to impose a ban upon those who take an independent stand and act contrary to the opinions of others in matters upon which they possess the individual right guaranteed to every man.

Elder B. H. Roberts, it appears, has submitted and bowed to the yoke, not being equal to the emergency, while Mr. Thatcher shows strength and refuses to yield. We trust the outcome may be for good in favor of political and spiritual freedom among the people of Utah. Moses Thatcher may yet by his course lead many out from the bondage of their spiritual rulers.

THE CLERICALS.

CATHOLIC prelates declare that Rome is not the enemy but the friend of republics. The recent opposition by clericals to the civil rights bill in Hungary did not help many to accept the statement and the late action of clericals in France appears to be in opposition to republican sentiment:—

PARIS, Nov. 12.—In the Chamber of Deputies today M. Miram, Radical Socialist Deputy for Rheims, attacked the government for forbidding the congress of school-teachers while showing weakness regarding the clerical anti-republican crusade, as shown in the proceedings of the clerical congresses at Rheims.

M. Rambaud, Minister of Education, promised a liberal bill increasing the privileges of the teachers and permitting the meeting of the congress.

M. Darlan, Minister of Justice, denied the alleged anti-republican attitude of the cler-

icals. Only one incident had occurred, he said, at Rheims which the government reproved. M. Bourgeois, the late Premier, denounced the conduct of the Bishops, which he said was the more reprehensible as they were State officials. The Catholic congress, he said, had a political aim. M. Millerand taunted the government with submitting to the dictation of the clericals. M. Meline, the Premier, then demanded a vote of confidence in the government, which was voted by 324 yeas to 225 nays.

EXTRACTS FROM LETTERS.

BRETHREN in the Oklahoma field are asked to note this call for labor, from Sr. Mary Ellen Plain, Beaver City, Beaver County, Oklahoma, dated the 8th inst:—

I wish you would send an elder out here. It is some time since one was here, and if one would come and preach I think some would join the church. Where we live the Christian elder baptized five recently. I would like to see a good, able elder who enjoys the Spirit. I would do all I could to help pay his way. I have ten children. My husband has been dead six years, and he died in the faith of Christ. I hope an elder will be sent soon. We feel that we are some of the lost sheep of the house of Israel.

Bro. Gomer T. Griffiths was at Pittsburg, Pennsylvania, November 16, whence he wrote as follows:—

The work in my field is in excellent order. All of the brethren in the ministry are hard at work and good reports are coming in. Many people have been baptized of late throughout the mission.

Bro. T. W. Chatburn wrote from Moberly, Missouri, November 17:—

I baptized six at Moberly, good prospects for a branch there soon. Have opened up Macon with a splendid interest. One man by the name of Burkhart told me he would give a lot on which to build a house in Moberly and I am inclined to take the advantage of all such offers.

Bro. Gomer R. Wells, in sending an order for publications writes from Bradford, Victoria, Australia, October 8, as follows:—

The inclosed handbill will show what I am trying to do here. This trip is costing Bro. Leyland about \$6.25 for railway expense, printing, and hall rent, besides giving me a home and sending me away with eight hundred and fifty handbills to use elsewhere. Besides this he is having me send off orders to *Herald* and *Ensign* amounting to \$15.65, or a total expenditure of nearly \$22. He is not a rich man but is in a fair position as school-teacher, and wishes to keep abreast the times and the progress of the work, as far as an isolated family of saints can. Attendance fair here; interest nothing special. I leave for Geelong next week, where I have hopes of a good work being done. I want to try Frankston, a new place, before Christmas. (Geelong is practically new.) Bro. McIntosh,

of Queensferry branch, is under appointment and will work in the city of Melbourne at same time I am at the above places. One brother in Hastings had paid about fifty dollars as an "offering." After hearing a sermon by your humble servant on "tithing," he had the sub-agent change it so as to read "tithing." Several others are decided on "squaring accounts" with the Lord. The Hastings branch is in excellent spiritual condition just now, and this can be said of the majority of the branches in Australia. There is a visible improvement in every way the last two years. I look forward to the coming conference (Christmas) in Sydney as the largest and best Australia will have ever had. Letters from Elders Butterworth and Kaler show the work prospering in New Castle and Sidney in New South Wales.

Bro. J. J. Cornish, Reed City, Michigan, the 20th:—

We are doing the best we can reasonably here. I am feeling well in body and in mind. We are a little behind financially but I look for better times under the incoming administration.

Bro. James Moler, Wellston, Ohio, November 17:—

To-morrow I go to a new place in Meigs County, to open up the work. I recently baptized three here and two at Wilkesville, a worthy young man by the name of Patton and his sister. Four were recently baptized at Weldon by Brn. J. L. Goodrich and F. J. Ebeling, so the work moves along fairly well. I feel joyful in the conflict.

Bro. C. J. Hunt, Cherokee, Iowa, November 18:—

Bro. C. E. Butterworth, missionary in charge, directed me to this locality and I expect to begin meetings in the G. A. R. hall to-morrow night. We hope for good results.

Bro. J. J. Morgan, Scranton, Pennsylvania, November 18:—

Bro. F. M. Sheehy is with us. He baptized three young people to-day and there are eight more possibly to be baptized next week. Bro. Sheehy will organize a Sunday school before he leaves.

Bro. F. T. Baker, Lebeck, Missouri, late date:—

I wish to correspond with some elder who can make it a point to visit Antelope County, Nebraska. I have been corresponding a Mr. Gossard, a half brother of Senator Allen, and have an invitation from him to any of our people to visit him at his home. I can assure them they will be treated nicely, although they may have to fight over every inch of the ground while presenting the gospel to him. If some elder will send his address to me I will give him a few pointers that will open up the way for good to be accomplished.

We have received the following from "Headquarters National Armenian Relief Committee," which we publish by request and for the information of any who can aid the destitute and suffering Armenians:—

The National Armenian Relief Committee

is just in receipt of the following cable dispatch from the International Armenian Relief Committee at Constantinople, Sir Phillip Currie Chairman:—

"PHILIPPOLIS, Nov. 14, 1896.

"SPENCER TRASK, 63 Bible House, N. Y.

"Harpoet, the center of the desolated district, estimates forty thousand people destitute; needs twenty thousand pounds for food, twenty-five thousand more for bedding, clothing, cooking utensils. We fed eighty thousand people in this district last year. Preparing careful estimates of other districts. Our committee expects calls for one hundred thousand pounds for the winter's needs.

"(Signed) W. W. PEET, Treasurer."

We trust you will kindly grant enough of the valuable in your paper to furnish the above information to your readers.

SPENCER TRASK, Chairman,
Executive Com.

FREDERICK D. GREEN, Sec.

EDITORIAL ITEMS.

BRO. J. T. BARHAM, of Mountain Grove, Missouri, writes, relating experiences confirmatory to him of spiritual things.

Bro. J. W. Wight was at Woodbine, Iowa, on the 16th. He expected to go thence to Mondamin.

Destructive storms are reported along the coast of Nova Scotia and New Brunswick, November 14. The damage to shipping was heavy.

Severe storms are also reported in the Northwest—in Washington and Oregon, about the same date, the western storm being accompanied by floods followed by severe cold.

The thirty-first annual session of the Iowa State Horticultural Society will be held in the Horticultural Rooms of the State Capitol, at Des Moines, December 8-11 next. Reduced railway rates have been secured. For programs or other information address the Secretary, at Des Moines.

The Southwestern Iowa Horticultural Society announces a program of its twenty-second annual session to be held at Council Bluffs, December 15-17. Railway rates are announced conditioned on the attendance of one hundred.

Mrs. Martha Hughes Cannon, the fourth wife of Angus M. Cannon of the Utah Church was elected State Senator in an election contest against her husband, whom she defeated by a majority of four thousand votes. Mrs. Cannon is a Democrat and the first woman to be

elected to the position of State Senator.

Elder J. C. Foss has returned from his Canada mission to Rockford, Maine, having been absent ninety-eight days, preached eighty times, baptized eight, confirmed twelve, and blessed five children. He is thinking of removing his family to Independence, Missouri.

Bro. C. W. Dillen, of Lamoni, brings to the Bishop two hundred and ten pounds of honey as the faithful tithe into the storehouse; this shows also that Lamoni after all is not far away from the land of "milk and honey."

President Joseph Smith left home on Thursday, the 18th inst., for Lamoille, Illinois, expecting to remain there over Sunday and go thence to Defiance, Iowa, for Thanksgiving Day and the following Sunday.

Bro. S. V. Bailey, Vice President of the Decatur district, has gone into the Southwest for a brief stay, during which he will do some missionary work at various points in Indian Territory and in Arkansas.

Bro. A. M. Chase, of the Decatur district, returned to his field in Iowa during the past week, to resume the campaign in schoolhouse, church, and at the fireside, since packing away the district tent. Bro. Chase is a preacher, Sunday school worker, and excellent singer—a live young man and a cheerful worker.

Bro. John Wahlstrom, of Lamoni, who a few years ago labored for the Reorganization in Sweden, has received word from some in that country who desire to unite with the church when a minister is available. They have heard the word through some baptized by Bro. Wahlstrom.

Bro. M. T. Short wrote from Canton, Ohio, the 17th, that he had just closed a discussion with one Rev. Stauffer, of the Church of God, in the city hall, and in which he gained a decided victory, the people indorsing his effort and requesting him to return. Bro. Short also inclosed a handbill which advertised the discussion and other meetings held by him in South Canton Republican Club hall. He is now preaching in a village five miles from Canton.

The HERALD notes with pleasure the marriage of Bro. Ralph G. Smith, of the Saints' Hymnal committee, to Sr. Bertha S. Murdock, at Pittsburg,

Pennsylvania, on the 5th of the present month. Both these young people are known for their devotion and zeal in the cause of truth. May the blessings of peace and prosperity attend them.

And, now added to this good word comes news of the marriage of Bro. C. Ed Miller to Sr. Annie Shaefer, both also of Pittsburg; Bro. Miller, a live branch officer and preacher, and his wife well-known as a worker and one who cared for the traveling ministry while a member of the family of Bro. Frank Criley, formerly Bishop's agent at Pittsburg. Success to these worthy young people. May many in Israel follow their good example, and thus avoid possible spiritual loss which often ensues by contracting marriages with those without spiritual interest in the work of the Lord, failing to do which some have been regarded and some have become "weak in the faith."

The Liberal Congress of Religions convened at Indianapolis, Indiana, November 19. Its object is to promote liberalism and catholicity in religion. Dr. H. W. Thomas is President of the Congress.

We failed to note a late visit made to our city by Bro. J. W. Brackenbury, of Independence, Missouri, a brother whom we esteem. We beg pardon for the oversight and mention it at this late date because worthy of mention. If we fail to get all arrivals and departures of the ministry it is not because of partiality.

A brother who has traveled some in the ministry in company with other elders suggests that if there is anyone who should be "rapped in slumber," it the man who snores. We do not wish to detract from this brilliant sentiment, but move to include the man who preaches and debates aloud in his sleep.

Bro. M. F. Gowell, from Colorado, and Bro. O. B. Thomas, of the Eastern Iowa district, spent Sunday, the 22d, with the Lamoni saints, the latter speaking at the evening service.

By letter from Elder Hyrum O. Smith from Salt Lake City, Utah, November 19, we learn that he has recently been preaching at Park City and Coalville, Utah. At Park City the Bishop of the Utah Church permitted him to speak once in his meet-

ing. At the hall had a large audience which packed the hall, and some turned away for want of room. The Bishop and others commended his fairness in treating the issues. The hall costing \$3.75 per night, he was forced to close on account of scarcity of finances. Will return if he can arrange to reduce expenses. Bro. John T. Davis was in the city; preached twice, and on the 9th departed for Rush Valley.

Original Poetry.

[Dedicated to my brother Oramei.]

O GUIDE MY FEET.

O guide my feet! Through the valley dark
Lead me that I may not fail nor fall:
O thou who art my covenant, my ark,
Lead thou the way; O Lord, on thee I call!

O guide my feet! And let me take thy hand,
And though the night be dark and waters deep,
Yet safely shall I cross to that bright strand
Where evermore thou'lt guide, nor ways are steep.

O guide my feet! Temptations constant rise;
And let not go my hand, for still I fear,
Without thy help I yet may fail the prize,
And by the wayside fall, if thou'rt not near.

O guide my feet! Thy cross before my eyes
Will break the gath'ring gloom, and point the way
That leads my soul to thee beyond the skies,
Where glories live eternal, and the day.

O guide my feet! Mine eyes grow dim, the light
Seems fleeing fast! O Savior, let me meet
Thee on the way! Ah, now, indeed, 'tis bright!
Thou hast my hand, and thou dost guide my feet!

GEORGE BARRETT.

LAMONI, Iowa, Sunday afternoon, November 22, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

NOTICE.

UNTIL requested otherwise, please address all communications intended for publication in the Home Column to Mrs. M. Walker, Beaconsfield, Iowa. Send to me *communications only*. All business matters should go to Bro. Frank Criley, Lamoni, Iowa. 46-4t

THANKSGIVING.

"O Thou, whose power the earth displays,
Whose promises of life are ours,
The Springtime offered thee her praise
Amid the censers of the flowers.

And now again, O love Divine,
A thousand vales the harvest fills;
We seek thy house to-day, and join
The eternal chorus of the hills."

Dear Sister Walker:—I fully intended while at Independence this spring to give the readers of the Column a few items of interest obtained during my visit to the "Land of Zion." But time has slipped away so rapidly that already these events are too far in the past to make a newsy sketch. But to me the many incidents of that pleasant, happy, and enjoyable visit will be present for years to come. And row as face after face of those dear friends and kinsfolk pass rapidly before my mental vision I breathe a fervent, "God bless the dear ones there," the kind-hearted sisters and faithful workers in the Master's cause. Yes, the great wheels of time roll steadily onward, leaving some hearts glad with their turning and some crushed with sadness and sorrow for those who have been snatched from them. But they stay not in their rapid flight for either the happy or the sorrowing.

And now the summer months have fled and the way has been prepared before us, and soon indeed we will be on the great deep again, leaving our native land, dear friends and relatives far behind, while every day will bring us nearer to the place and people with whom I have almost lived—in spirit—for the past year. I sometimes think I must have a wandering spirit, not content to abide long at a time where its tabernacle is. Now it regards not the hardships and dangers consequent to a mission among those far-off islands, but urges forward, rejoicing that it is accounted worthy, esteeming those petty trials, those "light afflictions" as opportunities, stepping stones by which it (my spiritual being) will be brought in more immediate communion with the Supreme and live more in its reflected light; may more often feast upon the riches from the Father's storehouse and drink deeper of the living waters. But O, the "weak flesh" knows so well how weak it is! knows how hard it is to do its part and keep pace with all the weight it has to carry; knows it will always be subject to the pangs of hunger; that it has appetites, tastes, likes, and dislikes of its own that will clamor for their rights,—all of which must be kept in subjection or the spirit can never reach its anticipated goal. But we trust in Him who is able to make strong even the weakest, and go forth willingly, aye, joyfully, because of the words of promise by the Spirit. Yes, go joyfully, notwithstanding the love I have for the saints of California with whom we have been so long, and from whom we have received so much kindness. I might, perhaps, be less willing to go had we not the real, true, warm friends that we leave, for I know their desires will often go out to God in earnest prayer in our behalf, which will be around about us as a wall of defense.

I have not outlined for myself my great work among the natives. My deafness will prevent me from being of much service in the Sunday school work, and apart from the assistance I hope to render my husband in his work, by making our dwelling place as cheer-

ful and homelike as possible, consulting and advising with him, keeping his clothes in order and preparing his food; and towards the natives to lead an exemplary life, be kind and sympathetic, ready to listen to and counsel with them at all times when they may need or seek such, and, when sufficient of the language is acquired, to lead in their sister's meetings. Apart from these, my work will be with myself; a work of overcoming and coming up higher. This work with myself must be done to keep the spirit of contentment and patience necessary to accomplish what I have already named, and also an abiding faith and trust in God. I have sometimes feared lest I was entering upon this test, this sifting of mental powers, before I was spiritually ripe enough to sift well, and thus come short of and fail in my life-work in this way, instead of being exalted to a higher plain of faith and confidence towards God, leaning more heavily upon him in petty trials and provocations I should be overcome by a feeling of murmuring or rebellion and thus lose the Spirit. Do those who, looking towards the island mission, see only the halo and glory (the result of hard, tedious study and labor) wonder what would cause a spirit of rebellion? If so let such a one fancy being on an island for three or four months with no communication from even the other islands, where the few articles of food were the same always till one's appetite revolted against it, and all this time without any church papers or mail matter, then see a vessel standing up towards the island, and notwithstanding weeks of praying, the wind would be so contrary that she is obliged to abandon the effort of making the island, and sail off out of sight again with all the treasures she may have been bringing to you. Such circumstances as those try the mettle.

This letter was commenced two months ago. Our sailing being deferred, I deferred the letter also. But now all our effects are on board the City of Papeete, ready to sail tomorrow morning. The Lord has gladdened and strengthened our hearts by his spirit-whisperings to ourselves first, then the same confirmed by the mouths of his servants, for all of which we thank him, and feel more trustful. And here let me thank the many kind friends who have assisted in various ways. All will be remembered by us and not forgotten by Him who delights in the good works of his children and will reward all. I shall be pleased to receive letters from as many as will write. Address us at Papeete, Tahiti, and affix a five cent stamp. And now I bid you all a kind good-bye for the present.

With all good wishes,

SR. BURTON.

[WE are permitted to publish the following letter, and do so in the hope that it may prove encouraging to others who have to meet and contend with like opposition. Thus the gospel is winning its way!—ED.

My Dear Friend:—For the joy of my soul I cannot refrain from writing to you. You should have heard the talk my uncle, aunt, cousin, and self had last night. My uncle ran down

Mormonism and so did my aunt and cousin, but the two latter upheld the Christian Church. Ah! I thank God my faith is still as sound as ever. It is hard to defend a sect, even if you are of that faith, with those whom you love going against you. My uncle told all he knew of Mormonism and a precious little it was, and most all wrong. I am glad I could show him the difference between the Josephites and the Brighamites when he said that *every Mormon* believed or practiced polygamy! I told them how the church became divided and reorganized again, and in fact delivered quite a sermon about it. I don't want this to seem a great deed, but if Joseph Smith was never defended, praised, and loved before by a young, ignorant girl, he was then, and will be for ever by me to the best of my ability. My cousin is very anxious to have me come to her church (the Christian) and see if I won't be converted. She feels very badly because I believe "such an impossible story." Ah! poor cousin! She is on the wrong track. I promised to go to her church and see what they believe and reason it out. I feel safe. I know God will give me strength to see which is truth and which is fiction. I want your prayers that I may be able to show my relatives all or at least some of the beauties and truths of Mormonism. I don't want you to fear that I'll go over to their side or that my faith will be shaken. I feel safe in God and I know he won't let me go without holding out a loving, saving hand to keep me! I went to my cousin's church this morning. The sermon was not in the least as inspiring as ours. Rev. Wilson is their pastor and it was he who preached. I didn't like the sermon and it made my heart ache to see a whole congregation who did. I would like to convert my cousin, but I'm afraid I can't, for she is one of those who say, "A Bible, a Bible," etc. She is firm in her belief and if she were a Saint she would be among the most faithful. She don't say just those words, "A Bible," etc., but she thinks *all* you need is the Bible and won't believe a word about Joseph Smith translating the Book of Mormon.

I like Bro. Williams' sermons. All his sermons have a great effect on me. It was through him, mostly, that I became converted. The time he was there almost every night explaining the Book of Mormon I became convinced of all the truths you ever told me, and I learned a great deal more from him. In the end of our talk last night my cousin said I certainly was foolish to believe in the Book of Mormon. She don't like it a bit, and when I asked her what she thought would become of the wicked and where our souls would be while awaiting the resurrection morn she simply said she hadn't thought much about it, and hadn't any settled idea. To please her I am going to examine her doctrine, knowing it may help me some day. O how I wish women were called to the field and I was one of them! But no! A wise and holy God hath done all things well. I'll be content with my lot although I often wish I could do some great thing to help on the noble work. I want you to get me a Book of Mormon, if you

can to read, as the other was due at the library before I could finish it. I had it renewed three times. I am going to get Aunt's book if I can and let you see how it lies about Joseph Smith. Simply awful! If I can get it I'll bring it to you next Thursday afternoon. Please be at home. I have hopes of gaining Papa's consent to join the church soon, but I have few hopes of him ever joining. He said, not long ago, "I'll never cast a stone in your way," but he also added he preferred the Salvation Army to the Saints! Heaven help us! Join me in prayer for him. I don't want him to make such a mistake as that. I own that they do well to get men out of the clutches of drink and vice, but they don't give religion enough. They stop when they have you that far and set you to getting others away from vice. Please answer this soon. Please tell me, Was there a pair of stone spectacles given to Joseph Smith by the angel to help him translate the Book of Mormon? Aunt's book says there was, but I don't remember about any such a thing when I read the history of his life by his mother.

AN INVESTIGATOR.

[WE have learned that since the writing of the above this young lady has been baptized, and we hope that in her the church has obtained a faithful laborer. Not all preachers are ordained, but all who embrace this work are called to "thrust in their sickles and reap," while the promise is that "he that reapeth receiveth wages." "The harvest is plenteous, but the laborers are few." When we realize the great need which exists for labor in all the departments of church work we question whether the Salvation Army who seem to be so successful in getting others to engage in the work of elevating their fellow man, are not wiser in their day and generation, than the children of light. Would God that each one who embraced this latter-day work might remember that we are called to *work out* our salvation with fear and trembling! The promise is "To him that overcometh" and the reward is at the end of the race.—ED.]

PROGRAM

FOR DECEMBER MEETING OF DAUGHTERS OF ZION.

Opening hymn 152 Saints' Harp. Prayer. Scripture reading, Galatians 6:1-10. Select reading from Home Column, with discussion. Opportunity for questions and general remarks on mothers' work. Roll call. Business. Closing hymn 311.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

According to the instructions of the association at Kirtland, April, 1896, the officers have named a program committee to arrange for the Lamoni convention of April, 1897. They have wisely chosen as that committee, T. A. Hougas, Henderson, Iowa, Mrs. Viola

Blair, Lamoni, Iowa, and Myron C. Fisher, Boston, Massachusetts.

"A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life, impress and influence a pupil quite as much as a teacher's words."—Trumbull.

He who was once a wanderer
With no where to lay his head,
Watches his people's indifference
To the lambs for whom he bled.

Yes, there is room for the children,
And white robes for each to wear,
Room in the heavenly city,
Be it ours to lead them there!

Then blessed will be our entrance,
And sweet will the greeting be,
As ye did unto the last of these,
Ye did it unto me!—Sel.

HINTS FOR REVIEW.

THE little child knows very little about extent of space or duration of time.

Should we not therefore, use care lest our review story covers too long a period of history and has to do with too many places.

Study to draw from the child as much information as possible concerning past lessons.

Have one central thought and let all the lessons lead up to that.

Do not crowd the child's mind nor overtax its memory. Better give one thought clearly—however simple, than to leave many half-formed ideas for the poor little brain to puzzle over.

Teach Jesus in every lesson.

A helpful lesson might be the review of the last week of Christ's life on earth.—Sel.

HOW TO QUALIFY ONESELF FOR THE DUTIES OF A SUNDAY SCHOOL TEACHER.

I BELIEVE I have the right to presume that all persons who may hear the reading of this paper, are more or less favorable to the organization and maintenance of the Sunday school and thus placing themselves in harmony with the will of the Lord, who in 1831 spoke to his servant William Phelps and told him he should be ordained to assist Oliver Cowdery in printing and selecting and writing books for schools in this church that little children also might receive instruction before the Lord as was pleasing unto him. (D. C. 55: 2.) And now our conclusion is that inasmuch as there are to be books of instruction there must be instructors or teachers that the children may receive the benefit; and as the Sabbath day is an appropriate time and convenient to gather children together it has been adopted and the result is the Sunday school. I know it has been but a short time since when some very good people thought Sunday schools were a thing that savored too much of the world, but I am very thankful that if there *are* any unconverted now they are in such a hopeless *minority* that the onward march of the Sunday school and the God-given privilege of the children is assured them.

1. To be a teacher in the Sunday school one must first have an uncompromising belief that the Sunday school is a means to the specific end that no other means can accomplish as well, using all the knowledge gained by *attendance*, observation or council with others, that you might be in harmony with the designs of God, bringing little children unto him.

2. We should remember the words of inspiration, "For, behold, it is not meet that I should command in all things, for he that is compelled in all things the same is a slothful and not a wise servant: wherefore he receiveth no reward." The foundation work for Sunday school teaching is laid by lending our presence and assistance if possible. Thus doing what we can in trying to prepare ourselves for higher calls and thus escape the condemning words of the Lord "Thou slothful servant."

3. To be a teacher one must have an unflagging interest in the work, which interest and love for it will be made manifest by an untiring zeal, making oneself interested in every move that promises advancement; and if called to teach, study well to make yourself an approved workman, always going from the closet of prayer to the class, to instruct and guide the learners into such paths of truth as you may be directed by that divine aid which you have previously invoked.

If called to take charge of the primary or intermediate grades, your knowledge should be as thorough as though teaching any other department; that is, be very sure that whatever thoughts you present will stand the most exacting tests. To teach these little ones, the teacher will qualify herself by making simplicity a special study, how she may in the most practical and effective manner impress the everlasting truths on their little minds. Teachers of the primary and intermediate classes should remember that in these grades are found extensive fields of fertile soil—golden opportunities for the wise teacher to reap a wonderful harvest. Here no seeds of tradition and error have been sown, consequently the seed of truth can grow untrammelled by the misleading and false ideas of the adversary, which often have taken root and overrun the minds of older ones.

4. The teacher must make a prayerful study how in the most simple manner to impress the child mind of the reality of the Creator, his form, his object of the creation of mankind, his mercy, goodness, justice and power, of his laws relative to man, and if these things are taught according to the truth the imprint will remain throughout eternity; they never will be displaced; for there is nothing that can be devised, that is not truth, that will take the place of truth and so long as the little mind is active or it may be years and years will intervene; yet the same mind retains the true principals taught and impressed by the early teacher, and her name is associated with the impression forever.

There are very few of us who cannot look back to the years of our earliest recollection, and call to mind some of the sayings or acts of our day school, or Sunday school teachers.

Very often the neglected tasks, imposed by our day school teacher, were brought to a passable conclusion, by the application of the hazel brush or ferule. While like tasks, and requests were more readily and gladly done for our Sunday school teacher, who through patience and persuasion accomplished as great results.

5. The teacher of the Sunday school must expect to meet trials, difficulties and discouragements, and when they come, they must be met with only one determination, and that is to conquer; which may not always be possible in their own strength; but, dear teacher, being as you are engaged in one of the branches of God's work, don't fail to ask his assistance in time of need.

6. Be sure that you make yourself fully acquainted with the lesson in every detail that you can come before your class amply able to hold their attention and not only able to answer the questions set for the lesson, but to make some application of the thoughts in it, to the ordinary surroundings of persons and things of to-day. Of course a study of the application would have to be made with the view whether they are to be used in the primary, intermediate or senior grades.

7. Insist on your class asking questions, however let them understand from the beginning that you don't pretend to know all things. It will be a wonder if they will not succeed in puzzling you. They will enjoy this change from the customary order and they will believe, when they find a question too hard for you that you will know how to sympathize with them under the reverse conditions.

8. Cultivate the graces of an humble spirit. Be careful that your everyday acts are such that will strengthen the confidence of every one in your integrity, in your faith in God, in your honesty of purpose in teaching and leading children into that higher spiritual and temporal life, that fills the soul with hope, peace and joy.

9. And now to summarize the duties and qualification I will add:—

Be always on hand and punctual.

Thoroughly acquaint yourself with the lesson.

Attend regularly the teachers meeting.

Go to your tasks and duties with a prayerful heart.

In teaching, be familiar, affectionate, practical, serious and earnest.

Converse personally with each scholar respecting his faith and hope and soul's welfare.

See that your instructions are enforced by your life and conversation.

Study and try to understand the character and habits of your pupils.

Visit the scholars at their homes especially if they have been absent.

Bear each member of your class in mind when in prayer.

Make their *salvation* the great object of all your instruction.

Cultivate a spirit of ardent piety, self-consecration, and a constant dependence on God for success.

Let us all try and see what we can do for the Sunday school cause.

W. S. FRICK.

Read on Sunday school day, at Reunion near Webb City, Missouri, August 28, 1896.
WEBB CITY, MISSOURI.

THANKSGIVING HYMN.

We plough the fields and scatter
The good seed o'er the land,
But it is fed and watered
By God's almighty hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He, only is the maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good;
The seed time and the harvest,
Our life, our health, our food.
Accept the gifts we offer
For all thy love imparts,
And what thou most desirest,
Our humble, thankful hearts.—*Sel.*

Letter Department.

LOCKHARTVILLE, N. S., Oct. 30.

Editors Herald:—My heart was made sad while reading a few days ago of one of our elders who had to return home to "turn over" his house to those who had been supplying his family while he was away on his mission. It is refreshing to know that there are men and women, who for love of the gospel are willing to sacrifice their very home; but there is something wrong somewhere when they are compelled to do it for honor's sake.

I have returned from attending the conference at South Rawdon: not large, but quite satisfactory, after the saints and friends became reconciled to their disappointment. We all expected Bro. F. M. Sheehy. The fatted lamb was killed and all that, but the fates or rather our mission president ordered otherwise. No doubt it was all right: we were sorry just the same.

Williamsdale and Cumberland counties, November 8.

Since writing the above several days have passed away and I find myself in this place, where for several years I have labored to plant the gospel. We have no church organization yet, but have a good commodious building to meet in; not yet quite ready for dedication, but the few saints and friends are trying hard to keep moving in that direction. They have recently seated it with nice chairs, paying as they go. They have done well, and no doubt at no distant day their efforts will be crowned with success. Then we hope to see them bending their energies to the financial law and the Word of Wisdom, and removing those things that hinder the organization of a branch. May God help them to arise superior to those influences of the "world, the flesh, and the Devil," and maintain a church, with its prayer services, its family altar, its blessing at the table: in

fact, all those characteristics that distinguish a saint from a sinner. Forward is the word, brethren, and the reward is to the overcomer. There is a great responsibility resting upon us who profess to be the redeemed children of God. May his power forbid that while we are anxious that strangers should hear the gospel, our life and example should be barren to our friends and neighbors.

To those that might feel almost discouraged in their efforts to be as they would like to be, I would suggest, "The law of the Lord is perfect, converting the soul." The Master has given a law to govern his saints, and I am confident that by *no other way* can a man or woman live and grow or be happy. My experience and observation this summer have taught me some things; one is, that the successful man, the happy man, the man that is doing anything toward the advancement of the great latter-day work, is the one that is *doing* God's law and not the one who is making all manner of excuses why he is not. The imperfections of others is no excuse for me.

A number have asked me to write up my sojourn in the Massachusetts district this summer, for the *Herald*. I cannot do that; there is too much of it. Suffice it to say the work is moving grandly on. There are not a few noble souls that are in this gospel for all that it is worth, and that is a good deal. Individually I was well received, kindly cared for, and abundantly supplied with the necessities of this life. I am thankful for it all and only hope that in return I may have done some good. I am battling away, hoping and praying for God to bless.

Yours,
H. J. DAVISON.

STOCKTON, Utah, Nov. 10.

Editors Herald.—I arrived at Salt Lake City on the night of the 7th inst. Was met at the depot and cared for by Bro. H. O. Smith.

We met with the saints in the chapel on Sunday and preached twice and moved on to this place on the 9th, where I will remain for a short time, visiting relatives and doing what I can for the Lord. This is the place where I had a debate some eight or nine years ago.

Our work to a great extent will have to be of the "house-to-house" character, for the lack of public places to preach in. Any of the brethren or old friends that may desire my labor in any part may address me at this place, and I will try to serve all in the interest of the church as soon as possible. I have considerable to do here for the time being.

Our train and a stock train collided on the night of the 6th, in a tunnel on the highest point of elevation, ten thousand feet, on the Rio Grande railroad; no lives lost, but some hurt; two locomotives with their "tenders" ruined; baggage car destroyed and baggage torn and scattered about in bad shape, with some cattle killed. I lost a good trunk.

It seems to me that there is terrible and severe obstacles arising in my way to reach this field since my appointment last conference. It is but a month since I broke my right arm, when ready to start, besides my sorrowful trial before that. I hope there is enough

divinity behind the call to assure good success in the future. Pray for me.

Your brother,
J. T. DAVIS.

LEBECK, Mo., Nov. 13.

Editors Herald.—I have been thinking that perhaps a few thoughts from me might find place in your columns. To-night as I sit at my desk writing this, I can hear the boom of cannon in celebrating what some would be pleased to term a great victory in the election just past. I will not express myself in regard to this matter farther than to say that it will not pay Latter Day Saints to spend their time contending over politics. The question that I wish to bring before the readers of the *Herald* is the condition of the church from a financial standpoint.

Dear saints, it does seem to me that if the true condition was understood, there would be a rallying to the support of the church in this particular. When it is known that the church cannot fill the calls for preaching from a lack of funds, the situation looks dark indeed. When it is known that elder's wives have starved out at home and have been obliged to go to the missionary field with their husbands and undergo the privations of a missionary life, scantily clothed, the situation looks darker.

Dear saints, do we love this cause? Let us see if we do. How many brethren will go secretly before God and solemnly pledge themselves to quit the use of tobacco for just one month and send the money thus saved to the Bishop? Hands up, those that will do this. Remember that if we will not do this we love tobacco better than we do this latter-day work. Then another plan for us to adopt, is, instead of having a feast on Thanksgiving Day let us have a fast and take the money that it would necessarily cost for a dinner and send that to the Bishop also.

Now let us not undertake too much, for if this matter is attended to in regard to the two items I have mentioned it will relieve the church from the present strained conditions.

How many will do this? Let us start the fund at once by sending in our contributions to Bishop Kelley and each week have a list of those making contributions, printed in the *Herald*.

We frequently ask God to prosper the work that Zion may be established. Brethren, we cannot *pray* funds into our church treasury, and Zion cannot be established till we are in a better condition spiritually; and when we are right in this respect we can go down into our pockets and help financially. Whose name will be first on the list with a subscription of some amount?

The Clinton district conference is now in session, holding its quarterly conference. The Sunday school convention passed off very pleasantly, also very profitably. The Sunday school work is getting to be a grand thing to those interested in seeing the church prosper.

Yours for the success of the one faith.

F. T. BAKER.

SACRAMENTO, Cal., Nov. 13.

Editors Herald.—In late issues of both the *Herald* and the *Ensign* I see that the "club-footed man is still imposing on the saints generally, asking for and receiving five dollars, which he promises to "return as soon" as he gets "home." This is the same story he told California saints whom he victimized. One sister in Santa Cruz, California, after she had given this man five dollars, accidentally happened to smell his breath, after which she said to herself: "I will never get that money back," or words to that effect.

About two years ago the writer was living at Santa Cruz, when the "clubfooted man" was borrowing (?) money from the saints in California; and when Mr. Wells, alias "the clubfooted man," arrived at Santa Cruz, he first visited a sister named Grant. It so happened that this sister had been visited twice within a few days (if I remember right) once by an individual thought to be a companion of the above-named Wells (?) and next by the last-named gentleman (?) himself. A brother who at that time had been a member of our church but a few weeks or months (I do not remember which), Walter Scott by name, a carpenter by trade, was working at Sr. Grant's place and was there on the occasion named when both calls were made; the first by the companion, and the second by Wells (?). Bro. Scott had been investigating religion for a number of years, and at last found what he considered was "the true religion of Jesus Christ," and was perfectly satisfied with it, had no misgivings or doubts; but alas! as the brother himself remarked:

"After I heard those men talk, witnessed their actions, saw the tobacco stains that started from the corners of their mouths and ended at the lower part of their chins, smelled their whisky-laden breath, and when they claimed to be saints, it caused me to have some doubt; that is, I thought to myself, "Can it be possible after all these years of investigation, that I have been deceived? The matter worried me for a few days until I had a dream which allayed all my fears and doubts. I dreamed that I was worrying about the matter, when suddenly a nice looking man came up to me and said: 'Dear brother, I will tell you how you may know a true Latter Day Saint; you will see no tobacco stains on his face, nor will you detect any smell of whisky on his breath or clothes.'

"I will recognize the brother that gave this information in my dream if I ever see him with my natural eyes," said Bro. Scott, and sure enough he did. During the California reunion of the Northern and Central districts in 1895, Bro. Scott, one day after entering the tent used for boarding the elders startled his wife by remarking, without any explanation other than pointing the index finger of his right hand at a gentleman sitting at a table in the tent: "There is the man!"

"What man?" queried his wife, not knowing what he meant.

"The brother that told me in my dream how I would know a true Latter Day Saint," answered Bro. Scott.

Dear readers, the brother who was pointed

out while sitting at the table in the tent was none other than Bro. W. W. Blair, whose memory and kindly face and good deeds will be fresh in the minds of the saints during their lives. Bro. Scott had never seen him before the dream.

My object in writing this letter is that my brothers and sisters will be more careful with their dollars in the future, and use the God-given sense of smell before parting with their money to strangers, and also profit by Bro. Scott's dream.

If this meets the eye of Elder Walter Scott and he discovers that my memory has not served me right in all particulars, will he please correct where needed, and publish.

Your brother in Christ,

F. A. SEVERY.

918 Twenty-second Street.

LONDON, Eng., Oct. 29.

Editors Herald:—It is with mingled feelings of sorrow and compunction to think that I have suffered so protracted a period of time to elapse since I ventured into your literary circle, to address to you a few words of brotherly sympathy, not unmingled, I trust, with the higher elements of *spiritual* consolation, edification, and encouragement.

The *Herald* is an invaluable source of mutual retrospection, and, to a certain extent also of introspection; for we often times discover, in reading the letters of various brethren or sisters in your more favored land that the very same doubts or fears, sins or temptations, which beset and distress our own minds, are palpably in evidence in their experience also; and thus the voice of Satan is put to silence who has, true to his old character (Rev. 13:10), been our accuser; saying to our sorrowful and troubled soul, "If you were of the true fold, or truly one of Christ's disciples, you would have no such doubts and fears, or evil thoughts or feelings as are evident in your experience from time to time. We are then enabled to point him to "that blessed one who was tempted in all points like as we are, yet without sin." (Hebrews 4:15.)

Who knows what sore temptations mean,
For He has felt the same.

The epistles of our aged and venerable brother, Paul, are also, to me at least, an unfailing fount of comfort and consolation when grieved at heart by so many faults and failings I see in myself; for does he not say: "When I *would* do good, evil is present with me." "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good." Listen, dear brethren, to the history and mystery of the whole matter, and take comfort: You that are likewise tempted and tried, by the logical and legitimate conclusion of the apostle's argument in his own words: "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Roman 7:15-19.

[We quote the passage cited from Paul's

writings as given in the Inspired Version, because of its manifest superiority and because the King James' rendering does not harmonize with other scripture.—ED.]

"For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. For what I know is not right, I would not do; for that which is sin, I hate. If then I do not that which I would not allow, I consent unto the law, that it is good; and I am not condemned. Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ. For the good that I would have done when under the law, I find not to be good; therefore, I do it not. But the evil which I would not do under the law, I find to be good, that, I do. Now if I do that, through the assistance of Christ, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me. I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man. And now I see another law, even the commandment of Christ, and it is imprinted in my mind. But my members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. And if I subdue not the sin which is in me, but with the flesh serve the law of sin; O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God."

In like manner do we gather gleams of sunshine and glimpses of satisfaction on reading the letters of other and deeper taught brethren who have learned also to "put no trust in man or make flesh their arm" (Jer. 17:5); but to rely wholly and only on the arm of Jehovah, for that they have found out how true is God's word which saith:—"The heart is deceitful above all things, and desperately wicked; who can know it?"—Jer. 17:9.

I am aware that there are many who, not understanding or not at heart believing the absolute veracity of God's word on the one hand, and unaccustomed to examining their own selves as St. Paul commands us, on the other (2 Cor. 13:5), affect to think and speak slightly of these things; but, depend upon it my brethren, these things were written for our learning, that we should "cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isaiah 2:22,) and trust wholly and alone in Jehovah Tsidkenu, "The Lord our Righteousness."

Those of my beloved young brethren and sisters who have but just entered the sheep-fold will probably marvel at my words; but those who have for years borne the blunt of a perennial and perpetual struggle with the Satanic being and the forces of disintegration

and evil, will fully understand me when I say that many, many more would have been their victories over "the world, the flesh, and the Devil," had it not been that in the very hour of conflict their own evil heart of unbelief took sides with the arch-destroyer, and betrayed them, even though they had but a short time before, (perhaps in a prayer and testimony meeting,) uttered that fervent ejaculation, as did one of old in the sincerest tones of fervent feeling and high resolve:—"Though all men should deny thee, yet will not I" (Matt. 26:33-35), and the actual result has been perhaps, precisely the same as in poor Peter's case, who knows?

When you are cast down by any deadly shaft of the destroyer, dear brother, let me implore you, as one who has spent many of his humblest and happiest hours laboring either with my brethren or alone in one or other part of this vast city—let me, I say, implore you not to give up or "cease the conflict," but instantly call on the Mighty One for strength, if you have not fallen; for pardon if you have. "Confess" your sin to him; you will find him faithful and just to forgive you your sin (1 John 1:9); then go forward to the conflict with renewed zeal, renewed hope, renewed energy, and renewed prayer. This will cause the evil one, that "murderer from the beginning" (John 8:44), the bitterest anguish to think that his deadly shaft, instead of causing you to relax or to cease, or even to suspend your exertions for God, has only caused you to go to him again in prayer, and to find out, for the hundredth, nay, perhaps thousandth time, that he is a God pardoning iniquity and passing by the transgression of the remnant of his heritage. (Micah 7:18.)

The more we know of him, (bless his holy name!) the more we can cling to him, and love him, and trust him.

I meant to have spoken of London's vicissitudes, and of Elder Caffall's arduous and devoted labors, and his wise and fatherly counsels to us all; but my mind was drawn out to write you instead, as I have done.

Dear saints, do not forget your morning and evening devotion if you would overcome the evil one. In hope of the eternal joy in God's covenant,

Your brother,

F. R. TUBB.

COUNCIL BLUFFS, Iowa, Nov. 13.

Editors Herald:—Experience of the past few years convinces me that Bro. H. N. Hansen's position in last *Herald* is a tenable one; i. e. the right of the general authorities of the church to nominate district presidents. May the time soon come when such a rule shall obtain!

I believe that the time must soon come when "the Twelve, in all large branches of the church, [will] ordain evangelical ministers, as they shall be designated unto them by revelation." Some of our districts and large branches are suffering because of a lack of available presiding material.

Work moving along as usual here; baptized two last Sunday. I am now passing through the throes of dental torture, but will be busy

soon. Expect to hold a series of meetings at Quick and Neola soon. May God uphold his noble ministers in their fight against sin and evil.

Yours fraternally,
T. W. WILLIAMS.

NEW HOPE, Va., Nov. 13.

Editor's Herald:—In my letter a short time ago I told you I expected to baptize on the following Sunday. Well, I baptized one, a young lady; and on Monday the 9th I baptized five; six in all at Roxbury: Mr. Erwin Dickey and his wife, Mr. Corydon King and his wife, also Mrs. Orr, mother of Mrs. King. They are all fine people, and I have good faith that they will be a great help to the saints at Roxbury, especially Bro. Dickey. He and his wife belonged to the Disciple Church. There are others whom I believe will obey soon.

In bonds,
F. C. SMITH.

FAGUNDUS, Pa., Nov. 12.

Editors Herald:—We have been in this place about two months. My wife and I are the only saints in this part of the country; our nearest branch that we know of is about fifty miles distant, so we do not have a chance to hear any preaching, unless we go to the M. E. church; and it is not much enjoyment to go to that, for we do not believe as they do. They are holding a revival now. We went once and it made us feel glad to think we did not belong to them, and also very sorry for them and their lack of knowledge. The preacher preached awhile and then had them sing, and then got them all to come up to the mourners' bench and kneel down, and then he went on to tell them how Peter did, how he kneeled down and raised up his hands, and how he held up his head also; and he prayed loud and long, and got them to hold up their hands and heads, and then he said, "Let's sing the last verse of" such a number; and after that was sang he got them all to praying at once; and such a noise as they did make! one could hardly hear what was said at all. Well, one night did us for awhile.

Now if this finds a place in the *Herald* instead of the waste basket I want the Pleasant Grove, Missouri, saints to see it, for they know something of us, as we used to live there not very long ago; and we do ask all the saints to pray for us to this effect, that we may live more humble in spirit, have more faith, more knowledge, a better understanding, and that we may so live that when we ask God for any blessing that it will be his will to grant it to us; and we will pray for you all.

I know that God does answer prayer, and that he will punish us if we do not do as we ought; for I have done things that I know I ought not to have done, and been punished for it before night, and I have also asked for things in the morning and had my prayer answered before night.

I hope that if it is possible for any of the traveling elders to come through here they will let us know and we will try to get a place for them to preach, and give them a place to sleep, and something to eat, and make them

welcome as long as they will stay; for I think several here would obey, for they ask us a good many questions that we answer as best we can, and pray God to give us a better understanding so we can make things plain to them.

We ask all the saints to pray for us that we may prosper in this world's goods as well as in spiritual things, for we are in need of both. The Lord has prospered us very much since we have been here, and we are truly thankful for it. May the Lord bless all the brethren and sisters inasmuch as they are worthy; and let us try to be more worthy of God's blessings in the future.

GEORGE H. PARKER.

If any of the saints have old *Ensigns*, or *Heralds*, or tracts, please send us some to scatter around. We take the *Herald*, but it gets worn out before it gets to all.

Original Articles.

BOOK OF MORMON GEOGRAPHY.

BELIEVING with the *Saints' Herald* that discussion is necessary to liberty and progress; and also believing that the correctness of the subject matter of a Book of Mormon geographical map is of chief importance to us as a people; and also believing that in the investigations and conclusions arrived at should be carefully weighed before adoption, from the fact that the truth of the Book of Mormon in its geographical features must have been the chief object had in view in the appointment of a map committee by the General Conference;—laboring under these impressions, I beg leave to criticise an article appearing in the *Herald* of the 14th of the present month.

The Isthmus of Tehuantepec and the Isthmus of Panama as the narrow neck of land connecting the land northward and the land southward appear to be the bone of contention. The latter, however, is not mentioned in the article, but one of these has the same bearing upon the other as the Magdalena and the Usumasinta rivers as being the river Sidon bear toward each other.

One of these positions must be true and the other false; and no matter which position we may take, unless that position is substantiated by facts, it does not make it true. . . . The Nephites called some river "Sidon." . . . There are certain things stated in the Book of Mormon concerning Sidon and the countries and cities near it that may aid us in the solution of the question.

1. The River Sidon ran north. The same may be said of both the Magdalena and Usumasinta.

2. The head of Sidon was in the "south wilderness" which was the boundary line between the land of Zarahemla and the land of Nephi.

3. The head of Sidon was near the "east sea." Here is where the main question hinges. The Magdalena does not fill the bill, . . . while the Usumasinta fills the bill nicely and its head is near the "east sea."

I have these quotations from the article as a basis for what may follow. This hinge I shall endeavor to break, with what success may be judged hereafter. In the first place the position taken that the head of the river Sidon was near the "east sea" is not a correct one and cannot be sustained by the record.

Second, that the course of the Usumasinta is chiefly northwest.

Third, that the Usumasinta River loses its name two hundred miles west of the east or Caribbean Sea, that is two hundred miles from the east coast of British Honduras.

Fourth, that none of the tributaries of the Usumasinta reach nearer the East or Caribbean Sea than one hundred miles. Of these there are two: the Machaquila and San Isabel rivers; these are tributaries of the De la Passion River, which in turn is a tributary of the Chixoy River which is the main tributary of the Usumasinta River. Neither of the above-named rivers, the Machaquila or the San Isabel, could by any possibility have had its head in or near "the narrow strip of wilderness" which was the dividing line between the lands of Nephi and Zarahemla, for the reason that the Tehuantepec idea places this strip in this wise:—

That Central America, northward of the Bay of Panama, to the Bay of Honduras . . . was the land of Nephi, and also that in the vicinity of the Honduras Bay was "the strip of wilderness, which ran from the east to the sea west;" and also that northward of the bay and strip of wilderness to the Isthmus of Tehuantepec, was the country called "The land of Zarahemla."—*Saints' Herald*, Nov. 13, 1895.

From this showing there can be no mistake as to the intended location of "the strip of wilderness," it ran from the Gulf or Bay of Honduras to the Pacific Ocean according to the Tehuantepec idea. The head of the Isabel River is seventy-five miles north of the northern shore of Honduras, and the Machaquila River has its head ninety miles north of the same shore and both head in the same range of hills one hundred miles west of the

east shore of British Honduras in the northern part of Guatemala, showing the utter impossibility of either of them having entered "the strip of wilderness" at all. The main tributary of the Usumasinta River is the Chixoy River, which after leaving the Usumasinta takes a circuitous route and has its head waters in the southwestern part of Guatemala, near two hundred and fifty miles southwest of the Bay of Honduras. No; the Usumasinta nor any of its tributaries will "fill the bill." The above needs no comment from me, all that is necessary is an examination of a map of the country. If "the strip of wilderness" claimed by the "Tehuantepec idea" ran from the Bay of Honduras to the Pacific Ocean, then it lay *wrong* as it must have ran from *north to south*, instead of from the *east to the west*, as demanded by the record; for both the Bay of Honduras and the Caribbean Sea wash the northern shores of Honduras, and to my mind "it does not require an educated man to see clearly" the misleading position of the "Tehuantepec idea" unless he "strain his conscience," not a little, but to the extreme if he can bring himself to believe that a "strip of wilderness" running from north to south, does actually run from east to west. This "strip of wilderness" does not "fill the bill," it runs in an opposite direction to the demands of the record. The Gulf of Mexico and the Caribbean Sea are north seas to the people of Central America and the Pacific Ocean is south to them.

We will now turn our attention to the Magdalena River. "The river Sidon ran north." This description "fills the bill nicely" when applied to the Magdalena River, for there is not more than seventy miles variation on either side of its line of longitude from its mouth to its head, a distance of nine hundred and fifty miles. And it bears the name of Magdalena its whole length from its head to its mouth as it did the name of Sidon in its ancient history.

The first thing we will now do is locate "the narrow strip of wilderness," the dividing line between the land of Nephi and the land of Zarahemla. There are certain chief things to be observed in running this line; it must run "in a straight course from the

east sea to the west," or "from the sea east, even to the sea west," "from the west sea running *by the head* of the river Sidon," "running from the east *toward* the west." Alma 22:2; 13:11. And we must also not forget that the river Sidon ran "*in the south wilderness*, (the narrow strip), *away up* beyond the borders of the *land* of Manti." Alma 11:4.

The quotations above require that this dividing line shall run a straight course from the sea east even to the sea west, or "toward the sea west," which does not necessarily mean that this line ran upon a direct line of latitude, but may vary either to the northwest or to the southwest, but must be in a straight course whichever of these points is the true one, and must be toward the west, and run through a wilderness. That this "strip of wilderness" was made up chiefly of a mountainous range is, I believe, fully established by reading Alma 22:2, where it is said that Moroni fortified this dividing line between the land of Zarahemla and the land of Nephi from the west sea; *running by the head of the river Sidon*, not that this signifies a solid line or continuous fortified wall like the Chinese wall, but that he fortified the mountain passes, and thus endeavored to secure his people from their enemies. If this be correct, then we need, First, As near as may be a continuous mountainous range from the sea east, even to the sea west, and in a straight course of wilderness. Second, That this strip of wilderness must run *by the head* of the river Sidon. Third, That the river Sidon must run from its head *into this "narrow strip of wilderness"* before its final entrance into the land of Zarahemla. Fourth, That this "strip of wilderness" must be of sufficient width for the habitation of many of the more idle part of the Lamanites. Alma 13, 11; 16, 11.

Now take your map and lay your straightedge at the northwest shore of the Gulf of Guayaquil, upon the Pacific or sea west, then at Zamora Point on the Atlantic or sea east, this will be the northern line of the "strip of wilderness," you give the strip what width you choose. I have allowed seventy miles south of that line; in this manner you will find by examination, that every requirement

is complete, and that the Magdalena River "fills the bill nicely" as being the ancient river Sidon. For, "the river Sidon ran north," the strip of wilderness line running *by the head* of the river Sidon, its head being about twenty miles west of the line, but enters the strip of wilderness and runs in the wilderness near one hundred miles east of north, when it turns north and enters the national land of Zarahemla, and thus continues its course to the sea.

If the above showing be correct and fills the record requirements, then the cities of Moroni and Nephihah could have found no abiding place in Central America but in the land "south" and the land of Moroni adjoined the "narrow strip of wilderness." And the geological argument in favor of the Isthmus of Tehuantepec being the narrow neck of land, fails in its object, notwithstanding the Atlantic and the Pacific were once united when once the earth was without form and void and the waters were in one body.

And now lest I should trespass too much on space I will notice the article but little more at the present; there is however, much that can be said in favor of the Magdalena idea, and the location of the cities and provincial *lands* of the national land of Zarahemla, and also of the national lands of Zarahemla and Nephi being located upon the land south, or South America, to which Lehi was brought by the Lord. (Hel. 2:27.) Evidences that cannot be disputed if the Book of Mormon record be sustained, and will require no "stretch of conscience" to believe that the whole was surrounded by water except "the narrow passage which led into the land southward." (Mormon 1,3—the Isthmus of Panama.) Nor that it needs a very great stretch of conscience to believe that the location of Nephihah was six hundred and fifty miles away from the river Sidon in the "strip of wilderness," especially when it took months for the Lamanites to travel through "the strip of wilderness" to the land of Manti on the west side of Sidon from the land of Jershon, which afterward became the site of the land and city of Moroni. To my mind the "narrow neck of land" being the Isthmus of Tehuantepec, the Usumasinta River being the river Sidon, and "the strip

of wilderness" in Honduras having a straight north and south course from sea to sea which all destroy the idea of the lands of Zarahemla and Nephi being located in Central America and Mexico. These had all best be wrapt in their winding sheet and cast overboard.

Before closing I wish to say that I have the greatest of brotherly love and respect for Bro. Simon Smith, and honor the energy, perseverance, industry, and research he has manifested under the most disadvantageous conditions in his endeavor to establish what he honestly and earnestly believed to be a correct idea. So far as his readings of the Botturini chart is concerned I believe he is near correct, but when he took up the Gemelli chart by some means he took up the wrong track and lost his bearings.

Respectfully your brother for the full vindication of the truth of the Book of Mormon and the certainty of its geographical map.

WILLIAM HAWKINS.

VORIS, Missouri, October 22, 1896.

WHITMERITE CLAIMS REVIEWED.

To Brn. Reynolds and Johnson. Beloved of the Lord; Greeting:—

Having heard of your desire to withdraw from our fellowship and unite with the Church of Christ (so-called,) commonly known as Whitmerites; and having traveled over that ground a few months ago myself, I thought a letter from my pen might be of some value to you. I do not ask you to stop investigating, but ask you to be not hasty in cutting yourselves off from our fellowship, as I know you will not find in that church what you are looking for or are expecting to. I will now give you my experience and counsel, trusting that you will receive the same in the spirit it is given, and hope that you will be able to overlook the weakness of my nature of the past, which you are acquainted with, and look at the principles that I shall try to set forth in this letter.

Having an earnest desire to overcome the evil of my nature and become a partaker of the divine nature and be made pure like unto our pattern, I have joined various churches in my time; but not finding the help I needed in them, when I heard the gospel preached by the Reorganization, I

hailed it with joy, thinking that I would surely find it there, but I was sadly disappointed. The reason of this disappointment I now see, which I will speak of later on, not finding the help I needed, as you know. And then a few months ago, getting hold of one of David Whitmer's "Addresses," and some *Returns*, I read them with interest, and they took deep hold upon my mind, and the thought came like this, Now you have been deceived, and have not yet found the truth, and that is the reason you have not found the help you need, and if you join the Church of Christ you will get it. This is the way I reasoned with myself, and the meekness of the spirit shown in that "Address," and the reasoning set forth in it, so completely got hold of my mind, that all the pleadings of my brethren went over my head without effect or influence upon me; so I sent in my notice of withdrawal and urged it till I got myself cut off. All this time I was so taken up with Whitmerism that I could not reason or compare; I could only see their side of the question, so sent east for an elder to come out and baptize me; but before he got here I got my eyes opened to the fact that they really had no church regulation at all, this I found out by writing to different ones of their own brethren. You will find out the same thing if you go far enough. I have letters and *Returns* in my possession to prove what I here state.

I tell you, dear brethren, it is impossible to locate the Church of Christ among them, for they are not at an agreement among themselves, as to what constitutes the Church of Christ, and confess themselves to be in the dark more or less. This being so, how can they give light to the world. There are as many divisions among them as all the rest of so-called Mormonism put together. Some claim that there ought to be twelve men to govern the church, others claim that elders, priests and teachers, are all the officers that is in the church, while they all with one voice claim that there must not be a prophet, seer and revelator in the church, for that is placing a Pope over them.

So every man is left to follow his own vision, without any standard to test it by, this accounts for so much division among them. For example,

I have letters in my pocket from one of their elders that claims that he has been shown the sandy foundation of the church, and that he knows of no other save himself that has any authority to conduct men and woman into the Kingdom of God, and he withdraws the right hand of fellowship from all the rest till they repent and come to his standard, while the rest withdraw from him and require him to come to their standard. And I know of several others among them doing the same thing; all accusing each other of trying to set himself up as Pope over the rest. I tell you my brethren, it is a continual strife for the mastery, and in the very nature of things, it cannot be otherwise, so long as they have no recognized head on earth. We see all nature demands a leader, from the lowest insect to the highest society of men. Wisdom shows that no body of men can be put at anything and have them do it right without them having a boss, or a leader to follow; for just as sure as this rule is not carried out, the men get into contention, as to how it ought to be done; one man thinks he knows a little more about how it ought to be done than his fellows, hence he assumes the leadership, and the others knowing that he was not set over them by their employer, pay no attention to him, hence every man works in his own way and according to his own judgment. This brings disaster to the work they are doing.

Now this is equally true in spiritual things. You may say the church has a head and leader, which is Christ himself. True, but let us see what position Christ occupies in his church. He says, "I will build my church;" this makes him the owner and employer (so to speak). This being so, he can place master mechanics or master builders over his church, the same as an owner of a building can place master builders and bosses over the men in his employ. Then all the men need to bother their heads about is to find out if these bosses and master builders that are over them have been placed over them by the owner, or whether they have placed themselves over them. Thus every man has a right to find out for himself, by going to the owner and asking him about the matter. And if the owner

has placed a master builder over his building, what has he placed him there for. Why we all know that it is to receive instructions from the owner's own mouth, to give to all the employees in regard to the work they are doing. This saves the owner from being present all the time, and personally telling every man what to do. Because the master builder looks out for all that, in carrying out the instructions of the owner. And if all the employees are working for the interest of their employer, they will obey the commands given by the master builder, because they know that he gets his instructions from their employer.

Now this is just the same in the Church of Christ, in building his church, we will prove from his word, that he has placed in his church different officers, such as master builders, to superintend his work, and other officers to work under them, and has provided a way through the gifts of the Holy Spirit whereby every member may ask him and find out for himself, if he has placed these officers over them, or whether they have placed themselves over them. It is also good proof that Christ is not giving the elders of the so-called Church of Christ direct instructions how to build his church, or they would be one, and would not be contending about what constituted the Church of Christ as they are doing, and different elders setting themselves up as leaders, (in principle) thinking they understand more about the building up of the Church of Christ than their fellow elders, and withdraw the right hand of fellowship from the rest, because they refuse to follow them. This is just the condition the so-called Church of Christ is in, just like a lot of men turned lose at a piece of work without a boss or leader. It is nothing but spiritualism turned lose in the church in the dark and cloudy day of its existence, when they that were not willing to abide the rules of the owner of the church, but gave heed to seducing spirits and doctrines of devils, some to one thing and some to another, and have gone out from us because they were not of us. And many honest souls have been deceived because of their pernicious ways.

Now we will look into some of the

principles of Whitmerism. In David Whitmer's "Address" we find where the seducing spirit began its work, (and the meaning of the word seducing is to entice, to draw us away from that which is right). It worked upon the mind of our Bro. David, and caused him to believe that God had given Joseph Smith no more authority than he had to him and the rest of the elders of the church. Hence he began to advocate his belief and cause contention, which resulted in many leaving the church and turning themselves loose without a leader, not being willing to acknowledge him whom Christ had set over his church as a master builder. But if he had thought for a moment he would have seen that Christ had given Joseph Smith more authority than the rest of the elders, and that he had chosen him (Joseph) for his master builder, to be his (Christ's) mouthpiece to the church, from the fact that he (David Whitmer) and the rest of the elders received their call and ordination by revelation coming through Joseph Smith. This is a fact that cannot be denied, and they cannot trace their authority to any other source than coming through Joseph Smith. This being so, we have got it narrowed down to one of two things, either Christ did make choice of Joseph Smith for his mouthpiece to the church, or Joseph Smith was an impostor. The latter no branch of Mormonism is willing to admit.

Now what do we find in the case of David Whitmer and others who followed his advice. Why, we find history repeated. We go to the twelfth chapter of Numbers, and we find that because Aaron and Miriam had been blessed with the spirit of prophecy, that they got lifted up, and thought that they had as much authority as Moses, whom Christ had chosen to be his mouthpiece in that age, and by whom Christ called Aaron to the priesthood. They said hath the Lord revealed himself to Moses, only, hath he not revealed himself to us also, and the Lord was angry, and called the three of them out and said unto them, "If there is a prophet among you I the Lord will make myself known to him in visions and dreams; but with my servant Moses it is not so, I will not speak unto him in dark similitudes or

speeches, but mouth to mouth." Now we can see the reason of this. As Moses was chosen to be Christ's master builder, he needed to have everything spoken to him in plainness, that he might build aright.

Now we come down to our day, and we find Christ made choice of Joseph Smith to fill Moses' seat, and be his master builder, and mouthpiece to the church. And we find Bro. David Whitmer and others that were blessed with the spirit of prophecy, and they get exalted and lifted up, and we read in his "Address," words like this:—

The Lord poured out his Spirit upon us, and we all prophesied as well as Joseph Smith; and that the Lord did not give him any more authority than the rest of us.

Now, brethren, is not this almost the same language as is used in Numbers twelfth chapter; the principle is the same. So after he was seduced to refuse to be subject to the master builder, he was lead in 1838 to withdraw from the church. As he says:—

The same voice that spake to him and told him to bear witness to the Book of Mormon also spake to him and called him out of the church, to hold the pure authority, so as it would not be taken from the earth again.

Now this carried great weight with me, because I believed it, and still believe it. But I look at it different now from what I did then. I reasoned thus, If he lied about the voice calling him out of the church to hold the authority, then how could I believe his testimony to the Book of Mormon, and as I had too much proof in favor of the book I could not reject it; so I believed his testimony in both cases, and thought he held the truth, so left the church to follow him, for I was so blinded by Satan that I could not reason from any other standpoint and could not discern the seducing spirit that had seduced him, and was then seducing me to follow him.

But since I have got my eyes opened I have been able to see through it all. He did hear a voice commanding him to bear testimony to the Book of Mormon, and he did also hear a voice calling him out of the church to hold the authority. But the latter voice was the voice of the seducer counterfeiting the first voice, and as he already had been seduced to reject the directions of the master builder, he was left in darkness and was not able

to detect any difference in the voices, hence honestly thought it was the same voice. But supposing all this is true, that Christ did call him out to hold the authority, what does it prove; why it simply proves that Christ had rejected Joseph Smith as his master builder, and accepted or chosen David Whitmer in place of Joseph; for if he was called to hold the authority, then all that got authority to build the Church of Christ must get it through David Whitmer, hence it placed him above the rest and over them. So they may take hold of either end of the horn they like, and it revolves itself into this one thought, that there can be no visible organization created, without creating a visible head or leader for it.

Now another thing I wish to notice in this letter, is that they claim there is no Aaronic priesthood in the Church of Christ under the gospel. Well, if this is so, will they please tell us how they come to have priests in their church, as the office of priest is not in the Melchisedec or holy priesthood, except the office of high priests, and this they deny. So how they come to have priests in their church we are unable to understand. Again, if the Aaronic priesthood is not in the church, will they please tell us where they with us get authority from to preach the gospel in these last days. As it all rests upon the angel that called himself John the Baptist, who appeared to Joseph Smith and Oliver Cowdery, and laid his hands upon their heads, saying, "Upon you, my fellow servants, I confer the priesthood of Aaron," and said that he (John the Baptist) was acting under the direction of Peter, James and John, who would later confer upon them the Melchisedec priesthood. Now to deny this is to deny the authority to preach the gospel in these last days, because the angel Moroni only brought and delivered the plates to Joseph to be translated, and then came and received them again. There is no history of him ever conferring any authority to anyone to preach the gospel. Now in some articles that I am writing, I have taken up this question, of the Aaronic priesthood, and proven by the word that it does exist in the Church of Christ under the gospel, and I defy the world to

prove it otherwise. But as it is a long argument, I will not reproduce it here, but will read it to you the next time you come up.

Now there is very much I would like to write, but my letter is getting long, so must hasten to close. I presume you have read the letters in the *Herald* by Bro. J. J. Leabo, of Grant's Pass, Oregon, last winter, concerning Nephi the first who has appeared to him. Well, I have been keeping up a correspondence with him ever since, and have received some very important information, of which I herewith give you some quotations from letters received, in the way of questions put to Nephi, and answers received from him.

Did Jesus Christ come in the flesh?

Yes; he was born of the virgin Mary, crucified and resurrected.

Is the Bible and Book of Mormon true?

Yes; every precept taught in them is truth. Nephi speaking to Hagen, the Lamanite that he called and blessed, said the work whereunto you are called is not to hinder Joseph Smith; he is the head of the church on earth, you are to be subject to and a part of the church.

Is Hagen the Lamanite, the mighty one spoken of by Lehi in his prophecy to his son Joseph, that was to arise and do a mighty work after the Book of Mormon came forth, and they, the Lamanites had heard the words of the book?

No; he is only called to start the work, (among the Lamanites,) but in ten years the sealed plates are to come forth by the hand of a Lamanite indeed. The records of the north country are also to come forth in ten years, during the ten years to come, there is to be a religious war to break out in Europe, and extend to America. At the end of the ten years, the saints are to go up, while Popery goes down, Babylon fallen. At the end of ten years, the saints are to be called in. (Comment by myself.) This will be the gathering of the saints from among the gentiles, hence the taking of the gospel from them and restoring it to the Lamanites and Jews, as it is written. After this I will return and will build again the tabernacle (temple) of David, which is fallen down; and I will build again the ruins thereof, and

I will set it up. That the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord who doeth all these things. (See Act 15:14-17.) After this means after he had visited the gentiles to take out a people for his name, as stated in verse 14.

Is Joseph Smith (young Joseph) a prophet of God?

Yes, Joseph Smith deals direct with God. (Comment by myself): What a harmonious answer with the word, as referred to above concerning Moses, in Numbers, twelfth chapter, Joseph Smith sitting in Moses' seat by right as God's master builder, has a right to deal direct with God, mouth to mouth, and thus be his mouthpiece to the body, while the rest of us have the privilege to receive communion from God in visions, and dreams, and the other gifts of the gospel, if we will live for it. (Comment by Bro. Leabo): Nephi has always told us to look to Joseph Smith; he is the head of the church on earth. (Comment by myself): If God has placed him—Joseph—as a master builder over his church, then it is right that we as employees look to him—Joseph—for our instructions in the work, and not to look direct to the owner, or employer (God). The same as an employee would look to the master builder of an earthly building for his instructions in the work, and not to the owner, or employer. (Comment by Bro. Leabo): Nephi always has us open our meeting with him, with prayer to the eternal Father, pleading the merits of the blood of his son Jesus Christ, and for the guidance of his Holy Spirit, that our minds might be opened, and enlightened for the mission that is soon to be revealed to us, and we never fail to implore the eternal Father to protect us from evil spirits and the works of Satan, and if it be not Nephi, that he will rebuke him, and send him from us, and are often on our knees imploring his protection at the time appointed for Nephi to appear, when he—Nephi—appears with a hearty Amen.)

Now, my brethren, a short statement as to the organization of the church, and I will close. Now, as the order under Moses was a type and shadow of the true order of things, then the true order must look like its

shadow, the same as you look like your shadow, or in other words you are the same shape and form as your shadow. Now if the church in the wilderness under Moses was the shadow of the true and everlasting Church of Christ, then the true church will be the same in form as its shadow. Now what did its shadow look like in form? Why, we find Moses, and Aaron, and Hur standing at the head, as master builders, then the Lord ordered Moses to set twelve princes over the twelve tribes, then take seventy of the elders of Israel to stand with him, whom the Spirit of the Lord came upon, then we find captains over tens and fifties and so on, and divers officers in the Aaronic priesthood. And when we come down to the New Testament we find by a careful reading that the true order has about the same form, so far as we are able to glean from the record; yet there is no writer either in the Old or New Testament, nor in the Book of Mormon, that has given a complete pattern of the church; they mention different officers in a haphazard way as they were writing upon different subjects for the instruction of those to whom they wrote in the church; they never wrote to anyone a pattern of the church. Had this been done, and left on record, any of the reformers could have organized a church after the pattern without revelation, so far as filling the offices was concerned, but then it would not be Christ's church, if he gave no revelation calling these men to fill those offices. Hence if the Church of Christ was ever to be set up again after its going into the wilderness, it would have to be set up by revelation, in order to set each officer in his proper place, and put the church in proper working order. And whoever Christ saw fit to reveal this plan and pattern of his church to, and give him authority to go ahead and build up his church according to that pattern, would be a master builder. And there has been no one of all the church-builders since the church went into the wilderness that has ever organized a church that came anywhere near the Church of Christ as revealed in the Bible, neither has there been anyone that has claimed authority to build the

Church of Christ, till Joseph Smith, hence the Book of Doctrine and Covenants, revealing the different officers in their proper places, and their duties. And if all those officers had learned their duty and place and kept in it instead of putting forth their hands to steady the ark and climb up into Moses' seat, they would have been accepted of God, and they would not have been running about trying to establish a way of their own contrary to the will of heaven.

Now if I have said anything that will give you light, give God the glory, for I am not worthy of it. By the promptings of the Spirit I have written. If this is the means of showing you that you are taking a wrong course, and you think it might be a warning to others, if published. Please return it, and I will send it to the *Herald*. Now may the Spirit of God be with you and give you peace, and establish your hearts in the truth of his dear Son, and that we may be able to overcome all the snares of the Devil and be saved in the kingdom of Christ, is the prayer of your unworthy brother,

ELIAS B. PORTER.

Los Angeles, California, June 8.

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference of the Northeastern Missouri district convened at Salt River, Missouri, October 17, at ten a. m. President J. A. Tanner presiding, Louise Palfrey secretary. Branches reporting: Higbee 81, gain 4. Bevier 158; gain 7. Huntsville 13; gain 4. Carrollton 10. Polleck 17; gain 1. Elders reporting: T. W. Chatburn, M. M. Turpen, J. A. Tanner, J. T. Williams, D. F. Richards, J. F. Petre, C. Perry, W. H. Vincent, M. A. Trotter, F. A. Evans, W. J. Vaughan. Priests: F. T. Mussel, Dan Edmunds. Deacons: W. J. Griffiths, F. E. Perry. Bishop's agent's report approved and as follows: Total receipts and on hand \$54.28; expenditures \$32; on hand \$22.28. Deviating from the custom in the past of holding conference with the older branches without exception, it was decided to place the conferences where they could accomplish most good for the spread of the work, and it was moved to leave the appointing of the time and place of next conference to district president to investigate and decide. Elders T. W. Chatburn and M. M. Turpen were present, and the other speakers were of the local force, J. A. Tanner and J. T. Williams. The attendance was good, the tent being filled at preaching services, and the conference was the means of creating a livelier interest in that vicinity. Two names

were given for baptism. The few saints at Salt River entertained cheerfully and unselfishly, and saw that every provision necessary was made.

Sunday School Associations.

NORTHEASTERN MISSOURI.

Convention convened at Salt River, October 16, 1896, at two p. m.; Louise Palfrey superintendent, M. J. Richards secretary. Reports were received from Higbee, Huntsville, Bevier, and Salt River schools. Number of schools in district three; number of delegates present fifteen. Money on hand at last report \$17.55; received since \$1.30; total \$18.85. A request was sent from the Huntsville school asking for the privilege of joining our district association, which was gladly granted. The question on "Uniformity of Texts" was taken from the table, thoroughly discussed, and decided unanimously in favor of "Uniformity of Texts." A motion prevailed that we purchase a rubber blackboard for the use of the district Sunday school. Upon inquiry being put by superintendent the convention expressed themselves as being willing to sustain her in personally visiting the schools through the district, and places affording opportunities for organizing schools as often as she deemed the needs required it. Every session consisted of music and literary exercises. An address of "welcome" was given by Sr. Allie Thorburn. The address contained many beautiful thoughts and it was very appropriate; song, "I love the Holy Bible," by Bevier school; essay, "Is it necessary for parents to see that their children attend Sabbath school?" by Sr. Lydia Edmunds; song, "When the roll is called up yonder," by Salt River school, which was rendered so pleasingly that they were invited to sing again, to which they kindly responded; essay, "A model Sunday school," by M. J. Richards; song, "Beautiful Days," by Higbee school; solo, Maggie J. Thomas; essay, "What is the best method to pursue to become earnest Sunday school workers?" by F. T. Mussel; anthem, "Shepherd," by Srs. L. Palfrey, A. Thorburn, Brn. G. Thorburn, J. T. Williams, and W. J. Richards; essay, "Intermediate Teaching," which was responded to by Allie Thorburn. Sunday morning found a large number present: the school was divided into two classes—Senior and Primary. A very peaceful time prevailed and all felt glad that they were there. The business throughout the entire session was transacted pleasantly and without a jar. The Spirit of God was present, bringing peace and that fraternal feeling so noticeable in such gatherings of the saints, and characterized the entire convention. Adjourned to meet the Friday previous to our next district conference at place designated by our district president.

EASTERN MICHIGAN.

Eastern Michigan district Sunday school convention met at Bay Port, October 9, 1896, at two p. m. William Davis president, Addie

Grant secretary. Reports of schools: East Fremont, Bay Port, Buel Center referred back for correction. Reports of officers: W. Davis, J. A. Grant, and Addie Grant. J. A. Grant's resignation accepted; William Hartnell elected successor. Elder F. M. Cooper and Addie Grant were elected delegates to general convention. Resolution adopted that hereafter no reports of officers be accepted unless written, also that no person be elected to office who is addicted to the use of tobacco. Adjourned to meet one day previous and at the place where the next district conference shall convene.

ADDIE GRANT, Sec.

Miscellaneous Department.

DECATUR, IOWA, DISTRICT.

Geo. H. Hilliard of the Bishopric will hold meetings at the following places as per dates below in the Decatur District, beginning at Allendale, Missouri, Saturday, November 21, 1896.

Presidents of branches are requested to make arrangements for these dates and give due notice of the same so that the saints will have an opportunity of hearing Bro. Hilliard.

If for any reason the house cannot be had in any branch for these meetings at the time of the announcement, presidents or those in charge of the branches will please notify me at once, so that I may fix another date and make change of the appointment:—

Allendale, Missouri, 21st to 23d of November.

Lone Rock, Missouri, November 24 and 25, and at 11:00 a. m. on the 26th.

Green schoolhouse, Iowa, evenings of November 26 and 27.

Davis City, Iowa, Saturday evening, November 28; and on Sunday, the 29th.

Leon, Iowa, December 2 and 3.

Hiteman, Iowa, December 5, 6, and 7.

Lucas, Iowa, December 9, 10, and 11.

Pleasanton, Iowa, Saturday evening and Sunday, December 12 and 13.

All the appointments for week nights are for the usual hour in the evening, unless otherwise specified.

I trust that the saints will give full and earnest attention to these meetings; whatever part of the time it is possible for me to do so, shall be present to aid in the same.

Very respectfully,

WILLIAM ANDERSON, District Pres.

LAMONT, Iowa, November 20, 1896.

BISHOP'S AGENT'S NOTICES.

To the Saints of North Dakota, greeting:— Being appointed Bishop's agent I hereby call upon you for your portion of labor in the Lord's vineyard according to Doctrine and Covenants, sec. 119:8, which says: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together

with God for the accomplishment of the work entrusted to all."

This can only be done by all doing their part. Section 75:4, Doctrine and Covenants, makes it the duty of the church to assist in supporting the families of those who are sent to preach the gospel to the world; and the Bishop of necessity must supply the needy in the church and the ministers' families being amongst that class, must look to him for their support, it being mutually agreed upon before they left their homes and little ones. Bring in your tithes and offerings into the treasury, so that the Bishop may have the means of support in his hands. How can they be supported otherwise.

Last spring the church only sent out those they thought they could support, and many elders who offered their services to the church were not given missions for lack of means, whereas some are now behind in their monthly supplies, this requires a new effort, seeing some of the elders are complaining that they have to leave their mission fields for the care of their families. This should not be so, because to love the Lord and neglect his work is not right.

The Lord says in section 42:8, "If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou has to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance to the poor, ye will do it unto me and they shall be laid before the Bishop of my church and his counselors."

Tithing is a part of the gospel law, (sec. 114:1, D. & C.) Hence a part of the celestial law, and if we want to inherit the celestial glory we must obey this law, "For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory,"—D. & C. 85:5.

Let us show faith by our works, for faith without works is dead. Dear brothers and sisters, let each of us do our part, that this dispensation of the gospel may be preached for a witness to all nations, as Jesus said it should be, then cometh the end, for "the idler shall not have place in the church, except he repents and mends his ways,"—D. & C. 74:5.

Remittances may be sent by express, post office order, or registered letter. My address is
THOMAS LEITCH, Bishop's Agent,
Box 8, CLIFFORD, Traill County, North Dakota.

To the Saints in the Northern District of California:—I am sorry that I am compelled to remind you again that the funds are all out and those under my charge in need. It is very distasteful to me to be compelled to ask you to respond to the call of the needy ones. I feel assured that any who have means will help to feed the needy worthy ones.

If we examine the word of the Lord we see that it is necessary for us to make sacrifices. "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50:5. Sacrifice is something that does not always come to us with favor, it

is irksome. It is just as much an obligation of one as another. It is just as needful for the poor to make sacrifices as for those who can give by doing so. We are all to labor together for the purpose of carrying the gospel to the world.

We are all responsible together. The Bishop and his agents are under the same necessity of making sacrifices to aid God's work. "Gather together my saints" not priesthood. The ministry are set apart for a certain work which the members are not to do, but all are to do what is within their reach to help the cause. I can certify that we will be glad of having aided so grand a cause when we get over on the other side. "Eye hath not seen, nor ear heard, neither entered into the heart of man, the things which God hath prepared for them that love him."

Surely those who love God will do what they can to promote his cause and to enjoy these things awaiting them. It is said somewhere: "To give to the poor is to lend to the Lord." Those who fail to honor the law of the Lord are losing the best opportunity offered to mortals. If we wait until we have no use for the means we have and then give it, or wait until we are ready to die and have no use for it, there is no sacrifice about that. Let us be "wise servants."

In bonds,
C. A. PARKIN, Bishop's Agent.

3010 16th Street, SAN FRANCISCO, California.

NOTICES.

This is to notify the saints and friends that I have changed my place of residence from Blue Rapids, Kansas, to Clay Center, Kansas; those desiring to write me please remember that my address hereafter will be Clay Center, Kansas.

A. KENT.

CONFERENCE NOTICES.

Far West district conference will convene on December 11 and 12 with the German branch, four miles north of Stewartsville, and three miles east of Clarksdale, Missouri. We would be pleased to see a good representation from all the branches. All will be taken care of who meet with us. As the German branch is in the vicinity of three other branches, these four branches believe in reciprocity. The Sunday school meets in convention on Friday, December 10, at the same place.

WILLIAM LEWIS, Pres.
CHARLES P. FAUL, Sec.

BORN.

HANAWAULT.—To Mr. William and Sr. Lena Hanawault was given a precious "charge to keep," on August 21, 1896, at their home, St. Joseph, Missouri. To her was given the name of Elsie Keto, to which name she was blessed at the church, October 4, 1896, by R. Archibald and J. M. Terry.

KING.—To Bro. Corydon and Sr. Addie King, March 2, 1890, a daughter, and named Nellie Althea. Blessed at Roxbury, Virginia, November 9, 1896, by Elder F. C. Smith.

The Saints' Herald.

(Established 1860)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price: \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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

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The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

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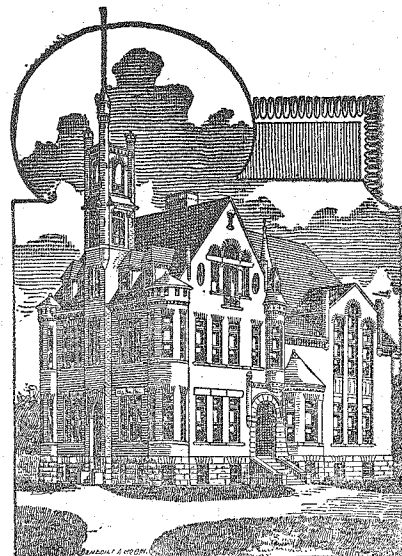
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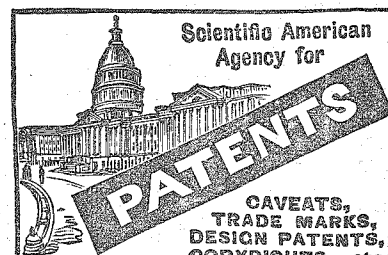
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, December 2, 1896.

No. 49.

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THE RESIGNATION OF BISHOP KEANE.

THE action of Bishop Keane in resigning from the rectorship of the Catholic University of America, located at Washington, is variously interpreted by the religious papers. The Protestant papers generally regard it as a virtual rebuke from the Vatican for the rising spirit of "Americanism" in the Roman Church in America, a spirit which is said to have a leading representative in Bishop Keane. It is in this vein that the *Journal and Messenger* (Baptist, Cincinnati) comments on the resignation. It says:—

"The virtual removal of Bishop Keane from the rectorship (or presidency) of the Catholic University at Washington reveals a fissure in the organism of 'the true church' in America which enables us to get some idea of the influences at work beneath the surface and behind the scenes. It is evident that two parties are developing more and more—Cahensleyism and Americanism. The two seem to be incompatible. Evidently, His Holiness is not pleased with the American spirit of which Bishop Ireland is the exponent and with which Bishop Keane is in ardent sympathy. It will never do for the American University to become American, any

more than it will do to make an American prelate Papal Legate. The man who is to control Romanism in America must get his ideas on the other side of the sea. He must first become imbued with Vaticanism, or he is unfit to mediate between the Vatican and the American Roman Catholic. It is said that, at the headquarters of the Jesuitical, or Cahensley party, is Professor Schroeder, one of the best scholars of the University, but intensely Roman in his sympathies and plans. It is also said that the German Catholics of this country are in closer sympathy with the Cahensley movement than are any other of the adherents of the church, and that they have raised a large sum for the endowment of a chair of German philosophy and literature at the University."

The journals of the Roman Catholic faith, however, fail to see any special significance in the action of the bishop. They unite in speaking of him and of his work in the University in the highest terms. Thus the *Pilot* (Boston) says:—

"Nine years ago Bishop Keane entered on the double task of showing forth the ultimate Catholic University, the ideal, so to speak; and filling in the outlines with the material edifice. How definite, how forcible, how convincing, how magnetic in his faith and single-heartedness he was, must be judged from the results—one and a half million dollars collected, in addition to the fund donated by Mary Gwendolen Caldwell for the building of the Divinity College; the School of Philosophy and the Institute of Technology erected and equipped, a staff of professors and lecturers, many of them men of international fame, and a work done for the enlightenment of non-Catholics, as to the spirit and aims of the church, the benefit of which will be long in exhausting itself in this country.

"Before the faculties and students of Harvard and Yale—and many of the younger secular universities and colleges from the Atlantic to the Pacific; before the Unitarian Club and the Churchmen's Club, Bishop Keane

spoke for the church, for Christian education and Christian patriotism, winning everywhere what he sought—the awaking or increasing of the spirit of justice to Catholics; and equally what he never sought, personal admiration and respect.

"He was dominated by the one idea—the spreading and strengthening of the church in America through the building of a place wherein Christian leaders, priests, and laymen, might be trained; and he spent himself for its realization.

"Leaving the work he loves his farewell is still in his wonted self-less spirit. He bids his friends think not of him but of the University, whose success will ever be more to him than his own comfort or distinction.

"While the wisdom of the American Episcopate and of the Holy Father will find a worthy successor to Bishop Keane, it can find none braver, more loyal, more devoted, or more thoroughly for God and His church."

The *Catholic Review* (New York) voices the same feeling in an editorial note. It says:—

"The resignation of Bishop Keane from the rectorship of the Catholic University will deprive it of the service of the man who so far has done the most for it. For nine years, so far as the endless anxieties attending the foundation of a great seat of learning are concerned—the labor of collecting funds, the work of planning and putting up buildings, the care of selecting professors, the responsibility of laying out courses of study, and the myriad details of administration—he has proved his ability. He has held a brave heart in the midst of ten thousand discouragements and has communicated his own hopefulness to most of his subordinates. He has given his whole self to the great enterprise and has raised it to its present plane. He deserves the thanks of the church in the United States. Had he consulted his own interests or ease, he would have thrown up his burdensome office long ago. Now that the Holy Father requests him to resign it, he does so in most docile and prompt

and grateful manner. Like a good soldier he asks no questions, but obeys, and the church here, emulating his edifying example, is willing to accept the wisdom of the Holy See in the matter. Certainly the Pope, the Bishop, the Board of Directors, and the faithful in this country, all desire that the Catholic University should reach the highest possible level of success, and would do nothing, consciously, detrimental to its best interests."—*Literary Digest*.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, December 2, 1896.

No. 49.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 2, 1896.

MOSES THATCHER DEPOSED.

OUR readers will doubtless be interested in the agitation in the Utah Church which commenced over one year ago when Apostle Moses Thatcher and Elder B. H. Roberts were disciplined for consenting to accept political office without consulting their ecclesiastical superiors and associates. At the April conference of 1896 a manifesto was prepared requiring leading authorities of the church to so consult in the future before accepting political honors.

This manifesto was presented to Mr. Thatcher and Mr. Roberts, together with other authorities; and Mr. Roberts signed it, thus deserting his companion in trouble, and submitting to the church lash, but Mr. Thatcher refused to sign it, for reasons given. At the October general conference of 1896, the most of the general church authorities took occasion to publicly criticise Mr. Thatcher, thus prejudicing the case against him before he had a hearing. They took pains on the occasion to definitely state that the political disturbance was not the origin of the trouble, and claimed that Elder Thatcher had failed for several years to harmonize with his brethren; but Apostle John Henry Smith, in his remarks on the occasion, came near spoiling this theory, if he is correctly reported by the *Provo Enquirer* of October 9, of which publishing company he is himself the vice president. The report is as follows:—

Apostle John Henry Smith said that within three days after Brother Moses Thatcher refused to comply with the request of the quorum of the Twelve he would have been dealt with had it not been for his illness. The explanations which had been given on this subject were necessary, that the authorities might not be blamed with fearfulness. There could be no doubt that the Twelve

and the Presidency of the church were in full sympathy with the expressions of President Woodruff and Snow. The speaker stood by his president and the president of the church in the position they took in reference to this lamentable case. He still cherished a hope, however, that Brother Thatcher would yet, and at an early date, see his error. The speaker had been disposed to so express himself and act in this matter as to admit of the allowance of fully as much time to the principal as would be proper in which to completely make up his mind regarding his final action.

Elder Smith then discoursed upon the necessity of being guided by the counsels of those whom God had selected to preside over his work.

After having thus paved the way by publicly renouncing Mr. Thatcher, and thereby disqualifying themselves to act as judges, the Quorum of Apostles disposed of his case in the manner given below.

The following is from the *Salt Lake Tribune* of November 20:—

Moses Thatcher is no longer an Apostle of the Mormon Church, nor the holder of any other office in its priesthood. He was yesterday summarily deprived of all his official authority by the Council of the Twelve Apostles, and retired to the ranks of the small number of men in the church who are not elders.

The Apostles met at ten o'clock in the Historian's Office. President Snow and nine others were present, the full membership of the Council, excepting Mr. Thatcher, there being one vacancy, that of Abraham H. Cannon. The accused apostle did not appear. He had been notified that his trial would occur, but the notice did not invite him to be present. So he did not attend. It is probable that he would not have appeared, even if he had been invited, as his request for a public hearing was denied.

The Apostles, sitting as an ecclesiastical court, proceeded to consider the case before them. But little time was required to reach a conclusion. No evidence was presented. The official announcement of the proceedings states that each apostle expressed himself. What was said does not appear, but it was undoubtedly in line with the remarks made by members of the Council at the October conference, when Mr. Thatcher was stated to be out of fellowship with his quorum. The opinion was unanimous that as he was out of harmony with his fellow Apostles, and had refused to act in accord with them, he must be deposed. The order was accordingly made that the offending apostle be stripped of all his clerical functions.

OFFICIAL ANNOUNCEMENT.

President Snow and other apostles, after the action was taken, went across the street to the church offices and informed the First Presidency that the expected had happened. The following brief statement of the proceedings was drawn up and signed by President Snow, and as a notice to all Mormons was printed last evening in the *Deseret News*, the official organ of the church:—

"To the Officers and Members of the Church of Jesus Christ of Latter Day Saints:—This is to inform you that at a meeting of the Council of Apostles held this day (Thursday, November 19, 1896), there being present Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Murriner W. Merrill and Anthon H. Lund, which meeting was called for the purpose of considering and taking action on the case of Elder Moses Thatcher—and of which meeting and its object he had been duly notified after a full consideration of all the circumstances of the case, and after each Apostle present had expressed himself upon the subject, it was unanimously decided that Moses Thatcher be severed from the Council of the Twelve Apostles, and that he be deprived of his Apostleship and other offices in the priesthood.

"LORENZO SNOW,

"President Council of Twelve Apostles."

LOSES ALL PRIESTLY OFFICE.

The offices of which Mr. Thatcher is deprived are those of apostle, President of the Cache Stake, high priest, seventy, and elder. He was made an elder in 1857, when he was but fifteen years of age. He became a seventy in 1859, to which office he was ordained by Brigham Young. In 1877 he was made President of the Cache Stake, and was ordained high priest. He became an apostle during the session of the April Conference in 1879, and has therefore been a member of the council that deposed him yesterday, for nearly eighteen years. While Mr. Thatcher is still a member of the church, he is disqualified from doing any church work. He could not even be a missionary without being again ordained.

The apostles who passed sentence on Mr. Thatcher decided not to give out any statement on the subject in addition to the notice given above, and those seen last evening were uncommunicative. "We have nothing to add to the notice that appeared in the *News*," said John Henry Smith. "Matters simply came to a head and we decided whether Moses Thatcher or the majority was to control."

EFFECT ON MR. THATCHER.

Mr. Thatcher bears up bravely under the blow he has received. He deeply regrets the severance of his official relations with the church he has served in various capacities

for nearly forty years, but he feels that he could not have honorably conceded what was demanded of him in order to retain his fellowship with the apostles.

A close friend of Mr. Thatcher stated that the action of the Twelve was a surprise, as he supposed some ultimatum would be given him—some conditions imposed, a compliance with which would permit him to retain his high office. "I am safe in saying this was Mr. Thatcher's expectation," said he, "since he wrote to the quorum to that effect and had the letter delivered to President Snow just before the meeting of the Twelve. You see, while Mr. Thatcher was notified that his case was to be acted on, at no time was his presence requested, and as he had once sought to meet with the Twelve and as he was not permitted to enter their presence, he felt that he would be told when his attendance was necessary.

His friends concluded, therefore, that he was not to be tried, which conclusion was confirmed by a letter of recent date, but that the only business of the quorum was to decide what he must do to be restored to full fellowship and that he would be given ample time to determine whether he could comply with their requirements before he would be deprived of his position. For that reason the decision of the Twelve, stripping him of every vestige of the priesthood, was a grievous surprise, more especially as at no time has any charge been made against him save that he would not sign the political manifesto on ninety minutes' consideration."

"What position does he now stand in as regards the church?"

"He is still a member, but without any office whatsoever. No lower position is in the church."

STILL LOYAL TO THE CHURCH.

"Is there any foundation for the suggestion that he may now fight the church?"

"Fight the church!" exclaimed the gentleman. "The idea is absurd. Whatever else may be said regarding Mr. Thatcher, that never will be. I know that his love of and devotion to the work is undiminished and that he is happy to think that he is at least permitted to retain a fellowship with the great mass of the Mormon people, in whose interest and for whose cause over forty years of an active life have been spent.

"Let me add that there can no longer be any objection by the church or its officials to the use Mr. Thatcher may make of his time. On the plain declarations of the church contained in the manifesto (and because of his attitude to that document Mr. Thatcher has been deposed from a high and sacred calling), there can no longer be any possible ecclesiastical opposition by the officials of the Mormon Church to his political course. Any interference from this time on will convict the leaders of pursuing a man already punished by the church, beyond church bounds, and will be recognized as motivated by vengeance."

ROBERTS COMING HOME.

Great interest was manifested by the public in the proceedings of the apostles, and while their decision, when made known, caused little surprise, it provoked much discussion,

and animated arguments as to the justice of the action taken were frequent.

Speculation has already commenced as to the successor to Thatcher in the Council of the Twelve. It was learned yesterday that B. H. Roberts was on his way home from his missionary work, and his return was regarded as having a significant bearing on the succession. It is evident that Roberts expects to remain here for some time, as a substitute has been sent to take charge of the work he has been engaged in in Cincinnati. It was reported that he was to be given editorial work on church publications, notably the *Contributor*. It may be, also, that there is more truth than has been thought, in the statement that Roberts is to be made the church champion in the Senatorial fight against Thatcher.

Mr. Thatcher goes to Logan this morning, to remain several days.

ORIGIN OF THE CONTROVERSY.

POLITICAL CAUSES WHICH CONTRIBUTED TO YESTERDAY'S ACTION.

THE Mormon Church controversy that resulted yesterday in the retirement of Moses Thatcher from his offices in the church, had its origin, so far as its political side is concerned, in the nomination of Mr. Thatcher last year for United States Senator. Criticism of him and of B. H. Roberts for becoming candidates without securing permission from the church authorities was indulged in at the priesthood meeting held during the session of the conference in October, 1895. This criticism was regarded by the Democratic managers as precipitating a crisis and as sufficient cause for reconvening the Democratic State convention, and the adoption of an address by that body, protesting against church interference.

At the conference held last April an address was issued by the church authorities, in which the rule was laid down that officers of the church must take counsel before running for political office. This address Moses Thatcher refused to sign, on the ground that it did not specifically state the officers that were to be governed by the rule. He objected to the use of language that would appear to make it necessary for not only the leading officials, but minor officers as well to obtain consent before becoming political candidates. For his refusal to sign, his name was not included in the list of apostles submitted a couple of hours later to the conference to be sustained. This amounted to a suspension from office.

At the conference held last month, President Woodruff and several of the apostles spoke to the people of the Thatcher case, and advanced additional reasons for their refusal to hold him in fellowship. Some of the speakers said that the cause of the trouble dated back several years, and that the reasons for his suspension were not confined to his refusal to sign the manifesto.

In a letter addressed to the reconvened convention, Mr. Thatcher expressed the following views on the issue the delegates were called to consider:—

"Many Democrats, if not the majority, in Utah, have been made to feel that they were,

more or less, under a religious ban, and have had to endure the slurs, if not the direct insults, tauntingly and sneeringly put upon them by men who had espoused other political doctrines, and many have endured insinuations as to their religious integrity, and that which recently occurred in the priesthood meeting was but a natural sequence of causes leading up to that culmination.

"Personally, I have no complaint to make because of what then and there happened, in the allusions made to myself, because, as I view it, the individual peace, happiness, integrity, and reputation of one man or a score of men cuts but little figure in matters of great consequence to the people of Utah, like that which now confronts us; but I may be permitted to say in passing that nothing in the acts and words of myself should warrant any person in the church in the belief that I would not upon proper occasion show, as I always have done, the respect due my ecclesiastical superiors, and that without in the least degree doing a wrong or in any way affecting the honor of the political party to which I belong.

"I have always believed and now believe that there is abundance of room in Utah, as elsewhere, for a citizen to do his whole duty to the State without in the least degree interfering with his obligations to the church of which he may be a member. The thought had never occurred to me that I had, at any time, been a priestly hireling. Upon the least intimation from those who furnish means from which myself and others have received compensation, that such is their view of the matter, I would thereafter neither take nor expect compensation for ecclesiastical work, but would gladly do all in my power, trusting the future for the rewards to which I would be entitled.

"Recent occurrences intensify the demand as expressed in our State Constitution that State and religious matters must not be united, and that while it is the duty of the State to protect the church in the enjoyment of the fullest religious freedom, the church must not attempt to dominate in civil affairs, and on this point I am with my party, and do not hesitate to believe that our citizens, when given the opportunity, will vindicate their integrity and preserve their honor, as I expect to do. I shall vote for the Constitution, being ready and willing, in and out of season, to do my part in maintaining the political rights, privileges, and blessing of free institutions.

"And now, in conclusion, in view of what has recently occurred, should the members of the convention feel that it would be in the interest of the Democratic party in Utah to have my name withdrawn as a possible candidate for the United States Senatorship, you may regard my resignation as herein tendered; but should you still think that I should remain where your action at Ogden placed me, I shall be with you, head, heart, and hand, to the end.

Thus a pretty little fight is on the tapis. It is not our fight either politically or religiously, but we shall

watch it with interest. It is thought by some that Elder Roberts, who deserted Mr. Thatcher in his extremity, will be rewarded, by the church, with the deposed apostle's place. On the other hand there is a disposition among the Democrats in Utah, who have a large majority in the Legislature, to reward Mr. Thatcher with a seat in the United States Senate.

This will be bitterly opposed by church influence, as the following editorial from the *Deseret Semi-Weekly News*, of November 20, plainly indicates.

MORE SENATORIAL ASPIRANTS.

The crop of candidates for the United States Senate becomes more and more prolific, day by day; and the element of the ludicrous, referred to in this connection by the *News* some days since loses none of its prominence, as name after name is paraded before the public, as being that of a man suited to the exalted position for which he aspires.

The multiplicity of candidates, the utter absence most of them display of qualifications for the place, and the unseemly scramble that is being made for legislative votes, in advance of the meeting of the Legislature make it appropriate to again urge the members-elect of that body to avoid committing themselves.

In behalf of one aspirant, it is urged that he is what has recently come to be termed, in American politics, a "logical candidate," whatever that may mean. Of another, it is insisted that he is a staunch and strong Democrat, as if radical partisanship were a great qualification for a high office. Of still another it is alleged that his party owes him a debt of gratitude which only a term in the United States Senate will cancel, and so on ad nauseam. In behalf of one who has long aspired to the office in question, a strong plea is being addressed to "Young Utah," based almost wholly on the alleged "independence" which the "receptive candidate" for the office is said to have shown. What constitutes real independence in the character of a man may be a matter of question; but unless all his competitors are slaves, this one trait would hardly be sufficient to distinguish him above all others as qualified for the senatorship. Furthermore, the *News* opines that the abandonment of an admitted religious principle, which an individual has been publicly and privately taught, if not himself testified to as such, for half a lifetime, and the disregard of sacred and fraternal ties and obligations, whose disruption have filled many hearts in the community with profound grief, all in pursuance of vaulting ambition, are not the fruits of that sort of independence which is admired or indorsed by the right thinking among "Young Utah," nor by the good, intelligent, and conservative men of any class.

It is yet to be shown that the members of the Legislature desire to cast their votes in a manner calculated to wound a vital principle

of the discipline of the most numerous religious body in this State. Does the political party which will so absolutely control the next Legislature desire to array itself in pronounced and distinctly defined opposition to that religious body? Is it the purpose deliberately and flagrantly to insult that entire religious society, by gratifying the aspirations of any man who may have occupied an exalted station in its councils, and for whose present differences with his brethren his "independent political course" is given by the uninformed as the cause? Is it to be expected that a church thus assailed and antagonized will not try to protect itself, and strive to maintain its organic principles? Is it desirable to precipitate upon the State a conflict, whose end and consequences cannot but be deplorable?

Common sense as well as the commonest idea of good politics can give but one answer to these queries. All that is necessary in these premises is for the legislators to come together free and untrammelled, and under conditions that will admit of calm reflection and deliberation. The exercise of their better judgment will avert all danger of the nature here indicated.

In an editorial of the same issue entitled "Absurd Heroics," from which we take the following clipping, church members in the Legislature are notified that a vote for the objectionable candidate will be considered anti-Mormon, and that the church will take measures to protect herself:—

May we venture to ask our cotemporaries and all other critics to draw in the wanderings of their minds long enough to concentrate them upon one plain proposition? That proposition is this: The candidacy of the person to whom all this has reference, is antagonized by the *News* because it is an assault upon the doctrines and organic existence of the church of which this paper is the official organ. His appearance in the political arena at this time is nothing more nor less than this, and every candid voter in the commonwealth will admit it. He himself announces that he stands upon a platform equivalent to this very proposition. It is not a political question, for the candidate's politics cuts no figure in it. It is religious, pure and simple, in that it involves nothing more nor less than questions relative to the integrity of a religious organization, the maintenance of its discipline, and the perpetuity of its doctrines. Yet we note that "Young Utah" is appealed to to support this candidate. Why? That they may be prevailed upon to oppose their church discipline and doctrines; in other words, become anti-Mormon. When a candidate, therefore, steps out upon a distinct and unequivocal anti-Church platform; when it is expected by his friends that his "vindication" means the rebuke of the church, can any sane man deny the right of the church to put forth efforts to preserve itself, and to save the souls of its members from that condemnation which its theology teaches will be visited upon all who,

having partaken of its blessings, become its opposers?

As we have said, this is not our fight; but when any church presumes to say who shall or who shall not be elected to a seat in the United States Senate, and makes covert threats to intimidate its members who may be honored with seats in the legislature, we are interested in asking, What will the legislature do about it? Will they rebuke this presumption, and be as heroic as Thatcher, or will they take off their hats to the church, saying, "As you please, sirs," and thus be as weak and yielding as Roberts?

UTAH'S WOMAN SENATOR.

It seems that Utah is first in some things; for instance, at the late election Mrs. Martha Hughes Cannon, fourth wife (one of the four) of Angus M. Cannon, the local president of the Mormon Church in Salt Lake City, was elected to represent the people in the State Senate. She is the first woman ever chosen to such honor. She ran on the Democratic ticket against her husband who ran on the Republican ticket, and beat him by four thousand majority. The San Francisco, California, *Weekly Examiner*, for November 12, has an article reported by Annie Laurie, on the circumstance, from which we quote the following bits of information:—

Martha Hughes Cannon, the Senator, is a doctor by profession. She lives in a neat little red brick house in a neat little tree-set street. She has a little girl eleven years old and a little boy seven years old. She is between thirty and thirty-five to look at, and she is a clear-skinned, slender, trim little woman, well-groomed and fresh, with brown hair plentifully sprinkled with gray and a pair of brilliant, alert, hazel eyes. She has little bits of thin hands and little bits of slim feet, and she wears good clothes of a quiet, unobtrusive kind. She has a clear voice and a good, serviceable vocabulary, and she is perfectly free from self-consciousness of any sort. I asked her how she came to go into politics.

"I worked pretty hard. I studied up on all the questions of the campaign and I made a lot of speeches. I did not do any personal work, talking to people myself, and why they ought to vote for me, I mean, I just stayed right with my party and spoke for that, and on election day I went to the polls and voted. Then I went and attended to my patients. I beat Mr. Cannon by a majority of something like four thousand. I heard a prominent politician say that he wished Mr. Cannon and I had both been elected. He said he'd liked to have seen the fight. He would have been

disappointed. If a woman quarrels over politics with her husband she'd quarrel with him over whether he liked biscuit or raised bread or any other subject that came in handy.

"On the saloon question I stand with my party. Prohibition does not prohibit. So what earthly use is there of mixing things up with a party that's always preaching something that they never practice? I don't believe anyone who has lived in Europe much can scare up such a terrifically strong hatred of the demon rum. Europe? Oh, yes, I went there when I was under-ground. Oh, I forgot, you're a gentile. Well, when the anti-polygamy law came into force we plural wives went, as we called it, under-ground. We went away and waited for things to blow over. I took my children to Europe and then to California.

"Now you are going to ask me about women running for office." Mrs. Cannon leaned forward and laid a persuasive finger on the arm of my chair.

"I don't want them to run for unseemly offices," she said. "Take the Governor, for instance, that's too mannish altogether. I can't bear a mannish woman or a mannish man either. By mannishness I mean, you perceive, not an inherent quality, but an assumption, a sticking out of the elbows and a raising of the head and a strutting."

Mrs. Cannon pointed her elbows and raised her head and began to strut, thought better of it, and sank into her chair again.

"That is as offensive to me in a man as in a woman. All the best men I know are ladylike and all the best women I know are gentlemanly. You catch my idea, I perceive."

I did not catch the idea, but I gave a perfidious nod and Mrs. Cannon said:—

"Our great teacher, Brigham Young, understood all these. He said, I heard him say it with these ears of mine, 'The day shall come when men and women shall walk together side by side in the temple.' That day is dawning now. Electricity will soon do away with much of the domestic drudgery. Women are growing wise and men are growing gentle. I think the millennium is coming sooner than we dare to hope."

"In the millennium," I said, "will there be polygamy?"

"No," said Mrs. Cannon, "we won't need it then. Each will then find his affinity and be happy."

"And will there be legislatures, and ward politics, and women senators?"

"Oh," said Mrs. Cannon, "you are too literal. Women must not be too literal. Men," now Mrs. Cannon's eyes grew pathetic, and there was a platform ring in her voice, "men are wedded to the present; women are promised to the future."

"But you are not promised to the future," I said, "You have arrived."

"Arrived?" said Mrs. Cannon mildly, raising her delicate brows in an expression of sweet interrogation.

"Yes," said I, "the first woman senator in America."

"Ah," said Mrs. Cannon, "the first woman

senator. I hadn't thought it in that light. I do seem to be a sort of milestone, don't I? Well, I will have to try to live up to my privileges."

If Annie Laurie has reported Mrs. Senator-elect Cannon correctly, and the view expressed by her in regard to polygamy in the millennium, is the understood sentiment of the "sixty per cent" of the voting population of Utah as stated by her that the women are, it is nice to have her state that there will not be polygamy during that happy period of time because it will not be needed then. One of the points of contention between the Utah Mormons and the Reorganization is that the work claimed to be done under celestial marriage, or polygamy, is an entirely unnecessary work and has no warrant in the law of God revealed unto the church; hence void as to the millennium.

It is rather singular to find a woman an advocate for the open saloon for the sale of intoxicants; but as Mrs. Cannon states that on this question she "stands with her party," it is to be understood that in Utah the Democratic party is in favor of the saloon, whatever the party outside of Utah may hold on the subject.

If "sixty per cent of the voters" in Utah are women, and the majority are Democratic, then they will control the policy of the State and liquor will be openly sold by women's vote. For the sake of the women's reform sentiment outside of Utah, we hope Mrs. Cannon has been misinformed in regard to the percentage of women voters in Utah.

SATOLLI MAKES CHARGES OF HERESY.

NONE are more interested than our readers in all that pertains to the development of religious movements. Especially are we concerned in the attitude and policy of the Roman Catholic hierarchy toward American affairs, religious and general.

Rome some time ago seemed to take on a spirit of apparent liberality and friendliness to American institutions and to democratic principles in general, and Pope Leo was hailed as the Grand Old Man in ecclesiastical affairs and accepted as a rival of Gladstone for that popular title. However, there was a remnant in republican and Protestant Israel who refused

to believe that Rome could be anything else than dominant, unyielding, and imperative; who declined to overlook the course of years in which she manifested her real spirit and policy in refusal to brook opposition to her ecclesiastical mandates and hierarchical methods of speaking and acting authoritatively, hence they awaited developments, and developments have come; for Rome affable and apparently liberal until the Greek and English churches refused to accept her authority as a basis of union, now returns to her former and actual policy of authoritative supremacy and dictation, under which her priests must forego all contrariness and surrender individual ideas of principle that conflict with the precedents of prelates and Popes past and present.

But here is the press item that has gone the rounds of late concerning Pope Leo's present policy:—

LONDON, Nov. 12. [New York Journal correspondence.] Your Rome correspondent wires me:—

"Cardinal Satolli has just presented to the Pope his report on religious questions in the United States. Although this document is destined not to be published, what it contains is nevertheless perfectly well known, and I am thus in a position to give you interesting information with respect to it. Cardinal Satolli makes a veritable accusation against Dr. Keane and the University of Washington. He accuses Keane of having in several public speeches uttered opinions which bordered on heresy. In accord with Ireland, he endeavored to acclimatize a neocatholicism [new Catholicism] on American soil. Cardinal Satolli declares that the University of Washington had become the heart of these new ideas, where most bold and risky theories were put forward. Fortunately the removal of Keane has cut short the evil at its root, but he has left behind dangerous disciples in the person of numerous professors of this university, and Cardinal Satolli advises the Pope to deprive them of their offices. But the Cardinal shows himself much more severe against Ireland. He declares this prelate is the creator of neocatholicism in the United States, and he formally accuses him of being an apostle of heresy."

This report has produced a very marked impression at the Vatican, where everyone foresees the Pope will adopt the greater portion of the Cardinal's suggestions, and will deprive the professors of Keaneism of their offices and call Ireland to Rome to there offer an explanation. This blow, which has just struck Keane, has, moreover, a more general effect. It is a complete and sudden change in the attitude of the Holy See.

At first Leo XIII. showed a marked preference for Ireland, which did not fail to seem

to many to be extraordinary in view of the boldness of this attitude and doctrine of the Archbishop of St. Paul. The latter ostensibly enjoyed the favor of the Vatican, and Rome protected him against the attacks and suspicions of which he was the object. When he came here a few years ago he was accorded a triumphal reception. To-day the reaction is complete. Leo XIII. openly and energetically disavows the ideas of Ireland and his group. The neocatholicism which people are attempting to plant in the United States is completely discomfited. The Vatican has repudiated it, and its rival and antagonistic group, led by Mgr. Corrigan, has conquered the favor of the Holy See.

It is needless to call attention to the fact, how significant and interesting is this new evolution of Leo XIII. from the point of view of the general destinies of contemporary Catholicism. It is old Roman conservatism which has finished by regaining the upper hand. Moreover it is not only in the United States but also in other countries and other fields that the policy of Leo XIII. manifests a tendency to sudden change. The Pope finds it needful to take similar action in France. There is already a stop if not an actual backward movement in another field, that of the social question.

The Vatican is equally undergoing a change of front. The Holy See, which formerly seemed to cover with its protection the party of democratic Christians, is to-day frightened with their excess and disavows them, particularly in Belgium. The diplomacy of Leo XIII., led for a moment astray by imprudent advisers, is finding again its habitual qualities of tact, circumspection, and sagacity. Leo XIII. takes again in his own hands the reins which he was wrong to abandon to badly advised and unskillful instruments.

WASHINGTON, D. C., Nov. 13.—At the Apostolic Delegation here the opinion is general that the rumors of the possible deposition or reprimand of Archbishop Ireland on account of his celebrated campaign letter, originated in New York and not in Rome.

The Rev. Aloysius Sabetti of Woodstock College, Maryland, one of the most prominent Jesuits in the country, has just arrived in New York. The disclosures as to Cardinal Satolli's course toward the American Church and toward Archbishop Ireland in particular were simultaneous with Father Sabetti's arrival.

There is now no doubt that the liberalism of American Catholics has been absolutely disapproved of at the Vatican and Cardinal Gibbons and Archbishop Ireland share with Bishop Keane in this condemnation. It was learned to-day that Satolli notified the St. Paul prelate that he would shortly be summoned to Rome to answer charges against his orthodoxy. It is said that Archbishop Ireland is guilty only of having incurred the dislike of Satolli, and hence will decline to appear in Rome to answer the vague charges.

The meeting of the propaganda on Monday will reveal probably just what the ex-delegate has charged against the Arch-

bishop and the American Cardinal who brought him to the United States and were primarily the cause of his promotion.

It is intimated rather strongly in high clerical quarters that any unduly vigorous or malicious prosecution of Archbishop Ireland by a coterie of foreign prelates would almost certainly result in a serious schism in the Catholic Church in America.

BALTIMORE, Md., Nov. 13.—An announcement made here to-night, when taken in connection with the rumors concerning Cardinal Gibbons, is deemed significant, and in the minds of many it is thought to indicate that there is no truth in them. It is that Archbishop Martinelli will visit Cardinal Gibbons in a few days. The occasion of the visit is the celebration of Patroness day at St. Mary's Seminary of St. Sulpice in this city, which will take place November 25. Archbishop Martinelli has announced his intention to celebrate high pontifical mass upon that occasion, and will be the guest of the Cardinal, the mass being celebrated in the cathedral. Those who are well posted in church matters say that this would not happen if the Cardinal did not stand in high favor at the Vatican.

THE HISTORY, ETC.

AS THIS number of the HERALD goes to press a portion of the forms of the Church History, volume one, goes with it, all type setting on the work being now concluded except a portion of the alphabetical index. Work has been pushed on the history, both day and night; no effort of a reasonable character has been spared to insure the appearance of the book during the season of the holidays. The binders will shortly have it in hand with a view to filling orders in time for Christmas and New Year's distribution.

Those who design giving presents would do well to remember friends with a copy of this valuable volume.

The reader is reminded also of the regular Herald Office list of books, periodicals, and general supplies.

Catalogues to any addresses on application.

A THANKSGIVING FEAST.

THANKSGIVING Day is of American origin, but certain European powers seem determined to slaughter the traditional bird on a different and more extensive scale. The many rumors concerning the partition of Turkey evidently show that such a step seriously is contemplated. It is a leading feature of the great political drama in latter-day fulfillment of prophecy

and one that has long been expected. It will not be surprising, however, if great trouble arises out of the division of the territorial spoils:—

LONDON, Nov. 26.—The *Daily Mail's* Berlin correspondent says that the Grand Duke Nicholas of Russia has secured Emperor Francis Joseph's assent to a modified plan for the partition of Turkey, and has arranged with the Emperor of Austria for a visit to the Czar in January.

This correspondent adds that Germany does not share in the partition, but that Russia will support Germany's plans in China.

It is in this connection that Emperor William is sending an envoy to Peking with the order of the Black Eagle for the Emperor of China.

SUNDAY SCHOOL CHRISTMAS PROGRAMS.

THE General Sunday School Association has issued two Christmas Programs; one for Senior and Intermediate departments, and one for Primary departments, which are now being mailed to the various schools throughout the church.

The schools will no doubt appreciate this timely preparation for the Christmas season and accept the matter sent as an aid in their work to make the holiday season in their schools what it should be, a season of grateful enjoyment and celebration of the Saviour's birth and redeeming work. Those who have found it difficult to prepare satisfactory programs will find in the Programs what they require in that regard.

We understand that these Programs are mailed free, because of the lateness of the date of their issue; but do not know that the association intends to establish the precedent of free programs for the future. Should any schools be overlooked they may be supplied on application to the Herald Office, until the supply is exhausted. A limited number has been published.

EXTRACTS FROM LETTERS.

BRO. T. W. WILLIAMS, Council Bluffs, Iowa, the 24th:—

Am holding a series of meetings here in the city. Will continue till Thanksgiving. Brn. Smith, Anderson, and Gowell rendered valuable assistance last week. I go to Persia Thanksgiving.

The prison population of India, large as it is, is only 38 per 100,000 inhabitants, or less than half the proportion that prevails in Great Britain,

EDITORIAL ITEMS.

ELDER ALMA KENT closed a protracted effort of gospel work near Beloit, Kansas, occupying four weeks' time, on November 10, with a result of seven baptisms, four more applications, and a Sunday school organized with forty-five members enrolled.

Rain has fallen in portions of India and prospects for improvement of conditions in the famine districts are good. One hundred and sixty thousand men are employed on the relief works.

Advices from the Island of Martinique, one of the French West Indies, report extensive floods there, causing great loss of life and damage to property.

Options have been obtained on two thousand acres of land in Crawford County, Kansas, on which it is proposed to locate a colony of the unemployed on a cooperative plan.

The town of Hamilton, Washington, was practically destroyed by a rise in the Skagit River, on November 22. Buildings were undermined and fell, and streets and sidewalks washed out. The press report says: "Everyone is discouraged and heartbroken and the scene beggars description." Much damage was also done in the adjoining country.

The governments of Honduras, Salvador, and Nicaragua celebrated in the port of Amapala, Honduras, June 20, 1895, a treaty which has in view the consolidation of all the Central American republics.

James F. J. Archibald, of San Francisco, is reported to have proceeded to New Mexico for the purpose of exploring some hitherto inaccessible localities formerly peopled by Navajoe Indians, on steep mountain sides, by means of a balloon. Whether he will succeed and also prepare a way for fuller exploration of the cliff dwellers' resorts in Colorado, remains to be seen.

Recent press dispatches assert that Spanish authorities have resorted to the tortures of the inquisition in some of their worst forms to suppress the insurrection in the Philippine Islands. The rack and the thumbscrew are said to have been employed in many cases. This report comes through a leading correspondent who smuggled his communication, escaping the press cen-

sorship established by Spanish officials.

Edison and other scientists are experimenting upon the blind with the X rays, and have succeeded in causing some to distinguish outlines or objects. It is believed that the apparatus may be developed to a degree that will enable blind persons to see objects with a considerable degree of clearness; also that it may be simplified so as to be more readily adapted to the use of blind people.

Press dispatches from Cuba and Spain confirm the news of the repulse of General Weyler by General Maceo of the Insurgent forces. Weyler lost 2,000 in killed and sent as many or more wounded to the rear. Maceo is said to have inveigled the Spanish troops into a network of dynamite mines, which were exploded with terrible effect. He has now assumed the offensive and threatens Havana. The Spanish press is strongly denouncing Weyler and clamoring for his recall.

The French ministry narrowly escaped defeat in the Chamber of Deputies, of late. M. Rambaud, the Minister of Education, resisted a demand of the Radicals for the immediate installation of lay mistresses in 6,500 elementary schools which are still in the hands of Catholic nuns, instead of waiting until the nuns had resigned or died. The extra expense incident to such change alone saved the Government from defeat. The Radicals will redouble their efforts to gain their ends.

Bro. E. C. Briggs left home Saturday 28th ult. for his mission field.

Bro. J. R. Lambert when last we heard of him was somewhere in the field of battle.

Bro. R. M. Elvin when last heard from was at Allendale, Missouri, in the Decatur district.

Sample copies of the HERALD will be forwarded to those not of the church on application with name and address. Branch presidents, missionaries, and others are requested to aid the HERALD list in this respect. We want to increase the HERALD's circulation with the increase of the church. Every member of the spiritual family should be in touch with the movements of the great household of faith.

One man was killed and forty-five

were injured at foot ball games at leading colleges and universities in "this Christian nation" on Thanksgiving day. Some of the wounded are liable to die, others to be maimed for life. The whole series of such affairs is placed below the standard of prize fighting and at which it was generally demonstrated by the enthusiastic thousands of spectators present that there is a large element in American society not far in advance of the "crowd" who frequent the Mexican and Spanish bull fights. The Chicago Tribune urges restraint by civil courts, inasmuch as college presidents have failed to restrain the brutal ruffianism known as slugball. The silly practices that attach to some institutions of learning are out of date and should be dropped once for all by every institution that claims to be progressive and under common sense up to date management.

Eleven thousand men, dockers and others, are out on a strike at Hamburg, Germany.

Terrible storms and floods caused immense damage at Athens, Greece, and the Piræus; some lives lost; November 27.

Reports from the northwest state that the late storm has proved to be the worst known in years at this season of the year. Yankton, South Dakota, dispatches of November 27 report over two hundred thousand head of cattle dead on the ranges, late rainstorms, freezing, and heavy snowfalls having rendered pasturage inaccessible.

Original Poetry.

THE SIN STRICKEN SOUL.

Ah, to the yearning of my soul there is but one reply,
Thou canst not reach infinity until the body die;
Then resignation muster now, bring patience to command,
And wait until the summons comes, "Go to the promised land!"
O soul, thou canst escape not through thy earthly prison bar,
Nor ever wilt thou find the gates that hold thee here ajar,
Not till thou hear'st the fiat loud, 'twill come from him on high:
Wait, then, thou poor imprisoned soul, wait till the body die!

It thoul't "endure unto the end," though by this world art blighted,
O wand'rer from thy Father's home, thou sore and sin benighted,
And plead with him in pity's prayer, who ne'er hath prayer denied,
He on himself thy sins will bear, for such the Son hath died.

Then turn, thou sore afflicted one, and seek the throne of God,
For he it is hath stricken thee! 'Tis his the chast'ning rod!
Go to Bethesda's waters pure, where sorrows have surcease;
Thoul't find "his ways are pleasantness, and all his paths are peace!"

GEORGE BARRETT.

LAMONI, Iowa, Sunday, September 13, 1896.

Mothers' Home Column.

EDITED BY FRANCES.

NOTICE.

UNTIL requested otherwise, please address all communications intended for publication in the Home Column to Mrs. M. Walker, Beaconsfield, Iowa. Send to me *communications only*. All business matters should go to Bro. Frank Criley, Lamoni, Iowa. 46-4t

ORANGE PRAIRIE, Illinois.

Dear Sister Francis:—When my *Herald* reached me yesterday I turned at once to the Home Column, as I always do, and read the letter from Sister Ella Green and your remarks at its close, and I felt I must write and thank you that you did not keep that "soul-cheering" article to yourself. I wish I could tell you what an influence your life has exerted over mine, since I have known you; how many times your words have helped me and have given me renewed strength and courage. May God abundantly bless you and may you not become discouraged in your work for the church, for, in the words quoted, "you cannot afford it under any circumstances."

How *easy* to preach and how *hard* to practice! Yet that article will, I feel, do me untold good, and I am only one of the many who will read and take heart again. What an influence we are every day exerting over each other. By a few strokes of the pen we may give new life and courage to one who is unknown to us, separated by hundreds of miles. Yet God sees and takes all into account. What surprises await us when that great day comes and the "books" are opened and we hear read and measured "our life work." I fear that many things which we judged of much importance will sink into comparative insignificance beside the things which we deem of but little moment.

When I read these words, "It is a sin to be a hinderer," I said to myself, "Have you ever thus sinned? Have you ever hindered by your sighs and moans over the hardness of your lot, and left some poor, weak one feeling as if a cloud had suddenly obscured the brightness of his day; and I was afraid to answer, No. Instantly there passed before my

mental vision numbers of my friends and acquaintances. I called to mind one sister that I never was with without feeling better. She was always cheery and hopeful and I could not fail to look at life's difficulties with more hopeful eyes after spending a day with her.

How many of us fall into the habit of thinking "our lot the hardest." "No one has such trials as we have." But if we look about us to find a perfectly happy person, where will we find one? The older I grow and the more experience I gain the more I think that burdens are more evenly meted out than we are apt to think. But I must confess that of late I had been growing despondent, and it is or has been well-nigh impossible for me to find the sunny side of the cloud as often as I could wish, and I fear my manner has not always been such as to be helpful to those about me. With my dear husband suddenly taken from me in the prime of his life, my home thus broken up, and having to give up the association of many friends whom I hold most dear, go away with my children to another place, and earn their and my own daily bread with my own hands, my lot seemed to me very hard. And I could hardly feel resigned, and would question, "Why?" My health so poor (heart trouble) that I would not think at night that I could possibly go the next morning. But when I count my blessings I find that I am not destitute. Indeed, I am blessed beyond measure and much beyond my deserts, and I have been wondering if these trials were needed to make a saintly woman of me, to make me of some account in the world. O, I hope so, and I pray God to strengthen me, that I may endure patiently to the end all that his loving hand may send.

God bless all the weary ones; and I pray that many others may receive the good that I have from this week's Home Column. Often I have felt prompted to write for our column, but being so pressed for time and feeling that I had nothing cheerful to say, put it away, thinking that others would write. Ah, I didn't realize that no one could take my place, and do the work God has designed for my hands.

Hoping to be more faithful in the future than I have in the past, I am, as ever, your sister in the work,

MARY E. HEGWOOD.

"Child of my love, 'LEAN HARD,'
And let me feel the presence of thy care.
I know thy burden, child—I shaped it,
Poised it in my own hand, made no proportion
In its weight to thine unaided strength.
Before ever I laid it on, I said,
'I shall be ever near, and while she leans on me
This burden shall be mine, not hers,
So shall I keep my child within the circling arms
Of mine own love,'—Here lay it down, nor fear
To impose it on a Shoulder which upholds
The governments of worlds—yet closer come,
Thou art not near enough: I would embrace thy care,
So I might feel my child reposing on my heart;
Thou lovest me? I doubt it not,
Then loving me, 'LEAN HARD.'"

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. BANKASTER, of Bay Minette, Alabama, asks for the prayers of the union that she may be restored to health.

THANKSGIVING HYMN.

We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.
We thank Thee, O Father, for all that is dear—
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain
Thy mercy permitted a sorrow or pain.
We thank Thee, O Father, for song and for feast—
The harvest that glowed and the wealth that increased;
For never a blessing encompassed earth's child
But thou in thy mercy looked downward and smiled.
We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart, and the bountiful hand,
And all the soul-help that sad souls understand.
We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity form, through thy love,
One Thanksgiving Day in the mansions above.
—Will Carleton in *Youth's Companion*.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE Southern Michigan and Northern Indiana Sunday School Association rejoices over the organization of two new schools: one at Hartford, Michigan, November 15, and one at New Troy, November 22. What district can furnish us better news?

THE APPOINTMENT AND DUTIES OF A VISITING COMMITTEE.

BY W. N. ROBINSON.

SUNDAY SCHOOL VISITING COMMITTEE. OUTLINE.

1. How appointed.
 1. By superintendent.
 2. By virtue of office.
2. Of whom composed.
 1. Competent members.
 2. Teachers.
3. Duties.
 1. Solicit members.
 2. Secure regular attendance.

From the subject assigned one would be led to imagine that it is to be taken for granted that there should be a visiting committee in connection with the Sunday school and that there should be no valid objection urged against having such. But let us see if this is

the case. I want to ask how many representatives of different schools here can say that their school has a regularly appointed and actively engaged visiting committee. Hold up your hands so that we may count. I see about five. Now then let all rise who represent different schools, and where you see one other representative of the school standing, then you sit down, because we wish only one of the school to remain standing. I count twenty-one. Is that correct, brother superintendent? If so, it means that only five committees are actively engaged in twenty-one schools. It, therefore, occurs to us that there is surely some objection to this feature of the work, otherwise on the theory that saints, when they know the right way, are taught to make every effort to walk therein, therefore there would be many more schools with this valuable feature. Let us consider some of the objections that we have heard given at various times. One brother remarks that if he were visited by a regularly appointed committee or person, that there would arise within him a feeling of chagrin, because surely he would not be visited if it were not that he had committed some public fault. Another declares he doesn't believe in being visited by any member of such a committee, because it would be simply an apparent or real exhibition of authority or presumption, and to him it looks like if we are free moral agents, we should be permitted to act on our own convictions without being coerced.

Another objection is (this time from a superintendent of a large school) that he believes no visiting should be done whatever because of jealousies that would be incurred among the children. Then there are the usual objections of lack of time and lack of disposition to attend to such duties, etc., etc., and because of these objections in our travels we have found a great many schools without such a committee, or if there had been one appointed, no attention whatever was given to the work, either by officers or members.

To my mind there should be an actively engaged committee in every school. This committee should be appointed by the superintendent, and here let me quote from the constitution.

Please turn to page 15 of the revised constitution, and there you will read: "The superintendent shall appoint a committee to visit and solicit the attendance of non-members and friends." Now let us read further and you will notice the requirements on the part of the teachers, who are thereby made ex officio members of the visiting committee: "Teachers shall visit and solicit the attendance of absent members in their respective classes," and from a theoretical standpoint, at least, it seems that the best committee would consist of such officers of the school as are adapted to the requirements of such work, and all of the teachers of the school. To get the proper work from such a large committee will require considerable activity and tact on the part of the superintendent, as well as having this committee divided into subcommittees for special work.

This theory you will notice must be sub-

ject to considerable modification on account of the different localities in which the schools are conducted and the sizes of them. We believe in visiting. Take it in active business life. The merchant who has no solicitors at work nor sends out printing matter of any sort describing his wares, and sits quietly in his store waiting for trade to come to him, is not the one who has the large trade nor the successful business in these times of keen competition; but it is the one who sends out canvassers, writes personal letters to the various residents of the community and county, and tries, at all times, to get acquainted with the various purchasers outside of his place of business, that can make the showing of greatest sales at the end of the season. We cannot say in religious life that there is no keen competition, but we do believe that we should be as diligent in seeking souls to save from the allurements of the world, as well as from the doctrines taught by those who have not the light that the restored gospel has brought, as our competitors in religion, who, not only have persons actively engaged in this line of work, but have every State, county, and township thoroughly organized for the work of getting and retaining scholars.

One of the requisites for the successful teacher is to have a love for the scholars, and by pursuing the policy just mentioned of having the teachers on the visiting committee, it would seem that there would be sufficient love manifested on the part of the visitor to completely invalidate both the first and the second objections previously noted; because where genuine love for the person visited and for the work being done exists, there can be no officiousness or presumption shown. If visiting was done for no other purpose than to show that the member of the committee is officially designated as such, then perhaps that one might go to such extremes with his work as to cause jealousies on the part of some scholars, but we do not conceive of such being the condition when we apply the remedy to all such ills of taking these matters "to the Lord in prayer."

The visiting committee has a thankless job at best, judging from the human standpoint, and one that requires sacrifice—note that thought, please—it is not a pleasurable social call, but one of duty which frequently occasions sacrifice to make, but we do not feel justified in even thinking that any would be in this work for personal emolument, and as we know and are continually being taught, we must sacrifice a little here because our heavenly Father loves humility and a willingness to bear the burdens, so that he may reward us one hundredfold thereafter.

One of the nice features of having the superintendent on the committee is that he may visit the teachers in his official capacity, become better acquainted with them and encourage them in the great work, as well as to look after any teachers who may become dilatory in the work and absent themselves occasionally from the regular school, or (if organized) the teacher's meeting. The teachers on the committee should look after absent members of their respective classes

and the visiting should be done either personally or by a card or letter. Indeed this latter method has been adopted by a number of successful teachers and it has been found to be of much more value than oral conversation, for when the scholar is quiet and alone a thought written appeals more forcefully to him, and is cherished longer in memory than a number of thoughts given orally. The scholars, when not present on Sunday, should be looked after during the following week. There may be sickness either of the scholar or in the family, and a visit from the teacher or a kind note of sympathy will serve to endear both the school and the teacher to the heart of the scholar. There may be a lack of shoes or suitable coat or other wearing apparel that would hinder attendance, and if such be the case, the teacher guided by wisdom would be enabled to learn the truth without offending perhaps a sensitive nature and could supply the deficiency either by her own resource or by kindly reporting to the existing Mite or Aid Society or similar organization. Perhaps the scholar has failed to become thoroughly interested either because of not understanding the teacher or the teacher not understanding the scholar or even because of a positive dislike for the teacher, and a visit would either effect a cure by better acquaintance or a knowledge of the existing evil would result in a remedy being suggested. If the scholar was left without visiting and to drift wheresoever he would, the chances are that it would be the turning point in that scholar's life, and not for the better either.

These duties should be performed by this general committee, but the superintendent should appoint from among these a special committee for the purpose of bringing in new scholars, not that the teachers should be prohibited from doing this work but that there should be some one whose duty it is especially to look after that class of work. I know of an instance in Kansas City where a gentleman who had several children in his family and who lived in Kansas, moved into the city on one Wednesday, and in relating the case to me he said that he was very much surprised on Friday to find that his wife had been called upon by a committee from one of the large sectarian churches of the city and with a cordial invitation to send her children to their Sunday school, although they were not members of that church and had not attended it. It showed to me that there was thorough organization in that school, and that even in such a large city a person could not move into it without being invited by some earnest persons to what they term their "Sunday home," and this is one of the reasons for the great success in the sectarian world. We might enumerate a number of instances where we have seen good results gained from visiting, and your speaker can testify that good has been done him by a visit from the assistant superintendent of the school after having been absent from the school. The teachers here, who have made a practice of visiting, can also testify of the splendid results of visiting, hence we will let the citations of

incidents pass for the present. This special committee should see to it that strangers and inquiring friends who have not yet even visited our schools should be both invited and urged to, at least, make a trial and if the preliminary work is successful, then the teacher in whose class the visitor is placed can have an opportunity of carrying out the thoughts before expressed. To get at this systematically we might suggest that territory should be divided into wards or sections and one of the special committee be put in charge of each district and made responsible to the superintendent for the successful carrying out of the work assigned.

With these few suggestions, I trust that the subject of "Visiting Committee" will be more strongly considered than ever before and that we may apply the theories that we accept as correct to a practical and successful culmination.

Letter Department.

DANVILLE, Pa., Nov. 23.

Editors Herald:—Two of the Utah elders have appeared in this quiet town on the banks of the Susquehanna River, which is the seat of Montour County. I was accosted by our chief burgess, Thomas Price, with the remark that two of the elders of the Latter Day Saints had been with him that morning asking the privilege of preaching in the town; to which he said they had the same privilege as other denominations, and he directed them to Mr. Benjamin Cook's house, as Mrs. Cook is a member of the Reorganized Church, and told me to go and see the brethren. So I went and found two good-looking young men, who gave me their cards as Elders Walter P. Rich, of Paris, Bear Lake County, Idaho, and G. W. Parrish, of Wood's Cross, Davis County, Utah.

They said they were going to stay in and around the county for six months, as they were sent without purse or scrip, as the disciples of old, to preach the gospel. I asked them if they were going to preach the worshiping of Adam as the God and the only God of this planet, and the blood-atonement, and plurality of wives, and Utah the place of gathering, the putting of the books on the shelves, and be guided by the counsel of the leading men of their church. To which Mr. Rich replied that "plurality of wives is an holy order;" and said it was revealed by Joseph the Seer in '43.

I asked him in the presence of Mr. and Mrs. Cook if he was not ashamed to try to brand our martyred prophet as being guilty of such damnable heresies without the least shadow of proof, while we have nineteen of the best female citizens of Nauvoo to testify to the contrary, and the widow of the prophet (Mrs. Bidamon), of Nauvoo, in April, '67, testified that she never did see any such document, they as a church accuse her of burning.

They told that they were not at liberty to discuss the differences between us.

It does not require a very smart man to discuss with them. They did not have the Book of Mormon with them and did not know

that the Book of Mormon spoke in such strong terms against the grosser crime, and they tried to brand the elect lady of falsehood. They did not know that the New Testament taught one-wife system.

WILLIAM CRUMB.

CLEVELAND, Ohio, Nov. 17.

Editors Herald:—The struggling few of Cleveland, Ohio, are "toiling on." Bro. Edwin Garrett, son of that Independence Editor, presides over the branch well as a beginner. Edwin also superintends the school and has as devoted helpers, Sisters Emma Lutz and Anna Hanna among others. While others were reduced or laid off, pending the wave of prosperity, Sister Anna Hanna had something added to the compensation for her daily toil, and then, they did not forget to increase the toil, too, but we are proud of the people that rise. The nephew of that celebrated Kirtland usher, our Cleveland brother, John Gillespie, is winning laurels of credit by splendid advancement he is making. Our brother, John Burgett, is rated by an acquaintance of years and who attends services as a man to be prized among five hundred. Ere we assume the role of a wholesale eulogist we desist.

At Ashmont, Ohio, on the 9th, I baptized Sr. Helen Fox, who had been under peculiar conditions of life for twenty years, afflicted in mind and body. She had been confined in an asylum two years, and not bettered by it. A farm had been sacrificed to doctors, all to no purpose, by her mother, Mrs. Mary A. Kelsey. Sr. Fox had drank at the fountain of spiritualism till tired of some of its features. She had been furnished the *Ensign* for three years by the lately baptized Sister Riblet, and had quite a nice understanding of our position. After canvassing her condition and the gospel well she asked baptism at my hands, and as the gospel is to deliver from bondage I had but one course to pursue, trusting the Master for needed help. I administered to her two days before baptism and felt the acknowledging presence of God's Spirit. Sr. Fox was very fearful of the cold, for it was a very chilly day, and much more so of the water; but all went well, and I was thankful, though nothing more than peace and tranquility was realized. For days I had tried to prepare—and I may say in all of my ministry for such an event. What will be realized of course depends largely on Sister Fox. I ask the prayers of the church for her, and have devoted the space I have so the case may be understood.

Mrs. Kelsey, Sister Fox's mother, now seventy-seven years of age, cooked a week in her father's house (Solomon Riblet, of Wesleyville, Ohio) back early in the thirties, for the Seer and Sidney Rigdon. The Seer is spoken of as a nice young man, and Rigdon as a very smart man. They had come to Mr. Riblet's a stormy evening, announced themselves as Mormon preachers, and wanted shelter. The week was spent pleasantly, Mr. Riblet clearly telling the preachers he did not believe their story.

I believed Mrs. Kelsey's story and felt that both it and the service in those years so long

ago were recognized of God and that the message borne by those weary wanderers in the days of her youth, now finding consideration by her ripened intellect, would yet bring peace and comfort to her widowhood, beset with poverty and affliction. The day after I baptized Sister Fox I felt to go and see them. I found Sister Fox's daughter Mary, a bright girl of seventeen, very ill. She had been very desirous for her mother to be baptized. After a chat of some length she was administered to and almost instantly relieved, and with us was thankful. May the effectual prayer of the righteous bring blessing to this household of three.

The series of meetings at Ashmont seemed to be fraught with comfort to the saints, and brought a deeper interest to a few, among them Mr. H. K. Riblet, brother to Mrs. Kelsey (and who also related what I have written), husband of Sr. Riblet mentioned. Mr. Riblet once tried to be a preacher but it did not go right; he stopped, was branded by those he left as a "heaven-daring and hell-deserving subject," and the meshes of spiritualism entwined him, and now in his seventy-fourth year he is at sea, not satisfied, don't sleep well. He says, "Susan can sleep from seven to seven." I was used well by him. I hope the gospel he listened to attentively may yet bring peace to his mind and heart.

May I say to the saints of the Pittsburg and Kirtland district that I am trying to discharge duty they assigned me, but I did not crave the task. If all local officers would diligently try to *learn* and *perform* their *duty* in branches and *pioneer* a little, they would grow. Try it, brethren. The field staff cannot furnish you all the preaching your localities need. Can't you see by the papers that many local men push out, make good preachers, and do a vast amount of good in this? This district is far behind many. Some recently have secured letters of removal who had permanent residence, but their membership at a distant branch. If all who are so situated will secure membership where they reside it will aid the work and benefit the families and outsiders who are looking on. Order is said to be heaven's first law. "To obey is better than sacrifice" was written long ago. "And to hearken than the fat of rams."

To be a *law to oneself* has many ways of expression in this world. Here and there the Sunday school *Quarterly* is adjudged sectarian and not used. Do you know that those *Quarterlies* are in existence by the act of the *General Association* and that supported by the *General Conference*, and that a committee of as competent persons have the oversight as are available that they shall *not be sectarian*?

I have noted for several years that where this cry of sectarianism is raised to avoid being sectarian, these careful people sing out of the Harp, and almost confine themselves to "Come thou fount of every blessing," "All hail the power of Jesus' name," "Jesus lover of my soul," "Nearer my God to Thee," and a few other old standard pieces good as gold, but, not suited best as Sunday school music. Will those so inclined please refer to index of Harp and note that these are not

Latter Day Saint productions? The General Association selected, not to be *sectarian*, but to have suitable music, "Winnowed Songs." There are places where the young are starved, driven away, by such procedure.

The factions of the church that have whetted swords with the Reorganization, only wanted to correct it on some point or other of *sectarianism*, but, where are most of them? and what good are those accomplishing who remain? What promise of abiding does their work give?

Abide the rules of the body while you profess to be of the body. Let the excellent schools we have who do not see the need of district associations consider what they consent to by *retarding the power of organization*. There is a momentum gained by organization that works for good. These Sunday school observations are from a wider basis than this district, but sadly enough are to be met within its domain.

This district has made a bright record in furnishing the church means in the past, why should it not come to the front on all lines?

In bonds,

R. ETZENHOUSER.

SYDNEY, New South Wales, Oct. 26.

Editors Herald:—It is not often that I ask for space in our valuable paper, but just a few lines will be quite sufficient to let all interested in this mission know that, at present the work is in a good condition and prospering nicely. However, the people with whom we have to deal are very fond of pleasure, and it is a great task to get them to listen a few moments to the truth.

Bro. Caffall's description of the people in England and the difficulties in reaching them are very similar to what we have to meet out here; but when we realize that the Master is at the helm, there is nothing to fear; for he will pilot us through the storms and trials of life, and we shall land safely within the harbor of rest if we are energetic and faithful to our trust.

The work prospers slowly; and we are pleased to see it increased by twos and threes, for at this rate branches will be raised up in time.

Just at present the saints here are putting forth every energy to get a church building of their own, and are in a fair way to succeed, for a lot has been purchased and an order for the material is now ready to be sent in. We fully expect the building to be up in at least two or three months, which will be a great auxiliary in this city.

The saints at Hamilton have a little church of their own, and when there three weeks ago, I was greatly pleased to see it full of eager listeners. Both here and at Hamilton we have a prospering Sunday school, a thing that has long been needed in this country.

A few have been added to our numbers of late, and others are drawing near. I have noticed a marked change during the last year, that we have gained favor, both with God and men. The missionaries are laboring faithfully under the flag of truth and the prospects all around are good.

In bonds,

C. A. BUTTERWORTH,

PARK CITY, Utah, Nov. 21.

Editors Herald:—For the first time in this city the gospel in its purity was preached, plainer than ever I heard it told before, by our brother, H. O. Smith. He preached on the 12th and 13th in the hall that is occupied for preaching by the Utah Mormons. His subject was, "Why I am a Josephite." On Sunday night, the 15th, he was invited by the Bishop of the Utah Church at this place to preach once more, and once more they heard the law made plain by the power of God through his servant.

It just looks to-day as if a cyclone had struck the Utah Church, and some of their elders have been busying themselves all week trying to patch things up and put all in fair sailing again.

One lady said to one of her lady friends yesterday: "I heard you were going to join the Josephites."

"I am," said the friend, "and why not join with us, the two churches are just the same?"

"No," said the friend, "they are not the same, because I have heard your people preach for twelve years and I never could join them."

"But you just read that *Saints' Herald* and *Ensign* and hear Mr. Smith preach and you will see more difference between the two churches than there is between the sun and the moon—they are God's people and it is God's church, and I am with them."

May God help the honest in heart to come out from among them; and may God bless the elders in this field, because it is a hard one; but if they are all as able to unmask Utah Mormonism as Bro. H. O., and do it in as gentle and fearless a manner as he does it, they will surely win souls to Christ, and the enemy that has been hid in the cliffs of the mountains will have to come out sooner or later and face the servants of God; and that will be the end of their power.

May God bless the *Herald*, and may he ever have a watch and care for these good men that he has chosen to preach his gospel without purse or scrip to this wicked generation.

Yours for truth,

W. R. STEELE.

PITTSBURG, Pa., Nov. 25.

Editors Herald:—I baptized Bro. Arthur Bickerton, of Fayette City, Pennsylvania, this evening. Bro. Arthur is a brother to William Bickerton and is, or was his first counselor up to the time of baptism. He is in his seventy-eighth year, but is as active as a man of sixty. I ordained him an elder, and I am confident that he will do some good yet, notwithstanding his old age.

Bro. Arthur is highly respected by both saint and sinner. His coming into the Reorganization has taken the backbone out of the Bickertonite Church on the Monongahela River.

I baptized Elder David Kennaday on the night of the 23d inst., of said church. Bro. Shinn is expected in the valley this week.

We feel happy and very hopeful. Surely the grand work of God is moving onward.

Yours hastily,

G. T. GRIFFITHS.

KANSAS CITY, Mo., Nov. 27.

Editors Herald:—I find in this city some faithful men who toil hard during the week for the support of their families, and look after the interest of church evenings and Sundays. Bro. Arthur Allen has standing appointments out in the country, some twenty miles, that he visits twice a month. Bro. David Winn is in charge of the Kansas City branch No. 1, and he is always at his post. He too fills appointments outside of the branch. Bro. Joseph Emmett is president of Kansas City branch No. 2, a very willing worker. He baptized three last Sunday. I am glad that I can say that these brethren are indeed putting forth all they can to help the work along.

Last Sunday Bro. May delivered a very instructive sermon at the Armstrong branch, Kansas City, Kansas. That branch numbers nearly two hundred, and is passing through a very severe trial. I thought while Bro. May was speaking that his remarks were timely, and I trust the saints there will put into practice the instructions; if so, they will come out from under the cloud and the work there will move along.

I was much pleased with the movement now under headway by the four branches in the two Kansas City branches, assisted by the district officers to form a reunion and for the four branches to come together once every month for morning and afternoon service. I know that the move is a wise one for it has been tested by the four branches near Stewartville for the last five years or more. May it be put to the test, and I am satisfied that the result will be satisfactory. The four branches in these two cities can be a power for good when they work together in the spirit of the work.

I hope to form the acquaintance of the saints of the other two branches and to labor together in love for the spread of this work. If we would only all realize that this is God's work and that we will be held responsible for the part we take, there would be no need for us to stumble at others' mistakes.

Respectfully,

WM. LEWIS.

P. S.—As I have moved out of the Far West district, will the several branches in the district please instruct their delegates to our next conference who to support as district president, and to recommend as Bishop's agent. May the needed light and wisdom be given.

WILLIAM LEWIS.

FAYETTE CITY, Pa., Nov. 23.

Editors Herald:—I left home on the 3d inst. for Pittsburg, Pennsylvania, and remained there over two Sundays. I truly enjoyed my short stay in the city. Bro. G. H. Hulmes is a true and faithful servant of God and he has a number of noble and able men as associate officers. All of these men seem to be alive to the interests of the work of God.

While in the city I had the pleasure of uniting Bro. Ralph G. Smith and Sr. Bertha S. Murdock, and Bro. C. E. Miller and Sr. Anna B. Shafer, in holy wedlock. Both of these young couples are held in high esteem, and truly they are true and faithful saints. They have been active workers in both Sunday

school and church work for years gone by, and we have many reasons for believing that they will be a blessing to the work of God in the future.

How blest the sacred tie that binds
In union sweet according minds!
How swift the heavenly course they run,
Whose hearts, and faith, and hopes, are one.

I arrived in Banning, Pennsylvania, on the eve of the 20th inst., and preached in Mr. Wright's hall that same night. The next day Bro. Joseph Moxon and I came here and were kindly received by Bro. and Sr. Pirrie, also by Bro. and Sr. Hull. On Sunday I preached in the house of Bro. Hull at 2:30 p. m., and in Namoni Hall at night to a large audience. I speak there to-night again. Bro. Shinn will be here soon and I expect he will labor in this valley for some time. Mr. Arthur Bickerton attended both of my meetings yesterday and called to see me to-day. Bro. Joseph Moxon is busy at work and is doing a good work. Brn. Pirrie, John Kennaday, and all the rest of our people here are strong in the faith.

The saints at Wheeling are making a strong effort to procure a suitable lot farther up the city, on Jacob Street, with a view to build a new churchhouse. We will inform you of details later on.

All of my ministers are busy at work and report good being done.

Yours hastily,
G. T. GRIFFITHS.

HARTFORD, Mich., Nov. 23.

Editors Herald:—Have held meetings here ten days up to date, evenings, conjointly with Bro. H. H. Robinson. Interest good; our little chapel crowded. Yesterday I buried by baptism into Christ Bro. and Sr. Hough. Others are thinking quite seriously. The effort of the saints here, of securing a house of worship, is commendable indeed. The work will grow as a result; has already moved; so speed along. Love to all.

In line,
S. W. L. SCOTT.

TILLAMOOK, Oregon, Nov. 6.

Editors Herald:—I left home on June 8 for the West, stopping at Independence, and heard a good sermon by Bro. J. R. Lambert. I met some of the saints and on the 10th left for Portland, Oregon, and arrived on Sunday morning and called on some of the saints—Mrs. B. V. Springer, Bro. and Sr. Cornell, and Bro. Bishop. Then I left for Tillamook City, close to Tillamook Bay, fifty miles from Astoria, Oregon, a fine little town.

I am in the Bible class in the M. E. Sunday school; sometimes I teach a class and sometimes open the school by prayer. I attend the Christian Church most of the time when not holding meeting, and have been called on to take charge of the same and preach several times in their church, with fair attendance.

I have been holding meetings of late in the Loterman schoolhouse, one mile in the country, but had to stop as the winter rains set

in; but think I can make arrangement with the Adventists to use their chapel on Sundays; at least the ministers said there would be no trouble in getting it; then I will hold meetings every Sunday.

I am still in the faith. I find some opposition to the truth, but hope to be faithful to the end.

Yours,
B. F. DURFEE.

CANTON, Ill., Nov. 9.

Editors Herald:—My mind has of late been stationed upon these thoughts: We should never speak anything for truth which we know or believe to be false. Lying is a great sin against God, who gave us a tongue to speak truth and not falsehood. It is a great offense against humanity itself; for where there is no regard for truth, there can be no safe society between man and man.

As we must be careful not to lie, so we must avoid coming near it. We must not equivocate, nor speak anything positively for which we have no authority but report, or conjecture, or opinion.

Let us not be too earnest, loud, or violent in our conversation, when we are in company with light, vain, impertinent persons; let the observing of their failings make us the more cautious, both in conversation with them and in our general behavior, so that we may avoid their errors.

Speak well of the absent whenever we have an available opportunity. Never speak ill of them or of anybody else unless you are sure they deserve it; and not then, unless it is necessary for their amendment, or for the safety and benefit of others.

Be careful that we give no reproachful, spiteful, or threatening words to any person. Good words make friends; bad words make enemies. It is a great prudence to gain as many friends as we honestly can, especially when it may be done at so easy a rate as a good word, and it is great folly to make an enemy by ill words, which are of no advantage to the party who uses them.

When faults are committed they may, and by a superior, they must, be reprov'd; but let it be done without reproach or bitterness, otherwise it will lose its effect, and instead of reforming the offense, it will exasperate the offender, and lay the reprover justly open to reproof.

We will find that silence, or gentle words, are the most exquisite revenges for reproaches.

I hope, dear saints, that by these few weak thoughts, some one may be profited. I remain,

A sister in Christ,
IDA L. JONES.

JOTS BY THE WAYSIDE.

As a minute man and following advice of superiors—"to break up new ground," we started from a city in Northern Missouri on the mail cart, objective point twelve miles to the southeast, where we heard of a Union church (?) owned by the Christian brethren. Our mail carrier was of the Missourian type

and rather a jovial fellow. Mail routes, politics, and religion, each demanded their share of time during the drive. Finally at a little post office store at the cross roads in the woods we were unloaded.

The church, a blacksmith shop, the little store, and the postmaster's house were all there was in view. While we took in the surroundings, feeling somewhat like a strange cat in a garret, the mail sack was relieved of a few letters, reloaded, handed back to the carrier, and he was soon lost in the forest. Arousing from our own serious thoughts, by a town chap of some seven summers, "Say Boss, who be you?" we stepped into the store, made inquiry as to the directors of the church, and were soon on our way to ask for a privilege to present a "doctrine everywhere spoken against."

Returning with the coveted prize, we next repaired to the country schoolhouse half mile away to publish our appointment for the evening. This accomplished we returned to the store to await developments, at the same time with our blandest smile trying to interest the postmaster, while eyeing a ten cent can of oysters, for which our stomach for the lack of dinner, to say the least, was anxious; and yet we had a gleaming hope that he would ask us to take supper with him and thereby save our ten cents; but in this we were disappointed, and as the darkness began to dim the shadows and the heavenly lights to gleam, we came to the conclusion that either the old man was not hungry or he was "onto our blandest smile."

Parting with the dime (which seemed loth to leave its lonely resting place) armed with the ten cent can of oysters, we repaired to the church, built the fires, trimmed the lamps, and then sat down to our frugal repast, wondering what the "harvest" would "be." Soon the natives began to come, in wagons, carriages, buggies, and the approved Missouri style—horseback "double," which means the young man and his sweetheart on one horse, she riding behind with her arm around him, merely to hold herself on of course. Crowds? well the woods are full of 'em: and, as Bro. Summerfield says, "Here her come."

T. W. CHATBURN.
(To be continued.)

FOREST, Ont., Nov. 25.

Editors Herald:—I arrived here November 18th and since then have been busy, having preached every night but one, and three times on Sunday. I have preached four times in Arkona and twice in a schoolhouse.

To-night I enter discussion in Arkona. The gospel of Christ is to be thoroughly analyzed. I have no fears for the result, for God and truth make a majority in this world. I shall endeavor to do my part leaving the result with him, feeling assured he will take care of his own.

The work here progresses slowly. The people seem satisfied with the traditions in which they were cradled; and we hope through this discussion to reach many who have hitherto remained away from our meetings.

Yours in the faith,
BENJ. ST. JOHN.

THE NECESSITY FOR A REORGANIZATION
OF THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS.—
NO. I.

BY ELDER HYRUM O. SMITH.

EVERYWHERE I go in Utah I am confronted with the question, "What was and is the need of a Reorganization?" It is a pertinent question, one of vital importance to all Latter Day Saints. Calling names, or denominating this one or that one an apostate, will do no good, but simply engender bitterness and remove farther away the ones we wish to reach and benefit; but none should object to being examined by what we find written in the books; in fact there cannot be any other way to judge and decide the question.

An apostate is one who has departed from a formulated system of belief or doctrine; and where such formulated belief or doctrine is known, it forms the only criterion by which to judge. All Latter Day Saints will agree that the Church of Christ was duly and properly organized on April 6, 1830, and that it moved along with great prosperity until June 27, 1844, when its earthly leader was killed. From that time it was scattered. Most of the different fragments have become extinct; either going back upon the faith entirely, or joining in with one of the two organizations: some with that in Utah, some with that known as the Reorganization; until the contention now lies between these two organizations as to which correctly represents the original church.

GOD'S WORD THE CRITERION.

My examination of the question at the head of this article and as to who departed from the faith will be confined to the examination of doctrines presented by the Utah Church, as it is that church that has constantly propounded this question to me. Other churches have what they call their discipline; Latter Day Saints have the Book of Doctrine and Covenants, which answers the same purpose, setting forth the doctrine and usages of the church. Other church disciplines are man-made and can be changed; ours we claim is God-made and cannot be changed any more than God can change. So we have a sufficiently reliable and certain unchanging rule by which to examine and determine what is true and what is false doctrine; and to show that the above is true we quote from that authoritative standard:—

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness* of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings."

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a *law, to be my law*, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."—Doctrine and Covenants 42:5, 16. (Utah edition 42:12, 13, 59, 60.)

This plainly sets forth the fact that we must look to the Bible, the Book of Mormon, and the Book of Doctrine and Covenants for the doctrine or laws of the church; and condemnation is pronounced upon the one who departs from them if he indorses that departure.

Especially are these three books made the criterion by which the successor of the original founder of the church was to be judged. Speaking of Joseph Smith, the Lord says:—

"I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint another in his stead."

Then follows the statement:—

"And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—D. C. 27:2, 4. (Utah edition 28:7, 12, 13.)

THE SUCCESSOR TO JOSEPH SMITH THE MARTYR.

What do the church covenants say in regard to the matter of a successor to Joseph Smith? I read:—

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and *this shall be a law* unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—D. C. 43:2. (Utah edition 43:4-7.)

There are several points in the above: The first is that no one is to be recognized as leader to the church and successor to the prophet unless he is appointed by Joseph Smith himself; the second (and the one I consider of the greatest importance) is that the one appointed to succeed the then leader of the church was to be ordained for an especial purpose; viz., "To teach those revelations which you have received, and shall receive through him whom I have appointed."

This is a phase of the question that has been entirely ignored by Utah Church writers. They have considered the call that comes to a man sufficient to sanctify him, and that henceforth he should be above criticism, so far as his teaching and practice are concerned; or in the language of another: "Deeming the upright conduct as a matter easily dispensed with if so be they are called."

JOSEPH SMITH'S TEACHINGS ON PRIESTHOOD.

The Prophet Joseph Smith gives his views upon that question in a letter found in the *Millennial Star*, volume 17, page 85; (see also in the Utah edition of the Doctrine and Covenants, page 423,) which reads as follows:—

"Behold, there are many called, but few are chosen, And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn *amen to the priesthood*, or the

authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen."

In this we are plainly given to understand that the approval of our work by God and the recognition of our acts officially will not depend entirely upon our call, but upon the righteousness with which we use the power given us. So with the one ordained and appointed to succeed the Prophet Joseph. He was to teach those revelations already given as well as to receive revelations to govern the church in the future; and even in the receiving of future revelations nothing was to be given contrary to the church covenants.

BRIGHAM AND HIS SUCCESSORS TESTED.

We shall now proceed to examine the claims of Brigham Young and his successors by the above, ignoring entirely the pompous claim made by his followers concerning his supposed transfiguration before the people, wherein he is said to have appeared and spoken as the Prophet Joseph, a transaction that has more of the appearance of spiritualism than of anything else, or an exhibition of his powers of imitation and mimicry, in which those who knew him claim he was an adept.

We will simply call attention to the fact, in passing, that Brigham Young never claimed to have been officially appointed by Joseph Smith as his successor; so in that he claimed something had been appointed to him contrary to the church covenants, which declares that no one shall be appointed except it be through Joseph, and even though he should so far transgress as to lose his prophetic power, that he would still retain the power to appoint another in his stead; and that this should be a law unto the church. Here was departure number one. The main departure from the faith, or that which at least made every other departure possible was Brigham Young's council tending to the ignoring of the written word and placing the "living oracles" above that which was written. This seems to have been a common error into which men have fallen in the past. The Jewish nation relied more upon their Rabbis than upon the law, and the tradition of the elders became a stumblingblock to their acceptance of Christ. Brigham Young was a shrewd man in some respects. He saw the love the people had for their martyred leader, and saw that nothing could be forced upon them, unless it bore at least his implied approval; consequently, every measure, no matter how absurd, was given to the people as one of Joseph's measures. One is forcibly reminded of some of the transactions of the Jewish Rabbis, as found in the Talmud. Rev. Bernhard Pick in his work, "The Talmud, What It Is?" relates the manner in which one Hillel, a Babylonian, obtained favor of the Jews and became the leading Rabbi in his day.

"On the death of Shemaiah and Abtalion there were no qualified successors to take their place and two sons of Betheria, otherwise unknown, occupied it for a time. They were discussing one of the trivial ceremonial questions of the day. It was the grave problem (as it seemed to them) as to whether the Paschal lamb might be killed on the Sabbath. In their perplexity they asked, 'Was there none

present who had been the disciple of the two who had been so honored?' (viz., Shemaiah and Abtalion). The question was answered by Hillel, the Babylonian. He solved the difficulty with reasons from analogy, from the text and from the context. They refused his decision until he ended by saying: 'Thus have I heard from my masters Shemaiah and Abtalion.' Having before been regarded as a stranger from Babylon he was now welcomed as chief."—The Talmud, What Is It? page 18.

So Brigham Young knew the power of the name of Joseph Smith, and used it for all it was worth; and no measure failed to carry if it was backed up by the statement that "Joseph said this," or "Joseph said that."

DEPARTURE NO. 1.

As a proof of his ignoring the written word, and thereby forever establishing the fact that he was not the one to succeed the Prophet, let us read from the trial of Sidney Rigdon, as published in the *Times and Seasons*, volume 5, the extracts we quote being found on pages 647-666. The dishonesty and cunning of the man are displayed in the use of Joseph and Hyrum Smith's names in connection with the measures of the Twelve. This is found on page 647. His unfair statement of the case is as follows:—

"The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, Book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

"We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to-day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary."

Notice here, that he says the Twelve are for the Book of Doctrine and Covenant, for Joseph, Hyrum, the Book of Mormon, etc.; and he says that all are at liberty to vote against them if they please, but they must do so evidently at their peril. If you will turn to pages 665 and 666 you will read that after a number had spoken against Sidney Rigdon that there is a call made for anyone that wishes to speak in favor:—

"President William Marks arose and said he felt disposed to say a few words in defense of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defense, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has

always been the case before the High Council that some should speak in the defense of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this church and council."

Then follows an argument in behalf of Elder Rigdon, in which Elder Marks brings to his aid copious extracts from the Book of Doctrine and Covenants. And upon commenting upon the Doctrine and Covenants we find that Elder Marks was right in insisting that some one should speak in behalf of the accused. In section 99, (102 Utah edition), the minutes of the organization of the High Council are given, and we read there that the council is to be equally divided and numbered:—

"Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12 are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice."

In reply to this straight-forward, manly speech Brigham Young says, page 666:—

"I have known that Brother Marks 'had no evidence but the written word;' but if this people have no evidence but the written word, it is quite time to go to the river and be baptized for the remission of their sins. . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word." . . .

"As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will."

This illustrates how much Brigham was acquainted with the Book of Doctrine and Covenants and the Book of Mormon. Although he had just stated that the Twelve, Joseph, and Hyrum, and these two books formed one party, just as soon as Elder Marks used the books against him, he repudiated that which is written; and instead of agreeing with the word which says that the Book of Mormon contains the *fullness of the gospel*, he says, "There are keys which the written word never spoke of, nor never will." I agree with Brother Brigham that *his* religious philosophy at least contains things that God's written word never spoke of; but pardon me if I do not believe that *he*, Joseph, Hyrum, and the books form one party; I must look elsewhere for a more consistent mixture. Surely the reader can see that whatever the call of Brigham Young may have been, he failed to carry it out in accordance with righteousness and true holiness.

DEPARTURE NO. 2.

To show that this departure is still maintained and counseled in the Utah Church, I quote from speeches of men who are supposed to be representative men in that organization. Elder Joseph E. Tay-

lor, counselor to Angus M. Cannon, President of the Salt Lake Stake, said in a speech made in a priesthood meeting held in Salt Lake City, the minutes of which appeared in the *Semi-Weekly Deseret News*, of August 7, 1894:—

"That he deprecated the conduct of certain persons, members of the church, who were always judging and criticising their leaders by what was written in the books, placing the dead letter above the living oracles. He showed that the written word, being a record of the past, was not always applicable to present conditions. Hence the necessity of inspired leaders, whose teachings had the precedence of instructions given under other circumstances and conditions."

Elder Abraham H. Cannon, one of the Apostles of the Utah Church, in a sermon delivered in the Tabernacle, Salt Lake City, at the October conference of 1894, is reported in the *Daily News* as follows:—

"Elder Cannon said he desired to speak against a spirit that had been growing to some extent among some of the younger members of this church who had given their time to the study of theology. There was a danger against which they should guard themselves, and this lay in a disposition toward a criticism of the doctrines of the church as presented by the living authorities. When any council came from President Woodruff which seemed to be in conflict with the written word of God, we should follow the living oracles, and the time would come when we would appreciate a reconciliation of these."

Honest criticism never hurts the truth nor the true man. Dishonest criticism hurts only the man who uses it; so why *wait* for a reconciliation? Such doctrine and teaching as this opened the door for all manner of evil and was and is the direct cause of every departure from the faith.

The Jewish Rabbis before alluded to, were supposed by their followers to be infallible in their decisions and counsels, and on one occasion Hillel and Shammai gave their decisions on the question of whether an egg laid upon the Sabbath day could be lawfully eaten, and it happened that in this famous dispute about the egg, as in similar ones, Hillel was right against Shammai. Here was a dilemma: the Jews had been committed to the doctrine of infallibility for their Rabbis, so it is reported that a voice was heard from heaven saying: "The words of both are the words of the living God, but the rule of the school of Hillel is to be followed."—"The Talmud, What It Is," page 24.

Some such method as this would have to be resorted to in reconciling the teachings of the Utah church leaders with the written word, but it is not satisfactory to the honest seeker after truth; and I must confess that I am not so constituted that I can appreciate it.

Conference Minutes.

INDEPENDENCE.

Conference convened at Lee's Summit, Missouri, November 7, 1896, President R. May and Bro. J. W. Brackenburg in the chair. Elders I. N. White, G. H. Hilliard, J. W. Brackenburg, and R. May gave short reports. Branch reports: Independence, First Kansas City, Lee's Summit, Pleasant View,

Knobnoster, Chelsea Park, Holden, and Burtville. Bishop's agent's report read, also treasurer's report. Both referred to an auditing committee. Elders' reports: R. May, J. W. Brackenburg, I. N. White, G. H. Hilliard, James Anderson, Henry Resch, Arthur Allen, Jay Hoffman, Alfred White, J. Armstrong, D. F. Winn, B. J. Scott, Nels Abraham, S. J. Madden, C. Depew, R. W. Davis, G. W. Lush, and George Hawley. Priests: Walter Smith, A. J. Rudd, J. H.

Stratton, A. E. Weidman, G. H. Wells, J. I. Young, and G. E. Lush. Bro. R. May reported that he had ordained Bro. Nels Abraham an elder. Auditing committee reported the Bishop's agent's report should read as follows: On hand last report \$27.21, received since \$552, paid out \$559.05, balance on hand \$40.16. Also treasurer's report should read: On hand last report 45 cents, received since \$8.55, paid out \$5.79, balance on hand \$3.21. A report from the Sunday

school convention was read, which was very encouraging. A bill was presented to conference by Bro. James Anderson for \$7.50. The treasurer was ordered to pay Bro. Anderson \$2.50, and the balance \$5, and was referred back to the Chelsea Park and First Kansas City branches. By motion the present officers were authorized to hold over until next conference. Preaching in the evening by Alfred White. Sunday morning sermon by G. H. Hilliard. Afternoon meeting was in charge of A. Allen and J. W. Brackenbury. One that was baptized during the conference was confirmed and a good meeting was enjoyed by all present. Sunday evening Bro. I. N. White preached after which a vote of thanks was tendered the Lee's Summit saints for their kindness in entertaining the visiting saints. Adjourned to Independence, Missouri, the first Saturday and Sunday after the first Monday in March, 1897.

NODAWAY.

Conference of the Nodaway district convened at Guilford, Missouri, October 17, 18, 1896. Bro. Henry Kemp was chosen to act as president. Elders reporting: John Hawley, Ole Madison, W. Woodhead, Bro. Powell, J. T. Ford, E. Fannon, R. K. Ross, H. Kemp, C. C. Nelson baptized 1. Priests, A. Jenson, R. F. Hill. Teacher H. Froyd. Deacon W. B. Torrence. Branch reports: Rising Hope 18. Ross Grove 34, Bedison 35. Sweet Home 44. Platt 78. Bishop's agent's report: On hand February 28, \$14.50; received since \$50.30; paid out \$30; on hand \$34.80. William Woodhead was elected president of the district. Bishop's agent and secretary sustained. Conference adjourned to meet at Sweet Home, February 12-14, 1897.

NORTHWEST KANSAS.

Conference convened at Goshen, November 14. H. Hart, president, C. D. Carson, secretary. Elders reporting by letter: L. F. Johnson, H. Hart, W. Landers, and V. F. Rogers. Priests, W. H. Bivens and J. S. McClure. Teacher, C. D. Carson. Branch reports: Elmira, 62; number baptized 8, 1 received, 16 removed. Blue Rapids, 78; 6 baptized. Goshen, 82; 1 baptized, 2 by letter. Solomon River, 16. Scandia, 18. Rural Dale 25. Bishop's agent reported on hand last report \$2.42, received \$16.50, expended \$17, on hand \$1.92. H. Hart president, and Ella Landers secretary, were sustained for the ensuing year. L. F. Johnson and Wm. Landers were granted elder's licenses. Preaching by A. Kent, J. Alfred Davis, and Bro. Bivens. After a vote of thanks to the Goshen saints for their hospitality, adjourned to March, 1897, with the Blue Rapids branch.

NORTHERN MICHIGAN.

Conference convened at Free Soil, Mason County, October 24, 1896. J. J. Cornish, president, R. E. Grant, associate, C. B. Joice, secretary. Elders' reports: J. H. Peters, David Smith baptized 14, R. W. Hugill baptized 1, R. E. Grant baptized 13, J. J. Bailey baptized 1, Jacob Kaplinger, W. D.

Ellis baptized 1, J. J. Cornish baptized 25, C. G. Lewis, R. Davis baptized 2. Priests R. W. Kenyon, James Davis baptized 2, H. D. McIntyre, John Pennels, Amos Berve, J. P. Titus, J. E. Hanson. Branch reports: Boyne City 54; Kingsley 41; Chase 55; Freesoil 108; Wilson 13; South Boardman 88; Coleman 128. Bishop's agent's report read, audited, and accepted. F. H. Brooks presented petition for rehearing of his case; after debate, motion was lost. It was the sense of this conference that parties cut off from the church cannot be legally received into this church by baptism until they have made proper restitution for former wrongs (as far as they can) and bring forth works that prove a sincere repentance of former wrongdoing. J. J. Cornish was sustained as district president and Bishop's agent; C. B. Joice as secretary. Preaching by R. E. Grant, F. M. Cooper, J. J. Cornish, and W. D. Ellis. Adjourned to June, 1897; date and place to be appointed by president.

DES MOINES.

Conference convened with the Valley branch at Runnels, October 3, 1896. W. C. Nirk presiding, assisted by Bishop Kelley, W. Johnson secretary, assisted by S. Armstrong. The conference was all that could be expected for unity and peace. The preaching was excellent; Bishop Kelley and Columbus Scott being the speakers. Yet in all our joy there was a tinge of sadness at the absence by death of Bro. William Thompson. Branch reports: Angus, Des Moines, Des Moines Valley, Richland, What Cheer, Oskaloosa. Ministry reports: Of the Seventy, C. Scott and J. S. Roth. Elders, W. C. Nirk, W. H. Kephart, J. W. Morgan, W. Johnson, N. Stamm, P. P. Batten. Priests, V. W. Gundersol and John Barnes. Bishop's agent's report: Received \$149.26, expended \$129.80, balance on hand \$19.46. Speeches by Bishop Kelley, Columbus Scott, J. S. Roth, and W. H. Kephart. A resolution was adopted to draft a letter of sympathy to Sr. Thompson and it to be published in *Herald* and *Ensign*. Adjourned to meet at Des Moines, February, 1897, at the call of the district officers.

CLINTON.

Conference of Clinton district convened at Coal Hill chapel, near Eldorado, Missouri, November 14; Abner Lloyd president, Ella Miller clerk, E. W. Lloyd assistant. Elders' reports: A. Lloyd baptized 1, F. C. Keck, baptized 28, G. W. Beebe, J. B. Goldsmith baptized 5, S. C. Andes, H. E. Goff baptized 1, C. M. Schroder, L. H. Ezzell, D. C. White baptized 9, J. Sterling, I. A. Roberts. Priests: A. M. Baker, J. F. Mannering, Philemon Pement baptized 1, Jesse L. Spurgeon, G. W. Beebe, Jr., Willie Mannering, Lee Quick, C. F. Belkham. Teachers: G. M. Shearer, J. Walker, C. C. Faler. Statistical reports: Lowry City 75; 2 baptized, 3 removed, 1 suspended. Rich Hill 127; 1 baptized, 1 removed, 1 received. Eldorado Springs 159; 9 baptized, 2 removed, 3 received, 3 expelled. Clinton 65; 12 baptized, 5 removed. Veve 106; 6 baptized. Deepwater

31. Taborville 27; 1 died. Nevada 42; 6 baptized, 7 expelled. Butler 33. C. F. Belkham and Artie M. Baker were ordained elders. Request for branch organization in north part of Henry County granted. Bishop's agent reported verbally, had received less than \$150 since February report. Preaching by Philemon Pement, A. White, F. C. Keck, and I. N. White. Prayer and sacramental service at nine a. m. One baptized and a good spirit prevailed throughout. Adjourned to Veve chapel, February 13, 1897.

NORTHERN NEBRASKA.

Conference convened at Fremont, Nebraska, October 10, 1896; Bro. J. M. Stubbard president. Bro. Joseph Smith of the presidency and E. L. Kelley of the bishopric being present, gave counsel to the saints, speaking also of the general growth of the church. Brn. J. F. Mintun, N. Brown, and G. M. L. Whitman reported. Branch reports: Blair, 26; 1 died. Columbus, 36; no change. Omaha, 190; 6 baptized, 3 received, 3 removed. Platte Valley, 63; 3 baptized, 1 received. Union, 70; 2 baptized, 1 received. Ministry reports: J. F. Mintun, baptized 8. F. A. Smith. G. M. L. Whitman, baptized 2. N. Brown, E. H. Boulson, James Huff, J. P. Ogard, J. M. Stubbart. Bishop's agent's report: received \$66, paid to Bishop Kelley \$60, on hand \$6. J. F. Mintun reported tent expenses \$7.30, all paid. Bro. Mintun gave notice that at next conference he would introduce a resolution rescinding all resolutions relating to ordinations and introduce others instead. Preaching by Brn. J. F. Mintun, Joseph Smith, and E. L. Kelley. Thus closed a profitable session to meet with the Omaha branch the last Friday in January, 1897.

Sunday School Associations.

CONVENTION NOTICES.

Far West, Missouri, district convenes at German Stewartville branch, December 11. Program: Opening exercises 10:30 a. m.; Song and prayer service, fifteen minutes; two papers on "What qualifications are necessary for a good superintendent, and, "How can his success be enlarged upon?" Thomas Curtis, Louella; Sr. Rose Elvert, Cameron. Two p. m.: One hour with Trumbull, J. M. Terry; business, thirty minutes; "Importance of finance and how to increase our resources, T. T. Hinderks; Question Box; 7:30 p. m. entertainment by the German school.

MRS. D. H. BLAIR, Sec.

Miscellaneous Department.

BORN.

MAJORS.—At Brownville, Nebraska, July 3, 1896, to Mr. Edward and Sr. Anna Majors, a daughter, and named Ethel May. Blessed August 10, 1896, by elders W. E. Peak and G. Z. Redfield.

DAVISON.—At Auburn, Nebraska, August

25, 1896, to Mr. Franklin Davison and Sr. Jane Davison a son, and named George Franklin. Blessed November 15, 1896, by Elder W. E. Peak.

KING.—To Bro. and Sr. King, of West Pullman, Illinois, September 27, 1896, a daughter, and named Annie Truth. Blessed at home, Sunday, November 10, 1896, by Elder William Strange.

KING.—To Bro. Corydon and Sr. Addie King, September 9, 1892, a daughter, and named Edna Fern. Blessed at Roxbury, Virginia, November 9, 1896, by Elder F. C. Smith.

MARRIED.

KRAHL—GARDNER.—Bro. D. J. Krahl and Sr. Grace L. Gardner were united in marriage Wednesday evening, November 18, 1896, at the church in St. Joseph, Missouri. Socially and religiously this young couple stand high in the estimation of church and social circles. They occupied similar and responsible positions in two of the leading wholesale houses of the city. Sr. Gracie was modestly and beautifully attired in light drab trimmed in cream satin and lace, and carried flowers. The church was profusely decorated with ferns and chrysanthemums banked about the altar. Many costly and useful presents were received, consisting of silver and cut glass, and china-ware, and furniture. After a hasty supper at the home of the bride they took the 8:45 p. m. train for St. Louis. They will locate in St. Joseph. Elder J. M. Terry officiated in the sacred rite in the presence of a large audience of invited guests.

MILLER—SHAFER.—At Allegheny City, Pennsylvania, November 19, 1896, by Apostle G. T. Griffiths, Sr. Anna B. Shafer and Bro. C. Ed Miller.

CHEW—BRITAIN. At the home of the bride's mother, Sr. Chew, in Atchison, Kansas, Sr. Maggie E. Chew and Mr. B. F. Brittain were united in marriage in the presence of a large number of relatives and friends. A sumptuous supper was prepared and enjoyed by about thirty guests. Many presents betokened the high esteem in which the young couple were held. They will make their home in Atchison. Elder J. M. Terry, of St. Joseph, Missouri, officiated.

DIED.

BLACKMAN.—Shirley Deane, little son of C. H. and Amy Blackman, was born January 8, 1896; died October 8, 1896, aged 9 months and 6 hours. Funeral services from Latter Day Saint's chapel, Magnolia, Iowa. Sermon by Elder A. M. Fyrando.

RAPER.—At Los Angeles, California, June 15, 1895, Joseph F. Raper. Born July 1, 1861, at Forest City, Sierra County, California. Baptized into the Reorganized Church of Latter Day Saints, at Santa Marie, Santa Barbara County, California, October 7, 1894, by Elder R. R. Dana, and confirmed same date and place by Elders R. R. Dana and Charles Baly.

FRY.—William F. Fry, born April 6, 1859, died November 10, 1896, after an illness of six weeks. He was not a member of the church, but his parents, Henry and Eliza Fry, were, as also his wife. These are left to

mourn, as well as four little children. Funeral services from the Christian church, Missouri Valley, Iowa. Sermon by A. M. Fyrando.

WATSON.—Brother William Watson of Tacoma, Washington, of the firm of Watson, Olds & Co., died at his home November 1, 1896. Funeral services at the Congregational church, November 3, Rev. Smith officiating. A kind husband, father and friend has left many to mourn his sudden departure from this stage of action. Bro. Watson was noted in Tacoma and vicinity for his honest dealings with and his kindness toward his fellow-men. He remembered those in want, and never forgot the traveling ministry who called at his house. May the Lord comfort Sr. Watson in her bereavement. Bro. Watson and wife joined the old church in England, and some time after left England for Salt Lake City; but finding out the falacy of that organization they shortly after joined the Reorganization.

HOLT.—At Pawtucket, Rhode Island, November 9, 1896, Lydia A., wife of John Holt, in her sixty-fifth year. Prayer from her late residence, rear 45 River Street, Wednesday, November 11, at eight a. m. Funeral private. Burial at Woonsocket.

GRIFFITHS.—At Higbee, Missouri, Sr. Margaret Griffiths departed this life June 14, 1896. She was born May 11, 1835, at Dowlais, Glamorganshire, South Wales. She united with the church when ten years old. In the early days of the church was rebaptized into the Reorganized Church by Charles Derry, in South Wales. She bore her sufferings patiently and died firm in the faith, and in hope of a part in the first resurrection. Funeral sermon by Elder A. J. Cato.

Beloved friends, weep not for her,
Whose place is vacant here;
Your loss is great, but she has gained
A brighter, happier sphere.
You'll then behold her, face to face,
Where no rude hand shall tear
You from each other's warm embrace,
Nor cause a sorrow there.

WRIGHT.—Bro. William Wright passed from this life on the night of November 12, 1896, at his home in Hamilton Township, Decatur County, Iowa, aged 66 years, 4 months, and 27 days. He was born in Sandy Creek, Oswego County, New York, June 15, 1830. He united with the Saints' Church, December 12, 1875, and in that faith he lived a quiet and unassuming life until the end. Four sisters and two grandchildren survive him. Two of his sisters, Mrs. Lydia Ann Moffet and Acenath Dereemer, were with him during the closing days; he had been stricken with paralysis four days before the release came. Funeral services conducted by Elder M. M. Turpen November 14; interment in Dale cemetery; sermon by Elder Duncan Campbell at the Holden Baptist church, Sunday, November 15, 1896; Scripture lesson, Psalm 23; text, Hebrews 9:27.

WHEATON.—At his home in Reed City, Michigan, November 11, 1896, Bro. Silas W. Wheaton passed from this life and went to try the realities of another. Bro. Wheaton was born in New York, February 6, 1817, having lived nearly fourscore years. He

was baptized into the church in 1844 a few months before the death of the martyrs; was at one time about to go to Salt Lake with others, but was hindered by some cause. Shortly after his baptism he was ordained an elder, and assisted in administering the word to some of his fellow men, as circumstances permitted. He lived a good exemplary life, and was respected by all who knew him. He was ready to go, and died happy. He leaves his wife (with whom he has lived over sixty years) two sons, several grandchildren and great-grandchildren to mourn his departure. The funeral sermon was preached in the Swedish church by J. J. Cornish.

COPELAND.—Jeremiah S. Copeland was born December 12, 1820, in Green county, Ohio, came to Fayette County, Iowa, in 1865, and to Decatur County in 1892. He died near Pleasanton, November 16, 1896, aged 75 years, 11 months, and 4 days. He was married to Margaret A. Lockhart July 17, 1842, and was the father of seven children of whom five survive him. His son, John, and daughter, Cynthia, were by his bedside when the end came. His wife died nearly six years ago. He had been from early youth a member of the Christian Church in which faith he continued till the close of his long life. Funeral services at the Saints' church, Pleasanton, November 18, by Elder Duncan Campbell. Interment in Hamilton cemetery, prayer at the grave by Elder A. W. Moffet.

REED.—At Chesterfield, Henderson County, Tennessee, Esther Naomi, daughter of S. and S. A. Reed, died October 10, 1896. She had been a great sufferer for about nine years. Deceased was born May 26, 1882; embraced the gospel August 28, 1895; baptized by Elder W. R. Smith, and was faithful until death. She leaves father, mother, three sisters, and six brothers to mourn her departure.

We laid her away in deep sadness,
Yet not without hope in our breast;
If faithful we shall meet her with gladness,
And enter that heavenly rest.

KEARNS.—Claricie Iona, daughter of N. E. and Sr. S. A. Kearns, was born October 24, 1892, in Thomas County, Kansas; died October 17, 1896, near Vera Cruz, Missouri. Claricie leaves her parents and three brothers to mourn her loss. She was blessed by Elder Samuel Paine. Funeral services by C. J. Spurlock.

WALLER.—Harold Burton, son of B. N. and Sr. K. P. Waller; born May 14, 1895, died October 29, 1896, aged 1 year, 5 months, and 15 days. Cause of death, diphtheretic croup. Owing to quarantine regulations the funeral was private; Elder T. W. Williams conducting the service, the funeral being from the home on Platner Street, Council Bluffs, Iowa.

CATO.—Sister Sabrinia Ann, wife of Elder E. W. Cato, was born June 2, 1819, in Alabama; died November 13, 1896; aged 77 years, 5 months, and 11 days. She was baptized by Elder William Litz, in Alabama; died firm in the faith and was a noble saint. She rests in the paradise of God and her works follow her. Funeral sermon by R. L. Ware, in Saints' church, Wakenda branch, near her home. She leaves three sons and four daughters and quite a number of grandchildren to mourn.

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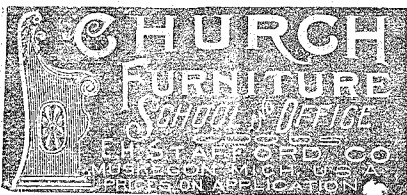
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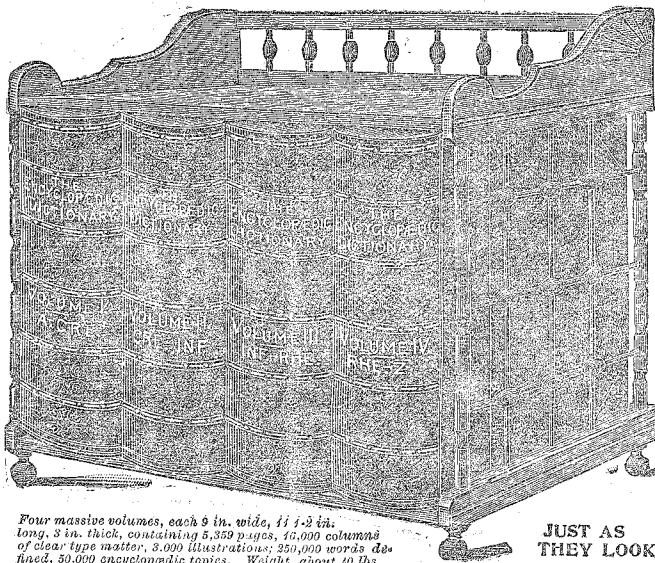
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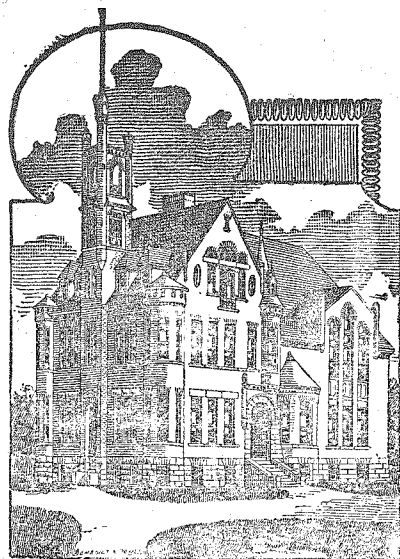
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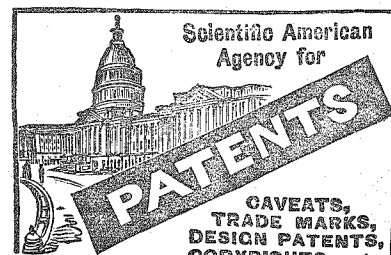
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F. L. Scott

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RUSSIA AND CHINA CONVENTION.

ACCORDING to a telegram from Tokio, November 11, a convention was concluded in Peking on September 30 whereby some remarkable concessions were made by the Chinese Government to Russia, the consideration being, of course, the Czar's intervention to obtain Japan's retrocession of the Liau-Tung Peninsula and his procurement of the money needed to meet the first installment of the war indemnity. Let us mark what these concessions are and consider how they are likely to affect the future position of the Manchu dynasty.

The convention provides that the Russian Trans-Siberian railway may be carried straight through Manchuria, thus avoiding the great circuitous route along the Amoor River. It is also agreed that the projected Chinese system of railways shall be brought into connection with the Russian, and, further, that China may, if she chooses, delegate to Russia the task of constructing the contemplated lines from Kirin to Shan-Hai-Kuan and Port Arthur. It is also provided that lines forming part of the Russian system, but running through Chinese territory, shall be purchasable by China after a period of thirty years, and that lines forming part of the Chinese system,

but built by Russia at China's request, may be purchased by China after a period of ten years. It is improbable that the option thus stipulated for will ever be exercised.

All the money that the Peking Government can secure for many years to come will be needed to discharge the indemnity due Japan, to equip a new army with perfected weapons, and to construct a new armored fleet. For the last named purpose alone a huge sum will be needed, if it be true that Li Hung Chang has determined to acquire no fewer than six great ironclads, besides twelve armored cruisers of the first class and twenty of the second and third class.

Pending the very doubtful exercise of the option mentioned, which is probably asked for merely to "save the face" of the Chinese Emperor, his Manchurian and Chinese subjects dwelling along the lines which are to be built by the Czar's engineers will become habituated to the presence and ascendancy of the Russians.

For the latter are to have the right not only to station troops along all the railways constructed by them, but also to work mines throughout Manchuria.

Other clauses of the convention provide that China's Manchurian levies shall be drilled by Russian officers, and also lease to Russia part of Kiauchow, and covenant that in cases of emergency Russia shall have the use of Port Arthur and Talien. Every facility is also stipulated for Russian traders and travelers.

The practical outcome of these extraordinary concessions will be that by the end of ten, twenty, or thirty years the whole of the Chinese Empire north of the great wall will be controlled by Russia, and the Gulf of Pe-chi-li will have become virtually a Russian lake.

A glance at the map will show that such a state of things would be incompatible with the maintenance of the capital at Peking, and there are, therefore good grounds for crediting the report that the Chinese court contemplates removal to a point nearer the

center of the empire. As long as Manchuria afforded the foreign Manchu dynasty its only solid basis of support, the instinct of self-preservation would naturally fix the Emperors of that house at Peking, which is only a short distance south of the great wall. But the moment Manchuria becomes virtually Russian, Peking becomes insecure, and the sole expedient course left to the Manchu dynasty, if it would retain its independence, is to invoke the support of its Chinese subjects, and, to that end, to place itself in the heart of the country. If the court wishes to appeal to historical associations, it might be expected to go to Nankin, which was the capital during the brightest period of the Ming dynasty, but perhaps the connection of that city with the Tae-Ping rebellion would render residence there distasteful.

According to the report which comes to us, the place selected is Hankow, situated on the northern bank of the Yang-tse-Kiang, at its junction with the Han River, about 450 miles west of Shanghai. Hankow has been for some time the principal commercial center of the middle portion of the Chinese Empire, and there is a great concentration of population in the immediate neighborhood. Before the Tae-Ping war, the brunt of which fell on this region, the three sister cities of Hankow, Hanyang, and Wuchang are said to have had over 5,000,000 inhabitants. At present Hankow has from 600,000 to 800,000. It is, however, a free port, and there are four foreign settlements, belonging respectively to the Russians, the British, the French, and the Germans. The establishment of the seat of empire in an open port accessible at all times to foreigners would certainly imply a striking change of view on the part of the dynasty, and, at first, perhaps, would be regarded with misgiving by its Chinese subjects. It may be argued, however, that the great distance of Hankow from the sea and the ease with which the Yang-tse-Kiang might be fortified at many points, render the place exceedingly defensible; while the choice of

it may commend itself to a progressive minister like Li Hung Chang, by the knowledge that the construction of railways northward to Peking and southward to Canton, would quickly follow the removal of the court to Hankow.

On the whole, there seems to be no doubt that a great awakening of China cannot be long deferred. The presence of the Russians in Manchuria, and the resultant development of that hitherto neglected province, cannot fail to operate as impressive object lessons; and the new and difficult situation created for the Manchu dynasty, whereby it is forced to seek new champions and new resources among the natives of China proper, must needs strengthen the intelligent hands of Li Hung Chang.—*Ex.*

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A semi-humorous contemporary has recently referred to The Encyclopædic Dictionary as "the Jonah's gourd of literature," the allusion being, of course, to the rapid and altogether unprecedented development of that now famous reference work. It may be further said, however, that The Encyclopædic shows no signs of "withering," although it is reasonably certain that sundry worms have been unsuccessfully nibbling at its root.

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This phenomenal success is largely due to persistent and liberal advertising, more than \$250,000 having been so expended by the Syndicate Publishing Co. during the two years; yet this vast sum would have been practically wasted but for the acknowledged superiority of the work itself, which combines all the essentials of a complete, up to date dictionary and a condensed general encyclopædia of the most practically useful character. The new edition, now on sale, is revised to date and contains hundreds of new words and definitions not found in any of the older works. The added illustrations are superb. One of the striking features is the magnificent array of chromatic plates in seventeen colors, among which we note 109 exact facsimiles of rare and beautiful postage stamps, representing more than 100 different nations; a large double plate showing lifelike types of all the human races; another presenting the wonderful creatures of the deep sea, etc. None of these appear in any similar work within our knowledge. Another very

handsome plate shows "Flags of all Nations" in their correct forms and colors—115 separate designs. This plate has just been prepared under the special guidance of the U. S. Treasury Department, and is therefore entirely authentic.

The Syndicate Company now announce one last chance to secure this invaluable home library at less than half the regular prices, and on the easiest terms imaginable. A first payment of only \$1.00 secures immediate possession of this entire work, the remainder being payable in small installments covering a whole year. Sample pages are sent free on request. We do not hesitate to advise every one of our readers to communicate with the publishers at once with a view to taking up their very liberal offer. The time is limited to December 24th, and all orders must be placed before that date. It should be remembered that the only genuine edition contains 5,359 pages, and is published in Philadelphia by the well-known Syndicate Publishing Co.

In the December *Review of Reviews* President Walter L. Hervey, of the Teachers' College, New York, writes on "The Sunday Schools: Their Shortcomings and Their Great Opportunity." President Hervey's article will attract general attention; it is written from the pedagogical viewpoint, and its suggestions are of the greatest practical importance to Sunday school teachers. The question of lesson-papers is discussed with great frankness and intelligence.

The December *Arena* is a brilliant number. It opens with a well-written and eminently sensible article on "The Relation of Art to Religion," by the widely known sculptor, William Ordway Partridge, and closes with another of Will Allen Dromgoole's inimitable short stories entitled "Sweet 'Laases," in which, as usual, the humor and pathos are deliciously blended. Within these limits are to be found valuable papers on a great variety of subjects, in proof of which it is sufficient to cite merely the names of some of their writers: Prof. Frank Parsons of Boston University School of Law, Edward Everett Hale, D. D., Mary A. Livermore, Lillian Whiting, Camille Flammarion, the great French astronomer, Eltweed Pomeroy, B. O. Flower, Ellen M. Henrotin, etc. Camille Flammarion contributes a psychical romance of great interest, entitled "A Celestial Love." There are two fine portraits of William Morris and Rev. E. A. Horton.

There are many clergymen, teachers and members of clubs who, in order to prepare addresses or papers upon the subject, desire definite and authoritative information with regard to the general situation in Turkey, and the Relief Work which is being carried on for the survivors of the Armenian massacres. The attention of all such is called to the fact that information and literature, together with leaflets for free distribution, may be obtained by writing to Rev. F. D. Greene, Secretary of the National Armenian Relief Committee, 63 Bible House,

New York City. All Relief funds, however, should be sent direct to Brown Bros. & Co., 59 Wall St., New York.

Rev. Walter Elliott writes on "The Missionary Outlook in Canada" in the Christmas number of the *Catholic World Magazine*.

An order known as Pentecost Bands has founded a home in Indianapolis for convicts just released from the penitentiary. The men will be maintained until work can be procured for them.

In those of the New York synagogues which are of the orthodox Russian-Polish type the attendance of men is very much greater than that of women. In the more fashionable synagogues the women out-number the men.

CHRISTMAS AND NEW YEAR HOLIDAY EXCURSION RATES.

VIA BURLINGTON ROUTE.

To any station within a radius of two hundred miles at one and one third fare; selling dates December 24, 25, 31, and January 1, good to return on, up to, and including January 4, 1897.

I have received supply 1897 application blanks for ministers' half fare permits. Call early, as it takes some two or three weeks to get permit.

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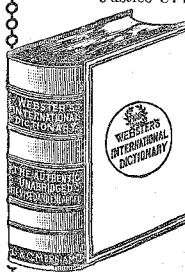
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The Chicago Times-Herald says—
Webster's International Dictionary in its present form is absolute authority on everything pertaining to our language in the way of orthography, orthoepy, etymology, and definition. From it there is no appeal. It is as perfect as human effort and scholarship can make it.—Dec. 14, 1885.

GET THE BEST.
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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, December 9, 1896.

No. 50.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 9, 1896.

A SUGGESTION.

It is suggested that local officials who are not under obligation to travel and preach constantly could do a great amount of good by an occasional visit to neighboring towns and localities, by calling upon the people, distributing the printed word, and engaging with them in conversation on gospel themes. To those who feel unable to preach the word in public this opportunity is open, and is indeed a means for good not confined to the able preacher; for with but few exceptions the people in city, town, and country are accessible to men of friendly spirit; and could be reached and converted, or made friendly to the cause, did they have opportunity to come in touch with its spirit and become acquainted with the principles of the faith.

Our brethren, of the general and local ministry, if in the spirit of the work, are in a spirit that will be felt by the people and that will enable them to reach them. We believe that labor wisely and diligently prosecuted in this way would do much for the cause, and that men would be blessed in doing it. With the growing stringency of the times and lessening prospects for a great or any increase in the general missionary force, it becomes a question if the church must not have more labor of this kind performed by men in the local ministry; and if we shall not be required to branch out more in this respect, by more active prosecution of missionary work in the domains of branches and districts. We are admonished to sow with liberal hand, and that we cannot tell what the reaping may bring.

It certainly becomes more and more apparent that the work cannot be extended as widely and fully—and as

rapidly as it should be, by preaching alone. Indeed the history of all great movements informs us that both private and public methods were brought into use in order to educate the public mind and enlist the sympathies of the people in their behalf. The printing press is a great educator for good; placed in the hands of capable, interested local ministers to introduce it and interest the people in the themes it advocates, very much could without doubt be done that now remains undone and that will not be accomplished until the opportunities to go among the people are improved and this promising field of evangelizing more fully and intelligently occupied.

We do not believe that such work should be carelessly done, however, or by spasmodic effort; but diligently, persistently, intelligently; and that men called to minister in word and in doctrine will find spiritual blessing and confirmation in making the effort under proper circumstances and at proper times.

We write thus because we know of quite a number of good and true men who love the cause and have done much for it, but who fail to do what they might and what in their hearts they are anxious to do, because not so gifted as others as pulpit preachers. People are not influenced alone for good by preaching; it is the spirit of and association with the minister in friendly converse in explanation of gospel principles that also does much to draw men and women to the church and its faith, and that induces them to desire a place among and to enjoy the privileges of the children of God.

We are aware that some sacrifice and exhibitions of faith and trust in God are necessary to do such work; but none the less are such required by the traveling ministry. They too are often required to make their way among strangers and alone in the prosecution of their missionary work; and the promise to them is to all who labor in word and doctrine, whether among the special witnesses or in the

local ministry of the church. We are assured too that as the kindly disposition and love toward the people seen in the Savior's life drew the people to him and caused the influence of his example and teaching to be as great for good as his public preaching, so the same influence working through the kindly and benevolent natures of those in fellowship with the Master will prove a potent influence for good wherever those possessing make effort to reach the people in legitimate ways.

These thoughts have been hastily penned and without the arrangement that more time and reflection would have made possible, and caused them to be better and more fully expressed; but we trust they will lead to thought and result in good in the lines of work suggested. We have the best and most important message possible for humanity, and one without which the hopes and desires of life in its truest sense can never be realized. With a possession of this kind to impart and professing to be partakers of the life it conveys to the obedient disciple, it seems designed that we should be considering the conditions to be met and discerning the means necessary to be adopted to get the truth before the people. Hundreds have been ordained, many of whom through lack of opportunity or other causes do not find the avenues of usefulness that open to or are opened by others. What can they do? is a question that must suggest itself to them. Surely something, and as we have hinted, by occasional or frequent tract distribution and house-to-house conversation among the people, who if approached kindly and intelligently will hear and read the word.

During the past fall season the writer had occasion to travel over a portion of the State of Iowa through numerous small towns and cities never named in connection with the missionary work of the elders, because, of course, of the limited number of the latter in the field. We thought then and think now that much might

be done in the way suggested to acquaint the people living in those towns with the truth, and to prepare the way for a greater work among them.

We have thought well to present the matter, trusting that it may lead to thought, and finally to fuller action in local ministerial work. There was a time in the beginning of the Reorganization when little else than local work was done, when the missionary force was composed of a very small number. Many among the church, however, faithfully applied themselves to the labor of sacrifice, the results of which are seen in the present growth and influence of the church as a power for good.

We have felt with others of the brethren that a spirit of lethargy and spiritual indifference prevailed to an extent, and that it was necessary to resist it, and to encourage the people to rise above it. The demands to be met are of such an important nature that no one who is called to labor, in any capacity, is justified in being less than fully in earnest and fully awake in doing the duties imposed under the law. By the effectual working of the measure of every part, as the Apostle Paul—that wise master-builder—admonished, can we hope for the results desired and necessary to be attained.

With all the discouragements to be met and overcome, we believe it remains true that the people of God never had a clearer field nor a better opportunity of pushing the work than now. Open violence in opposition to the elders is practically unknown; people are less creedbound and less under the influence of sectarianism than ever; and access to them comparatively easy, as witnessed by the numerous and repeated calls for labor.

We believe that we are all, if we love the work as we profess to love it, in duty bound to fully comply with the law, and are not justified if we neglect any proper effort to get the truth before the people. In saying this we are also reminded that a spiritually dead "member" of the church is also a hindrance to progress, as he stands as a negative influence, a resistance seen, known, and felt; an inert mass to be overcome, and often is a downright discouragement, as a man or a woman, in his sphere. Let

us all try not only to improve, but to do something for the work, and not cease earnestly trying until we do, and continue to do, all in our power for the work.

The year 1896 draws to a close and the limited time allotted to each one for labor is passing with the years. Advancement, attainment, salvation, happiness are reached and only reached through labor, hence the propriety and justness of the demands made upon us as a people.

WANTON KILLING.

A LATE European press item states that the Prince of Wales shot over three thousand birds during a recent hunting trip. On reading it one is reminded of the statement of one of the revelations which pronounces woe upon "him that killeth, and hath no need;" and we suppose the presumption is fair that the promise of punishment for wanton killing for sport applies not only to royal sportsmen who keep immense tracts of land for game preserves in which to raise birds and beasts to kill, and who kill such, but also to the lesser lights who also shoot and kill when there is no need of so doing, but who find a pleasure in sport which uselessly inflicts pain and destroys life.

One is also reminded of what the Word of Wisdom teaches upon this point; namely:—

All these to be used with prudence and thanksgiving. Yea, flesh, also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter; or of cold or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these [wild animals?] hath God made for the use of man only in times of famine and excess of hunger.—D. C. 86:2.

From the foregoing we have understood that wild animals were not to be slaughtered only in times of famine and excess of hunger, in times of extreme need, when other food supplies were not available; while the use of domestic animals and fowls referred to, was to be "in times of winter, or of cold or famine." We have thought that a distinction was discernible here,

but may be in error. The human system requires a moderate, a sparing use of flesh diet in the season of cold; this, according to the teachings of experience and of physiology.

But the tendency of the modern sporting craze seems destined practically to wipe out some species of animal life, from closely inhabited districts at least, and where some of them might do good. It is this spirit of useless shooting and killing that we refer to more particularly.

In this connection we publish an apt relation of a case in point, taken from a late issue of *Our Dumb Animals*, a paper published by the Massachusetts Society for the Prevention of Cruelty to Animals:—

"The pastor of a Presbyterian church in Brooklyn was recently hunting with a friend when the latter mistook him for a quail and filled his left arm with bird shot. A sportsman who cannot tell a minister from a quail should confine himself to a bean gun in open pasture."—*Boston Evening Transcript*.

In Paris many years ago we proposed to our good friend, Mr. Burlingame, (then American minister to China,) to form a society for the prevention of cruelty to animals in that country.

He replied with a smile that *cruelty to animals was unknown in China*.

The same is true of Japan.

What a capital fellow the clergyman above-named would be to carry a knowledge of Christianity to the Heathen.

CHILDREN BURN TO DEATH.

WE have several times published items similar to the account that follows, as object lessons for any who might be careless and disposed to take unjustifiable risks in leaving small children alone, subject to dangers by fire, etc.; though we trust none of our readers needed to be reminded of duty in this respect. These children, it appears, were sacrificed because of "a dance."

We have frequently heard of small children being left alone at home exposed to danger by fire, while those responsible for their welfare went "to meeting," and have believed the risk, in some cases, unjustifiable, if not actually inhuman and criminal.

HAMILTON, Mo., Nov. 22.—Five children of Mr. and Mrs. Snyder Neal, living five miles north of the city, were burned to death late last night. The Neal dwelling was burned while the parents were attending a dance.

Soon after starting home the Neals and those accompanying them discovered that the Neal residence was on fire. When they

reached the burning building the father saw his eleven-year-old girl, lying, burning, in the front door, clasping her three year old brother in her arms. The flames prevented rescue. The children were then dead.

The father fell in a swoon and has been a raving maniac ever since. Nora, nine years old, is the only survivor of the fire. She says the children at home, Callie, thirteen, Hattie, eleven, Willie, seven, Clarence, five, Julian, three, and herself retired at the usual hour in an upstairs chamber. The next she knew the fire was coming through the floor and the building was enveloped in flames.

BANJO AND BONES.

BRO. J. C. CLAPP sends us a sample program of Salvation Army exercises in California, of which he says:—

This show drew a large crowd and was a big paying institution. Rah for California! Tally! No real Negroes need apply.

We republish this as showing the ultra sensational character of some things in the line of religion, so called:—

BANJO AND BONES.

Two converted minstrels; at the Salvation Army Hall, on Saturday and Sunday, October 3 and 4.

Solos, duets, and other specialties.

Avalanches of melody, hurricanes of salvation mirth. Showers of heavenly blessing.

"Weep, and you weep alone," "Laugh, and the world will help you laugh."

Come man or woman, boy or girl, rich or poor, black or white, large or small, short or tall, drunk or sober, come one come all. Mother bring the baby, it won't disturb us if it does cry. Come and bring your father, mother, sister, brother, and all the rest of the family and the neighbors.

Admission ten cents.

The Salvation Army: Jesus is mighty to save.

SPAIN RESTORES THE INQUISITION. SAN FRANCISCO, Cal., Nov. 25.—The Hong-kong newspapers which arrived by the steamship Pekin bring the first details of atrocious tortures which the Spaniards are using in Manilla to compel confessions from natives and half-castes suspected of aiding the revolution.

James W. Davidson, a well-known correspondent, was sent to Manilla by the Hong-kong Press to report matters as they were. He sent his letters so that they escaped the official censorship.

He declares that the Spanish have revived the methods of the Inquisition and that they are actually using machines of torture that were brought over to Manilla by Dominican priests two hundred years ago. Davidson says he has ample proof that men are permanently crippled by rough usage of the Spanish troops and that many rich Mestizos and natives have been arrested and condemned to deportation on flimsy testimony so that the Spanish officials could secure their confiscated

estates. So great are the atrocities that Consuls of Japan and of several European powers are considering an appeal to the great powers to put an end to the torture, outrage, and deportation of those who have had no fair trial.

It is said the method is first to bind the prisoners' hands behind their backs so tightly that the cords cut into the flesh. In that climate mortification results and many have lost their arms, while others are permanently crippled. After a few days, if they refuse to confess their guilt, they are brought into the torture chamber. After being stripped the alleged culprit is first subjected to whipping with rattans—two hundred blows or more if the victim is especially obstinate. Then thumbscrews are brought into play and the poor wretch, already half dead from the beating, is obliged to undergo the exquisite pain that these little instruments produce.

In Neura Ecia Province one thousand women sympathizers of the rebels have been killed.

We have thought well to reproduce the foregoing apparently reliable press item, that those living under the influences of civil and religious freedom among our readers may see more clearly and realize more strongly the need of the diffusion and universal sway of the principles of Anglo-Saxon civilization.

There are many hopeful signs of progress and emancipation; but much yet remains to be done, before the race is freed from barbarism. Indeed, there yet remains so much of inhumanity and fanaticism within realms governed by and among the most enlightened and foremost nations that a picture like the one given in the item above, under the extreme of Spanish-Catholic rule, is not past belief. Reports from the seat of war in Cuba also credit Spanish soldiers with like cruelties.

Religious intolerance caused invention and use of the tortures of the Inquisition, and we have little reason for believing that Spain has overcome the tendency to suppress revolt against her rule by the means reported to have been used in Manilla. The Spanish people have practically been shut up under ecclesiastical influences at home and have not kept pace with the Anglo-Saxon and Teuton in that humanity of spirit that inclines toward the recognition and a disposition to concede the rights of others under their political sway.

Spain has fallen and continues to decrease in strength and influence among the powers of Europe, mani-

festly because of the spirit of avarice and injustice that has actuated her political conquests and policies. Once practically the ruler of vast territories in America and other lands, she now has little left but island possessions, in addition to her home territory; and what she has abroad bids fair to become independent of her cruel and arbitrary rule; while the Spanish monarchy may at any time go down in the throes of a revolution for popular government.

Any government that permits the tortures of the Inquisition to suppress resistance to its authority must finally go down. There is not enough of the spirit of submission to tyranny left in the world to submit to such terrible inflictions. There was a culminating day that tried men's souls, and men stood the test and were made politically free. Since that day men have been encouraged to test and overthrow ecclesiastical and tyrannical rule in affairs of state, and are constantly prevailing. The cruelties now being practiced by Spanish and Turkish soldiery are but hastening the downfall of the hot-blooded Spaniard and the cold-blooded Turk. The dark cloud has a silver lining.

EXTRACTS FROM LETTERS.

BRO. S. W. L. SCOTT, Hartford, Michigan, December 1:—

Meetings continue with unabated interest. Yesterday we repaired to the river and baptized Sr. Maggie Fair, a young and intelligent lady who we have cause to believe will adorn the church society and work at this place. Many more are believing, if they could muster the courage. But as in the days of Jesus they "fear the people." Nice winter weather here. Love to all.

Bro. John Wise, Donnelly's Mills, Perry County, Pennsylvania:—

There are no Latter Day Saints, at least of our faith, in this vicinity; but I am enabled to show forth the doctrines of the church in contradistinction to the dogmas taught in sectarian churches, which are little more than the traditions of men. I earnestly contend for the faith at every opportunity. I place much faith in the declaration of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Bro. L. F. Daniel, Fremont, Indiana, December 1:—

Had a good meeting at Seafeld, Indiana; held over two Sundays, baptized four more; a new place; ten in all. I think we will have a branch there soon. The work is onward.

I am now in Fort Wayne, en route to Fremont, where we will remain for awhile.

The following is handed us by a Lamoni brother. It is a portion of a letter written him by his sister who, during a recent visit to the city of the saints, heard the gospel, believed and obeyed, and now rejoices in the truth. This sister at one time declined to hear anything said concerning the faith. The outcome, in her case, should serve to encourage those who fear that relatives and friends may never be willing to investigate and obey the gospel. Many reject it because of prejudice or misunderstanding of the doctrine. Patient and wise teaching by precept and consistent example will bring hundreds who will not come until well satisfied with the teaching of the church and almost actual demonstration of what the faith will do in forming character in its adherents:—

I suppose you wish also to hear how I am prospering spiritually and if I am looking backward to the flesh-pots of Egypt and regretting the step I have taken; or whether I am pressing forward toward the mark of the prize. I wish I had the power to express to you the joy, peace, and rest that have come to me—not through believing for I find and know I have believed to, these many years, but in obedience. I read, and read, and find nothing which I cannot readily say amen to accept what has reference to the Book of Mormon, which has been an enormous stumbling-block; but as I read the "lectures" which Bro. Stebbins brought me, the great chips are being hewn off from the block, and before I know I fear there will be nothing left. I wish I had the book that I may read it for myself, and mean to have it as soon as I can. I read Bro. Stebbins' book through before I arrived at home and there seemed to me to be so much of darkness and superstition removed and the truths it contained were made so clear to my mind, that I was led to rejoice in the light which was shed therefrom. Sometimes as I read it was all I could do to refrain from shouting aloud and giving glory to God for the day when he led me to accept the truth and to cast my lot with those who are not afraid to declare the whole counsel of God and preach the gospel in its purity. I don't wonder you call it a glorious gospel, and told me it would comfort me; I don't wonder you call it a gospel of joy, and peace, and rest. For years I have been searching the Scriptures and praying for light that I might be guided into all truth, and wondering why I was not satisfied. I have wondered why, when I read "Blessed are they who hunger and thirst after righteousness, for they shall be filled," I did not enjoy that fullness promised; and knowing I prayed earnestly to be led why could I not realize that rest and joy which I sought? I never doubted for one

moment God's faithfulness to fulfill his promises, but thought I was at fault, accusing myself of being carried away with every wind of doctrine when I went here and there to find the truth, and found it not. Now I know that his hand was leading me, his Spirit guiding me. He was filling my soul unutterably full as he had promised, only I did not at the time understand his dealings with me. Now I am led to rejoice in the truth as it is in Jesus and am glad that our God is a God of love and that his mercy endureth forever. O, how thankful that that awful doctrine of the burning of a large part of God's creatures is forever rooted out of my mind, not that I ever really believed it, but O, the horrors portrayed to my mind when reading or hearing the Advent doctrine, believing that we as a family were doomed to destruction! Now I repeat it and it is constantly sounding in my ears, "His mercy endureth forever." But I must close, lest I weary you; but you know that out of the abundance of the heart the mouth speaketh. . . . I owe you both much for helping me to find the truth.

EDITORIAL ITEMS.

A BILL providing for the adoption of the metric system of weights and measures has been introduced in the United States Congress.

At a secret consistory held at the Vatican two more Italian cardinals were created.

The German government's naval and military budgets are criticised as exorbitant demands upon the popular purse, by members of the Reichstag.

Czar Nicholas of Russia has assumed personal control of the affairs of state, a new departure in the administration of affairs of state. Interesting developments are looked for in connection with Russia's internal and foreign policies.

Perry, Oklahoma, advices dated November 29, state that the town of Ralston, fifty miles distant on the Arkansas River, was practically destroyed by a cyclone on the evening of the 26th; over two hundred houses being blown down and some of the people injured.

The late Chilean revolution has become widespread. The political system of the country is said to be honeycombed with corruption and serious results are feared from the uprising.

In the late opening of the Italian Chamber of Deputies the Premier presented a bill providing for a grant of 20,000,000 lire to the Prince of Naples, the heir apparent, who has

lately been married. The Premier stated in connection with the presentation of the bill that King Humbert had decided to reimburse the treasury an equal amount from the civil list; from which it appears that Royal families continue to be expensive ornaments for the people; also that possibly King Humbert thought it necessary to avoid possible murmurings of discontent, hence his action. The Italian minister of war recommended that the government should cede to Abyssinnia the territory now in dispute between the two countries. Between the expenses of keeping up its royalty and the expense of foreign war and immense armaments, together with recent financial mismanagement and corruption, the Italian people are having a heaven burden of taxation.

A severe earthquake shock was felt at Cairo and other points in Illinois, during the afternoon of December 1. Buildings rocked and the people fled from them in terror, rushing into the streets. The vibrations lasted several seconds. No damage is reported.

Bro. J. W. Gillen returned to his field of labor—Colorado, Wyoming, Western Nebraska, etc., during the past week.

Bro. L. F. Daniel, writing from Seafield, Indiana, reports Brighamite elders at work in that field. They were to use the saints' chapel and he to reply. He writes for tracts showing the positions of the two churches in contrast. We are now running an excellent article in the HERALD, "The Necessity for a Reorganization of the Church;" written by Elder Hyrum O. Smith, of the Rocky Mountain mission. Those desiring to post themselves on the questions at issue would do well to note the points set forth in this article. It will run through four issues of the HERALD in all, from which it will be stereotyped and issued in tract form; price of tract will be announced later. This article is well written and contains matter not accessible, in its original sources, to many. Both brethren and sisters should be posted on this question and prepared to meet it in private as the elders are in public. One is able to render good service for truth by being posted; and, he is confirmed in the faith as he sees the foundations of the truth re-

peatedly tested by various forms of opposition brought to bear against it, which rebound from it and go to pieces as the weakness and error of the opposition is made manifest.

Bro. H. T. McClain, Coal Gate, Indian Territory, commends the preaching and general labors of Bro. W. B. Toney, who visited and preached the word in that region of late. The saints in that vicinity are alive, and glad to have an elder competent to minister the word to them.

The coming Sunday School Teachers' Institute which holds its sessions at Council Bluffs, Iowa, December 26-28, promises to be a successful and enjoyable affair. The workers will probably have the benefit of the usual holiday reduction in railway rates, also entertainment by saints of the Bluffs and at Omaha free of charge. Go if you can, and write Bro. T. W. Williams at 206 Harmony Street, Council Bluffs, Iowa, if expecting to attend.

Bro. Robert Winning, of St. Joseph, Missouri, spent Sunday with friends in Lamoni; arriving Saturday, attending service on Sunday and returning home Monday. We enjoyed his pleasant call at the office.

Original Poetry.

I PLACE THEM IN THY HAND.

I place them in thy hand,
The joys that daily come
To fill my heart with thankfulness
As I am traveling home.
Thy love prepared them all for me,
Oh! may I ever thankful be.

I place them in thy hand,
The sorrows that will come,
And all the griefs I daily meet
As I am traveling home;
Nothing can hurt me, Lord, I know,
Unless thy love hath ordered so.

I place them in thy hand,
The partings that may be;
For thou canst fill each void
With thine own constancy;
Whatever changes time may bring
Thou changest not, my Savior King.

I place them in thy hand,
The idols I have loved;
Too often they, alas!
My faithlessness have proved;
Take these things hence that I may be
A holy temple meet for thee.

I place them in thy hand,
The sins that soil my soul;

Savior, I need thy healing touch,
For thou canst make me whole;
Lord, take me in thy hands, I pray,
And keep me near thee every day.
WILLIAM KENDRICK.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

OBEEDIENCE is our next corner-stone. Henry Ward Beecher says: "To neglect to teach obedience, to inspire it in the child, to require it and secure it, is to neglect the education of the child in one of the prime elements of success in after life.

"It is scarcely too much to say that a child brought up in the family not to know how to obey his parents, will be a bad citizen, a breaker of the laws of his country, and a violator of the rights of his kind; for although he may learn better, by and by, of himself, by the development of his reason, and his moral sentiments, there are thousands that do not learn this afterwards, and not learning it, become criminals. Nay, more, the submission of one's self to the law of God, the humbling of one's self before divine Providence, the yielding of one's heart to the supreme law of divine Love,—all that is very easy to one that has been taught to yield his will to the love of father and mother, and very difficult to one who has been reared in self-will and obstinacy. We teach our children how to walk, how to talk—we teach them a thousand things that are absolutely necessary; but there is no one of these things that is as important as teaching the child to submit its will to that of its parents. They are to it in the place of God, they are to it in the place of king and magistrate, they are to it in the place of nature itself; and the child ought to be taught as its earliest lesson, implicit obedience to parental rule. No land in the world needs this teaching as much as our own does."

We give this extract in full because it impresses the first point necessary in laying the corner-stone, the fact that training to obedience is necessary to the well-being and happiness of the child, as an individual, as a citizen, and in his relations to God.

The next point is, that systematic training is necessary to develop in the child's mind a love for the principle of obedience. Without such development, obedience will be a fitful and spasmodic thing, without any deep and underlying principle to insure its perpetuity. Obedience is not a natural instinct, like those instincts which impel children to eat or drink, to cling to their possessions or to resent injuries. Hence, obedience is not, as the action of many parents show they believe it to be, a matter of course. If gained, it must be the result of training. How shall we train children to obedience? Jacob Abbott, in his chapter on this topic, in his admirable book on "Gentle Measures in the Management of the Young," answers this

question in such practical fashion that we advise every parent to read it.

Your object is to have obedience become a habit. Shape all your training to this end. Do not expect children to be spontaneously docile and obedient, and scold or punish them if they are not. Accept the truth that you have a work to do in making them so by wise, careful, persevering, and gentle training. If they have already formed habits of disobedience, do not expect these habits to be broken up by sudden, violent measures, by scoldings, threats, and punishments, or by any declaration that you are going to "turn over a new leaf." Turn over a new leaf in your own treatment of the children—for if you have had the charge of them from infancy, you are largely to blame for their habits of insubordination—but do not talk about it. "Deeds are better things than words, actions mightier than boastings." Instead of saying what you are going to do, or finding fault with the past, recognize the fact that the bad native tendencies of your children are probably inherited from their parents, and that whatever is wrong in their habits is the result of bad training. This will make you patient, a prime necessity if you would succeed.

Always recognize the good there is in your child, and give him credit for it. We are much more apt to blame children when wrong than to praise them when they do well. Guard against this if you would make obedience a pleasant thing to your child. He prizes your approbation; let him see that he has it when he does well. Your little one is busy at play; you call him to you. If he hesitates, you call again, perhaps sharply, and scold him when he comes for not coming more promptly; perhaps the scolding is deserved; but are you quite as apt, when he does leave his play promptly and come at your call, to commend him? A few words of appreciative commendation, as, "I know little boys do not love to leave their play, but you came at once when I called; it pleases me very much to find you so prompt to obey me," will make obedience easier and pleasanter next time. Thus, little by little, the habit of obedience will be formed. Of course, we do not recommend flattery on the one hand, nor disregard of faults on the other. The consecrated common sense of the parent will avoid both these evils. But we do believe the habit of noticing and commending children when they do right, and being as quick to show pleasure at the right as we are to show displeasure at the wrong, will prove a powerful aid in training children to obedience. . . .

The training of your own voice has much to do with your children's obedience. If you speak in a fretful, querulous tone, or an undecided one, you never need expect your children to obey you. Indeed, the very tone of your voice shows you do not expect it, and if you will honestly examine yourself you will find this is true. Down deep in your heart is the feeling, "I don't believe they will mind," and this disbelief makes itself audible in your tones. A command given with a rising inflection is seldom obeyed. Loud, angry

tones are equally fatal to good government; they betray your lack of *self-control*, and no one can control others unless he first learn to control himself. Cultivate clear, smooth, pleasant tones. Their pleasantness does not at all interfere with their being firm; indeed, when you feel great decision is necessary, take all the more pains to have the tones pleasant. So far as possible, express your wishes in the form of requests, but when commands become necessary, as they sometimes do, remember that imperative sentences have the *falling* inflection. Keep the tone a little lower, if anything, than your ordinary pitch, but let its cadence be so decided as to leave no doubt in the mind that *it is a command*, and as such must be obeyed. . . .

Place obedience to parents on the foundation where God places it, "Children obey your parents *for this is right*." He gives no such reason for the obedience to masters by servants, but here, as everywhere, he draws a sharp line of demarcation between the status of a child and of a servant. Obedience to parents is right from the very nature of the relationship, and it lies at the basis of all other right government.

The correlative is equally true: parents should demand nothing of their children that is not right, nor should they take advantage of this divinely appointed relationship to be tyrannical. We know a lady whose sons were such models of obedience that she was often asked how she trained them to become so. "I never once, even in their childish days, took the ground that I had the right to require anything of them simply because I was their mother," was her somewhat startling answer. But, contrary as it is to the principle and practice of average humanity, I think there is something in her method that reaches down to the bed rock of philosophy and of principle. She required of them only what was *right*, irrespective of any personal relationship, and thus based their obedience on immutable principle.—*Childhood: Its Care and Culture*.

DO NOT pass over lightly, but discuss, ponder, and take to heart the necessity of requiring implicit obedience to parental rule.

Is it not a mistake for parents to think² that they deal kindly with a child when, rather than cross it's will, they allow it to be disobedient?

Why is the teaching of obedience more needed in this land?

Can a love for the principle of obedience be developed in a child? How?

Will obedience become a habit to a child unless it be constantly and firmly required of him?

Admitting that a parent cannot be too patient, is there not danger that some will wrongly exercise patience in permitting disobedience rather than in preventing it or even in administering punishment for it?

Give your ideas of using "consecrated common sense," mentioned in avoiding the error of flattering, where only deserved commendation should be given.

Do you think it possible for parents given to speaking in fretful or undecided tones, or in

loud, angry tones, to adopt the pleasant but positive tone needed to secure obedience?

Is there any other standard for obedience so good as that which is based upon the principle of right for both parent and child?

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. PUGSLEY and Sr. Warren, of London, Ontario, earnestly request your faith and prayers in their behalf, that God may be pleased to heal them of their afflictions.

Sr. J. B. Poush requests your faith and prayers in behalf of Mrs. J. C. Wheelon, who is afflicted with cancer, that the Lord may be pleased to heal her if it is his will.

Your prayers are asked by Sr. M. A. Wilcox, of Blakes Mills, Ohio, for her husband, who is sorely afflicted. Please remember him.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

TEACHER'S INSTITUTE WORK AT WOODBINE REUNION, 1896.

IN the consideration of the subject of Teachers' meetings, the following points were brought out by those who treated upon it:—

1. Teachers must attend teachers' meetings if proficient in their work.

2. Teachers who are necessarily deprived of assembling with other teachers in a teachers' meeting should conduct one for their own benefit, consisting of themselves alone if they cannot get anyone else to meet with them.

3. Superintendents must be qualified to make the teachers' meetings instructive so that the teachers will see the importance of attending.

4. It is thought best that there be regular stated times each week for these meetings.

5. The object of these meetings being:—

- a To study the lesson.
- b To study how to teach the lesson;
 1. To make plain;
 2. To make effective;
 3. To illustrate.

Some difference existed as to whether the study of the lesson or the methods of presenting it to the classes was of primal interest in these meetings.

In the study of the subject of Visiting Committees, the following were made prominent:—

1. Visiting committees should consist of such officers of the school as are adapted to such work, and all the teachers.

2. The one visiting should have love for the one visited.

3. The reason that teachers should be a visiting committee is that they may visit scholars that may be absent from their class. These visits should be made personally if possible, but otherwise by card or letter, the latter in some cases proving the most effectual.

4. There should also be a special committee whose duties are to visit scholars who have been absent for several sessions of school, and nonmembers, to solicit their attendance at the school.

5. Sociability is the keynote of gospel work, hence the good results of a visiting committee.

6. When one has been persuaded to attend through the solicitation of the visiting committee they should be specially taken notice of by the superintendent or his assistant, especially if they be little children.

7. Visiting committee's work is missionary work pure and simple.

8. Superintendents should understand the duties of a visiting committee.

VISITING COMMITTEE.

1. How appointed:—
 - a By superintendent.
 - b By virtue of office.
2. Of whom composed:—
 - a Competent members.
 - b Teachers.
3. Duties:—
 - a Solicit members.
 - b Secure regular attendance.

On the subject, "The use of the *Quarterlies* in Class Work," the following are presented:—

1. Every teacher should study the lesson in the Bible, *Quarterly*, and other books, and "study in their minds."

2. The key to success in class work is to study diligently, earnestly, and thoughtfully.

3. Teachers' meetings are necessary auxiliaries. If you have not the opportunity to attend such meetings study at home.

4. In studying your lesson be sure and study the Bible, the *Quarterly* is but a *help*.

5. The most successful teacher of the Senior grade is one who prepares the lesson most diligently outside of the class, from the Bible with the *Quarterly*, but uses the *Quarterly* least in the class.

6. An Intermediate teacher may make more use of the *Quarterly* in the class with benefit, as she has to use many different devices to interest the class.

7. The Bible practice work is to teach the pupil to turn more readily to passages in the Bible.

8. The Bible is the text-book.

9. The *Quarterly* is not the text-book, but should be used in the class as a reference book when it may be necessary to gain the truths from the text in the Bible.

10. The Lesson Story when read in the class should be commented on as it is read.

11. In using the "Words and Phrases" in the Senior *Quarterly*, first read the verse from the Bible to be commented upon, then read the comment.

USES OF QUARTERLIES.

1. Outside class work:—
 - a Uniformity in class work;
 - b Reference;
 - c Guide;
2. In class work:—
 - a Reference;
 - b Map work;
 - c To secure attention;
 - d For assigning lesson;

e For use of visitors in class.

In regard to secretaries' duties the following items were of special importance:—

1. The secretary should be accurate.
2. He should read reports and correspondence, loudly, plainly, and correctly.
3. He should make up record from teachers' class books. He should instruct teachers how to use class books.
4. Teachers should assist the secretary by keeping class book correctly, and secretary should see that they do it.
5. He should furnish proper instructions to committees.
6. District secretary should be wide-awake and should be prompt in sending instruction to local secretaries, both written and printed.
7. Programs should be made out a month before each convention, and they should be printed when convenient, and there should be sent out at least half as many programs to each school as there are members enrolled in the school.
8. See that all school reports are correct.
9. He should keep all records.

The following items were given in answer to some general questions:—

1. It is the duty of the superintendent to visit classes, and to conduct the review.
2. To get the knowledge of the Sunday school work gained at reunions to those schools and officers not present, it should be published in the church periodicals or in tract form and distributed at the expense of the General Association; and also by personal representation of the benefit from the knowledge thus received.
3. A good remedy for a teacher who makes no effort to attend teachers' meetings is to get acquainted with the hindrances, make them feel that they can help, and show them the benefit to be derived therefrom. Then if they are not interested to make an effort to attend drop them from the list of teachers.
4. We should mingle with other conventions that we may by contrast with and examination into their manner of laboring, but to become identified with them further would not be wise.
5. One of the means to be used to secure the attendance of idle people at the Sunday school sessions of the reunions is to give them some special work to do at those sessions.

Prepared by J. F. Mintun.

(The above is so nicely arranged and so full of good suggestions that we consider it worthy of careful study.—Ed.)

SANTA CLAUS.

CHARLES FRY.

AS THE Christmastide draws nigh we already hear of preparations being made by our Sunday school workers for the celebration of our Savior's birth. How can we best do this? is the leading question. It is not our object to answer this question except in regard to the part which Santa Claus usually takes in our Christmas programs.

Now I presume we all love Santa Claus, having never heard anything but good reports of him; in fact, his reputation is so good that we have been accustomed to accept it

without question as to his real character, and some of us may be reluctant about giving him up.

The object to be kept in mind in preparing our Christmas programs should be to make *Jesus* the central figure, and by the giving of gifts to draw our minds to a better realization of the great gift of God. But how is it in many of our Christmas exercises? Is not Santa Claus made the central figure all through? Is he not made to be the giver of the gifts, to the uninitiated at least? Thus we see that the honor which belongs to another is given to a myth; or in other words, Santa Claus steals the honor which belongs to God and loved ones, and we invite him to do it, while the very object for which we celebrate that day is defeated.

It is urged that we need something to interest the children. If it is necessary to have a *myth* whose appearance often resembles that of a clown, in order that the interest of the children may be held at a Christmas entertainment, why not have something of the kind every Sunday? Of course no one would think of such a thing. Then why have it at all?

All that we can make of this myth is that it is a deception and has no place in the Sabbath schools of the saints of God. Many a child has been brought to grief on finding out that Santa Claus was not a reality; and, dear saints, what do you think is their opinion of those who have deceived them so long? Some parents have told us that they explain to their children the true nature of Santa Claus. This is well, but even this leaves a blank in the children's minds and they fail to see the object of having such a person.

Is it not time for us as saints and Sabbath school workers to take a step higher in this direction and leave the *product of superstition* to the ages that are past? We think so.

Letter Department.

DENVER, Col., Nov. 26.

Editors Herald.—This being Thanksgiving Day the saints met at the hall at 10:30 a. m. in prayer and thanksgiving service. The attendance was not very large, owing to the cold weather; the weather so far has been very fine up till last night, when there came a light snow, and it is very cold to-day. A collection of several dollars was taken up for the benefit of the general church treasury, which will be forwarded to the Bishop immediately.

Times are very hard and money scarce, and I think this western country feels the hard times worse than the East because of the lack of agriculture, having to depend more on mining; but with all the hard times I think if each branch of the church had adopted such a resolution as Bro. T. W. Williams recommended, there would have been a large amount raised to meet presents needs of the Bishop.

It is sad, indeed, after having reduced the ministerial force at the last conference that a great part of those remaining must leave their fields of labor to provide for their

families, because the rest of the church fails to provide the means for their support.

How can we expect to inherit Zion and the New Jerusalem if we will not live up to a part at least of the temporal law while in a scattered condition? It seems to me to be just as inconsistent to think of entering into Zion when the call shall come to gather there without having prepared ourselves by keeping the law of tithing before the gathering time shall come, as to think of entering into the celestial kingdom of God without the thousand years' preparation of the millennial. I understand that after all the sacrifices and trials we have to endure in this life it will take a thousand years with the Savior to complete the work of perfection and fit us for the final entrance into the presence of God.

But some say, "O well, when we have to gather to Zion we will submit to the law of consecration and tithing." But would it not be much easier to submit then if we had made some preparation beforehand? It is very hard to bring ourselves into subjection to certain conditions sometimes, if those conditions are forced upon us suddenly; but if we have been led along gradually, it becomes quite easy to conform to the conditions; besides, Zion is to be composed of the pure in heart. If the gospel is not preached and the pure in heart gathered out, it seems to me that that beautiful city which is twelve thousand furlongs square will be rather sparsely inhabited. If the gospel is not carried to the people, who is to blame? The Savior said, "Ye are the light of the world." I think this applies to us in more ways than one. Simply because we are not preachers is no reason to say that we can do nothing to forward this great work. All that we have and are is from the Lord, and why should we be so stingy with what is not our own only as the Lord sees fit to bless us? Will a man rob God?" Let us all answer.

The promise in Malachi in regard to tithing is just as sure to those that obey as the promise of Christ that these signs shall follow the believer. Why not put the Lord to the test in this as well as other promises? "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Please compare the following texts and see how much more promise there is in one than the other:—

"He that believeth and is baptized shall be saved; but he that believeth not [and is not baptized] shall be damned."

"He that is tithed shall not be burned."

He that is not tithed—where is the promise?

Of course times are hard, but I suppose the Lord knows it as well as we do, and I don't know as his promises are restricted to prosperous times; therefore if we do our part the blessings are promised just the same. But I guess this is enough along this line.

The work in this great city is making some progress, not as fast as we would desire, but still we think we are gaining ground. Bro. Bozarth has just returned from New Windsor, where he has been preaching. He has

a call to go to Boulder County and other points if the weather will permit.

I was called to Pueblo on the 15th inst. to perform a wedding ceremony; Bro. E. N. Beach, of Flora Vista, New Mexico, having tired of living alone, has taken him a helpmeet. From the little acquaintance I had with Mrs. B. I think Bro. Edwin has made a wise choice.

I was also summoned by telegram to Magnolia, Iowa, on account of sickness of my father, who has passed away since my return to Denver. He had reached the allotted threescore and ten.

Yours for truth,

E. F. SHUPE.

HENDERSON, Illinois, Nov. 28.

Editors Herald:—I have just closed a week's meeting at Andalusia. It has been quite successful. But Bro. McKiernan was there and did a good work last winter. I left Rock Island on one of the boats plying between Rock Island and Burlington. When near Buffalo we ran aground. The efforts of the crew seemed in vain to get her off. I was timed for 7:30 p. m. to preach. It flashed through my mind that if they would carry out an anchor they could fasten to it a line and by that means get her off. For some time I hesitated but at last spoke to the captain. He swore, and said they could not get an anchor to hold, the bottom was so bad. Soon he changed his mind, and took my advice. In a short time the boat began to move; the captain seemed sorry that he had sworn to me, and very soon I landed at Andalusia.

It took me the least possible time to dress and go to the church where the services were to be held. I arrived within a few minutes of the time. I had a good hearing all the week. On Sunday morning I had a large congregation; in the evening the house was crowded. At the close a man and his wife desired baptism; but on Monday the man was very sick. Bro. Reynolds administered to him, and he was healed immediately.

On Tuesday morning I led the man and his wife into the waters of baptism. I believe Bro. and Sr. Bently are the firstfruits of Andalusia. They seemed determined to hold to the faith. Two or three others are to be baptized when I go again, they say. They wish to investigate a little further. I think there are good prospects, and we are all encouraged.

I commence a week's meetings at Soperville on Sunday.

Yours in hope,

T. J. SHELDON.

SCRANTON, Pa., Nov. 30.

Editors Herald:—Your editorial, "The siege is still on," was appreciated by me. Since I came to this place I have come in contact with some of Utah's cohorts. It is a new experience for us easterners, because heretofore their lines have not extended much our way. Here at Scranton a sort of a sub headquarters are established under Elder Gill, who is under Elder S. W. Richards, with headquarters in Brooklyn, New York. There are about fourteen hereabouts under

Elder Gill. I have met as many as eight at one time. They are principally young men and inexperienced, even in their work as missionaries. They go two by two, from house to house, distributing tracts, and talk with people as opportunity affords, and when allowed hold meetings in private houses. Their success seems to be of a shady character. As far as I can learn about one half dozen converts have been made by the whole band in nearly a year's work here.

I have had several interviews with them and have repeatedly tried to draw them into public discussion and investigation of the issues existing between us, but to no purpose. I finally offered to furnish a house, including all expenses and have them call in only their own members, and I would invite ours and no outsiders to be allowed. Even such bait as that did not tempt them. I have appealed to their manhood, saying they ought not be cowardly, etc. As young men I do not think they are really cowardly, but would under ordinary circumstances show as much pluck as the common run of folks, but their allegiance to that dictum of the leaders to "obey counsel," "do as you are told," dominates, so that the better qualities of manhood are dormant. I therefore pity the young men, while I loathe and despise the system that enslaves them.

I begin now to appreciate the reports of our ministry who have labored in trying to reach the people in Utah, when they tell of the blindness of the masses there, if these I have met are fair samples. Yesterday I attended their sacrament meeting held in a private house where were gathered four elders and two of the laity. They were quite profuse in what they called "bearing testimony," and one stated for my benefit that the custom was to only "bear testimony" in sacrament meeting: but he went on and spent a half hour or so in argument against others who were not of them, using the term "blackguard" several times, of those who spoke against any of their leaders, whom he affirmed were holy men. I asked permission to speak and the young elder who had charge of the meeting said "Yes," but immediately the old elder said "No," although he was not in charge of the meeting, and the "no" carried unanimously. It was not my intention to say anything that would provoke contention for I had resolved in my mind that "discretion was the better part of valor." My motives were impugned, however. That shrinkage peculiar to weakness when confronted with the stronger could but assert itself in such ways.

In my interviews with these men so far they have not answered my charges against them of heresy and apostasy, but have asked for "time to look the matter up a little." As you have well said in your editorial, they are not informed upon the history of their own church. I have met two sons of Burton, formerly sheriff of Salt Lake County, who figured so notoriously at the time of the Morrisite trouble; also a grandson of S. W. Richards.

They have a branch in Cohocton, in Steuben County, New York, of thirty members.

I propose visiting them when convenient, and if any there want the facts and truth of the latter-day work, I hope to bless them. I am satisfied that some people prefer the corruption of Utah Mormonism to the purity of the gospel. With such we can do little if any good.

There is also some missionary work going on at Seneca Falls, in the neighborhood of what was formerly Fayette, where the church started. Fayette is now called Waterloo, I believe. Last summer some of their missionaries tried to work some around the Hill Cumorah section. The elders, some of them, wear watch charms in the shape of little beehives made from wood cut from Cumorah. They tell me the parties who own the farm on which the hill is, think they ought to have an extra price for it because of that.

I have baptized a few since I came here and started a Sunday school. The prospects are favorable now that the work may be renewed here by these younger ones and better results than came from the past be obtained. Rum and tobacco have done their part in the overthrow of gospel interests here in the past. Human (temples) bodies polluted with such stuff cannot long be temples of the Holy Ghost. Too bad that men will take the "Devil into their mouths to steal away their brains."

In the State of New York where I spent a few weeks before I came here, I preached fourteen discourses near Norwich, Chenango County, in a union church; also preached some at East Pharsalia and vicinity. This is the region where a year ago they talked tar and feathers, and the local papers published articles against us, and would not allow me to reply. I now have a chance to use a church in Norwich, and may yet reach the people, in spite of such contemptible newspaper influence.

I am rather expecting Bro. W. H. Kelley along this way ere I leave. Elder Richards is to be here from New York next week. Should both be here at the same time, there may be a possible clash of steel. I have no hope, though, for that silly subterfuge, "We are counseled not to debate" hangs like a pall over the poor benighted souls.

I am glad to see the interest shown by recent articles on the Book of Mormon geography. The elders ought to look it up sufficiently to act intelligently upon the matter at next conference. In all probability the committee will have its report ready. Keep up the agitation, for it is educational. Won't some of you give some points on Lehi, Nephi, Helam, waters of Mormon, Moron, Hill Shim? Will some one particularly try a hand on the location of Book of Ether, chapter 4, paragraph 1: "And the Lord warned Omer in a dream that he should depart out of the land . . . with his family, and traveled many days, and came over and passed by the Hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore"?

If you do not care to risk an opinion through the *Herald*, write to the committee, all of which will be fully appreciated. It is sur-

prising how few have sent in their help to the committee so far. Brn. Etzenhouser, Hawkins, Weston, Simon Smith, and Duncan, are all I can now call to mind. There are others that we looked to for help; but nay.

Weather has been unusually warm and pleasant of late. McKinley's good times have not reached this coal mining region. Miners are not working much over half time, notwithstanding Pennsylvania is the Gibraltar G. O. P. If this is politics excuse me. The fellow in book of Job wanted to have his say for fear he would burst. I will explode here and save the *Herald*. Sincerely yours for Zion's weal,
FRANK M. SHEEHY.

ST. JOSEPH, Mo., Nov. 29.

Editors Herald.—In your issue of the 25th inst., in the article, "Book of Mormon Geography," reference is made to my "readings" of the Botturini chart, and also to the Gemelli. By the reading of the latter I am represented as taking up the "wrong track," and as having "lost my bearings" (?) on the Botturini, if I understand Bro. William. If such was his idea, then he misunderstood my reading of the Gemelli chart; probably when I referred to the route that Mulek took from Jerusalem to America, it being a different route to that traveled by Lehi; the chart, too, showing a different landing place in America to the landing place of Lehi, as shown on the Botturini. Had it been stated what bearing I had lost by the reading of the Gemelli chart, it would have been better understood what was meant.

Yours hopefully,

SIMON SMITH.

ATTLEBORO, Mass., Nov. 23.

Editors Herald.—After the bloodthirsty insects had satisfied their enormous appetite and we felt we had done our duty in that direction, as well as in others, we (Bro. Davison and the writer) packed up and shipped the tent from Poquonnoc, Connecticut, on August 24; and on Thursday, 27, we got the tent from Woonsocket, Rhode Island, where we had shipped it, and put it up at Rakeville, Massachusetts, where Brn. Sheehy and Davison had preached the preceding season.

The weather was against us most of the time while at Rakeville, and when it did not rain it was so cold that both preacher and congregation would shiver. Notwithstanding these drawbacks we were pleased to see interest manifested on the part of the people, not only in attending the services, but in caring for our temporal wants. We continued preaching until Sunday night, September 6; and as Bro. Davison had decided to return to Nova Scotia, we concluded to pack up for the season. Bro. Davison left on Monday in a driving rainstorm. The writer remained to fold the white (?) wings of the tent and lay them away for the winter. The wind kindly (?) assisted me and folded part of the tent quickly if not gracefully. On Friday, the 11th, we laid the tent to rest in an old mill, and bidding the saints and friends goodbye, mounted the "silent steed" and headed for Providence. A good day after the

storm, nice roads, birds singing, pure air, green fields, trees showing the autumn tints, speeding along at a lively rate, and one feels that it is a joy to live. Up hill, down dale, through thriving villages. Now I go through Valley Falls. What a change in means of traveling since I was a boy and traveled these streets footsore and weary, carrying messages to the business men of the town! If I could have had a bicycle then I would have been in the seventh heaven. Now through Central Falls. Ah! here is the old schoolhouse through whose doors one bright Monday morning I walked with my mother and had to be driven back at noon. What a crowd of memories come flashing up from the grooves of the brain as I ride down the old familiar street! how many joys, sorrows, heartaches, and! But, pardon me, I had almost forgotten I was writing for the *Herald*.

The genial face of Bro. Arthur Pierce looked out from a doorway as I passed through Pawtucket and I stopped long enough to have a pleasant talk. By the way, Arthur is always good-natured.

Sunday, 13th, I preached in Fiskville in the afternoon and at Providence in the evening. Met with the Providence saints on Wednesday evening and labored in Providence and Fiskville; also preached at Auburn until October 2, then went to Boston, and from there to Haverhill. Preached in the house of Bro. Thayer, and on Sunday night went to hear the Campbellite evangelist who believes he has the best thing on earth in the way of theology and is anxious to show where it is better than other religions and creeds. I called on him, had a pleasant chat, talked debate. He was more than willing; has signed propositions, but now thinks he may not have time to attend to the debate. However; I am to hear from him again. On Monday I preached by request in the mission on Water Street, and next night attended Religio at Bro. Frost's.

Wednesday found me in Boston, and while there I attended prayer meeting. On Saturday I left for district conference, which passed off nicely and all seemed to enjoy the sessions. Returned to Providence after conference. Preached at Auburn on Friday evening and at Fiskville and Providence on Sunday. Went to Brockton on Monday and remained until Thursday, but received word to preach funeral sermon at Fiskville; so left to attend to that, and preached again at Auburn; and on Sunday at Fiskville and Providence.

Monday, the 26th, found me in Fall River, where I found a home at Bro. Shaw's and Dr. Gilbert's. I remained in Fall River until Friday, then went to Little Compton with Bro. Whalley. Began meetings on Sunday in the chapel and labored as best we could at the chapel and at Adamsville. The preacher was out one night at Adamsville, but the gospel pills were too much for him and he left. I think I would sit and hear the Devil himself for forty minutes or an hour and give him a chance to explain his position anyhow. I was kindly cared for while at Little Compton by Bro. and Sr. Pearse and others. While here we doffed the ministerial garb and put on

those of the painter, or at least clothes that were furnished me. I think the clothes fit pretty nicely, but the hat! O my! it was a shocking hat; the saints need not look for photographs. I did not have any taken. The church is painted all right, though, and looks better.

Well, here I am on November 23, at Sr. Rogers' in Attleboro, Massachusetts. Mr. Rogers is not in the church, but is an honest man and a good fellow. Yesterday I spoke at Plainville and here in Attleboro at night. Will continue meetings this week by request and then expect to go to the "cape."

Yours in hope,

GEO. W. ROBLEY.

CONCORDIA, Kan., Nov. 25.

Editors Herald.—I am here holding meetings in a private dwelling, as it is impossible to procure a hall, and the hireing priests determine not to open their churches to us. The reason for such actions on their part is because they are loth to hear and investigate the truth themselves, and do not want others to do so, for fear they will lose some of their flock; and as I reason with them sometimes that investigation is education and learning and that to choke investigation is to smother education, and that if that principle was followed throughout, our seminaries of learning and even the doors of our common schools would be closed, what folly it is then to be so uncharitable. But I thank God that their designs shall be frustrated, and that learning shall increase, as saith the prophet, and the "gospel be preached in all the world for a witness."

I am having moderate and very attentive congregations. Shall be here the rest of the week, thence to Minersville.

For the information of those that have written me from the Northeastern Kansas district, permit me to state that I have been transferred by the officer in charge to the Northwestern district, hence cannot meet their expectations at present.

As ever, in bonds,

JOHN A. DAVIS.

GLENWOOD, Iowa, Dec. 2.

Editors Herald.—Last week I closed a series of sermons in the small town of Bartlett, Iowa, where considerable religious excitement has been created of late by the Christian fraternity. Quite a number have been baptized by one of their ministers, who was formerly a preacher of the Free Methodist Church, and in this same place has testified that he was saved and sanctified; but who now thinks he has received the greater light without the Spirit, and has entered "the kingdom in fact," "as set up on the day of Pentecost, never to be destroyed or given to another people."

Some thought it was necessary that a debate should follow such a condition of things. Of course people talk, and some quite peremptorily, on both sides of these matters; but it is best, in our judgment, to be dispassionate and cool-headed, under such circumstances, as all things as we believe will ultimately terminate for the best,

I preached nine discourses presenting what we believe, and defending our position, and sustaining our claims, to the best of my ability, in the Spirit of meekness, and in as kindly a manner as I knew how, reasoning from the Scriptures; and I must say, and not boastingly, that I never had greater liberty or felt more of God's Holy Spirit aiding me in my work, for which I feel truly thankful, and feel to say from my heart, "Praise his holy name."

We were treated courteously and gentlemanly. The Christian minister attended the most of our meetings. I attended two of his preaching services. I baptized one. I am satisfied with the work done and sincerely believe that good will result for the truth.

I am here for a few days, and shall move on to other places where I am needed, as fast as possible. May the good work move on in harmony with the Master's divine will and to the salvation of many souls, is my prayer, Still in the faith,

HENRY KEMP.

JOTS BY THE WAYSIDE.—NO. 2.

T. W. C.

TACKING up our "chart" which caused no little wonderment in the minds of the uninitiated, with such exclamations heard as, "I wonder where old Joe Smith is on that thing?" "Those long black lines must be the railroad to Salt Lake," etc., and securing a few of the young folks to aid in singing "Nearer my God to thee," and a short prayer, we started out on our introduction, telling them who and what we were, and laying a broad general foundation on which to build our structure in the discussions to follow; keeping off the sharp points so as not to antagonize too much; for I was thinking of a warm bed in some one's cabin, rather than the hard benches in the church.

Sermon finished with the thought that we had done fairly well, and we were now ready for an invitation to go home with some martyr. To be without purse or scrip among strangers in a strange land, presenting a doctrine on which pulpit and press have frowned, until the mind is so poisoned with prejudice, fear, tradition, superstition, and ignorance, is a trial and a testing that none but the Latter Day Saint elder knows. It tests the elder, it tests God and the people; and a man must have the courage of his convictions and an unflinching confidence in God and the truthfulness of the angel's message, to endure. And he will have an eye open for the genial smile of some friendly countenance with the cheering words, "Come home with me."

"Hope deferred maketh the heart sick;" and when the last lingering hope had almost gone, one of God's noblemen, bronzed with honest toil, says: "Mr. Preacher, you had better go home with me." "Thanks to you, my friend, I shall be glad to accept your kind offer;" and with a heart full of gratitude and with a pride in such a loving Father whom we love and serve, and whose promise never fails, our guide leads the ways and we gladly follow.

Over the hills, through the brush, across

the rippling streams we wend our way, until we catch the gleam of the friendly light which is like "the light in the window for me." The cabin reached we entered the humble home amid the barking of dogs and scampering cats, to meet the unpretentious, smiling, and loving country wife, who is ready to welcome the strange preacher.

It was the Grecian sage (Heathen?) which said: "Man originally was complete in himself, but subsequently became divided up into sections, and the matrimonial impulses are simply the longing with which the fragments go about seeking for their disjointed counterparts; or, in other words, marriage is the normal condition of man and he is only a "vulgar fraction" until he has found his counterpart.

The humble country life in the "cabin home" amid all nature's virgin conditions is the real embodiment of the above sentiment. One more Bible injunction seems to be harmoniously complied with—"It is not good for man to be alone;" for as we rest our satchel upon the well-scrubbed floor and pull off our greatcoat, a half dozen or more little ones scamper away and hide in the corners like so many quails. A short talk with the host and hostess, thanks offered for the blessings of the day, and for watchcare through the coming night, the room is darkened, and the lonely missionary seeks his couch to dream of loved ones at home with a scanty larder, and nothing in the "storehouse."

(To be continued.)

WOODBINE, Iowa, Nov. 26.

Editors Herald:—We have just closed a very spiritual Thanksgiving meeting. God was manifest by his loving spirit from the start. Appropriate hymns were sung, and spiritual prayers offered, and suitable scripture was read expressive of the goodness of God; and while owing to the storm, the worshipers were few, God acknowledged the offering of his children. Truly it is good to praise the Lord and acknowledge his goodness. "O, that man would praise the Lord for his goodness, and for his wonderful works to the children of men!" The Lord says in section 59, speaking of the blessings he has given: "And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."

It is truly good to cultivate and cherish the excellence of gratitude in our hearts; it lifts us nearer to God, it makes us pleasing in his sight, and exalts us to a higher and better condition physically and spiritually. But our gratitude must shine in our lives, or our hymns of praise will be as "sounding brass or tinkling cymbals," and will never reach the throne of God nor render us worthy of his blessings.

Winter is with us and with all its chilling blasts it will leave countless blessings behind it.

Fraternally,

C. DERRY.

SULPHUR WELLS, Ind., Nov. 25.

Editors Herald:—I came to this place yesterday from Whitetop schoolhouse, Harrison County, where I held some good meetings, it being a new place. Some are ready for baptism at that point. It is near the county seat, where I am trying to get a place to preach.

I have been somewhat disappointed by not getting to my appointed field of labor in Michigan. The first three months of my year's labor I was hindered about one half of my time by preparing to go to my appointed field and looking after my family, as the treasury was low. Since then I have been kept busily engaged in preaching and trying to get new openings. I have preached in the counties of Orange, Harrison, Crawford, Pike, Gibson, Daviess, and Jefferson in the State of Indiana; also in Meade County, Kentucky. Have baptized ten. Had some trouble trying to get new opening at the Whitetop schoolhouse. Rev. James Fowler did me lots of good, as the citizens found out that he knew me. They asked him in regard to my reputation, on which point he lauded me very highly. So much for the reverend. He is of the United Brethren faith.

My health is not so good as I desire, it is lung trouble, caused perhaps by over-speaking, as I have been in the pulpit most every night and twice on the Lord's day during fall and winter so far. I ask the prayers of all the saints in behalf of my health.

Yours for the truth,

G. JENKINS.

LIBERTY CENTER, Iowa, Dec. 1.

Editors Herald:—On Sunday evening last I closed a series of eight meetings at Medora, a small hamlet six and one half miles west of this place. The condition of the weather and roads were against us last week; but as both became more favorable audiences increased to the last. Mr. A. H. C. Nyswonger and wife entertained us in their kind and social way while at Medora. Some prejudice there. Began meetings last night at the West Liberty schoolhouse, some three miles northwest of here. May not be there very long as urgent calls for labor come from Madison County and other parts of the district.

Elder Almus Adams, of the Church of God (Adventist Restitutionists) and I have at last reached agreement to debate, as to propositions and rules governing; so that now, after long waiting, it looks somewhat like discussion. The debate is to begin January 11, 1897. The nature of man, and the time of the establishment of the kingdom spoken of in Daniel 2: 44, are the subjects of discussion.

Brother J. F. Mintun, now laboring in Nebraska, informs me that he and his late opponent in debate in that State have signed agreement to meet again in controversy, at Marion, Iowa. Brother Hills, a son-in-law of Samuel Powers, lives at Marion, who, I trust, will assist in local arrangements for the debate there. No doubt those in charge will be duly consulted concerning the matter.

The demands of the work are so great, and the laborers are so few compared with the number needed! Will not the saints every-

where "pray . . . the Lord of the harvest, that he will send forth laborers into his harvest"? Even our *Savior* cannot send them unless the saints—the church—unite in the great effort and work. (Luke 10: 2.)

Let the church and the Sunday School Association unite with the Prayer Union continually in the effort, and at the same time remember that "all victory and glory is brought to pass unto you through your diligence [righteous works, labors] faithfulness and prayers of faith." "Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation." (D. and C. 100:7; 63: 2.) This language is addressed to you that call yourselves "saints." What, with all the world moved as it is, may we not expect at any time now? What urgent necessity that we move forward in all our duties of *divine* appointment, that we be not carried along in the whirlwind of men's passions! Shall we rouse, labor diligently, and await results at God's hands?

C. SCOTT.

GRAND RAPIDS, Mich., Nov. 30.

Editors Herald:—After a nine weeks' tour in the Northern Michigan district I again find myself at home; not for the purpose of a vacation, but to assist in a spiritual campaign in this city which we sincerely hope will prove effectual. Bro. Rathbun (Junior) has been doing some nice work here, as the people all speak well of his effort. Brn. Evans and Cavanagh have not been idle during our absence; and the Sunday school has grown to be a perfect success.

During our stay at Reed City the writer assisted district president J. J. Cornish to organize a branch, to be known as the Reed City branch. It will have about thirty members. This is the fruits of Bro. Cornish's labors at that place in tent this summer. Also organized a branch at Brinton with about thirty members, to be known as the Brinton branch.

The work opened with large crowds in South Bay City, but bad weather hindered some the last week I was there. Bro. J. A. Grant will carry on meetings there this week. The work in Bay City is doing very nicely. We hope to be able to do something there by the way of holding meetings in January, the Lord willing, as we get a church building all seated, with stoves and lamps, ready to occupy, for four dollars a month.

It is snowing here to-day.

More anon,

R. E. GRANT.

PHILADELPHIA, Pa., Nov. 23.

Editors Herald:—The fruits of past labor are still appearing; three were baptized yesterday, all young people, one a young man, son of Bro. and Sr. Lewis. The other two were young ladies from Germantown; Sr. Anna Clark, whose mother recently preceded her in the gospel covenant, and Sr. Emma Miller, my wife's cousin. She is the first of her family to obey the gospel. So the work still moves.

I think of going to Brooklyn in a few days.

H. E. MOLER.

MT. CARMEL, Ill., Nov. 23.

Editors Herald:—On the 10th inst. I took my valise in hand and started out into the field again. I had been about home some time, partly on account of the indifference of the

people to the gospel, due to political enthusiasm; but chiefly to work in preparation for winter. Shortness of finance has made it necessary to lay off sometimes to look after home affairs. I went to Decker, but a young minister of the Christian Church was holding meetings there, so there was no chance for me to preach. I attended two of his meetings. He treated me very kindly and asked me to assist him. The people seemed anxious to have me preach for them. While there I went out six miles and paid the Beall saints a visit. Bro. H. H. Rose did not forget to give me a little "filthy lucre" to help me along. It was very much needed, too, just at that time.

It had been my intention to go from Decker to New Harmony, but not getting a letter from there containing something to smooth the track for the trip, I came to Patoka and from there here. I take this means of hinting to the saints in general and of this field in particular, that the best way to get an elder to preach where they live is to send the money to pay his fare. Don't be particular about the kind—either redemption or credit money will do. Remember that the general church fund is not intended for bearing elder's traveling expenses.

I am preaching in Indiana and am staying with Bro. John Critchfield. He and wife are all the saints there are in this community. They have set an example worthy of imitation. Almost everybody calls them "Grandpa" and "Grandma." He has been a member of the church twenty-three years. His experiences, like every other Latter Day Saint's, have been various.

I have preached at two points here so far—East Mt. Carmel and Sugar Bluff school-houses, but I may preach at Lyle station before I leave. In bonds,

ALMA C. BARMORE.

THE NECESSITY FOR A REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

—NO. 2.

RULES OF CHURCH SET ASIDE.

WE next notice the manner in which men are expelled from the church, and in which difficulties are settled between members:—

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world."—D. C. 42:23. (Utah edition 42:88, 89.) This agrees substantially with Christ's teachings in Matthew 18:15-17:—

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Let us see how Brigham Young and his colleagues carried out this just and holy principle. We turn again to the trial of Sidney Rigdon. The church was in a condition when if she ever needed to be handled with care and her subjects in a lawful manner it was then. Hearts were bleeding over the severe blow that the church had received in the murder of those whom they were wont to look upon as their leaders and counselors. They needed to be patiently and lovingly led and piloted through this the darkest hour and the heaviest trial that they had yet had to pass through. Their martyred prophet had instructed them in the way the powers of the priesthood should be exercised. Hear him:—

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy: that he may know that thy faithfulness is stronger than the cords of death; thy bowels also being full of charity towards all men, and to the household of faith, and

virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."—*Mill Star*, vol. 17, page 85. (Utah Ed. D. C. p. 424.)

Did those holding the priesthood heed these wise teachings? Let the record of events answer. William Marks was dropped from his quorum, the High Council of Nauvoo, and from the presidency of the stake, for no other reason than that he stood up in defense of Sidney Rigdon before the High Council; a thing which he not only had the right to do, but which some of the High Council are in duty bound to do, the law governing that body requiring that half of its members shall stand in defense of the accused.

"Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon."—*Times and Seasons*, vol. 5, page 692.

Again we read:—

"Elder W. W. Phelps arose and offered a motion that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents. Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative. Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder Rigdon's party numbering about ten. He then requested those who were for Sidney Rigdon to manifest it, and as before-stated there was about ten. Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council. An amendment was offered, as follows: 'or shall hereafter be found advocating his principles.' The vote was unanimous in the affirmative."—*Ibid*, page 686.

Not much "long-suffering, kindness, and love unfeigned" about that proceeding sure. Not only is the above instruction in regard to dealing with offenders entirely ignored here, but in the cutting off, or suspending of those who voted in the negative, one of the very foundation laws of the church was violated.

In a quotation previously made from section 27 Doctrine and Covenants (Sec. 28 Utah edition) the law of common consent is laid down:—

"For all things must be done in order and by common consent in the church by the prayer of faith."

Here were two parties placed before the church for acceptance or rejection, to be voted upon in a manner similar to the method used at our presidential elections in the United States; and, the majority cites the minority to trial. What a spectacle for free men to contemplate! You have the right to vote as you please, but remember that if you do not vote for me, I will have you up before the High Council and cut you off from the church

if you don't repent. All the sacred feelings of a man who loves freedom would revolt at such a spectacle; and yet they have the audacity to tell us that God sanctioned such things, and chose the very men who not only permitted, but who abetted the wrong, as his only representatives on earth. My mind goes back to a statement previously quoted:—

"When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood of that man."

But the chapter does not end here; we read on:—

"Elder Hyde arose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of President Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristianlike conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous. He further said, Whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbor* and *Times and Seasons*. The vote was unanimous. Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous. Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous. It was motioned and seconded, that Joseph H. Newton be cut off from the church. The vote was unanimous. It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous."—*Ibid*. page 687.

In none of these cases does the record show that the accused were labored with; neither does it show that they were cited to trial, nor that they were allowed to speak for themselves; nor that there was a chance to move for a new trial. But snap judgment was taken upon them, and in the last two cases not even the formality of preferring a charge against them was gone through with—all contrary to the laws and usages of the church. Did these men who that day sat in judgment on their brethren correctly represent Christ, who is "full of compassion, and gracious, longsuffering, and plenteous in mercy and truth"?—(Psalms 86: 15.)

It may be urged that these were extraordinary times and needed extraordinary measures; but there is no time when God's law can be trampled upon without suffering loss; and the more extraordinary the times the closer should men have adhered to the law and the testimony. There is special provision made in the law for such occasions as this under consideration. In section 104, Doctrine and Covenants (107, Utah edition) we read of the organization of the different quorums of the church. The Presidency, the Twelve, and the Seventy, all equal in authority. Specific directions are given as to the manner in which decisions, to be binding on the church, shall be made: "And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power,

or validity one with another. (A majority may form a quorum, when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."

I am not going to deny here that the Twelve had the right to regulate the affairs of the church at the time of Joseph Smith's death; for I believe they not only had the right, but that the law makes it their specific duty to do so; and had they not attempted to stand in the breach at that time they would undoubtedly have been subject to just censure; but I do deny their right to attempt to regulate *contrary* to the covenants and commandments, and the rules that had become fixtures in the church law, not only by the command of God, but also by having been accepted by the church in legislative assembly.

THE MARTYR'S STATEMENT, ETC.

That the church needed to be regulated and that it was trembling to its fall, I learn by a statement made to W. W. Phelps by the Prophet Joseph Smith, in a letter dated November 27, 1832; and which partakes of the nature of a revelation from God. The extract I wish to call attention to is as follows:—

"Yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: 'And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like a tree that is smitten by the vivid shaft of lightning.'—*Times and Seasons*, vol. 5, p. 673; *Millennial Star*, vol. 14, p. 284. D. C. Utah Ed. p. 301.

Language could not be plainer than this, and the interpretation could not be surer than that the ark of God—the church—was trembling to its fall, and that the man of God chosen and appointed—Joseph Smith—would put forth his hand to steady it and in that act would be smitten suddenly. One of the very last official acts of Joseph Smith was to exercise his appointed right to designate who should be his successor, and following out the covenants and commandments, appointed and anointed one from his own posterity to succeed him, and while he could not install a successor while he himself lived, he could and did designate who that one should be; and in solemn assembly anointed and blessed his eldest son, Joseph, to that office, conferring upon him all the powers that he himself held, as can amply be proven.

It is true that B. H. Roberts, of the Utah Church, devotes several pages of his book on "succession" to attempting to prove that Joseph never conferred any blessing on his posterity, except to will them a house to live in; but George Q. Cannon, in a sermon delivered on the birthday of the Prophet in 1894, said that he did, and instructed the people of the Utah Church to make the matter a subject of prayer that Joseph's posterity may come into the inheritance of the promised blessing. "We need a voice from heaven now to tell us which to follow, Rabbi Cannon, or Rabbi Roberts; for of course both must be right.

PROMISES CONCERNING JOSEPH'S SEED, ETC.

To show that these promises were made, I will quote. Joseph says in his history: "December 6, 1832, I received the following: [Then follows the revelation explaining the parable of the wheat and the tares; and in that revelation we find the following:] 'Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must need remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.'—D. C. 84:3. (Utah edition 86:8-10.)

After all the quibbling done by Utah elders to make it appear that Joseph Smith was not alone referred to here, the fact remains that he at least was referred to, and he is the only one of whose identity we are certain, in connection with this revelation.

But God does clearly reveal himself on the question. In a later revelation in regard to the Nauvoo House he says:—

"Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed."—D. C. 107:18 (Utah ed. 124:56-58).

Did the Twelve recognize and acknowledge one of the last acts of their martyred prophet? No. They ignored this, or most of them did; and yet Brigham Young as their spokesman could arise before the people and say that the Twelve and the measures of Joseph and Hyrum and the Book of Doctrine and Covenants, etc., formed *one* party. The Twelve as a quorum did not in their decisions become unanimous. Three of the Twelve (to their honor be it said) refused to follow the lead of Brigham. These were William Smith, brother of the prophet, Lyman Wight, and John E. Page. The first two mentioned we know were loyal to the cause of the eldest son of the prophet, and recognized the official act of his father in his appointment. Lyman Wight always bore testimony that he had his hands upon the head of young Joseph with his father when he blessed him to be his successor; and any claim contrary to this was scornfully rejected by him. B. H. Roberts claims that no such claim could be true, because of the silence of history on the subject; but we find that he was not careful enough in his search, for in a letter written by James Kay, and dated St. Louis, Mis-

souri, November 22, 1845, he says that William Smith and G. J. Adams were at that time in St. Louis, advocating the claims of young Joseph. He says:—

"He [William Smith] contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of the church."—*Millennial Star*, vol. 7, p. 134.

This shows that the claim was made and had advocates immediately after the death of the prophet. But the main thing that I want to show is that the Twelve ignored the rule laid down in the law that upon all things there should be a unanimous vote in order to make their decisions valid and binding on the church—a wise provision to protect the church from evil.

CONDITIONS, ETC., AND METHODS USED.

Every quorum of the church was divided upon the questions at issue. Quite a number of the Seventy, including some of the presidents, withdrew from Brigham Young's party and opposed his measures. The High Council was divided, and in order to get a set of men that would do Brigham's will, the council was reconstructed, the recalcitrant ones dropped, and more obedient ones were put in, as anyone can see by the reading of the history of those times, with the quotations above given.

Excuse is made for this that the clause inserted in parenthesis in the revelation requiring unity reads: "(A majority may form a quorum when circumstances render it impossible to be otherwise.)" But note, it does not say that a majority may form a decision, but a majority may form a quorum; but when that majority is formed into a quorum, all must without exception agree to its decisions. The Twelve were present in full as a quorum in Nauvoo, but they failed to agree, and instead of going prayerfully and humbly to work and forming measures from God's word upon which they all could agree, they set the three disagreeing ones aside, and went on to form a quorum out of material that would agree to the theories set out by those who were ambitious of power, a most dangerous policy for the establishment of truth and the carrying out of righteous principles. So with the High Council.

At the beginning of Rigdon's trial said council was composed of Whitney, Marks, Rich, Bent, Allred, Wilson, Cutler, Fulmer, Harris, Grover, Johnson, and Sherwood; at its close, they were Bent, Allred, Wilson, Harris, Huntington, Knight, Cutler, Johnson, Sherwood, Grover, Benson, and Fulmer. Three had been dropped out—Whitney, Marks, and Rich. Whitney and Rich were promoted. Marks for daring to speak and vote his sentiments and perform what it was his duty to do, was entirely left out. So with all the other quorums.

The departures from the law here are too numerous to mention, so I will cease to enumerate and pass on to the next.

The law as found in the Book of Doctrine and Covenants provides for only seven quorums of Seventy.

"And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and

these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven time seventy, if the labor in the vineyard of necessity requires it."—D. C. 104: 43. (Utah ed. 107: 93-96).

As soon as Joseph Smith was dead Brigham Young and his associates organized enough at least, to complete eleven quorums. At the October conference of 1844, one item of business reads:—

"The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum."—*Times and Seasons*, vol. 5, page 696.

The reader can see that this, when compared with the above quotation from the Doctrine and Covenants, is a direct violation of law; but Brigham had to have some place for his pets, and in order to accommodate all he had to make places for them, and this departure from the law has gone on until there are in the Utah Church to-day over one hundred quorums of seventy.

The law as contained in the books says:—

"The president of the church, who is also the president of the council [general High Council], is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside, in his stead, both or either of them."—D. C. 99: 6. (Utah Ed. 102: 9-11).

The latter clause of this was violated in denying Sidney Rigdon his right, as one of the First Presidency, to preside; the first part was violated when the remaining members of the Twelve elected Brigham Young President of the Church and Heber C. Kimball and Willard Richards his counselors, without even the semblance of a revelation, in December, 1847, at or near Council Bluffs, Iowa. The taking of these three from the Quorum of the Twelve only left six (as Wight, Page, and Smith did not leave Nauvoo with them); and, as a majority alone could form a quorum, hence the action was illegal from that standpoint.

A rather poor beginning towards regulating the church, I hear some one say. Bad enough, surely, but the end is not yet, and it seems as though when men start out in the wrong way, the farther they go the farther they stray. Jacob, in the Book of Mormon, says:—

"And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes."—Jacob 2d chapter.

So in the contemplation of this latter-day apostasy I wish it were possible to leave out the grosser departures from the faith, but the interests of truth demand that all be told. A bolder stroke in the departure from the faith was about to be made, but it needed preparation. The people must be taken to a place where law could not reach them. So a resolution is passed to move in a body to the West. (*Millennial Star*, vol. 6, p. 197.)

Conference Minutes.

SOUTHERN MISSOURI.

District conference convened with the West Plains branch, November 14, 1896. C. J. Spurlock president, W. A. Brooner secretary. Branch reports: West Plains 56; Burnham 40; Vera Cruz 89; Woodside 36; Ozark 46; Springfield 34. Ministry reporting: Elders C. J. Spurlock, C. M. Bootman, A. M. D. McGuire, J. P. Knox; Priests E. Coose and G. W. Bootman. A petition from the saints near Bruner, asking for a branch to be organized there was presented, and on motion the district president and missionary in charge were requested to organize said branch as soon as practicable; the same to contain all saints living nearer to Bruner than to other branches. The Bishop's agent's report showed there had been paid in tithes \$9.75; balance last report \$19.40; total \$29.15; paid out \$29; on hand 15 cents. Due elders' families \$157. C. J. Spurlock was chosen president; C. M. Bootman vice president; W. A. Brooner clerk and treasurer. Preaching by Elders McGuire, Bootman, and Spurlock. Adjourned to meet with the Burnham branch, on Friday before the third Sunday in March at ten o'clock.

ST. LOUIS.

District conference convened in St. Louis, Missouri, on Saturday, November 21, 1896, at ten a. m. Elder M. H. Bond chosen to preside, George F. Barraclough, clerk pro tem. Elders M. H. Bond, N. N. Cooke, J. E. Betts, Sr., J. E. Betts, Jr., W. Jaques, A. S. Davison, C. J. Peat, H. Roberts, R. Hughes, and Ivor Davies reported. Teachers G. Elliott, G. F. Barraclough, and F. Wiley, and Deacon J. A. Swift reported. Branch reports: St. Louis 287. Belleville 55. Oak Hill 12. Moselle 10; 1 baptized, 1 died. Bishop's agent, John G. Smith's report: Balance due agent \$5.85; received \$166.80; paid out \$166.85; due agent 5 cents. Report was audited and found correct. A communication from Elder I. N. White was read, urging the propriety of transferring Phelps County, Missouri, from the jurisdiction of the St. Louis district to that of the Southwest Missouri district. By motion was so transferred. Tent service report was given by Bro. A. D. Greer as not having been so successful as desired, owing to the weather, lack of interest, etc. Receipts \$26.01; expended for oil, hauling, etc., \$3.45; for Bro. G. F. Barraclough \$10.35; A. D. Greer \$12.21; total \$26.01. Report approved. An appeal was taken by Bro. George A. Forbes from the action of the St. Louis branch in disfellowshipping him. The chairman was authorized to appoint a court of elders to hear the appeal and he be granted a new trial. In the appeal case of Bro. William J. Price, the court of elders recommended a milder penalty than that of expulsion. This recommendation was not granted. Sunday morning preaching by Elder M. H. Bond; afternoon, sacrament and testimony; evening preaching by Elder R. Archibald. Adjourned to St. Louis, Missouri, the second Saturday in March, 1897.

WESTERN MAINE.

District conference convened with Brays Mountain branch, November 14, 15, 1896; W. G. Pert chosen to preside, J. E. Eaton clerk pro tem. Elders reporting: J. C. Foss, U. W. Greene, W. G. Pert, J. B. Eaton. Priest, J. E. Eaton. Branches reporting: West Surry, Little Deer Isle, Greens Landing, Brays Mountain. Bishop's agent's report referred to an auditing committee and found correct: On hand last report \$3.35; received \$81.75; paid out \$74.24; on hand \$10.86. U. W. Greene and W. W. Blanchard were chosen delegates to General Conference. Sr. Lucinda C. Carle was received on her original baptism. Preaching by J. C. Foss and U. W. Greene. One baptized during conference. Adjourned to Little Deer Isle, the Saturday and Sunday before the full moon in May, 1897.

Miscellaneous Department.

A NECESSITY AS WELL AS A PRIZE.
THE CHURCH HISTORY.

THERE are some things the saints cannot afford to be without. The *first* of these, is the truth; this I trust all have received and greatly prize. The *second*, is the history of the work and events which acted an important part in bringing this truth to us.

The first we must have because in it is our hope. The second we must have so that we may be enabled to properly prize, promulge, and defend that truth. Jesus prays: "Sanctify them through thy truth; thy word is truth." This word is also called "The Gospel," which is the truth referred to as containing our hope.

In the Church History, the facts bearing upon the work of this gospel truth is more fully and accurately set forth than in any other work published, or as yet attempted.

The saints need it for themselves; they need it for their neighbors; and they must help send it to all the world.

Let the facts be known, and if we cannot succeed in the light of these, we do not deserve success. But on the contrary, the facts harmonizing with the work and teaching of the Reorganized Church, the old "ship of Zion" will move forward majestically, and every lover of the truth should bear aloft the banner.

The first volume of this work is now ready. It contains 675 pages with index, and is put in at the low figure of one dollar and fifty cents a copy. We wish full subscription at once so as to help us in getting out the second volume which is awaiting in manuscript. We should have two thousand names by January next.

Let us hear from you at once. Remit to Frank Criley, Business Manager, Herald Office, Lamoni, Iowa. E. L. KELLEY,

President Board Publication.

LAMONI, IOWA, December 7, 1896.

PASTORAL.

Dear Saints and Friends of Oregon and Washington:—Having been forced to leave

my field of labor in the month of September, on account of sickness, and knowing that many of you feel a deep interest in me, I wish to say that I am yet very feeble, only able to sit up a part of the time; but feel that I am improving through the tender nursing of my wife, and the anxious prayers that have been daily offered for me; but yet my case is a very doubtful one; I can say I never felt more anxious to labor in the Lord's vineyard than I do at present; in fact I feel more anxious—for I feel that the church is now passing through trials and difficulties, and that she needs all of her strength; that every one who is capable of bearing gospel armor should be on the watchtower. All I can say now is, if I recover, and the wisdom of the church so direct, I would gladly come to you again and labor as God might give me strength.

I remember with a grateful heart your every act of kindness and words of encouragement, and pray that the Lord of the harvest will abundantly reward you.

Our mission president, Bro. Luff, writes me that he is improving in health slowly, but I hardly think he will be able to visit you this year; but will venture to say that he will do all he can for you at the spring conference. Until such time, let me exhort you, dear saints, to be faithful, don't let a spirit of jealousy get among you; be as Paul exhorts: "Let the members have the same care one for another," and see that no evil speaking, or backbiting, or talebearing gets a lodgement among you; for such is the cause of very much of the evil that befalls the saints. It is now just as it was in Paul's day.

Let the local ministry do what labor they can consistently with the hard times, and so labor and wait, that when the Lord sends you a minister, that he will have nothing to do but to unfurl the banner of Christ, and preach what he finds you preaching, so a two-fold testimony will be offered that may not be impeached. And may God bless you, one and all, is my earnest prayer.

J. C. CLAPP.

180 Ocean View Avenue, SANTA CRUZ, California, November 23, 1896.

RAILROAD HALF FARE PERMITS.

Chairman Caldwell, of the Western Passenger Association, writing under date of December 2, 1896, has requested an official list "showing the regularly authorized clergymen or missionaries . . . who devote their entire time to religious work, depending on that for support and who have no other occupation."

He has been furnished a list of all General Conference appointees known to be actively engaged and entitled to permits.

District and branch presidents, also those appointed to labor in fields or districts, who may come within the rules of said Association, should obtain and forward certificates of indorsement from general missionaries in charge. The Chairman has been furnished a list of said general missionaries in charge and notified that indorsements by them are authoritative.

All applications are required to be made by applicants individually. Blank forms can

be obtained from local agents of Association lines, or on application to B. D. Caldwell, Chairman Western Passenger Association, Chicago, Illinois. Said blanks contain full particulars concerning rules governing issuance of permits to both missionaries and local pastors.

The Association authorities have been requested to issue permits promptly to avoid delay in the work of the coming year.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Dec. 5, 1896. 2t

CONFERENCE NOTICES.

Conference of the Eastern Maine district will convene with the Indian River saints, December 19, 20. The brethren holding priesthood are requested to bring or send in written reports of labor.

S. O. FOSS, Pres.

The Northern Wisconsin district conference will convene with the Evergreen branch, at Valley Junction, Monroe County, Wisconsin, December 19, 20. All are cordially invited to attend. We want branch reports with all the changes since last report; also the officers' reports in full. Come, and with the Spirit of God, and let us have a good time.

A. L. WHITEAKER, Pres.

EXECUTORS' NOTICE.

ESTATE OF WILLIAM W. BLAIR, DECEASED.

Notice is hereby given to all persons interested, that on the 27th day of November, A. D. 1896, the undersigned were appointed by the Clerk of the Circuit Court of Decatur County, Iowa, executors of the estate of William W. Blair, deceased, late of said county. All persons indebted to said estate will make payment to the undersigned, and those having claims against the same will present them, legally authenticated, to said court for allowance.

Dated November 27, 1896.

ROBERT WINNING,
FRED B. BLAIR,
Executors.

50-3t

MARRIED.

BREW—SPENCER.—At the home of the bride, Omaha, Nebraska, November 26, 1896, Sr. Ellen Spencer to Mr. John Brew, Elder F. A. Smith officiating. There was quite a gathering of friends present to see them start on life's stormy sea; quite a number of useful presents were given, and all seemed peaceful and bright.

WALDEN — TABBUT. — On November 26, 1896, at the residence of the bride's parents, Bro. Henry Walden to Sr. Grace M. Tabbut, both of Otter Tail County, Minnesota; Elder Marcus Erickson officiating.

DIED.

PYLE.—At Lamoni, Iowa, November 24, 1896, of dropsy, Mr. Cortez Pyle, aged 79 years, 9 months, and 10 days. He was born in Kentucky. In 1818 his parents removed to Perry County, Illinois, where he grew to manhood and was married in 1842. In 1855 they removed to Worth County, Missouri,

and thence to Lamoni in 1881. He lived an honorable life, but never united with any religious body. His wife became a member of the Reorganized Church of Christ in 1870, and he had great respect for it, but held that a proper life of morality and honesty was all the preparation needful for the future. After nearly fifty-five years of companionship with him his wife is left to mourn. Of nine sons and daughters born to them seven remain. The funeral sermon was preached by Elder H. A. Stebbins, assisted by Elder A. S. Cochran.

MONROE.—Near Lamoni, Iowa, November 29, 1896, Sr. Anna M., wife of Bro. Isaac Monroe, aged 32 years, 5 months, and 23 days. She was the daughter of Bro. John and Sr. Jane Buckingham, and was born in Salt Lake City in 1864. They removed thence to Idaho and then to Oregon, where they united with the Reorganized Church, being all baptized by Elder J. C. Clapp on October 3, 1875. Never having been connected with polygamy their lives were free from any taint of it. The parents were pure and just in their natures, and the daughters inherited like dispositions. The family came to Lamoni in October, 1881. The father died that winter and the mother two years later. Sr. Anna married Bro. Monroe, January 3, 1886. She leaves five children, the youngest but ten days old. She was very amiable, patient, generous, and unselfish in her character, and has left a spotless record as a member of the church, and as daughter, wife, mother, sister, and friend. The loss to husband, children, and three loving sisters, is very great. The sermon was preached by Elder H. A. Stebbins, assisted by Elder T. J. Bell.

SHUPE. — Elder Isaac Shupe was born March 21, 1826, in Wythe County, Virginia; was baptized into the Church of Jesus Christ when about sixteen years old. Removed from Virginia to Nauvoo, Illinois, in 1843; from thence to Lee County, Iowa, in 1846. Was united in marriage to Miss Elizabeth M. Durfee, October 17, 1849. He and his companion became identified with the Reorganized Church, December 11, 1859; they removed to Harrison County, Iowa, in the spring of 1880, and settled in Magnolia in the spring of 1885. Their union was a happy one, and was blessed with nine children, three of whom are now living, and with his faithful and widowed companion deeply mourn his loss. He departed this life after a long and painful illness November 18, 1896, at his own home. During all his great suffering he never lost faith in God nor in the gospel of Jesus Christ, but was resigned to the will of God, come life or death. "Precious in the sight of the Lord is the death of his saints." The saints in Magnolia deeply sympathize with the lonely aged widow. May God give her comfort, both spiritual and physical, and may his children never forget their duty to the widow. Charles Derry preached his funeral from Psalms 116:15, Isaiah 25:8, assisted by Elder Fyrand.

TAYLOR. — At his home near Bartlett, Iowa, Bro. William Taylor, October 11, 1896. He was born in England, May, 1827; baptized into the Reorganized Church of Christ, in

the spring of 1863, in California; came to Fremont County, Iowa, by way of Utah, in 1865. He leaves three sons, one daughter, quite a number of relatives, and a host of true friends. Bro. William was a true man in all his dealings with his fellows, and was considered strictly honest. As such has passed over to receive his reward. Funeral services at the home, and sermon at the schoolhouse in Bartlett, by Elder Henry Hemp.

KINZIE.—At his home three miles east of Maysville, Missouri, Cecil, son of Bro. and Sr. Kinzie, passed peacefully away at the age of 8 months and 8 days, on October 30, 1896. His little body was laid away in mother earth; his spirit went back to God. The funeral was preached at the Gospel Hill church November 22, 1896, by Elder J. M. Terry, assisted by Elders J. T. Kinnaman and J. D. Flanders.

HODGE.—At his home in Springfield, Sarpy County, Nebraska, November 5, 1896, Bro. George C. Hodge. He was born June 18, 1820, in Glasgow, Scotland; came to Canada, thence to the United States, going as far as Utah. He joined that faction of the church in 1850, and April 10, 1878, was baptized into the Reorganized Church, at Plain City, Utah, by T. A. Robson, and by him ordained an elder November 10, 1878. Came to Sarpy County, Nebraska, in 1880, where he remained until his death. He leaves an aged companion, four daughters, and several grandchildren to mourn his loss. Funeral sermon by Elder F. A. Smith in Congregational Church to a crowded house.

WEBB.—At Knox, Indiana, Miss Bertha Irene, daughter of Bro. and Sr. Samuel Webb, died November 23, 1896; aged 13 years and 21 days. Dying of diphtheria, there was no public funeral. She was loved by almost everyone that knew her; she was a sister in the Latter Day Saints' Church.

JONES.—Sr. Louisa Jones passed from this life in Malad City, Idaho, at the hour of midnight, Sunday, November 15, 1896. She was born at Brymbo, Denbighshire, North Wales, September 16, 1816; her maiden name was Edwards. In 1837 she was married to Richard P. Jones, which union was blessed with ten children; the remaining four sons and three daughters were present at the funeral services, which were conducted at the saints' chapel in Malad, Sunday, November 22. Sermon by Elder R. J. Anthony. She was laid to rest in the Malad cemetery by the side of her companion, who preceded her to the other shore some seven years. She united with the church in 1846; in 1856 emigrated to America, and in 1861 to Utah. Not satisfied with the Utah philosophy, her husband cast his lot with the Reorganization, and immediately after his death, in September, 1889, she united with the church, and remained a devoted believer to the last, passing away in full hope of the promises made to the faithful.

PURCELL.—Daniel Floyd, son of D. M. and Laura B. Purnell; born October 2, 1894, died October 18, 1896. Services from Latter Day Saint's chapel Logan, Iowa. Sermon by A. M. Fyrand.

The Saints' Herald.

(Established 1860.)

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catur Co., Iowa.

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Address communications for publication to the Editors. Business letters, subscription remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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

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Land for sale, situated one quarter to one half mile southwest of Lamoni; in three, four, or five acre lots.

These plats will make nice homes; suitable for gardening, raising of small fruits, etc.

Prices reasonable; terms on application.

Address, J. W. GILLEN,
LAMONI, IOWA.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days—an item essential to the per-

sonal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

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Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portrayures of the originals.

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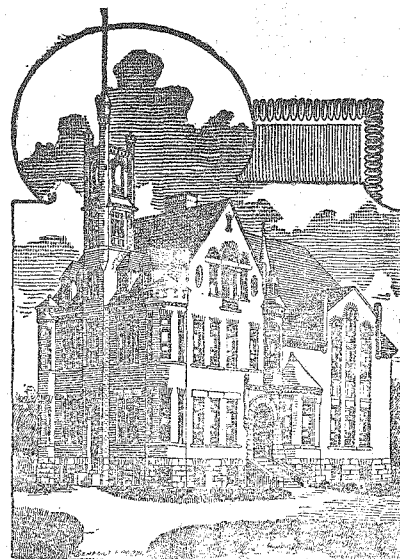
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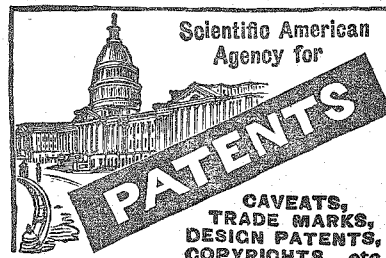
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THE SAINTS' HERALD.

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

Vol 43.

Lamoni, Iowa, December 16, 1896.

No. 51.

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DENUNCIATIONS OF CHIEF JUSTICE COLERIDGE.

THE courts of any country are especially qualified to render authoritative opinions regarding the effect of the liquor business. There is probably no man who ever won a higher place in the judicial circles of any country than the late Lord Chief Justice Coleridge of England. After years of service at the head of the highest court of Britian, Lord Coleridge died two years ago and was succeeded by Lord Charles Russell, the present Chief Justice. Lord Coleridge was profoundly impressed with the evils of the rum business from his experiences on the bench, and frequently spoke his opinions in the plainest language. At Durham in 1877, referring to the drink business, he said:—

"The crimes of violence, which in a large proportion fill the calendar, without a single exception have begun in public houses, and are due to drunkenness. . . . I think it is in the course of my duty to say that, within my experience as a judge, and having lived some considerable time in the world amongst other judges, and judges of much larger experience than myself, it is certainly the case that if we could make England sober we might shut up nine tenths of the jails."

The next year, at Bristol, he expressed himself thus:—

"I suppose it is because the fact is so plain that nobody pays the slightest attention to it; viz., that drunkenness is a vice which fills the jails of Eng-

land, and that if we could make England sober we could do away with nine-tenths of the prisons."

At Manchester, in 1881, he made this remarkable statement:—

"All the cases that have come before me, with one exception, have had their beginning or ending in drink."

Ten years later, in a speech at Birmingham, he gave it as his opinion that:—

"Drunkenness is mainly the cause of the commoner sorts of crime, and if England could be made sober, three-fourths of her jails might be closed."

Two years before his death, at Liverpool, he made this public declaration:—

"At a moderate estimate something like nineteen twentieths of the crime that has to be tried in courts is due to drink."

This is the cold opinion of one of the greatest judicial minds that Great Britian ever produced.

On another occasion, Lord Justice Coleridge said:—

"I can keep no terms with a vice that fills our jails; that destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands."—*The Voice*.

A PLEA FOR PLAIN FOOD.
HINTS THAT MAY SAVE MANY DOCTORS' BILLS AND VALUABLE LIVES.

IT is not a generally understood fact, but a fact nevertheless, that some of the wealthiest and most luxurious appearing people live on the plainest food. There are children in the families of millionaires who would no more be permitted to partake of such meals as are given to the children of many a laboring man than they would be allowed to use articles that were known to be poisonous. Many a mechanic's little ones live on meat, warm bread, all the butter they want, and that of an inferior quality, coffee as much as they choose, and cheap bakers' cake, which is in itself enough to ruin the digestion of an ostrich.

The children of one family make

their breakfast of oatmeal or some other cereal and milk, with bread at least twenty-four hours old, a little, very little, butter, sometimes none at all. The breakfast is varied by corn bread, well done, a little zwieback and sometimes stale bread dipped in egg and cracker crumbs and browned with butter. A fresh egg is often the only article outside of farinaceous food that they are allowed. For dinner, which is the middle of the day, they have some well-cooked meat, one or two vegetables, a cup of milk if they like it, or weak cocoa, with plenty of bread and butter and a simple dessert. Supper, which is a very light meal, frequently consists of graham crackers or brown bread and milk or the pudding, eaten with a little molasses or maple syrup.

A few days ago, in a call at the house of a workingman, there were five children seated at a table, on which was a large dish of meat, swimming with gravy, in which potatoes had been cooked. These potatoes were saturated with fat and almost impossible of digestion by any person of ordinary constitution. There hot rolls, soggy looking and smoking from the oven; parsnips fried in lard and reeking with the grease. A pile of cheap cakes, sufficient to fill a good sized four quart measure, stood on one corner of the table; also two pies, with crust containing so much lard that they looked absolutely greasy. There was coffee, dark and rank looking and worse smelling, and this the children were indulging in quite as much as they pleased. They ate like little wolves, with an unnatural and ferocious appetite. Two of them had pasty, unhealthy looking complexions; one was evidently suffering from some skin disease; the elder of the group had an ugly looking eruption on his face and ears, and the entire lot were living examples of the results of a mistaken system of feeding. It was no surprise to the visitor to hear, a few days later, that two of them were very ill, one hopelessly so, with cholera morbus.

That the death rate among such

people does not increase with frightful rapidity is the one thing that the thoughtful persons and philanthropists never cease to wonder at.

The parents of these children would undoubtedly have said that they gave the little ones the best they could afford, but this was just exactly the cause of all the troubles. They gave them too much and too expensive food. A proper diet would have cost a third of the money and would have saved health and doctor's bills, to say nothing of their lives.—*New York Ledger.*

President Lincoln's profound respect for the Constitution of his country, the religious faith which sustained him in the many trials to which he was subjected, and his earnest solicitude for the welfare of the private soldiers of the Union Army, exemplified in many striking instances, are interestingly narrated by Ex-Senator James F. Wilson, of Iowa, in an article entitled "Some Memories of Lincoln," in the December number of the *North American Review.*

Dr. S. B. GOWELL,

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MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days—an item essential to the per-

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, December 16, 1896.

No. 51.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 16, 1896.

THE SPIRIT OF IT.

WE give the following extracts from a press report of a congress of the American Secular Union and Free Thought Federation, that our readers may judge as to its spirit and intent. We agree with one speaker in his opposition to the uniting of church and state affairs, but are just as strongly opposed to narrowness and intolerance toward religious societies or persons. Lengthy comment seems unnecessary:—

The occasion was the annual congress of the American Secular Union and Free Thought Federation, and also the convention of the 296th year of the Era of Man, which began with the martyrdom of Giordano Bruno, the Italian anti-Christian writer, in A. D. 1600.

The speakers of the morning were President Samuel P. Putnam, George W. Foote, editor of the London *Free Thinker*, President of the British Secular Society and the successor of Charles Bradlaugh; ex-Judge C. B. Waite of Chicago, and Charles Watts, Vice-President of the British society.

George W. Foote electrified his hearers by saying:—

"I would rather breakfast with the Devil to-morrow, if there is such an individual, than with any clergyman. The Devil is noted all over the world for his cleverness, his experience, and his information. On the other hand, it is generally the fool of the family who goes into religion."

President Putnam opened the congress with an address on "*The work we have to do.*" He said:—

"Our American Republic in its beginning was a wonderful outburst of freedom, and yet to-day in this republic we are threatened with tyranny and superstition. It is our work to place the republic on its original foundations; to anchor it to the principles of the Declaration of Independence.

"We have been drifting away from these principles; we are repeating again the errors of the past. What we oppose is not religion in itself, but the union of religion with the State. The exemption of church property from taxation, the Bible in the schools, the enforcement of Sabbath laws, these are instances of the degeneration of the government. A great conflict is before us. A

powerful effort is now being made for the enthronement of Christianity in the Constitution. A vast number of petitions are circulating throughout the country in behalf of this Christian movement. The issue is direct, and we must meet it by every means in our power.

"Our platform is universal. No true American can oppose it. It is not a question of doctrine, of philosophy, or a theory of science. We may differ in regard to these things. We do not undertake to settle the problem of the universe. We cannot solve the mysteries of death. We do not enter the world of speculation. We stand upon fundamental and unquestionable principles. We stand for human freedom and the rights of man. We admit the vast importance and profound interest of other questions.

"All differences are lost in this one tremendous and vital question. We must work for the rights of man; to give to each human being the same rights which we claim for ourselves. We labor not to divide, but to unite, the human race. There can be no union except by equality of rights. We do not war upon religion. Let religion be free is what we ask. Let it depend upon reason, upon science, upon education, but not upon the sword of the State." . . .

Charles Watts, Vice President of the British Secular Society, spoke on the agnostic fundamentals.

"The free-thought philosophy is based on three fundamental principles," he said. "The first is that supreme attention should be paid to this life. The second is that reason, aided by experience, is the best guide. The third is that the eclectic principle should be applied to all thought and movements." . . .

George W. Foote, the English free-thinker, told of his experience in what he termed a "British Bastile." . . .

"Preachers are paid nuisances," Mr. Foote said in conclusion. "They are professional guessers. They get up every Sunday and tell the people, for cash payment, what they have guessed during the week. And I guess the people are fools enough to pay."

INTERVENTION TO CONTROL TURKEY.

ANOTHER great step forward in the interests of humanity and in fulfillment of prophecy has been taken by the leading powers of Europe, who practically have concluded upon a course of action concerning the regulation of Turkish affairs. Full particulars regarding the action of the powers are not yet obtainable, but this much seems to be known: Rus-

sia, France, and England have agreed to compel the Sultan to adopt radical reforms under a joint supervision of the powers, and have asked and obtained the consent of Germany, Austria, and Italy to send a combined fleet through the straits to Constantinople if necessary to enforce their demands.

It is said that English and French influences have finally awakened the Czar's government to a sense of responsibility for its past policy of inaction; that Russia consented some time ago to intervention, but discussion of ways and means occupied some three months and those dictated by Russia were finally accepted.

Demands for reforms will be made upon the Sultan that will guarantee the safety of all races in his domains, where Russia will maintain a practical mastery. Said demands are in the hands of M. Nelidoff, the Russian ambassador, who will consult with the French and English ambassadors at Constantinople, after which they will make a joint representation to the Sultan without delay.

Orders have been given to the British, Russian, and French squadrons in the Levant to prepare to enter the Bosphorus in the event of the Sultan's failure to yield immediate obedience to formal demands.

News to this effect has already reached the Sultan and has created a great sensation in his capital.

THE *Church Union*, a religious newspaper published in New York in the interest of the union of Christian churches, has issued a circular setting forth a formula written by "Ian Mac Laren," Dr. John Watson, the popular Scotch clergyman and writer, who recently visited America, which it requests the religious press to publish in furtherance of its efforts toward unity. The formula is denominated a "Life Creed," and reads as follows:—

I believe in the fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in

the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God.

We publish this excellent sentiment, not because we think it contains anything not included in the divine message of Christ to man, nor because we believe there is another basis of union than the gospel; but in harmony with the sentiment that recognizes the Christ life in the Christ message. We cannot agree with the statement made by the Brotherhood of Christian unity that this formula "changes the emphasis . . . from Christian doctrine to Christian character." Christian creeds are admittedly in error, but "the principles of the doctrine of Jesus Christ" are now as ever the power of God unto salvation, the only true basis of "church unity," and Christian doctrine and Christian life one and inseparable. The wording of Dr. Watson's Life Creed is comprehensive. If the Brotherhood accept this creed and "believe in" and proclaim "the words of Jesus" and "seek after the righteousness of God" revealed in "the gospel" (Romans 1:16), it will find it absolutely necessary to cast aside popular "Christian" creeds, so-called. But, does it really mean that it is willing to adopt the Christianity of Christ—original Christianity pure and simple—in their stead?

EXTRACTS FROM LETTERS.

BRO. JOHN KALER, writing from Tuncurry, New South Wales, November 7, forwards some conscience money to the Herald Office. We let him speak for himself. His letter is addressed to the Business Manager:—

My conscience won't let me any longer keep my *Herald* and *Autumn Leaves* on the free list, in face of the fact that the office has standing out nearly \$30,000. How saints can so treat their publishing house is a great wonder to me. I send you money order for \$6 to pay for my *Herald* and *Autumn Leaves* for two years (combination price), from January 1, 1897; so please mark labels paid to January 1, 1899. I would have done this ere now, but money has not been very plentiful here for the past three years, or since I came to this mission. The work is moving along here; saints building a chapel in city of Sydney now, and twenty have been baptized since completion of the chapel at Hamilton. Success to you all at home in Zion, lovely land of Zion, for there is no land like it under the sun. God bless Bro. Joseph and all the faithful saints.

Bro. H. J. Hudson, Columbus, Nebraska, December 3:—

After nearly forty years of expectation to

secure a reliable "history of the church" it is very consoling to know ere I close my eyes to earth's scenes that the young people of the church will have an effective weapon to combat the dignity of darkness now so arrogant in our popular church organizations. Please find two dollars for Vol. 1.

Brother Hiram Rathbun, Sr., sends the following:—

NOTICE.

No. 500 Logan Street,

LANSING, Michigan, Dec. 8, 1896.

Editors Herald:—We are now having preaching every Sabbath in Lansing, at 2:30 in the afternoon, and prayer meeting every Wednesday night. We will have special branch meeting on Christmas, the 25th inst. We very much desire and would very highly appreciate the attendance of Bro. E. C. Briggs. Please, Brother Briggs, come if you can.

HIRAM RATHBUN, SR.,

Branch President.

Bro. S. W. L. Scott, Kalamazoo, Michigan, December 7:—

Am enroute to Coldwater. Closed services last eve at Hartford with full house, many being turned away. We occupied eighteen times and baptized four, the last one, a young lady, was inducted into the body yesterday. This gives Hartford branch ten additions since the two days' meetings in October. The Sunday school is in nice progress and the work in general at that point seems onward. Interest enlarges. Bro. H. H. Robinson was at New Troy at last report.

EDITORIAL ITEMS.

OUR list of letters is unusually large this week, much more so than for some time past, necessitating the omission of quite a number, because of lack of space.

Bro. J. A. Robinson wrote from Peoria, Illinois, where he was suddenly called upon to preach the funeral sermon of one who, distressed and deranged by long-continued illness, had committed suicide. Though pained by the distressing occurrence and somewhat at a loss concerning what to present, he was greatly aided as he proceeded to set forth the love and justness of Deity in dealing with man. Many heard who otherwise might never have listened to the restored gospel. Bro. Robinson's notice to the Nauvoo district president has received attention; this to him. Bro. R., is active, according as opportunities permit, sometimes preaching twice or three times on Sundays.

Pres. Joseph Smith arrived home from Illinois and Western Iowa on Wednesday, the 9th inst.

Bro. John Hawley, one of the vet-

erans in the service, recently visited Lamoni, remaining over a Sunday and enjoying himself with saints and friends. We were pleased to see him again.

Sr. Celesta Beckstead, of Hamburg, Iowa, writes good words in the spirit of Thanksgiving day. She pleads for kindly remembrances of the poor; that their wants be supplied; that sympathy for them be not confined to sentiment alone, which latter in some cases causes the placing of time locks on pocketbooks and possessions.

We acknowledge receipt of a Thanksgiving day essay written by Sr. Mattie M. Morgans, of Ottumwa, Iowa.

Gen. John Eaton, of Washington, D. C., United States Commissioner to Utah, is contributing a continued article on "Mormonism of the present day," to the *Christian Herald and Signs of Our Times*, the first installment of which appeared in the number dated December 2. The article is copiously illustrated with scenes and portraits connected with Salt Sake Mormonism, and thus far makes little or no distinction between the true faith, and the perversion of it in Utah. It is misleading, so far. We shall endeavor to keep track of it. A sample copy of the *Christian Herald* containing said article was forwarded, addressed to Pres. Joseph Smith, by the publishers, whether for information to invite criticism, or for subscription purposes, we cannot say.

Bro. W. B. Toney, of Allen, Indian Territory, writing from McCloud, Oklahoma, desires to inform the brotherhood in Oklahoma, that he has entered into the work in his field of labor, and will be pleased to correspond with those desiring labor in their neighborhoods. He may be addressed at Allen P. O., as above. Bro. Toney was laboring at McCloud, on December 5.

Australian news in this number of *HERALD*. Good and encouraging, as usual. Ministry and laity are working in harmony and the work is moving notwithstanding the closeness of the times. There is compensation in the thought that hard times may induce the people to think more of their dependence upon God and lead them to realize the necessity of obedience to the law of life, to self-pres-

ervation, said to be the first law of nature.

Washington advices dated December 8, report that the Cuban forces under General Maceo have executed a brilliant flank movement on the Spanish forces under General Weyler by which they have cut him off from Havana, his base of supplies. The situation at Havana is regarded as critical. It is not thought that the Cubans possess artillery heavy enough to successfully besiege Havana, but their presence in the immediate vicinity is expected to create a reign of terror among those loyal to Spain, who fear that Weyler has been led into a trap in the mountains of Pinar del Rio. The Spaniards in turn claim to have killed Maceo, the brilliant Cuban general; but the report lacks confirmation.

The HERALD readers will be interested in the College Dedication, notice of which appears in this issue, in the Miscellaneous Department. It speaks for itself in behalf of Graceland College and its important future, for the success of which the coöperation of all lovers of the cause is invited.

We hope to give the HERALD readers a description of the Saints' Home, together with other items of interest concerning it, so soon as data can be obtained.

Returns from various branches indicate a general time of enjoyment during the Thanksgiving exercises among the saints. A good spirit attended a good sermon by Bro. Heman C. Smith at the Lamoni chapel, witnessing the propriety and acceptance of such efforts to express that excellent grace—gratitude.

Washington advices state that a heated interview recently took place between the Turkish minister and Secretary of State Olney, as a result of President Cleveland's reference to Turkey and the Armenian outrages, also because of public utterances of the American citizens. The minister was instructed by his government to demand a retraction of the President's statements, and hinted that diplomatic relations might be severed in case of refusal. The dispatch says that Washington may be minus the presence of the envoy of the Sublime Porte.

Bro. C. H. Jones, of Lone Rock,

Missouri, left Lamoni on the 11th for Chariton, Iowa, and vicinity to do missionary work.

Woman suffrage has been granted in the State of Idaho.

Fifty children born in polygamy in one county in Utah since the alleged abandonment of polygamy, and probably not all the returns reported; see Bro. R. J. Anthony's letter in this issue. How now about the consistency of those who claim polygamy in Utah to be a thing of the past?

Teachers Institute at Council Bluffs; see latest notice to Sunday school workers in this issue, especially that referring to railway reduced rates.

Bro. T. W. Williams requests correspondents to notice his change of address. It is now No. 206 Harmony Street, Council Bluffs, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

PERFUME.

"A blind man, being led one day
Where fragrant roses blossomed gay,
Said to his guide: 'Here roses bloom;
I know them by their sweet perfume.'
O, when blind souls around us go,
Led by the eyes that watch us so,
Blessed the Christian life that throws
The sweet perfume of Sharon's rose."

WE HAVE KNOWN.

SR. ALMIRA.

WE have known, and do know, that there are fallible men as well as fallible women. We have known of their making many fair, smooth promises, and voluntary, too, that they might secure the affections and life service of an Eve; such as, "If you will be mine, I will never speak an unkind word to you, and you shall not work. I don't want you to work, or not to work hard," etc. Another might say: "I will leave off using tobacco, drinking, or swearing," as the case may be, etc., "just to please you, my dear, and all I desire for the sacrifice is your heart and your hand. I will provide you a good home and supply you every want." All this sounds very pleasing to a young, inexperienced girl, and especially one who is tired of helping mother.

Out of respect to the memory of our father, and our husband, and all who have *fairly* kept their promises, we will say we know that there are noble men who have been all to their families that a sensible woman, and well-trained children could conscientiously desire, but they were not found among those who made the most promises, or held out the most inducements to catch the beautiful object of their fond desires.

We would ask right here, Why is it that the wives of such men frequently are not ex-

emplary women? Can anyone solve the problem? Why are there so many cases of matrimony that show a lack of good judgment?

In some cases wives have not been obliged to work; but girls, if you marry a poor man and he is a kind,—or was a kind,—thoughtful young man in his own home, you may believe him, if he says he does not *want* you to work very hard, but if he says you shall not work, don't believe any such foolishness, for you know that his stomach must have its daily supplies as well as your own. And he wears garments, too, as well as yourself, and it requires work, you know, to accomplish all that; and it's woman's work, too, and *no man* wishes to do it. You can rely upon my word he will expect you to keep the house, and it will be wise in you if you qualify yourself for the business before undertaking it. Any man is as pleased to have a good housekeeper for a companion as a good pianist, and she is much more desirable when he is tired and hungry. Pardon me, girls, for I think it would be fine to be both.

As for unkind words, neither of the parties know what may arise in the future to call them forth, so don't flatter yourself, but cultivate a gentle, forbearing disposition.

We have known the promises in question to be very much like morning glories, or like the promises made by one who is engaging domestic help—not much work to be done, a plenty to do with, and everything convenient—we want you for company. All this is very fair, only the work is more, and the company less than expected, until one has had experience.

We have known in our limited knowledge of the ways of mortals, three men, two members of the church, and the other indulged in the hope of sins forgiven, who each promised his affianced that he would leave off using tobacco. It was very disgusting to the ladies, but it was so bewitching to the gentlemen they could not keep their promises. One took it up again before marriage, the others soon after. One used it years on the sly from his wife, but his children knew it, and it seems as though she must have known it unless her sense of smell was paralyzed. The third used it when absent from his wife, because he was lonesome, but after awhile used it in her presence. It was not a bone of contention, but sometimes it was an awful tobacco contention.

There have been many similar cases in regard to liquor and profanity, and yet there have been cases in which gentlemen have reformed. We call them gentlemen, for if they overcame their evil propensities they must have possessed the elements of true manhood, and under favorable circumstances they were brought out.

We forgot to name that in the second case referred to the gentleman did lay his tobacco on the shelf more than eight years ago, and has not used any since, unless recently. We think it was brought about by prayer.

No one knows who will keep their promises, only time and circumstances can give the proof, so all one can do, or the best way to do, is to go to God in all stages of the

case for guidance and wisdom and try and work accordingly, yet leaving the result with him, and all will be well. We have known it to be so.

23 Avon Terrace, MORRISTON, S. W.

Dear Sister Walker:—Will you kindly give me a tiny portion of your valuable column to say a little about us Welsh women of the church. I must first say that we appreciate the good lessons which you write very much. We have about six sisters here, but we are going to have a few more shortly. As it is we are getting along very well. I do not know whether you American women take out tracts, but we do here every Sunday morning; we go in twos each to separate districts; I go with my father. One woman in our district did not believe in baptism because she said it was impossible to baptize as many as it says in Saint Matthew in so short a time; however, I think she sought more for criticism than for truth. People in Morryston are not as bigoted as they are in other places in Wales; they like going to the most fashionable place and for that reason very few attend Latter Day Saints' chapel, though it is a very nice little place of worship. I believe nearly all Morryston people know now that we do not belong to Brigham Young, because the apostles and all the missionaries and all of us have explained it so well. However, I feel very proud of the profession of my church, or rather that of Jesus Christ's Church, and only wish I could do much more for it, but somehow we mortals are so weak and so very prone to let temporal things run before spiritual.

I hope, Sister Frances, that you will find room for this letter if it is not too long, as I have so often wished to write to you.

Your loving sister in Christ,

LIZZIE GIBBS.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

SOME are now asking for a plain work on the subject of Sunday school teaching, and as many of our workers now use Trumbull's work we give notice of same as clipped from *Sunday School Times*. The helpful hints contained in this book will be found valuable to teachers of all grades.

TEACHING AND TEACHERS BY H. CLAY TRUMBULL.

Dr. Trumbull's book "Teaching and Teachers" has already found its way into the hands of many thousand Sunday school workers. It is to-day the popular hand book on Sunday school teaching.

"Every teacher in Sunday school will feel his work widened in scope by reading this book. It is by far the best that has yet appeared, or is likely to appear, on this topic, and the thoroughness for which this calls would be an unmistakable blessing to every school in the land."—*The Outlook*.

A book of 390 pages (7½ x 5½ inches), bound in cloth. Price \$1. For sale by booksellers, or mailed, postpaid, by the publishers.

John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

Indeed, the Sunday school work is moving. During the past few weeks contributions have been pouring in, and all of them worthy of the place they shall have as soon as possible. Our heart is made to rejoice over a contribution from Bro. Arber, of Sheffield, England. This is the first offering from over the sea. In distant lands, as well as at home, God's children are alive to this branch of the church work. One brother writes, "The Sunday school department is a part of the missionary work of God, and so long as I am a missionary I am under obligation to render service to the Sunday school. Sometimes I have longed to be so situated as to spend my whole time in that work, as to me there is where I find the most continued enjoyment. Little children appreciate the work done for them more than the older folks who have not accepted the gospel; but, as all who accept the gospel become little children, we find ourselves in our Sunday school work teaching little children of all ages."

The outlook is encouraging, and we trust that we may continue to hear from all parts of the vineyard.

The word that we may deem of little account is often just the needed word to create interest in the heart of another.—ED.

A HARVEST FESTIVAL.

HAVING read so many interesting articles in the department of Sunday school I thought a few lines from this part of the Lord's vineyard would not be amiss. At our last business meeting it was resolved to hold a harvest festival and sermons in connection with the Zion's Hope Sunday School. In accordance therewith a committee was appointed consisting of Brn. H. Hoole, F. Beaumont, and J. Arber. Not having had any experience in harvest festival work we did not expect to make a very grand display. It was accordingly announced for October 18 and 19. The committee with what help they could solicit went to work. A platform decorated with white and red material was erected for the scholars. The organ was arranged in the center with evergreens and flowers beautifully arranged above. The day previous to the festival the children, even the youngest, evinced a desire to help in making it a success. One could not help noticing the dear little ones bringing their baskets filled with offerings. A few brothers and sisters did nobly, while our friends came to our help more than we could have expected. All the provisions having come in which consisted of fruits, vegetables, flowers, and other things too numerous to mention which make up a harvest festival. The setting out and arranging of all these good things was very creditably done by Srs. Hoole and Harlow. Sunday found us enjoying the beautiful sunshine and as we entered the meeting room which is located in Chan-

ning Street off Langsett Road, one could not help admiring the grand sight before them. A sight not soon to be forgotten. Service at 2:30 in charge of J. Arber, superintendent. Elders J. Austin president of district, S. Platts vice president, and H. Hoole president of branch were the speakers, who talked very appropriately for the occasion. The children rendered very creditably the hymns they had been trained to sing. Evening service at 6:30, prayer by Bro. W. Sharpe. A solo was sung by Sr. S. E. Harlow entitled, "We plough the fields and scatter." By request our esteemed friend, Mr. Joseph Dungworth, gave a very racy and graphic speech of about fifteen minutes, followed by a duet by Srs. Alice M. Stacey and Annie E. Stacey entitled, "Beautiful River," after which Elder Henry Hoole preached the sermon, which was very edifying to all present. This was the largest gathering ever held in the new meeting room. On Monday evening a fair number greeted us, when the children rendered songs, solos, recitations, and dialogues. The fruits were next disposed of, bringing in a balance, with the collections on Sunday, of about £1 (\$5). The expressions from outside friends were very cheering. One gentleman said there was not one dull child amongst all the scholars. We felt proud to pronounce the proceedings a success. We are greatly encouraged to make a still greater effort next year.

J. ARBER.

143 Petre Street, SHEFFIELD, England, October 29, 1896.

"A life can't glow alone!
The smile seems sad, the senses start,
The will lies useless, limp, and prone;
Unchallenged and uncheered the heart;
And one by one the stars depart
From all one's sky, to darkness grown,—
A life is death alone."

IT is good to pray together. Life warms life. Heart quickens heart. Two logs together will burn, and the fire will become bright, and the room will grow warm. Two friends praying together stimulate each other, and the earnestness of each is increased.

When two pray together, their chief burden usually is intercession. Perhaps we do not realize the value of intercessory prayer. Love desires always to be helpful to others; yet how little can we do! We may be willing enough, but we do not know what our friend really needs, how we can most truly help him. Perhaps the service we would render, even at much cost to ourselves, would do him harm rather than good. We would lift his burden and carry it for him. We would do the hard tasks ourselves, to spare him. We would lessen the strain of the temptation for him, that the struggle may be easier. We would take out of his life the unpleasant things, that he may have ease and comfort. That is the way human love usually seeks to help. But it is almost certain that we thus do harm instead of good. It is better that we keep our hands off our friend's life, not trying to make providences for him. It is safer to commit all such cases to God, that he may do what is best.

We know far less about people than we think we do. Here is a man in grief; he has

lost a child, or he is in poor health. He has suffered in business; he has had a sore struggle with adversity. You pity him. It makes your heart bleed to think of his sorrow or trial. You would like to help him, to relieve him of his hard condition. But perhaps if you could see within, you would not pity him, but would bow your head in reverence before him. His heart is filled with the peace of God. He is living victoriously. He needs no pity, no help, from you.

Here is another man who seems to be the favorite of fortune. Everything he touches turns to gold. Sunshine floods his pathway. You congratulate this friend on his prosperity. You would name him as the most favored man in the community. Ah! perhaps if you were to see within his soul, where fierce passions and unrestrained desires hold sway, your congratulations would turn to sad pity.

We really can know but little of the lives about us. It is scarcely safe even to try to help another by changing his condition or circumstances. We may only mar the Master's work in him if we try to make life easier for him. It is better that, as we pray, we let God do what his wisdom knows is best for him.—Selected.

Letter Department.

GARDEN GROVE, Cal., Nov. 24.

Editors Herald:—Things are moving slowly along in these parts. The saints, and some not of the faith, of Southern California, were made glad by seeing J. B. Price, president of California. It did us all good to hear the old veteran of many summers declaring the truth, in his peculiar, logical, and forceful manner. I sometimes think there is a clearer ring to the story as told by those old soldiers. Brother Price did an excellent work at San Bernardino. He reached and stirred the memory of a number of those "old timers," as we call them. They were stirred up and past blessings were brought to mind which may lead them to renew their covenant again. I do hope they will. I don't know why it is, but I have a more tender feeling for those old ones of other years.

Our debate is over; it lasted four evenings, two hours to the evening in half-hour speeches. Our opponent was a Mr. Littell, of the "Church of Christ," better known as Campbellite. He is a man of good ability and acted quite fairly. He threw but little mud, only told one story on the saints, one of those "trade stories;" questions those usually discussed. It was well attended, many standing up every night. We feel well satisfied with the outcome.

Brother Price was with me and rendered me much assistance. I wish we could always be associated in our ministerial work. Labor in the ministry would not be so arduous with such company. I wonder if God's way will ever be conformed to—that we will go two and two? Some, of course, keep or go his way in part, by taking the wife along; but the church could not afford all such a luxury; not at present anyway. But we must be con-

tent, and as we can, watch, work, wait, and pray, that better times may come.

The winter rains are commencing, which make it almost impossible for us to do missionary work; mud, rain, and the rush in putting in crops, give but little opportunity for preaching. Tent work is the only really practical way to reach the people of the Pacific Slope; but it is hard work. Those who don't hanker for work better keep clear of tents.

HIRAM L. HOLT.

NORWALK, Conn., Nov. 30.

Editors Herald:—I closed my meetings in the city of Camden, New Jersey, November 3. On the 1st I baptized two more in the Delaware River, which makes twenty I have baptized there.

I left Camden on the 5th for Brooklyn, New York, and arrived there in the evening at the home of Bro. George Potts, and was made welcome there, and commenced a series of meetings lasting two weeks with good attendance and good attention, and on Sunday the 22d I led two souls into the waters of Jamaica Bay and baptized them into the kingdom of God; and this bay is the salt water from the great ocean. On that night the hall was full, and our heavenly Father was with us, and at the close of the meeting there were not many dry eyes in the audience. There is a noble band of saints in Brooklyn; they treated me very kindly. I left them rejoicing in the work of God, and others near the kingdom.

I left for Norwalk the 24th. I find a little flock here that is alive in the gospel work. During the last few months they have erected a nice little chapel, the first chapel of ours in this State. There are about seventeen saints here, the fruit of the labors of Bro. A. H. Parsons, Joseph Squires, and George Potts.

I am holding meetings here with small attendance, but good interest. Bro. Parsons preaches here every fourth Sunday. When he first came here one of the ministers warned the people from his pulpit to beware of him, for he was a bad man, and told them he was a horse thief; and used all such names. But our worthy brother showed the Spirit of Christ and said within his soul, as the Master did when upon the cross, "Father, forgive them, for they know not what they do," and he continued his preaching till he has baptized about seventeen, and instead of the people looking upon him as a thief they look upon him as their spiritual leader, and he is respected by saint and sinner, where the other man has lost prestige with the people. And O, how it makes me rejoice to go into a place where my brethren have been and find the respect for them that they have for our worthy Brother, A. H. Then brethren, let us all live so we may have that loving Spirit with us.

I walked eight miles yesterday through the mud and snow and preached twice and attended one Sunday school. So the good work goes on in this part of God's vineyard.

I am looking fondly toward the time when I can return and see the dear faces of my western brethren and sisters; not that I am

tired of the faces of the saints and friends in the East, for they have been so kind to me; and their kindness will always cluster around my memory. But it is natural for me to want to see the faces of my old friends, where I have been raised from childhood days, and especially the faces of those that are near and dear to me by the ties of nature.

Everything looks bright ahead in the work of the Lord. Then saints let us continue to help roll forth that little stone till it fills the whole earth. My prayer is for the welfare of Zion.

Your brother,

W. A. SMITH.

KEWANEE, Ill., Nov. 27.

Editors Herald:—Quite an interest is manifested in the preaching of the word by high priests, elders, and priests; each taking turn as called upon. This with weekly and alternate Sunday morning prayer services, young people's and sisters' union, and Sunday school, each a service a week, keeps us wide-awake in the work, and our zeal warms.

For the first time our branch met as Bro. Joseph advised, to hold Thanksgiving services; and such a profitable time was had! It would appear that no excuses will ever hinder our yearly public thankful services in the future.

All our meetings of late have especially been beneficial, the Spirit of God bearing witness that we are his children, and that we follow no cunningly devised fables; but joy, encouragement, and determination seem to be prevailing among the saints generally. May it continue.

Your brother,

ALMA WHITEHOUSE.

LAMONI, Iowa, Dec. 8.

Editors Herald:—I returned home from my mission field on July 3d, and since that time, my field labor has been very limited.

In August, I attended the Bluff Park Reunion, presided, in connection with Bro. A. H. Smith, and spoke three times.

In September, Bro. J. S. Snively and I conducted a two days' meeting, at Lone Rock, Missouri. We did not find the branch in a condition to receive the benefit that it was their privilege to receive from such an effort, but tried to do the best we could under the circumstances. I spoke three times.

I also spent a couple of weeks at Allendale, Missouri, and vicinity. Preached twelve times and had good company in my labors. When the Spirit of God is with us, as an abiding "Comforter," what joy, what peace and light, it brings to the soul!

While at Allendale I attended a debate on the nature of man and his condition in the intermediate state, between Elder Dillen, of the Baptist Church, and Elder Glendenning, of the Christian Advent Church. I enjoyed the opportunity of hearing, comparing, and learning. Do we realize how many opportunities we have to learn the right, be confirmed in previous methods and positions, if found correct, or corrected, if found wrong, if we only have the wisdom and disposition to improve them? We need all these opportunities, for they help to broaden our thoughts, make us more humble, and increase

our charity. I am under the impression that it is wrong, decidedly wrong, and injurious to us and the cause we have espoused, to apply God's tests of truth and right to others, while we are unwilling to have them applied to us in matters of religion, politics, and all the affairs of life.

Bro. Keeler stood by me and assisted me in all the services held. He has done a good work at Allendale. As usual, Bro. and Sr. Hunt furnished me with a good home, and they, with Bro. and Sr. Robedau and others, were kind to me, and they did what they could to move on the work.

Passing by an occasional sermon at Lamoni, Davis City, and Leon, also the October conference at Lucas, which was a good one, I come to the latter part of November, which found me at Lucas, Iowa, kindly cared for by Bro. D. E. Daniels and his mother, and others. We had good meetings. The kind Father, ever mindful of the needs of his children, did not leave us alone. Those who attended, and who cultivate a love for the practical duties which belong to their profession, and are willing to be corrected as well as instructed, were benefited, and, I believe, satisfied with the services.

I was about nine days at Lucas, and preached nine times, including the Thanksgiving address. There is some trouble in the branch, but if all concerned will cultivate the true Spirit, try to get at the right, rather than to have their own way, and submit with good grace to the provisions and operation of the divine law, all will be well in a short time, and the work which we all claim to love will move on there as in the past.

Now, at the close of this heated political campaign, I take pleasure in saying to all *Herald* readers that I am confident I am yet in the faith. Indeed, I have a higher and better appreciation of the work than ever before. It has indeed been an educational campaign. I may have less confidence in the wisdom and integrity of some men than I had one year ago, but there has been a corresponding increase of faith in God, and in the revelations of his will concerning Zion, "the pure in heart," and the ultimate triumph of right. "In the last days," said Paul, "perilous times shall come." And some of the peculiar conditions to obtain are that "men shall be lovers of their own selves," and "lovers of pleasures more than lovers of God."

If we keep ourselves clear from these blighting sins, we will do well. Let us with one heart and one mind turn to God and pray, as never before, that he will give us a clear revelation concerning Zion, and the more complete organization of his church. Let us "pray with the Spirit," and "with the understanding also." With love to all and ill will to none, I am your coworker in the vineyard of the Lord.
J. R. LAMBERT.

GEELONG, Victoria, Oct. 30.

Editors Herald:—I am making a small effort here in conjunction with the locals: Elder Trembath and Priest William Craig. Prejudice is very high and strong. The people will persist in associating us with Utah Mormons. I wish they were here to

take the consequences of their own folly. It will take a lot of printer's ink and patient, persistent, and wise open-air preaching to overcome it. Not until the people find out that we are here to stay, and that we mean to be understood, will they pay any attention to our message. A few efforts from the missionary every six months or a year at all such places means putting off this desired recognition indefinitely. We must cover less ground and stand by the work in these large cities of Australia if our mission is to be a success. But, a scarcity of funds, and laborers who are both willing and capable makes the above dictum impracticable at the present time.

By sticking to the work in Sydney we have proven what can be done in Australia's principal city. It is encouraging to know that our work is fairly established there and at the great coal port of New Castle—in the two principal cities of New South Wales.

At this time last year the writer was at New Castle preaching in the various suburbs and assisting in erecting a new chapel under great difficulties. We have seen the building completed and nearly paid for, and about twenty converts added to the branch since then, besides a school organized of some fifty or sixty pupils. Our fondest wishes have been realized there.

Word just received from S d a y informs me that the branch with Brother Butterworth's help has just purchased a building site, for three hundred and ninety dollars, the money being a loan from a friend who is favorable to our gospel. With the promise of fifty dollars worth of lumber from Brother Wright, the sawmill proprietor of Tuncurry, and some money in hand, they think they can build, if local members (who are carpenters and builders) can donate their labor (which is promised) I believe, by some two or three. Brother Butterworth being a fair carpenter, it is his privilege and delight to pull off his ministerial garb and put on the leather apron. By Christmas, when we hold district conference in Sydney, the building will be well on the way, and before this Australian summer is over the Sydney branch will occupy quarters all under their own control. With every night open, the auxiliary societies heretofore handicapped by the want of a meeting room, will have a chance to develop. Mission work can also be carried on without obstruction. There will be about two dollars and fifty cents to raise each week in order to meet their obligation, but all are willing, and therefore hope is bright.

It is to be hoped our work in Victoria will take on a new lease of life soon. At present there is little to encourage in a missionary way. Elder McIntosh, of Queensferry, has taken the field, but by letter from the Bishop our missionary in charge is informed that no financial help can be sent over and it is probable that the force at home may be curtailed before the conference year expires. For this reason one of the force here may have to stop, as the funds locally have not supported even two families properly.

Failure of crops is the threatened famine ahead in Australia, especially in the three

colonies of South Australia, Victoria, and New South Wales. Queensland has the "tick pest" which has worse than decimated the stock of that colony. Over in South Africa the "rinder pest" is playing similar havoc among the cape cattle. India has her wheat famine, which has caused the price of bread to go up all over the world; and Japan is suffering from a rice famine so distressing that the government has issued permits to parents to sell their daughters to obtain bread. Europe has her aggravating "Eastern Question," making the probability of war more imminent than before. And the United States is in the throes of a Presidential election, which according to some, is as bad or worse than a famine. From this island continent, connected with the rest of the world by cables, we are admirably situated to get a quiet view of what the world is doing. Since coming here I have wondered why I didn't take a greater interest in current events in all the world while at home. Perhaps we were too engrossed in domestic and internal affairs to cast a glance abroad. With your seventy-four millions of people you are a sort of a world by yourselves.

The sample pages of Church History is at hand and greatly admired. Our order went in a month ago. It is just what we want in style and matter.

Inclosed find a clipping from the *Geelong Times* concerning the baptism of the Rev. Geo. Grubb, a missionary of some note in the Church of England. It may interest your readers if put in *Herald* or on cover pages. To me it shows there is a native force in truth that must be felt when it has half a chance—even when no preacher is at hand to present it, in the gospel sense, in power and demonstration. Of course he hasn't grasped all the situation yet. To Latter Day Saints it is absurd to talk of first "becoming Christian infants" (or babes) and then being baptized because it is commanded. In other words: first cast ourselves on Christ and "become" babes; and "then," because we are babes we must be born!

Trusting we have not trespassed on your space, we close. On account of the long time and distance involved in publishing conference notices in *Herald* I send the same by post direct to the various branches concerned. The day is coming when this field will have a small mission paper.

In gospel bonds,

GOMER WELLS.

INDEPENDENCE, Mo., Dec. 5.

Editors Herald:—Will you kindly give space in the *Herald* for me to say to my children in different parts of the country that the old disease which has troubled me for the last six years is still on me, and unless it is the will of God to miraculously interpose, I feel that my time on earth will not be long. I cannot write to you all personally, so take this method of informing you of my condition and would be pleased to hear from you all soon. I pray that God's rich blessings may rest upon you and all the faithful of God's people.

Very affectionately yours,

T. J. FRANKLIN.

CONDON, Oregon, Nov. 23.

Editors Herald:—Condon branch is not dead, although we are few and meet with many things hard to bear; yet we remember that Jesus said, "If they have persecuted me, they will also persecute you."—John 15:20. The many letters from others tell us that the Lord is remembering his people.

I am striving to hold aloft the banner of King Immanuel and to support myself and family. I will soon start out for the winter, all alone in this part of the State; and yet not alone, for one with God is a majority. Calls from all sides "Come and preach for us," come. They have been fed husks long enough. Will report my success later. I ask the prayers of all saints.

Yours in bonds,

W. A. GOODWIN.

WOODFORDS, Cal., Nov. 24.

Editors Herald:—Our conference at Fairview the 15th inst. was all that could be expected under the circumstances. There are but few, comparatively speaking, that manifest any interest. Brn. T. R. Hawkins and D. R. Jones are the only two active elders in this part of Nevada. However, there was enough assembled to hold conference, and a good feeling prevailed. Business was done in an orderly way, and some feel more hopeful for numerical and spiritual strength for the future. Several that had intended to be at conference were prevented.

This country is poorly facilitated for conveying people from place to place. There is but one main line crossing the State, and but few branch roads. Railroad and stage fare is high; five cents a mile on main line, about seven on branch roads and stages. The people, though rather rough and irreligious, are kind and liberal. We have very little opposition in country places from any of the sects, but in towns the usual monopoly has to be met with if anything is done there.

When coming into the mission I made a short stay in Salt Lake City; preached twice in our church there. Visited the different places of interest; among them Brigham Young's grave. In the same lot lay a few of his dead wives. The adornments were simple and substantial. I visited the graves of Apostles John Taylor, George A. Smith, and Orson Pratt. The last-named has no headstone,—simply a piece of painted board to designate the spot where his remains are interred. I felt sorry that so little interest is taken in their greatest apostle of the nineteenth century; one that had done a life service for their church. He stood head and shoulders above the very chiefest of them.

The Temple is a grand structure. The tourist instinctively feels an admiration for so grand and great a display of skill and judgment as is seen in this noble edifice. Brigham's monument stands a little to the south of it, with his left hand stretched out as though appealing to the people, or in an appealing attitude.

I visited their printing office. While I did not see the presses, the building and arrangement and supply of books are back numbers to compare with ours at Lamoni, Iowa.

Their prices for small books are higher than ours. Space forbids that I should give further description of what I saw. Let it suffice to say that I was treated with kindest attention by those people, and their hospitality to me will not soon be forgotten. I received better treatment from them than I have in many instances received from our own people.

We made our first stop when entering the mission at Elko City. We remembered that our beloved brother, Glad Rodger, fell asleep while laboring at this place. We made inquiry and soon found the sacred spot where he rests. His grave is fenced and a painted board at the head has his name on it, and date of his death. He is buried in what is known as "the old graveyard." There is a new yard and much more respectable, owned by the Free Masons and Odd Fellows. The members of the Elko branch live sixty-five miles north, so we staged it out to Stofiel. We did the first preaching done there by any sect and the only preaching heard by Sr. Stofiel for twenty years past. There were six baptized while we stayed there. One of the candidates had written a work against Mormonism; she is a talented lady. Four of these candidates are largely the results of Bro. Alex Penrod's labors, the other two are Sr. Stofiel's daughters.

Bro. Emmanuel Penrod, known to and remembered by many of your readers, resides at Stofiel and his heart is warm with gospel zeal. His wife is sickly and other causes hinder his doing as much as he would like in gospel work. Sister Stofiel's faith is unshaken and her zeal unabated. The *Herald* has been her only preacher for the last twenty years. She keeps herself well posted in church matters. We went to Ruby Valley, over one hundred miles to the southeast. Stayed at Bro. Leonard Covert's, who also came twenty miles to fetch us. We preached a number of times and there was a splendid interest manifested. Bro. D. S. Mills did the last gospel work here ere we came. It was in Arthen, Ruby Valley, where Bro. Rodger got his sickness that terminated his earthly existence. I am told too that he (Bro. Rodger) had dreams that indicated his death; and that an active rest awaited him; but he didn't understand it. I may state too, that he was resigned to his fate. He asked Sr. Tucker (E. Penrod's daughter) to play the organ for him while he died, which she did. Bro. Covert is the only member we have in Ruby Valley, but there are several that believe and favor our work.

Our next stop was at Lovelock, over two hundred miles away. We were both sick at this place on account of poor water. Here we occupied the Methodist church. Rev. Wealthy and wife treated us kindly. We baptized Mrs. Stauts, then made to Reno, and visited Sr. Gault. She will be remembered by Brn. Duncan Campbell, J. S. Snively, and Bro. Mather who baptized her in Canada. She is a noble, liberal-hearted sister. Then called at Dayton. Bro. T. R. Hawkins resides here. He has held the office of Justice of the Peace for the last seventeen years and elected again this last election by a large

majority. We labored at Fairview, in Carson Valley, and at Genoa and Reno.

Since October 13, the time of Bro. Davis' return home on account of expected sickness in his family, I have labored alone, and am blessed. I suffered with catarrh in my head, sore throat, and a running ear for several weeks; but am much better now. While writing I am at Bro. Trimmer's whose kindness and hospitality will be remembered by Brn. Daly and Holt and the writer. Bro. D. R. Jones is the branch president here, and he is certainly possessed with commendable zeal. I would say in conclusion that the fruits of reading the church papers and periodicals is made more apparent and important to the writer than ever before. The weather has been very bad here of late. Yours,

E. B. MORGAN.

MILLERSBURG, Ill., Nov. 28.

Editors Herald:—We have at this place a branch of seventy members, a neat little chapel, and hold regular meetings; also have Sabbath school every Sunday. Our meetings are quite well attended, but if the progress of the work here is to be determined by the addition of new members, we can have nothing to boast of. There is, however, a slow but steady increase here, as elsewhere.

Thanksgiving services were observed here by holding prayer and testimony meeting, there being present nine out of the seventy members in the branch. All expressed themselves as being grateful for the multitude of past favors and blessings, and a desire to live more worthy in future.

As the excitement over politics is now, to some extent, a thing of the past, we give it as our opinion that if the saints who so thoroughly informed themselves on the issues of the day would now try in like manner to make themselves better acquainted with the law and requirements of God's word and in the manner of life make a due and more rigid application of them, that they would receive more lasting benefit.

I am unable to express my gratefulness for the solid comfort, consolation, and peace I receive from my heavenly Father through the gospel. I desire to live worthily and to perform every known duty devolving upon me and let the gospel take its perfect course in reforming the manner of my life.

In Zion's cause,

WM. E. LARUE.

MANCHESTER, Texas, Nov. 26.

Editors Herald:—A few of us are left here to raise the warning voice of the gospel. We are realizing the literal fulfillment of Isaiah 24: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." The like of moving and traveling and dissatisfied people was never known in the history of this country as it has been this year; the roads are full from morning until night, and thousands of them haven't anything to eat.

We had the pleasure of leading two noble men into the water on the 25th. They came about thirty miles to be baptized. Neither one

of them ever heard a sermon; one of them, Bro. John Towns, had met with Bro. C. M. Fulks and talked with him concerning the gospel. We had spent one night with him at his home some months ago and this brother told the other man about the restored gospel. He said that was what he had been praying for.

Bro. Towns is a man of considerable learning; has a beautiful family, and bids fair to do much good in the church. The other one, Bro. Quinn, is a young man, and while we were confirming him the Spirit made known to us that he would be quite a bright light in the church. What time he remained with us he was preaching. This is three noble men baptized in this branch that never heard a sermon. God is moving on the hearts of men. Your brother,

E. A. ERWIN.

PATERSON, Iowa, Dec. 1.

Editors Herald:—On the 18th of November I went to Summerset where I had made previous arrangements to commence a series of meetings, but on arrival there found that the directors decided to have the house plastered, and so I was shut out for a time. I then went to Winterset, Madison County, and eight miles north of that town I found Bro. and Sr. Chandler who have lived there for several years all alone until about a year ago, when Bro. C. J. Peters accepted the gospel in its fullness. I arrived there on Wednesday evening, and had the pleasure of addressing the saints and a few neighbors at the home of Bro. Peters. (Sr. Peters was not in the church.)

The next evening the brethren secured a schoolhouse and I held a week's meetings with small congregations. I think it the most prejudiced place I ever came across, but think this can be accounted for from the fact that there are three sectarian churches within two miles. At the close of our meetings I had the pleasure of burying Sr. Peters and her son in the waters of baptism.

I am now preaching in the union church, six miles east of Winterset, and fifteen miles from any of the saints. I am having good congregations here, and am trying to present this latter-day gospel to the people as best I can, the Lord being my helper. Pray for me.

Yours in bonds,

W. H. KEPHART.

ROXBURY, Va., Dec. 4.

Editors Herald:—It may be of interest to some, especially to those who have labored here, to know how the work speeds in this part of the Old Dominion, "the *hard* mission," as it has been most appropriately called.

The first gospel sermon was preached in Charles City County, nearly seven years ago by Elder James Moler, followed by Elders Duncan, Goodrich, Ebeling, and F. C. Smith. They labored faithfully and heroically, but under great disadvantages, for until the arrival of Bro. Smith there was no convenient place in which to preach, and what was worse, scarcely any to listen but those of marvelously dull comprehensive powers. What

wonder, then, that they met with little success!

In August of the present year Elder F. J. Ebeling organized a Sunday school here of about nine members and we met at the house of a friend (now brother) until by the courtesy of Mr. Walker, of Roxbury, we obtained an old building of his (formerly used as a saloon), rent free. We cleaned it, put in seats, and now have a house, though somewhat small and rough, in which to meet.

I might mention, also, as a fact of paramount importance, that we have the intelligent listeners, too, as a number of Western families have moved here. The native Southern people are very loth to hear the gospel, much more so to obey it.

Our Sunday school has increased to forty-five members, and while the Sabbath schools of the sectarian churches about us are languishing greatly, ours flourishes like the green bay tree; witness, it will shortly celebrate the Christmastide with a goodly tree. We also have weekly prayer meetings, and with the six saints recently added to our number feel that we have made a long stride forward.

We are all striving to live humbly and faithfully that others may desire to enter into the work. Elder Smith will be with us again on the 5th inst. and we expect to see others baptized. He is greatly beloved by the saints here, and though he wrote so modestly of his work, we know how faithfully he labored while among us.

Elder Ebeling will please take notice that I have redeemed my promise.

Yours in gospel bonds,

E. A. H. BARNETT.

GEELONG, Victoria, Nov. 7.

Editors Herald:—The news of the loss of our "Evanelia" was received this week, and is a matter of deep regret. The saints in Australia watched with much interest, through the *Herald*, every feature of the project from the agitating for to the final completion and delivering of the little craft in the harbor at Papeete. The "Evanelia" was almost a living being to many. At the news of its death some actually shed tears, as though a dear friend had departed. Having had a taste of sea travel, some of us can appreciate the expression of regret on the part of Brother and Sister Burton who are about to depart for that field, deprived of the convenience of a boat controlled by the church.

Comparisons come to mind. Two just now occur which show the difference between our difficulties and those of other churches. The London Missionary Society has for several years had a large boat (the John Williams) in commission among the islands of the South Pacific, the East Indies, and Australasia. Besides serving the mission work, it earns considerable money in carrying common freights. Recently it was replaced by a new and larger vessel, this time a steamer.

The Presbyterian Mission Board of Australia lately put a new steamer called the "Dayspring" in the same waters. This boat had a short life, as it has just suffered the same fate as our own, being wrecked on an

uncharted coral reef not far from Australia, off the coast of New Caledonia. This, too, caused deep regret among its friends. But no sooner is her fate known in London, than the cables announce that a wealthy lady sympathizer and philanthropist (name withheld) has offered five thousand dollars toward the cost of building another vessel to take her place; and that this has been supplemented by other substantial sums. What matter to them that the "Dayspring" was wrecked? It's pounds—thousands of them—for the churches of men, but pennies for the Lord's own church; and so it has always been. Nevertheless the Lord has pulled through, some way. It is seen not only in sending out of gospel boats laden with Bibles, tracts, and missionaries; but also in building and endowing church presses, colleges, homes for the indigent and infirm, etc. However, I am not jealous, nor do I envy their superior temporal resources, as long as I have more truth and a deeper experience and hope than they. What does concern me at times is the question, am I as energetic, zealous, and true in proportion? If so, God will take care of the rest. He is as much interested in the salvation of the race as we are, surely.

And how do we know but that an important civilizing and preparatory work is being thus done by our coreligionists—a work by which the last and greatest of human dispensations will be facilitated? Only those with large resources can do it; we could not were the whole of it this moment placed directly on our shoulders. What difference is it to us that they preach not the *fullness* of the gospel, as long as they are the means, indirectly, of preparing the way for the new evangel, the larger hope? Of the Salvation Army I have remarked that it seems an excellent and social reform, of its class, to many struggling and degraded people who are so far fallen that it requires just that peculiar and special work to start them upward—a class that cannot be reached all at once by the fullness of saving truth (the "submerged" sections of London and New York, for instance). I once thought if they would only call the movement by its proper name,—"*moral and social reform*,"—not one objection could be offered. Have been a little impatient to see them labeling it "salvation" in the highest sense. But more mature thought has brought me to see that as long as men labor under the belief that they are emissaries of heaven and actually "saving souls," they are possessed with the motive power of zeal which moves them out against all sorts of danger and difficulty into all the world. (General Booth once said that if explorers discovered the north pole they would most likely find an Army captain there ahead of them.) Without this conviction, what stimulus would there be? Even philanthropy is quiescent or sluggish without it. Jehovah is not a mere onlooker in the affairs of this world. "My Father worketh hitherto, and I work," said Jesus; but he works through agencies. It is too much to believe that his only agencies are the various departments of his own church.

Other thoughts crowd in, but space and

time forbid expression; so we close, trusting that we who have the fullness of saving truth will exhibit evangelizing zeal and energy in proportion, that we may each receive our "penny" when the world's great day closes.

GOMER WELLS.

POST MACQUARIE, Aus., Oct. —

Editors Herald:—I have often felt like writing something for the good of others; for I have received great help and encouragement when reading the contributions of others, and it does seem selfish, to receive so much good and not try to help any in return. So I thought I would write of my experience; perhaps it may assist some soul that may be struggling for light as I was.

For nearly twelve months I sat and listened to the gospel proclaimed in its fullness and turned a deaf ear to it, too self-satisfied and proud to even investigate a doctrine put forward by such a despised people. I knew in my Christian experience I had twice had very direct answers to prayer and had at times received great blessings in the church to which I belonged; and I thought it presumption in them to say their church was the church. But as I look back it seems to me now that God gradually began to take away from me the portion of his Spirit that I had had, and when I tried to pray God seemed so far away and my prayers seemed just words; and when I tried to read my Bible the words seemed to have no meaning to me, and old faults and failings that I had thought overcome long ago seemed to keep tripping me up and yet I never thought of looking for light or for help in any church but the one I attended. I often longed to get back the experience I once had, yet try as I would I could not; and so I struggled with this unrest of soul for many weeks, and one Sunday morning I took up a book of daily texts from my table and opened it at the verse, "Thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."—Deut. 4:29. In the afternoon I attended the church in Balmain (Sydney) where I was living at the time. It was a sacrament meeting, and while sitting there listening to the members testifying of the peace and surety they had that they were in the right way, I wondered if they were right; and then that verse came to me, "Seek the Lord thy God, and thou shalt find him, if thou seek him with all thy heart and with all thy soul;" and I thought when I had time I would investigate.

In the evening I attended the church where I always worshiped. It was consecration service, being the first Sunday in the new year. After the service the prayer meeting was kept on for over an hour. I tried to take part and be interested, but in vain; for me there was no spirit there at all. When I reached home I determined to find peace if it was to be found, so taking my Bible I went on my knees and prayed as I had never prayed before for light and guidance. I opened my Bible at the beginning of Acts and as I read on and on a hand seemed guiding me and for hours I read on. My Bible seemed a new book to me, and the eyes of my

understanding seemed to be opened, and I saw that these people whom I thought not worth while listening to had the truth. But then the thought came, "What! Join that church? No, never." I thought of what it would mean; of the displeasure of all my friends and those at home, for I was soon leaving Balmain and going home where I would be the only Latter Day Saint in the town. And I thought, No, I'll never join that church; and then I looked back to the church where I had been and already there seemed a great gulf between me and it, and I saw I never could go back there. It just meant going where God led me or giving up my profession of religion altogether.

As I look back now I wonder how I could have hesitated over it, but there was a struggle before I was willing to give up everything and to walk alone with God—to be satisfied that he knew, whoever else might misunderstand; but when I came to that point such a peace and joy filled my soul that I dropped on my knees and thanked God for the way he had led me.

The following Sunday I was baptized and with the laying on of hands received the gift of the Holy Ghost, the Comforter that Christ promised to his disciples. I was just as conscious of it as that I live. Many times the joy and gladness in my soul has been so great that while going about my work I have dropped on my knees in thankfulness to God for his great goodness to me, and both by visions and healing he has made manifest his Spirit upon me; and although since then there have been dark times, and I have made many mistakes and many failures, yet to-day my trust and peace in God is firmer than ever, and my desire is to let my light shine that others may be led into this light. I fear I have made my letter too long so I will close. Still rejoicing in the fullness of the gospel, I remain,

A sister in Christ,

MAGGIE WRIGLEY.

CRENSHAW, Pa., Dec. 5.

Editors Herald:—In my letter in issue of 2d, following a sentence on branch officials doing some "pioneer" work, occurs the sentence: "This district is far behind many," which should apply to the thought of the preceding sentence. If the sentence were taken apart from the former, it would be an injustice to me and an unjust statement by me of the district.

The local officers of this district do not push out as those of many districts do, was the thought designed to be conveyed. Good branches within its domain have hardly given that support to conferences due them. Good Sunday schools have been almost too content with their own excellent work and in the thought possibly, that district organization hardly being necessary for them. It may be well for them to survey wider. Organization is adapted to harmonizing, and is also a stimulus. If the carrying out of routine church work which has now been running sixty-six years needs conferences, then for the very same reasons Sunday school work needs conventions. The organizing and massing of forces in the politi-

cal, industrial, military, or other realms where man may occupy, is the secret of success. The classification by God, of men in the several quorums is on the same basis as to principle. Workers of a kind associated organized, that the best results may come.

The late conference, at the suggestion of the missionary in charge, considered the division of the district. The conference submitted it to the several branches to be acted upon before the next conference. We suggest to the Sunday school workers the earnest consideration of organizing their forces at the next conference. Australian work seems to have taken on a new impetus since the advent of the Sunday school. Southwest Missouri, a very prolific mission, is a network of Sunday schools. At the reunions Sunday school work fairly booms.

Reunion work too should be considered as a means of advancement on all lines, and economy. "And what!" says some one. Well, just consider a little and see if it is not reasonable. In 1895, at Limerick, Ohio, was held a reunion. Thirty dollars was the sum of expense aside from living and fares paid; the living was as cheap as at home, and as nearly all came by conveyance of their own, but little in fares was paid out. Now suppose in 1897 that section holds no reunion, and out of four hundred who could assemble on the same plan, say four go to Park Bluff, at an expenditure of twenty-five dollars each, that would be one hundred dollars, and four benefited, as against four hundred. The seventy dollars would almost buy a tent. The Ohio district tent cost but sixty and answered well its purpose. Suppose that Southwest Missouri had held no reunion in 1896; their incidental expense was about thirty dollars. Don't you see that a very few going to Bluff Park or Woodbine would have made a vastly greater expense, and to the railroads too, with but a few benefited, instead of many?

Do you remember that President Smith at the conference of 1896, suggested to missionaries in charge holding conferences jointly, from ocean to ocean. Conferences, reunions, and conventions have been associated. Even Utah brethren got together this year at Pleasant Grove on something approaching such plan, and proposed to next year. Reunions have come to stay, and saints will go to them. If you don't have them near they will go farther. That means more expense and less benefit.

That too many ministers may have attended some reunions, may be true; but that is correcting itself. It could hardly be said of more than one held in 1896, or possibly two. Let the reunions pass around on a sensible economic plan; by so doing we will have tents scattered all about and reach hundreds rather than scores.

I am here among a devoted, earnest band of saints who with might and main are trying to warn this region. Am in the midst of a two-weeks' effort. For some reason attendance was light till last evening, when on entering the hall scores more than had been in attendance greeted us. Some of the saints who had felt somewhat dismayed, toned up

about seventy-five degrees. Good liberty and sometimes aided light and power have been ours, and to the Author of it we are grateful. Let all not make effort to visit all the branches because of pressing needs elsewhere, unless I shall find it necessary.

My address is Box 28, Cleveland, Ohio.

In bonds,

R. ETZENHOUSER.

DEER LODGE, Mont., Dec. 3.

Editors Herald:—As time rolls around we discover that another year is almost gone and by looking back we see so little done that we are almost ashamed to say we have had a hand in the great conflict for the salvation of man while others have been able to record great victories achieved, we look upon our own efforts as insignificant; yet our desires to do good have been just as great as ever, and in the field assigned to us we have tried to tell the story when and where we could.

I at one time felt hopeful. Bro. A. B. Moore came to our assistance in Montana early in the summer and labored faithfully for a time with splendid results, but a lack of finances compelled him to lay down his ministerial armor and labor for food and raiment for his wife. In his report to me, written November 25, he says: "My wife has had only sixteen dollars this year, and as I saw no likelihood of getting anything from the Bishop, I drew out and went to work." Again he said: "It looks hard to stop when there is so much to do and people who are interested, but thus it is." I was sorry to lose the service of so able a man, a wise counselor, and a devoted servant of the church. Bro. Gomer Reese also was appointed by the Missionary in Charge of the Rocky Mountain mission to labor in Montana, but up to date he has been held at home by sickness in his family and other hindering causes; and he too writes me of favorable prospects in his vicinity and elsewhere, but up to date he has not been able to meet the calls—one in particular, from Bro. Premo, in the eastern part of the State, where prospects are fair. I also have calls that I may not be able to reach.

Opportunities are good since the thunder of the political guns has ceased to be heard and the smoke of the battle has cleared away. It will be possible to preach the gospel of peace to some, while others are just as wistfully turning the eye and ear to the East, watching for the dawning of that glorious and happy day, and to hear the clanking of machinery and hum of all the industries promised by the standard bearers of the "honest dollar." Those who turn their attention to the former may possibly realize the good and sweets of both, if the latter comes. Should it not materialize, then what?

In Idaho we are just as badly crippled as in Montana. Only Brother S. D. Condit is now laboring there. I left Montana early in September for Idaho. I met Leon, my oldest boy, at Oxford, Idaho, and with team we went to Soda Springs, Chesterfield, Little Blackfoot, and other points. After he left me I again visited the above places, Montpelier, Thomas Fork, Pocatello, and Blackfoot. In my travels in Idaho I baptized five and ad-

ministered to the sick, and did what I could for the cause.

The last of October I went to Salt Lake City and spent twelve days at home, then returned to Oxford and drove to Malad to attend conference there. On November 14 and 15 I remained there over one week, then drove to Blackfoot, a distance of about one hundred miles, over the worst roads I ever saw, and on the last day I drove twenty-five miles through one of the worst blizzards of the season. When I got to Sr. Shoemaker's place I was glad to stop. Her son Ed took the team and I went in the house and thawed out. The ice and snow had formed on the buggy wheels until they were like truck wheels, made of ice and snow. The thermometer next morning registered ten below at nine a. m., and fourteen earlier. Altogether I had traveled nine hundred miles with team this year. Next day Ed took me to Blackfoot, thirteen miles, and there I took train for Deer Lodge, so as to meet with the saints in conference, November 28 and 29.

I got here the evening of the 28th and found the people badly disappointed. The president of the district and the clerk had failed to put in an appearance. I got there at the eleventh hour, and really thought I had done fairly well to do that. One Sunday I had the honor of preaching in one of the neatest little chapels to be found anywhere. Withal it was dreadfully cold, we had a good little turnout. We intended to begin a series of meetings then, but it was too cold for the people to turn out, so have deferred that till a more convenient season.

At this writing the weather has moderated greatly. The saints here have built a house that is an honor to them and a credit to the town. A committee of three was appointed to purchase a lot and build the house. Andrew Christofferson, John Eliason, and G. L. Wellington, composed the committee. They have built the house at a cost of about nine hundred dollars, and but little remains unpaid.

I left Bro. S. D. Condit in Malad, with instructions to labor there for a time, and if possible in connection with the brethren there to free the church from debt. Two brethren, Morgan Jones and John Price, heading the list to pay off a little over two hundred dollars by Morgan subscribing eighty-five and John twenty. It is to be hoped the people will free the house from debt.

The Utah elders have visited some places in Montana, but as yet we have not met them. I understand they are operating in Anaconda. I shall certainly make them a friendly call and see how they stand. I will be sure to tell them what I know. They can meet the issue, or skip the country; if their President puts a gag on them and they wear it they can make up their minds to hear what we have to say. I surely will expose them and their false teachings. Polygamy is believed in and practiced by the church all the same. In conversation with a man but a few days ago he said he did not think they practiced the doctrine now. I called his attention to a man he knew and asked him what about his

four wives. He didn't know. I asked him if he didn't know women who were known to be polygamous wives who had children since the manifesto, and he didn't know that. One man told me he could count fifty children born in one county in the last two years to polygamous women. That delectable doctrine started with falsehood and has been fostered and sustained by lying and misrepresentations, and the same obtains to-day. I confess my faith in a "dyed-in-the-wool" polygamist not as large as a mustard seed. I understand one of the men at Anaconda is by the name of Tempest. I shall try to see him; he may be an old acquaintance. I hope the mass of the people holding to the Utah philosophy may see the better way. May good be to them.

Yours in bonds,

R. J. ANTHONY.

JOTS BY THE WAYSIDE.—NO. 3.

BY T. W. CHATBURN.

THE Scottish bard said, "The best laid plans of mice and men gang aft a-glee." So with the missionary, for when seemingly the coast is clear and every indication bids fair for the honest to hear the gospel, the theological rocks are rolled against the doors, the bolts are shot against us, the cry goes up, "Great is Diana of the Ephesians," to the apparent detriment of the "sect everywhere spoken evil against." On the third night just after the close of the sermon one of the Christian lights comes up to the front and handed us a paper from which we read as follows: "Mr. Chatburn: You will please see the directors before continuing your meetings longer—;" which meant virtually a lockout; nothing could be done until Monday next, when the "board" would be called together to discuss this and other matters.

On the morrow, starting from the cross roads store, with our genial mail carrier amid a driving rainstorm, in an open rig, we traveled twelve miles over hill and dale back to Macon, where we found in Bro. Palfrey and family, saints indeed, who are always ready to pay the bills and extend the warmest sympathy for the wandering ones. Here indeed the sun shines, and from the "Father to the baby," the most cordial welcome is extended. Such bright spots in the pathway in striking contrast, aid materially in smoothing the "jots by the wayside."

Drying and warming our benumbed body, a few hours are pleasantly passed around the hearthstone, a fervent prayer offered by the husband and father, and we pass into the cosy room waiting for the tired elder. On the morrow we are again on the road to Bevier to offer our services to the president of branch for the day (Sunday), domiciling with "the wheel man," Bro. George Fry, and who, together with his good wife makes it pleasant for the missionary.

On Monday morning we are away again for the cross roads, to meet the "board" and continue the warfare there. Arriving at the church eleven a. m. found the board in session, before whose august body we appeared to find that the pressure brought to bear by

Original Articles.

WITHOUT OBEDIENCE NO PROMISE.

REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

In taking these words as a starting point, I am aware that it is an old subject with my brethren. And the world—the sectarian part of it at least—object to the stress we as a church place upon baptism as a necessary element in the salvation of man, and insist that without obedience to the principles embraced in our text, there is no promise to the world either of the remission of their own individual sins, or of a reception of the Holy Ghost as a gift from God.

The Apostle Peter, upon the memorable occasion when he commanded the people by the words of our text, was filled with the Holy Ghost, and because of the promise made by Jesus unto Peter and his brethren, that when he the Comforter, the Holy Ghost is come, he shall guide you into all truth, and shall bring to your remembrance all things whatsoever I have commanded you. Therefore, we believe that when the apostle commanded the people to repent and be baptized for the remission of sins, he wished and intended that they should understand that by obedience to the principles of repentance and baptism they should receive a remission of their sins, with the further promise that after this obedience they should receive the gift of the Holy Ghost.

But now comes the objector and says, When Peter used the expression “for the remission of sins,” he did not mean that by their obedience to the act of baptism they should receive a remission of their sins, but when he used the word “for,” he meant that because of the remission of their sins they should be baptized, for so soon as they believed the words of Peter that the Jesus whom they had taken and slain had arisen from the tomb and had ascended to the Father and had become both Lord and Christ, they were justified by their faith and received a forgiveness of their sins, and their baptism as our Baptist friend would say was merely an outward sign of an inward and spiritual grace, which would bear a semblance

of truth if the inward and spiritual grace was recognized as received because of obedience to the commanded outward form of baptism or birth of the water.

As a proof of their position they say just get your dictionary and you will find that the meaning of the word “for” is “because of.” Very well, we will, and I find the word “for” a preposition, and means “because of,” “in consequence of,” etc. They say, Did I not tell you so? Yes, of course; but this position would give the answer of the Apostle Peter, if placed in accordance with his definition, quite a strange appearance when compared with the part he took at Samaria a short time afterwards, as recorded in Acts 8: 14-17.

When the people cried out, “Men and brethren, what shall we do?” according to the above definition, Peter’s answer should have read something like the following, to have been fully understood at this distance of time: Because of your belief in my word that Jesus is the Christ, therefore you are justified by your faith, and you have received a remission of your sins, and also have received the gift of the Holy Ghost; and now because of this, I command you to repent, every one of you, and as a matter of form be baptized in the name of Jesus Christ, because of the inward and spiritual grace you have already received.

This answer being in accord with present sectarian or so-called Christian ideas, places both the remission of sins and the reception of the Holy Spirit before repentance and baptism; that is they had received a remission of their sins before they had been taught that it was necessary that they should cease to do evil and learn to do well; for Peter had not, until his answer to their question, taught them repentance as a principle necessary to their salvation.

If we now go a little farther with our dictionary we will discover that this word “for” occupies two distinct positions in the English language. One of those we have presented above, which presupposes something gone or done before, as “because of.” The other occupies a very different position, to wit: “For, a conjunction, signifying, union, league, associa-

those donating money for the building of the church with the avowed understanding that it was to be a union church, said it should be opened or their money refunded, hence the board magnanimously offered us the church for the week; and so we toil on, forcing the battle under adverse conditions and circumstances; for I have found by experience that the battle never comes to us; we must force it into the dark corners that men may see the light.”

There is another line on which we wish to speak; there are two sides to the question; one has been given, which no doubt is interesting to some. What will the other be? We shall see.

(To be continued.)

BRADFORD, Eng., Nov. 27.

Editors Herald:—A tribute to dear Bro. Caffall’s labors amongst us at northeast Manchester. We have been blessed to have him discourse to us and teach us the way of life more fully. Wednesday, November 18, and following days will long be remembered by those whom he has taught. We were hungry, he fed us; we were thirsty, he led us to the fountain of living waters; and by so doing he has manifested to all the children of God that he is a duly authorized servant of the living God. Long may he be spared to do the work which his God and ours has assigned to him.

The first subject was, “What is truth?” and by God’s blessing on his word we know more fully what truth is. The next was, “Has the church established by Christ continued until now? If so, through whom?” He showed us clearly that it has not. He also testified to the restoration, showing by the written word that in the dispensation of the fullness of times God would bring back his people from their long dispersion among all nations and gather them together; and that as he had punished, so will he bless all his covenant people.

I try to be one of them. I have had such testimony beyond all question to the truth of this glorious latter-day work that I feel that my feet are on the rock and cannot be shaken. I believe I voice the feeling of the saints in these parts, by what I am writing, and wish to convey to the Church of Jesus Christ at large my sense of the honor God has bestowed upon us in sending his servant to teach his little ones how to walk.

I wish I could see dear Sr. Caffall, to thank her for sparing her dear one for the Master’s work. May our Father in heaven bless her and if it is his will send her to England to comfort and strengthen him as God intended.

Our hearts yearn over all the brethren and sisters in the land shadowing with wings, that they may be kept from all error. This is my prayer in Jesus’ name.

ELIZA ALICE RHODES.

“He has hard work who has nothing to do.”

“It costs more to revenge wrongs than to bear them.”

tion,—one of the parts of speech whose use is to join words or sentences together." Thus the word "for," in our text, united, joined, and associated together the words repent and be baptized for the remission of sins, and thus the act of obedience to the command to repent followed by the rite of baptism would produce the result of a remission of sins.

The Apostle Peter at the time he uttered it, being "full of the Holy Ghost," and the promise being that this Comforter should guide him into all truth, should teach him all things, and bring all things to his remembrance whatsoever Jesus had said unto him, we believe that when Peter spoke he placed the principles he uttered in their proper order of required obedience, and the effect to be produced was not because their sins had been remitted, but that they must repent and be baptized "for," or, in order to, the remission of their sins. The obedience and the blessing, or the cause and effect, are united together with the promise that the

Holy Ghost—the gift of God—shall be their future Comforter and guide into all truth, if ye abide in me" (Jesus).

And this position is confirmed by the command of Ananias to Saul, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord: by obedience to the act of baptism, his sins would be washed away. But we have another objector: Saul could not wash away his sins, God must do that. Fully granted. But unless Saul had placed himself in the condition of obedience to the command of God given through Ananias, Saul's sins would still have abided with him, and never would have been remitted or washed away. Just upon the same principle that Naaman the Assyrian's leprosy would still have abode with him if he had not washed seven times in the river Jordan according to the command of the prophet of God. And this idea is made clear by the Apostle Peter when writing of the temporal salvation of Noah and his

family by water, they having obeyed the command of God by building an ark and entering into it, and thus their lives were saved from the flood of water which covered the earth and drowned the disobedient. Peter says:—

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Peter 3: 21.

Yes, baptism in water, properly administered by a servant of God called and ordained under the inspiration of the Holy Ghost, is indeed "for" the remission of sins, and will under God-appointed administrations insure the inheritance of the promise—the gift of the Holy Ghost unto all who obey as an indwelling Comforter, who will lead and guide them in the way of righteousness, provided always that their obedience was and their continued life is with a full purpose of heart to do the will of God and keep his commandments.

WILLIAM HAWKINS.

VORIS, Missouri.

THE NECESSITY FOR A REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

—NO. 3.

BY ELDER HYRUM O. SMITH.

UTAH IS NOT ZION.

It is asserted that the move to the valleys of the mountains was Joseph's measure; that he prophesied of it, etc. But I find nothing published in the history of the church, that even hints at the idea, until long after Joseph's death. I do find, however, that when Henry Clay suggested that Joseph Smith should take his people to Oregon, that he replies in this language:—

"Why great God! to transport two hundred thousand people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than four millions! or should they go by Cape Horn, in ships to California, the cost would be more than twenty millions!"—*Times and Seasons*, volume 5, page 547.

This letter is dated May 13, 1844; just a little more than a month before his death. He would hardly write that way about a move which he himself had under contemplation. But whether it was Joseph's measure, or Brigham's, the move to establish Utah as Zion, and a gathering place for the saints, was a direct violation of the revelations of God.

But something had to be done to establish the doctrines Brigham and others had in contemplation; it became necessary to go beyond the pale of civil law. What they wanted was to form a government of their own. In a speech made at a special conference held at Manchester, England, December 14 and 15, 1845, Wilford Woodruff said:—

"There is no safety under the government of the

United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them."—*Millennial Star*, vol. 7, p. 2.

In an editorial by the same man, I find this:—

"We can at any rate by and by escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavor in our approaching General Conference to explain all things to the best of our ability. Let the saints lift up their heads and rejoice, for their redemption draweth nigh. Mark well the signs of the times. Be thankful unto God that for the present the saints must not gather within the jurisdiction of the States, save it be in the wilderness, beyond the mountains."—*Millennial Star*, vol. 6, p. 201.

These quotations show: first, that they did not know where they were going, but that the general idea was that they were going to some place in California; second, that they wanted to establish a government of their own wherein their governors should be from the midst of them, or from their own number.

But we will now see what the church covenants say in regard to the matter:—

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion."—D. C. 57:1. (Utah Ed. same.)

And that Zion should not be moved we read:—

"I, the Lord will contend with Zion and plead

with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen."—D. C. 87: 8. (Utah Ed. 90: 36, 37).

And again:—

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed, than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or strength of Zion."—D. C. 98: 4. (Utah Ed. 101: 17-21.)

So we find that every move made was a departure from the law.

FALSE TEACHINGS AND PRACTICES.

I shall now content myself with presenting as briefly as possible some further departures from the faith, by quoting extracts from sermons delivered by Brigham Young and those who have adhered to him. They left Nauvoo and established themselves in Utah, and the very first move they made after arriving was to invalidate all the baptisms that had been performed before that time, by being baptized, confirmed, and re-ordained again; thus treating lightly one of the most sacred ordinances of God's law and house. And every one must submit to this rebaptism as soon as they come to Utah, or be considered apostates. Brigham too, began to assert his authority, claiming that he alone had the right to dictate both in temporal and in spiritual things. Let us read what he says on these two points:—

"I am the controller and master of affairs here, under Heaven's direction."—*Journal of Discourses*, vol. 1, p. 48.

"I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of your sins, repenting of all your wanderings from the path of righteousness, believing firmly in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness."—*Journal of Discourses*, vol. 2, p. 8.

The Book of Doctrine and Covenants teaches that Christ is our Savior and God, to whom we must look for salvation:—

"And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen."—D. C. 9: 18. (Utah ed. 10: 70. Also D. C. 10: 12; Utah ed. 11: 28, 29.)

Brigham taught:—

"Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the *Archangel*, the ANCIENT OF DAYS! about whom holy men have

written and spoken. HE is our FATHER and our God, and the only God with whom we have TO DO."—*Journal of Discourses*, vol. 1, p. 50.

The Bible teaches that Jesus was born of the Holy Ghost:—

"Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Matt. 1: 18.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

Brigham Young taught that Adam was the father of Jesus Christ, and that he was not begotten by the Holy Ghost. Hear him:—

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied to this idea—if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them lest he beget children, to be palmed upon the elders by the people, bringing the elders into great difficulties."—*Journal of Discourses*, vol. 1, p. 51.

Such language is actually blasphemous; and this from a man who we are told represents Christ!

We read again in the Book of Doctrine and Covenants:—

"And again, verily I say unto you, concerning your debts, behold it is my will that you shall pay all your debts."—D. C. 101: 13. (Utah ed. 104: 78.)

Then the Lord goes on to promise them that if they will be diligent in trying to pay their debts he will soften the hearts of their debtors, so they will not press them, until they are able to pay. But Brigham taught thus:—

"I wish to impress another thing upon your minds: An elder, who is willing to preach the gospel, borrows a hundred or a thousand dollars from you, and you never breath the first complaint against him, until you come home to this valley; but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, 'I do not know.' Thus you are distressed and in misery, all the day long, to get it back again. If an elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you."—*Journal of Discourses*, vol. 1, p. 340.

Rather a queer way to preach the gospel without purse or scrip, when they are allowed to borrow from whom they please and not obliged to pay it back. It is a good way, however, to keep men from apostatizing.

Some more of Brigham's teaching is directly in point, and I quote it:—

"I might here use a just and true comparison which will apply to the church. The rulers of Great Britain have tried to make every capitalist identify his interest with the Government—that has sustained the kingdom, and is like a powerful network around the whole. Apply this comparison to the kingdom of God on earth.

"Brethren, do you wish this heavenly government to stand? There is no government more beautiful, no confederacy more powerful! What shall we do to accomplish this? Imitate the policy of that earthly kingdom, identify our interest with the kingdom of God, so that if our hearts should ever become weaned from loyalty to the sovereign, all our *earthly* interest is bound up there, and cannot be taken away. We must therefore sustain the kingdom in order to sustain our lives and interests. By so doing, we shall receive the Spirit of the Lord, and ultimately work with all our hearts.

"This is a policy which I have not reflected upon until this morning, but before we get through with the conference, I shall, perhaps, see it entered into; not as the result of any premeditation in the least, but when the condition of our temporal affairs is read from the stand, you will find the church in considerable indebtedness. If any man is in darkness through the deceitfulness of riches, it is good policy for him to bind up his wealth in this church, so that he cannot command it again, and he will be apt to cleave to the kingdom. If a man has the purse in his pocket, and he apostatizes, he takes it with him; but if his worldly interest is firmly united to the Kingdom of God, when he arises to go away, he finds the *calf* is bound, and, like the cow, he is unwilling to forsake it. If his calf is bound up here, he will be inclined to stay; all his interest is here, and very likely the Lord will open his eyes, so that he will properly understand his true situation, and his heart will chime in with the will of his God in a very short time."—*Jour. Dis.*, vol. 1, p. 202.

WRONG ON TEMPLE BUILDING.

Brigham also erred on temple building. I read in the church covenants that the Lord in speaking of the building of temples, says:—

"My holy house, which my people are always commanded to build unto my holy name."—D. C. 107:12. (Utah Ed. 124:39).

It is rather hard to locate Brigham Young on temple building, as he does not seem to be settled in his own mind about it. He says:—

"When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his [Joseph Smith's] heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to his name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them."—*Journal of Discourses*, vol. 1, p. 278.

A misinterpretation of the passage in the Doctrine and Covenants above quoted is evident. The Lord there says he *always* commands when a house is to be built unto him; but here in the statement of Brigham it is said that he never does, unless forced to do so by the covetousness of the people. We find, however, that Brigham talks differently soon afterward. This was uttered on February 14, 1853; but on April 6, 1853, we have this from the same man:—

"Joseph not only received revelation and commandment to build a Temple, but he received a *pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use. Without revelation, Joseph could not know what was wanting, any more than any other man; and,

without commandment, the church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise."—*Journal of Discourses*, vol. 2, p. 31.

No comment upon the contradiction is necessary, as it will be evident to all. The Utah Church, in all the temples built, do not claim special revelation for any one of them; but interpret the words, "my people are *always* commanded to build," to be a perpetual command to build; but such an interpretation cannot be made without doing violence to the language. If it had read "my people are *commanded* *always* to build;" then their interpretation would have been all right; but it does not read that way.

BRIGHAMITE ENDOWMENTS.

In regard to the endowments, Christ and Brigham differed. Which shall we follow? Christ told his disciples to tarry at Jerusalem until they had been endowed with power from on high. He told them what the endowment would do for them.

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

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15:26.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16:13.

Paul wrote that the fruit of that endowment is:—

"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23.

And Peter wrote:—

"According as his divine power hath given unto us *all* things that pertain unto life and godliness."—2 Peter 1:3.

All useful here in this life. Brigham represents heaven as a great secret chamber, at the door of which we must be able to give signs, grips, passwords, etc. Hear his definition:—

"Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key-words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell."—*Journal of Discourses*, vol. 2, p. 31.

I am told here in Utah that the endowments given in Kirtland were identical with those given in the temples here; but Brigham says they were not. Hear him:—

"And those first elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, as introductory, or initiatory ordinances, preparatory to an endowment. The preparatory ordinances there administered, though accompanied by the administration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the house of the Lord in their fullness; yet many, through the instigation of the Devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell.

But be assured, brethren, there are but few, *very few* of the elders of Israel, now on earth, who know the meaning of the word "endowment." To know, they must experience; and to experience, a temple must be built.—*Journal of Discourses*, vol. 2, p. 31.

Then follows Brigham's definition of the word "endowment" as given above. All those people, and they are many, who testify that they received their endowments in Kirtland and Nauvoo must be mistaken, because Brigham says, "You did not!" Only a few, and that a *very few*, received them. Christ's endowments and teachings were open, as witness the endowment of the apostles on the day of Pentecost, where all the multitude witnessed it and heard the apostles speak in tongues.

I read:—

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said."—John 18:19-21.

But Brigham was afraid that people would ask his followers what he taught. In speaking of some who wanted their endowments he says:—

"Well, he gets his endowment, and what for? To go to California, and reveal everything he can, and stir up wickedness, and prepare himself for hell."—*Journal of Discourses*, vol. 2, p. 144.

Christ was not afraid of any revealments. He stood there among his enemies, defying them to find any fault with his teachings; but Brigham was afraid of what his followers might reveal of his doctrine and secret works. Did he represent Christ?

LYING.

"Thou shalt not lie; he that lieth and will not repent, shall be cast out."—D. C. 42:7. (Utah ed. 42:21.)

The repeating of this command in this nineteenth century seems almost superfluous, but events have proved that the repeating of the command was prophetic of that which was to come.

From the death of the Prophet Joseph, until the 29th day of August, 1852, the literature of the Utah Church is full of denials of polygamy. But now they tell us that they were *lying* all this time, and that it was practiced as early as 1841. Orson Hyde says in "Journal of Discourses, vol. 2, p. 83, that they had more than one wife when they were in Nauvoo; and George A. Smith says, in his autobiography in the *Historical Record*, that he had as many as five wives before he left Nauvoo.

In volume 12, *Millennial Star*, page 29, there is a list of lies and their refutation by Thomas Smith. These lies, he says, he took from a book by one Bowes, and in that list I find the following:—

"12 Lie. Joseph Smith taught a system of polygamy."

Then follows the refutation of the lie, by quoting the Book of Doctrine and Covenants. This was published by Orson Pratt in 1850. Two years afterwards, polygamy was publicly proclaimed by the Utah Church leaders, and palmed off on Joseph Smith, and given out to the saints as his doctrine. If it was a lie for Mr. Bowes to say it in 1850, it was a lie for Brigham Young to say it in 1852.

Andrew Jensen, in his *Historical Record*, says, in speaking of John C. Bennett, that he told some very wicked lies about Joseph. He said he taught one thing in public and practiced another thing in secret; and by this means was enabled to get some of the sisters into trouble. But we are told now, everywhere in Utah, that Joseph taught and practiced polygamy in secret, and denied it in public. Was it a wicked lie for John C. Bennett to tell it in 1842, and a sacred truth when told by Brigham and his minions in 1852 to 1896? Does time make then a difference in the sin? I could mention many more instances, but let this suffice.

Miscellaneous Department.

DEDICATION FUND.

WHAT WILL YOU DO FOR GRACELAND COLLEGE?

Eighteen months ago the question of a college under the fostering care of the Reorganized Church, was theoretical; and its only appreciable existence in the hopeful imagination of the projectors.

To-day it is a fact. The school itself, organized and making commendable progress, under the zealous care and supervision of able and efficient professors and instructors, and the new college building, finished complete from basement to dome—a magnificent structure—bringing credit to the church, in undertaking to furnish an institution for the education of the youth, who so greatly need its work, which shall be nonsectarian in character, and yet, demanding the highest moral and Christian training and development. The college building is of such solid and beautiful proportions as to properly impress its alumni with the idea of striving to excel, and form in their work proper taste and character.

What has been accomplished, however, has been only through the utmost tact, energy, and sacrifice of the friends of the institution

and those in charge of the work; and doubtless all who have in any way contributed to the success of the enterprise feel strengthened with the results.

To build and successfully carry on a first class institution of learning without the aid of an endowment fund, is a difficult task in this day of rich schools and colleges. To succeed the first few years without this, will be one of the marvels of the times; and, but for the fact that we have faith and confidence in the friends who have thus far unselfishly authorized and sustained the undertaking, those in charge of the work would doubtless ere this have been overcome with discouragement. But we are not overcome; "Perplexed, but not in despair."

While the work is thus far on its way there is an immediate and pressing demand for aid, and it is from its friends, not enemies, or the indifferent, that this aid may be expected. Following the example of that courageous leader, Joshua, we appeal to you, "Choose ye this day whom you will serve."

A little help from every friend of this institution of learning will be a wonderful aid at this time and will forever stamp as erroneous the statements that the undertaking of a college by the church would end in failure.

The trustees have faithfully considered this effort to aid the college and begun ar-

rangements by which the dedication and opening of the college may be made a personal one to every friend and wellwisher of the institution, and at the same time benefit the college in the amount absolutely necessary to its success. We want your help at the

DEDICATION AND OPENING,

whether you live far, or near; and for this purpose have arranged to receive special gifts and donations for that time, and preserve and publish a list of the names, together with the proceedings of the day, and have them duly entered in a book for that purpose and kept in the college archives. In this way the rich and poor, old and young, —all—may properly perform a part and do good. Contributions are solicited in the amount you are able to give, and we wish to receive your name with the amount, however large or small, for they should come in amounts all the way from a few pennies, to tens, hundreds, and even thousands of dollars. It is the hope of the trustees that sufficient shall be raised at this time as to avoid the necessity of coming before the public again for aid, at least for years. By united effort this will be done. Will you consider the matter at once? We wish to hear from you by the first day of January, 1897.

Committees have been appointed and ar-

rangements are being made for the dedication and opening on

NEW YEAR'S DAY, 1897;

the dedication services beginning at 1:30 o'clock p. m. These exercises will last about two hours, and in the evening an entertainment of music and eloquence will be given in the brick church in Lamoni.

At the first of these special exercises parties will be present to register names and receive contributions; but the thousands who are so far away that they cannot be present on that day, may be present in spirit and by offering, such offerings to be duly recorded with others; and we ask your gift, your encouragement in lending your influence and sending your name, and your prayers for the good of the institution.

For this dedicatory work those at a distance may send funds directly to the Treasurer of the College, William Anderson, Lamoni, Iowa; or when more convenient send to Bishop E. L. Kelley, Lamoni, Iowa; or to the Bishop's agent in the district where you reside.

You may also send to Frank Criley, Manager Herald Office, Lamoni, Iowa.

Missionaries, District Presidents, and Presidents of Branches in all the various parts of the country are asked to give special notice of this and arrange for receiving and forwarding the contributions so as to help those who are desirous of sending; and may the favor and peace of the Master be with you and each of you in your devotions and work.

Full proceedings of the dedication exercises and contributions will be duly furnished all aiding the work.

By order of the Board of Trustees and Directors of Graceland College.

E. L. KELLEY,
WILLIAM ANDERSON, } Committee.
D. F. NICHOLSON,

LAMONI, Iowa, December 12, 1896.

BISHOP'S AGENT'S NOTICES.

To the Saints of Colorado; Greeting—I wish to stir up your pure minds by way of remembrance, as Peter said, that ye may be mindful that the year is now fast drawing to a close, and also that the summer is over and the harvest is past; and I would like to see the names of all the saints in the State of Colorado on my books as Bishop's agent.

Let every one give a little as the Lord has prospered you in the past year, so let every one give cheerfully, little or much as the case might be; for the Lord loves a cheerful giver. And then, every little will help to roll on this great latter day work; and as the coffers of the church are low, let each one send in their tithings and free-will offerings that there may be meat in the storehouse of the Lord to feed those that are depending on the same to be fed.

We are all anxious to see the work of the Lord speed, and to this end we often pray; but we must remember that prayer alone will not carry this gospel forth to the ends of the earth; it requires means as well as the saints' prayers. We are commanded in a revelation given April 11, 1887, to "prosecute the missionary work in this land and abroad so far and so widely as you may. All are called ac-

ording to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." So we see by this that the work is ours and that we must all be interested in it alike, we must all labor together, for the Lord is not pleased with those that do not work, as he said in a revelation in 1831: "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them." So we must all be workers in this latter-day work.

Now this law of tithing is one of the celestial laws of the kingdom of God; and the Lord has said that "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." Therefore if we want to enjoy the blessings of the Lord we must keep his commandments, for I read in Revelation 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now, dear saints, it is one thing to believe in the commandments, but another thing to keep them and live by them. May the Lord help us all to see the necessity of keeping all of his commandments, is my prayer.

All moneys can be sent to me by post office money order on Evergreen Post Office, Jefferson County, Colorado; or to Denver Post Office; but please address me and send all letters to Conifer, Colorado.

JAMES KEMP, Bishop's Agent.

CONIFER, Colo., Dec. 7.

EXECUTORS' NOTICE.

ESTATE OF WILLIAM W. BLAIR, DECEASED.

Notice is hereby given to all persons interested, that on the 27th day of November, A. D. 1896, the undersigned were appointed by the Clerk of the Circuit Court of Decatur County, Iowa, executors of the estate of William W. Blair, deceased, late of said county. All persons indebted to said estate will make payment to the undersigned, and those having claims against the same will present them, legally authenticated, to said court for allowance.

Dated November 27, 1896.

ROBERT WINNING,
FRED B. BLAIR,

50-3t

Executors.

RAILROAD HALF FARE PERMITS.

Chairman Caldwell, of the Western Passenger Association, writing under date of December 2, 1896, has requested an official list "showing the regularly authorized clergymen or missionaries . . . who devote their entire time to religious work, depending on that for support and who have no other occupation."

He has been furnished a list of all General Conference appointees known to be actively engaged and entitled to permits.

District and branch presidents, also those appointed to labor in fields or districts, who may come within the rules of said Association, should obtain and forward certificates of indorsement from general missionaries in charge. The Chairman has been furnished a list of said general missionaries in charge and notified that indorsements by them are authoritative.

All applications are required to be made by applicants individually. Blank forms can be obtained from local agents of Association lines, or on application to B. D. Caldwell, Chairman Western Passenger Association, Chicago, Illinois. Said blanks contain full particulars concerning rules governing issuance of permits to both missionaries and local pastors.

The Association authorities have been requested to issue permits promptly to avoid delay in the work of the coming year.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Dec. 5, 1896.

2t

SUNDAY SCHOOL INSTITUTE.

It will be necessary for those attending the Sunday School Teachers' Institute to be held at Council Bluffs, Iowa, to notify T. W. Williams, at No. 206, Harmony Street, Council Bluffs, Iowa, at once so as to have accommodation provided for them. This matter should not be delayed. The Institute convenes on Saturday, December 26, at ten o'clock a. m.; and as holiday rates are effective only on December 24th and 25th, it would be necessary to leave the last connecting point about midnight of the 25th. See your regular agent about this, he can provide you with time tables and give instructions relative to the latest time of departure prior to the 26th. The program will be interesting and the work done should prove beneficial to all Sunday school workers, and we ask for a large attendance.

W. N. ROBINSON,
For the Committee.

BORN.

COLES.—At Liberty Center, Iowa, March 16, 1895, to Bro. Oriden and Sr. Ida Coles, a son, and named Harry Ernest; blessed September 7, 1896, by Elder W. H. Kephart.

DIED.

HUNT.—Sarah Hunt, widow of the late Enoch Hunt, died November 5, 1896, at the home of her grandson, Allen Hunt, near Logan, Harrison County, Iowa, aged 84 years and 6 months. Nine children were the fruit of her union with Enoch Hunt, four of whom are living; also there has been fifty-eight grandchildren and sixty-eight great-grandchildren; of the grandchildren, she and her husband raised at least six. She was baptized in an early day, and ever remained true to God, and died as she had lived in the faith of the Lord Jesus Christ. Her rest in Christ is assured, for "he is faithful who has promised eternal life unto those who endure unto the end." Her funeral was preached by Elder James Donaldson, at the request of Brother Derry, who could not attend, as was her wish.

The Saints' Herald.

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Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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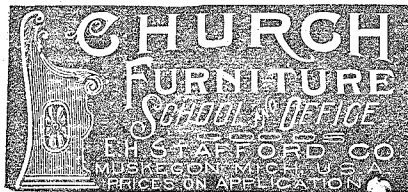
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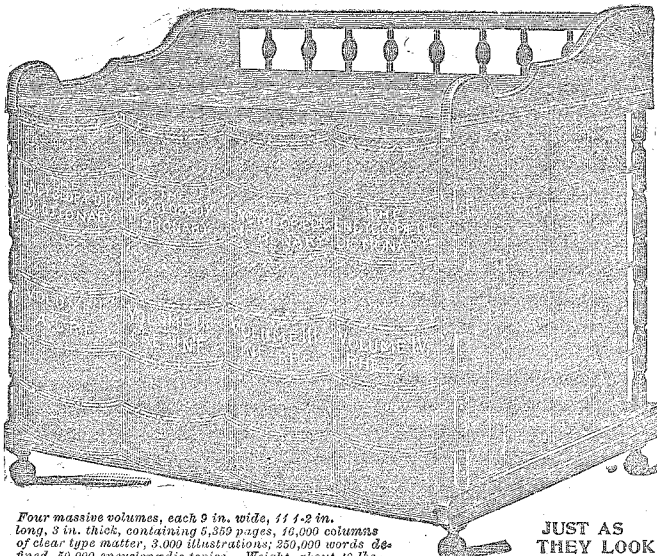
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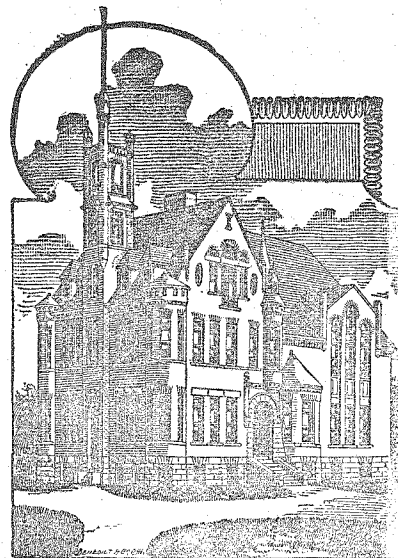
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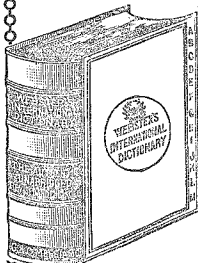


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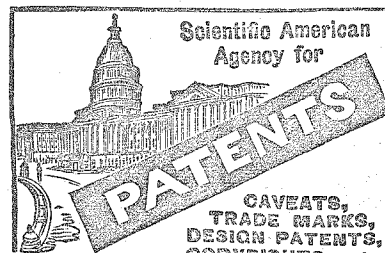
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 43.

Lamoni, Iowa, December 23, 1896.

No. 52.

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MEANS PEACE TO ALL.

WASHINGTON, D. C., Dec. 13.—The negotiations between the United States and Great Britain for a treaty of general arbitration covering all subjects of difference between the two English-speaking nations, present and prospective, have advanced to a stage of completeness far beyond what the public has had reason to believe. The purpose of Secretary Olney and Sir Julian Pauncefote is to conclude the negotiations within the next three weeks.

All of the substantial features of the treaty have been agreed on. From the present status of the negotiations it is believed the following will be the important terms of the treaty:—

First—A term of five years from the date of the exchange of ratification within which the treaty shall be operative.

Second—A court of arbitration of six members, three to be drawn from the judiciary of the United States and three from the judiciary of Great Britain.

Third—The submission to this tribunal of all differences between the two nations now pending are to arise within the period of five years, this not

to include the Bering Sea question or the Venezuela question, now before independent commissions, but to include the question of the boundary between Alaska and British North America.

IMPORTANCE OF THE DOCUMENT.

The completion of this treaty will mark an important epoch in the relations between the two English speaking nations and in the judgment of those who have been most identified with its consummation it will be the most important document of a peaceful character in the history of their mutual dealings.

The President made passing allusion to the subject in his recent message. It had been understood, however, that the main purpose of Mr. Olney was to reach an agreement as to Venezuela, and that, having accomplished this, the larger question of arbitrating all differences would require considerable time for its complete development. But the negotiations have proceeded with surprising unanimity, so that those engaged in the work confidently believe it will be fully agreed upon and the signatures of the contracting parties placed to the document within three weeks. This will give fully two months for the consideration and ratification of the treaty at the present session of the United States Senate, and unless some unexpected obstacle should arise in that quarter there is every reason to anticipate the treaty may be made effective before the close of the present administration. At least this is the confident hope and expectation of those most concerned in the negotiations.

PENDING ISSUES ARE PUT ASIDE.

Aside from the previously-referred-to points, it can be stated in a general way that the terms of the treaty are such as to "clear the board" of all the vexatious questions which have arisen between the United States and Great Britain. These have been numerous in recent years, and some of them have threatened serious consequences.

Those familiar with the exact terms of the negotiations say not one of the causes of friction will remain. Some

of them are withdrawn from the operation of the treaty from the fact that other methods of settlement already have been agreed upon. This is the case with the Venezuelan question, which, by the recent agreement pertaining to that subject alone, is committed to a special court of arbitration. The Bering Sea claims are now before a commission created by special treaty, so that this, too, will not fall within the scope of the new treaty. Other questions have been similarly disposed of, and, considering them all, it is said by those familiar with them that the Alaskan boundary will be the only pending controversy likely to come within the scope of the new treaty.

INTERNATIONAL CONFLICTS AVOIDED.

The main purpose of the treaty, however, is to guard against future differences threatening a rupture, and in this the negotiators believe the terms of the instrument will be such as to avoid all possibility of international conflict for the future.

This is regarded as the main achievement. It is said to be peculiarly advantageous to the commercial interests of both countries, assuring them against rumors of war or the serious prospect of war. As one of those concerned in the negotiations sums up the result:—

"When a serious difference arises between the two countries, instead of a public feeling that war may result and a consequent unsettling of commercial interests, as occurred during the Venezuelan crisis, the public will know beyond all possibility of rumor or report that the difference is one which will be settled by arbitration instead of a possible resort to arms. This public sentiment against alarm is felt to be no less beneficial as one of the features assured by the treaty than the plan of arbitration itself.

The reasons for limiting the treaty to five years are doubtless to place a measure of this extent to a fair trial, after which, if the results are as good as anticipated, the treaty can be renewed or be made permanent.

It is felt that the character of the

men on such a court will remove it from the usual divisions based purely upon the nationality of the arbitrator, and, moreover, a majority vote of the arbitrators will doubtless be required.

POSSIBLE EXCEPTIONS TO BE MADE.

As yet it cannot be stated definitely whether the treaty will cover differences involving national honor and sovereignty. This was a point of disagreement early in the negotiations. It is probable, however, that an exception will occur in this respect, as the treaty is meant to cover the usual and ordinary differences which arise between nations, rather than such extraordinary events as an insult to the flag or any other national indignity, which are usually considered outside the scope of arbitrations.

All the negotiations have been carried on in Washington, and the signing of the instrument will occur here.

Mr. Olney and Sir Julian Pauncefote have borne the brunt of the work, the latter executing the views of Lord Salisbury in such a way as to expedite the final arrangement.

Mr. Bayard has not taken part in the negotiation, although indirectly he has contributed to the result.—
Chicago Tribune.

DEDICATION.

Graceland College, Lamoni,
Iowa, January 1, 1897.

The Dedication of Graceland College will take place January 1, 1897, at 1:30 p. m.

This institution is now in the midst of its second year's work. It was founded some two years since under the auspices and management of the church which has its headquarters at Lamoni, Iowa. It is one of the leading institutions of learning in Southern Iowa, and its course of study is second to but few in the land. Its faculty is composed of competent educators. It has now students enrolled from five different States. And while the college opened for work only in September, 1895, it is already known in nearly every State and Territory in the United States, in Canada, Europe, Australia, Mexico, and the islands of the sea; and in all these countries there are those who are friends of Graceland College.

We are now just moving into our fine new building which is not surpassed by any in this part of the State, and by but few in the country. It is surrounded by grounds which for beauty of arrangement and healthfulness, it would be difficult to excel.

At this our dedication time we appeal to everyone to aid us who is interested in the better education of the masses; for the existence of such an institution in our midst does materially assist in such education. It will reach many teachers who could not go abroad to better qualify themselves for their work. Many young men and women will avail themselves of the advantages of a higher education who would not do so, did they have to go abroad for it. No man has done his entire duty to his children and to his neighbor's children, who has not done all he can to place within their reach the advantages of an education.

We solicit your cooperation and support in this our time of need.

The Boards of Trustees and Directors have arranged programs of dedication, January 1, and an entertainment for the same evening. The entertainment will be for the benefit of the college fund. The committee have prepared a souvenir ticket as a memento of the occasion, which contains the programs for the afternoon and evening, beautifully printed in the college colors. This souvenir ticket will admit to both dedication and evening entertainment; price fifty cents to adults, twenty-five cents to children under fifteen.

Again we appeal to everyone to aid us by the purchase of these tickets. Nearly every member of the church would like to possess one of these souvenirs of the *first college* the church has built. Each one feels an individual interest in the success of *our* college, and rightly so, too; and all desire to see it succeed. This it cannot do without support in both students and means; and the means is particularly needed now in starting. It is confidently expected that when our attendance of students swells to hundreds it will be self-sustaining; but now we need aid. A little help from each who can help will put us upon a firm financial basis.

Do not put this aside thinking that

plenty of others will respond. Can't you assist some, now?

In bonds,
DR. J. H. HANSEN,
PROF. J. A. GUNSOLLEY,
Advertising Committee
for Entertainment.

DEDICATION FUND.

WHAT WILL YOU DO FOR GRACELAND COLLEGE?

Eighteen months ago the question of a college under the fostering care of the Reorganized Church, was theoretical; and its only appreciable existence in the hopeful imagination of the projectors.

To-day it is a fact. The school itself, organized and making commendable progress, under the zealous care and supervision of able and efficient professors and instructors, and the new college building, finished complete from basement to dome—a magnificent structure—bringing credit to the church, in undertaking to furnish an institution for the education of the youth, who so greatly need its work, which shall be nonsectarian in character, and yet, demanding the highest moral and Christian training and development. The college building is of such solid and beautiful proportions as to properly impress its alumni with the idea of striving to excel, and form in their work proper taste and character.

What has been accomplished, however, has been only through the utmost tact, energy, and sacrifice of the friends of the institution and those in charge of the work; and doubtless all who have in any way contributed to the success of the enterprise feel strengthened with the results.

To build and successfully carry on a first-class institution of learning without the aid of an endowment fund, is a difficult task in this day of rich schools and colleges. To succeed the first few years without this, will be one of the marvels of the times; and, but for the fact that we have faith and confidence in the friends who have thus far unselfishly authorized and sustained the undertaking, those in charge of the work would doubtless ere this have been overcome with discouragement. But we are not overcome; "Perplexed, but not in despair."

While the work is thus far on its way there is an immediate and pressing demand for aid, and it is from its friends, not enemies, or the indifferent, that this aid may be expected. Following the example of that courageous leader, Joshua, we appeal to you, "Choose ye this day whom you will serve."

A little help from every friend of this institution of learning will be a wonderful aid at this time and will forever stamp as erroneous the statements that the undertaking of a college by the church would end in failure.

The trustees have faithfully considered this effort to aid the college and begun arrangements by which the dedication and opening of the college may be made a personal one to every friend and wellwisher of

(Continued on page three of cover.)

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 52.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 23, 1896.

SOME FIRST PRINCIPLES.

BAPTISM OF THE REV. GEORGE GRUBB.

On Thursday last (September 10) the Rev. George Grubb (who carried on a successful mission throughout the Australian Colonies some years ago), the well-known Church of England missionary and "Keswick" speaker, was baptized at Christ Church, Westminster Bridge-road, by the Rev. F. B. Meyer. Before his baptism, at the invitation of Mr. Meyer, Mr. Grubb, amid evident emotion, gave the following testimony:—

"I bless God," he said, "that I have been brought to this day. I have now come to the end of a wilderness experience. Twenty-one and a half years ago an aged sister, present this morning, took me to attend an adult baptism at Grosvenor Hall, Dublin, and that sight my heart never forgot. At that time I had entered Trinity College, Dublin, to prepare for the ministry of the Church of Ireland. After that service I went to my Bible for the purpose of finding arguments in support of infant baptism, and I succeeded in doing so. I satisfied my intellect and all questionings with regard to the validity and scripturalness of infant baptism left. I did not know then, as I know now, that the truth must be learned to the satisfaction of the heart and not of the brain. I was perfectly satisfied with the well-known argument that, because an infant was circumcised under the Jewish dispensation therefore it was quite right to baptize it under the Christian. I did not see that the real analogy was this; that the Jewish infant is analogous to the Christian infant, and that this analogy was in the Spirit; that circumcision is to the flesh what true baptism is to the spirit; and that we do not live in Christ until we cast ourselves on him. Then we become Christian infants, and then God commands us to be baptized in his name. I went on satisfying my intellect with all these arguments, but my heart was restless; and God in his mercy spoke to my soul again on the subject when I was reading my Bible perfectly quiet on the steamship Scotsman, coming home from Canada last May. Quite unexpectedly I took my Bible and thought I would look out all the passages on baptism once more. My heart was in full communion with Jesus, and I said: 'Blessed Lord Jesus, if I do not know the truth really on these things, show it to me.' Well, I do not think one hour had passed before I was as certain in my own soul as I

stand here this morning that it was the Lord's will that I should be buried with him in baptism; and then, when I got home, I just waited that the voice of the Lord should be confirmed in my soul. I did not want to do anything rashly, for I was quite aware of the consequences of this step. And then, when I met my beloved brother, Mr. Meyer, at the Keswick Convention, the Lord told me to ask him to baptize me in the name of the Lord. And so I stand with a conscience as clear as daylight before God, and the wilderness experience is over. There were words which I heard twenty-one years and a half ago, as one man was baptized—I think it was Lord Carrick. As he stepped into the water these words were spoken: 'When thou passest through the waters I will be with thee;' and those words are in my soul this morning. God has revived them in my soul after twenty-one years' experience, and so, once more, I cast myself on God that he will show me the path of life henceforth."—*Geelong, Victoria, Times.*

We have the foregoing from Bro. Gomer Wells, of Australia, who is alive and taking notes among his ministerial brethren on the Island-Continent.

A few thoughts suggest themselves in connection with this item. The spirit of dissatisfaction with existing formulas of faith is not confined to any one particular land, but has been disseminated so widely as practically to have become almost universal. Men who desire satisfactory spiritual communion and who have the welfare of fellow man at heart instinctively realize that something is wrong with their religious beliefs, and have set themselves to work, many of them studiously and prayerfully, to locate and to rectify the trouble. The reverend gentleman referred to in the item above has, to say the least, taken a step forward in abandoning infant sprinkling and sprinkling itself for immersion; and he is not alone in so acting. His confession in the matter adds another to the long list of theologians who are publicly proclaiming in favor of some principle of the original faith, coming a step or two nearer to the truth.

As to whether the influence that moved upon his inner conscience leading him to action was direct and a prompting of the Spirit of truth, we

are not prepared to affirm or deny. His earlier analogy confronted with the fact that the Jews both circumcised and baptized. While we are prepared to believe and accept the statement of fact that the Lord blesses and acknowledges men in proportion as they move forward in any line of right doing, we are also reminded that when the angel directed Cornelius in answer to his prayers, he instructed him to send for an authoritative representative, one called and chosen to instruct and administer as a servant of God, to induct him into the kingdom of God by baptism, and that his obedience by authoritative baptism was ratified by bestowment of the gift of the Holy Ghost.

Rev. Grubb is evidently a sincere man, one whose services bespeak his interest in the cause of religion and of fellow men, and for all of which service we are not disposed to withhold due credit from him. But the question forces itself upon the mind, Has he not been moving in the same circle in which so many are confined and by which they are prescribed, limited, bound, and prevented from appropriating and receiving the benefits of truth—truth entire, complete?

He has been immersed, but by whom, and by what authority? He has made a new departure, but by whose direction, and by what "scriptural" provision as to the right of the officiating minister? In America an organization called the "New Light" sprang into existence based upon the proposition, "If we have authority to preach, we have authority to baptize." That organization, however, has virtually repudiated its founder, or at least has abandoned the claim of his having divine, authoritative sanction or direction; has become divided and subdivided, and has also abandoned some of its specific items of belief; and all this after years of successful missionary work, resulting in thousands of converts and the building of many churches, etc., peculiar to the methods of popular evangelical churches.

Rev. Grubb has adopted a peculiar method of reasoning concerning infant baptism, but has finally reached the conclusion that immersion is the proper *mode* of baptism, being satisfied that said form is scriptural. However, to many it will appear strange that it did not occur to him that the official acts of fellow ministers and churches who practiced sprinkling and other things manifestly unscriptural also required examination; that there was a strong probability of men who proclaimed and practiced unscriptural forms and tenets being themselves out of harmony with divine law to the extent that their official acts were null and void. And, with all due regard for this gentleman's general statement, the query also arises, If it took twenty-one years of *his* Christian experience to bring about the one step referred to, and he a Church of England clergyman with special theological training for his ministerial work, how long may it not take him and his religious associates to get right on all items of faith? And further: Can his work bring to him and to all affected by it the present and future satisfactions desired and necessary? What prospect has the religious world, of getting right, with the slow progress it is making, if really making any sure progress toward coming to "a *knowledge* of the truth"?

As a people we have been regarded by some as critical, straight-laced, and illiberal, because disposed to question these and other lines of religious policy and belief; but now that churchmen without number are confessing that they have been wrong, and are making almost all kinds of effort to correct the errors of the past and present, we have been confirmed in the course we have pursued in this respect. It has not been our understanding of our mission that we have been commissioned to tell the people they are right; that religious opinions out of harmony with themselves and causing confusion *ad infinitum* were all true and in harmony with God. It would be just as consistent in us to indorse absolute monarchies, semi-barbarous systems of tribal relations, constitutional monarchies, and all forms of republics—all dissimilar and antagonistic—as all right and correct as systems of government, as to pur-

sue the course referred to. One would be as inconsistent and untrue as the other; and such a course of action would prove our incompetency to estimate and properly to deal with the political conditions of the world, as the other would manifest our incapacity and ignorance of the situation. To indorse wrong systems of government would remove from the people under their imperfect rule our aid and encouragement to rise to higher levels and ideals of life, and encourage contentment with false and unjust systems that would keep them in conditions of partial and complete bondage, and which the longer entailed would the more effectively hold them in partial or complete subjection politically and socially. We would thus be influencing contentment and satisfaction with conditions and forms that hampered, distressed, and prevented human welfare and happiness; and could not consistently lay claim to liberality of spirit or to justness of action. The same principles run through and actuate our course religiously. We recognize the necessity of consistency in this respect, hence insist that God has not changed; that if he has not spoken since the New Testament canon closed (as both Protestant and Catholic affirm) no principle there recorded has been abrogated; hence what "is written" must be taught and observed, in harmony with the conditions of the great commission.

We can neither be liberal nor consistent by departing from or encouraging disregard of the principles of truth; indeed those who profess such liberality as would justify such course of action are themselves illiberal and narrow; and are out of harmony with the Master himself, who declared that "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it;" who also declared, to the young man, spurred by the hopes and aims of youth, "If thou wouldst enter into life, keep the commandments." It is only by manifestation of the truth that we can truly commend ourselves to the hearts and consciences of men and women.

All liberty, general and personal, is secured to man by law. Long centuries of human experience, including both intellectual and civil liberty and

slavery, have demonstrated the principles by which the rights of man have been revealed and secured. What we have of liberty social and political has been obtained by recognition of and obedience to manifest, well-known principles that govern the race in its regulations and comminglings. Those who violate such principles are justly recognized as out of harmony with law essential to the public weal, hence are restricted and made to conform to principles that conserve the general good. There is a class which repeatedly has urged the principle of "personal liberty" so called, but which has been generally recognized as a "misguided" element, to speak mildly. Another class, in things moral and spiritual, would disregard some plain and necessary restrictions governing in social and church affairs, and free society from the limitations of certain moral restraints. Such have been called pseudo-reformers. Still another, who would drive the Almighty from his own dominions and proclaim humanity independent of his directings and government have been called by the religious world "infidel." Yet all these claim to be liberal minded and "freethinkers."

It is this *free* thinking that disregards divine restrictions and encourages man to become a law unto himself; it is this so-called liberality that leads him everywhere and nowhere, finally without God and without hope in the world; that exalts and worships the creature more than the Creator; and against the systems which such a course builds up the Lord in these last days declared to the young Seer, "Join none of them for they are all *wrong!*"

A good man is good because of the restraints he imposes upon himself in his recognition of the moral and spiritual principles that have been revealed to instruct and govern humanity. He brings himself into subjection and rightly educates and uses his faculties of mind and powers of body, and for good, because of due and necessary restraint. Forces within him made to do duty for good to himself and to others would, if miseducated and perverted, become forces for evil. He submits to the principle of control and governs himself by law. A steam engine, a horse, or any other force is

controlled and made a beneficent instrument because of this same principle of control; but which if unmanageable creates consternation and becomes a destructive force; and this in harmony with the principle proclaimed by the Savior who recognized and taught it in all his wonderful nature-teaching during his ministry, that obedience to law was essential to preserve, direct, and redeem.

God himself ceases not to be God because of this principle of limitation. While he has power to destroy in one sense, his power is wisely and beneficently directed to control and uphold by the spirit of intelligent application of the forces of nature; and he is great because of this. He furnishes us a perfect illustration of consistency and liberality, in contrast with the so-called liberality and "free-thinking" and "free acting" seen in humanity's inventions of religious systems and manifold departures from truth; all of which are failures, and have but caused and added to the confusions of ancient and modern Babylon—the world.

It is well that truth—truth in principle and in power—is being proclaimed in Australia by the faithful brethren, that all who will may finally heed and be blessed by it, as truth alone can satisfy and redeem the race.

We referred to the principle of recognition of men in right doing. We have no reason to doubt that good men and women have been blessed and are often markedly blessed with evidences of God's love and compassion in their labors; it would be strange were it otherwise. But while the seal of approval of good deeds and efforts to further the cause of right by teaching moral principle, have been received, it by no means follows that men should regard such as indorsement of all to which they cling, especially when their tenets are in direct conflict with the written word. God cannot approve what is in direct violation of what he has revealed. His paths are straight, his course one eternal round. That once a truth is always a truth. God's works fail not because he is exact, correct, true, in harmony with the eternal fitness of things. The foundations of the faith once delivered to the saints are sure, substantial, eternal.

We have received a kingdom "that cannot be moved."

We like to hear "first principles," and while aware that to many of our readers the foregoing may contain "nothing new," we shall content ourselves with the thought that many, if not all, require plain and simple truths; and that with all they bear repetition. The world, at least, needs the spiritual alphabet, not the principles of theological astronomy.

CHURCH HISTORY.

THE Board of Publication has placed the prices of volumes of the Church History so low that it cannot allow a commission on sales of the book.

Herald Office agents and the ministry will please take notice, in making sales and remittances.

The agents and ministry will be allowed, as heretofore, to deduct the cost of remittances.

The History has been issued on so narrow a margin that this rule becomes a strict necessity.

The book is sold at about cost in the interests of the church in general.

All are requested to push the sale of it. It is an excellent work and is worth far more than its cost to any reader.

The prices are: Cloth \$1.50; half leather \$2.00; full leather \$2.50

52-21

WE have received from several brethren, either copies of the *Christian Herald*, or clippings from it of an article on Mormonism and the Mormons, by Gen. John Eaton, with requests that it shall be noticed. To all these and others we say that Bro. T. W. Williams, of Council Bluffs, has written a reply, and a letter to Gen. Eaton, in reference to the article, asking that the errors affecting the Reorganization and its faith be corrected. Bro. Williams is quite able to the task of securing a correct representation of the church, if it is possible to get a hearing. It is quite possible, however, that the *Christian Herald* may do as the publishers of the *Century* once did, while Dr. J. G. Holland was Editor; when, after publishing an article from the pen of Miss Ellen Dickinson in regard to the Spalding Manuscript Story, grossly misrepresenting the facts, they refused

to publish a correction written by us and duly sent them; assigning as a reason for such refusal that they did not wish to foster a controversy in their journal. The *Christian Herald* has suffered an attack to be made, in an indirect manner, in its columns, but it may not be Christian enough to permit a defense. It seems that the average Christian, from minister and editor to layman, is impressed with the idea that no class of believers in the latter-day work is entitled to fair and just treatment from so-called Christians. We shall be pleased if the *Christian Herald* is an exception to this rule and will accord Bro. Williams a hearing; but long experience makes us to be doubtful of it.

ROME has authorized a denial of the report that charges of heresy have been preferred against leading American Churchmen. The statement has been reaffirmed by the Rome correspondent of the *New York Journal*.

AUTUMN LEAVES.

THE January or holiday number of *Autumn Leaves* contains a choice variety of Christmas and New Year's reading, and such as will add zest to the spirit of the season with its enjoyments. It is unnecessary to particularize the articles; all are good and up to the demands of the season and the wants of its readers, and indicate that the future of the *Leaves* is to continue an improving, advancing development in the interests of the literary and general teaching of the young people of the church, in whose especial interests it is issued, though read by both youth and adults of the church, and to whom it comes as the friend and help of all who love the good and the true.

We commend to subscribers and others the *Leaves*, and its mission for good in the education of young and old. It has found and occupied an important place, and solely on its merits, and we trust will still continue in years to come as a growing power for good within and without the church.

Sr. Walker, well known as a friend to and worker for the young, will continue as its Editor, which insures the method of conducting the magazine for 1897.

The subscription price is \$1.25 per year; the *Leaves* and *HERALD*, both, for \$3.00 if paid in advance.

Subscriptions solicited. Address the Business Department.

THE following from the Bay City, Michigan, *Independent*, is confirmed by a similar statement in the *Detroit Journal* of the 28th ult. If of special value fuller developments will probably appear in due time:—

NEWBERRY, Mich., Nov. 19.—About two weeks ago Jake Gordon and Geo. Howells were out shooting about six miles from Newberry and they noticed what appeared to be a man's head sticking out of the ground where a large hemlock tree had been upturned. They dug and unearthed what appears to be three stones or clay idols. The largest weighs 500 pounds and is as large as a full grown person; the other two are smaller and all are in a sitting position. A tablet was found with them. The tablet weighs about 150 pounds and is 32x16 inches and is divided into one-half inch squares. Altogether 140 squares are on the tablet and on each square there are different characters or figures, which appear to be a mixture of old Greek, Phœnician, and Egyptian, while others claim to be Aztec hieroglyphics. It is undoubtedly the only tablet of the kind found in North America.

MISSOURI MOUND BUILDERS.

MANSFIELD, Mo., Nov. 23.—To-day, while exploring an onyx cave near this place, a party of hunters unearthed four human skulls. It was supposed at first that they were the remains of Indians, but the subsequent discovery of several pieces of pottery and crude instruments of war, which it is known were not the handiwork of Indians, leaves no doubt that they were the bones of some prehistoric race, probably the mound builders. The skulls were sent to the Smithsonian institute at Washington for a further examination.—*Kansas City Times*, Nov. 24.

WANTED.

THE Herald Office desires to obtain one or more copies of "The Word of Consolation," also of "The Voice of the Captives"—pamphlets issued by the Reorganization to the scattered saints, in its early days.

Anyone having copies to devote to church use would favor us by forwarding them addressed to the Herald Editors.

Other pamphlets or books issued by the church or by any faction of it, would prove acceptable and be put to good use in the Church Library or editorial department, for the general good.

52-21

L. L. WIGHT, a minister of the "Reorganized Church of Jesus Christ of Latter Day Saints" will preach in the "Christian" church next Sunday at eleven a. m. In making a notice of services by the same party some weeks ago the *Bee* erroneously stated that Rev. Wight was a Mormon. While claiming Joseph Smith as a prophet and founder of the church the organization to which Rev. Wight belongs has no fellowship with the church in Utah calling itself the Latter Day Saints, and better known as Mormon. The church which Rev. Wight represents has its headquarters at Lamoni, Iowa, and is the original church founded by Joseph Smith.

The *Beeville Bee*, of Beeville, Texas, for December 4, 1896, sent us by some one contained the above notice of the work of Bro. L. L. Wight, one of the sons of the one time apostle Lyman Wight, of Crooked River fame; "Capt. Dreadnaught," as he was called because of his bravery.

COLLEGE DEDICATION SOUVENIRS.

IN connection with the appeal of the College Committee asking donations to the college fund, in which notice was given that remittances could be made to them or through Bro. Criley, our Business Manager, the latter desires us to state that handsome souvenir cards have been mailed to branch presidents, Herald Office agents, and others, to be sold at fifty cents each. The cards will contain a cut of the college building, date of dedication, program of exercises for dedication and evening entertainment, with names of the directors and trustees, printed in the college colors; and will admit holders to both. It is desired that all in position to so aid in forwarding the work of education by sustaining this institution of learning will both contribute and canvass for the sale of tickets.

The college fund is low and needs the reliable aid of every one interested. Sunday school officers and those of other organizations might aid, and are invited to help the movement in this special instance.

It is desired that all who take a pride in fostering the cause of education will now lend substantial aid in placing the first college built by the church on a better financial basis, that its educational work may the more speedily be pushed forward.

Since writing the foregoing we are requested to state that the prices of tickets have been placed at fifty cents

for adults and twenty-five cents for children. This will give the children a better opportunity to aid a work in which they have a special interest, and it is hoped that they will be encouraged to lend their aid to the support of the college, which is destined to do so much for them. Help in this good work will impoverish no one; indeed the amount asked for would never be missed and will return to the givers manifold in good to them, to the church, and to others. To sustain this laudable endeavor now is to sustain that that will promote the wellbeing of the rising generation as workers for good in the various avenues of usefulness now opening and widening before them. Every lover of truth and progress should see that his aid is given, willingly and gladly.

Bro. Criley requests that branch presidents make an active canvass for the sale of the souvenir tickets; that more than mere announcements be made—that active work be done among the people in their behalf. Anything must be worked up to prove successful, hence the earnest work of branch presidents, and of others who can do so without interfering with them, is earnestly solicited.

Saints not in branches may forward their remittances direct to the Herald Office. Souvenir tickets will be forwarded to them on receipt of contributions of the amounts named. However contributions are not limited as to amount. See committee's appeals on Herald cover.

Remittances may be addressed to Bro. Frank Criley, Lamoni, Iowa.

EXTRACTS FROM LETTERS.

BRO. W. S. MACRAE, Miller, Oklahoma, the 9th:—

Bro. and Sr. George Pearce, of Florence, Colorado, sent an urgent request for some one to come and preach for them. I do not know the address of the Colorado missionaries, therefore ask that they be informed of the request through the *Herald*.

BRO. J. W. WIGHT, Little Sioux, Iowa, the 14th:—

Our late conference passed off nicely, with a good attendance from other branches. Bro. Chambers unable to attend and at last accounts very poorly. I remained to hold series of meetings and we are having a very good attendance, considering the roads are about as bad as they can be. The weather has been so warm that the snow and ice have

melted and made the roads almost impassable. The interest in the preaching is marked and the preacher having splendid liberty. It was especially so at the morning service yesterday, when a number were in tears. Such inspirations are grand to both speaker and hearers. Officiated yesterday at the funeral of a four year old child of Bro. and Sr. George Vredenburg. Poor little thing was taken from them under peculiarly distressing circumstances. "Black canker" had eaten one side of her face away, part of the bone being taken! Am located at Bro. Scott's, and they together with the other saints here are doing what only saints can to make my stay pleasant. Would write for the *Herald* only that I feel others have that which is of more interest to the public.

Bro. J. M. Terry, St. Joseph, Missouri, December 17:—

We are moving on as a branch, our meetings spiritual, peace and unity prevails, our numbers increasing; yet the enemy is not idle. Our quarterly conference at German Stewartville branch was very peaceful and quite spiritual. The same officers were retained. The work is onward.

EDITORIAL ITEMS.

BRO. L. L. WIGHT reports success as a result of persistent labor, in the face of unpromising conditions. He baptized an excellent lady on the 6th inst., and is to baptize others so soon as he can reach their localities. He was at Beeville, Texas, on the 10th, enroute to San Antonio, Medina, and other points. Press notices in favoring the cause, and waning prejudice, are among the promising features that help the general work.

Bro. L. M. Sollenberger, writing from Moordale, Pennsylvania, December 12, states that German Baptist or Dunkard friends who once forbade his preaching are now offering him places in which to set forth the truth. He accepts this as a vindication of the correctness and power of friendly treatment in contrast to the harm done by anger or resort to forceful methods. While visiting at Harrisburg and vicinity he hopes to do good.

Wong Chinn Foo, a Confucian priest, has been stationed at Chicago to do missionary work in behalf of his native religion. He argues for polygamy on the ground that it would prevent divorces. That argument, so-called, has been heard before in this country, in Utah, where both polygamy and divorce with kindred evils exist. Wong Chinn Foo said some good things however — concerning inequality, want, and irreligion among the

American people; and that they "tried to force down the Heathen a doctrine" they were "at sea on themselves."

Sr. A. C. Hart, Catoosa, Indian Territory, wishes to obtain copies of *Autumn Leaves* for December, 1892, and October, 1895. Can anyone furnish her the numbers?

Forty millions of people are said to be actually starving, out of India's population of 287,000,000. Prices of food are very high; grain riots are common; nothing can be raised before the lapse of ten months and in the event of a good season. Disease and other direful results are adding to the general distress; parents are said to be abandoning their children in some instances.

The *HERALD* cover contains an account or outline of the proposed arbitration treaty now in process of consummation between the United States and Great Britain. It is to be hoped that the great end sought will be realized and a basis for lasting peace between these two great nations be established. They have been and should continue to be foremost among nations in promoting peace on earth and good will to man.

By letter from Elder Jason W. Briggs, from Denver, Colorado, mailed December 16, we learn that one of his daughters is in a very critical condition of health, "hovering between life and death." Bro. Briggs' eyesight is growing very dim, and his vigor of body seems to be failing under the weight of years, but his logical mind seems to retain its force and power. We trust that his anxiety may soon be relieved by the complete restoration of his daughter.

General Weyler has returned to Havana, where the Spanish forces have held public demonstrations of rejoicing over the death of General Maceo, commander of Cuban forces in Pinar del Rio. Weyler has occasioned the displeasure of his government because of the slowness of his movements and other unsatisfactory matters connected with the conduct of the campaign. The death of Maceo is said to have been brought about by Spanish treachery and cruelty, contrary to the laws of civilized warfare. It has added greatly to the sympathy manifested in behalf of Cuban independence, and troops are

being raised in many parts of the United States, by private parties, as volunteer forces for the patriot army. Cuban headquarters at New York have been obliged to decline most if not all offers of volunteer service. American sympathy has been awakened to such a degree that many public demonstrations disapproving Spanish methods of conducting the war have been held, including efforts in Congress to induce the government to recognize the Cubans as belligerents.

Severe storm along the Atlantic coast on the 16th, said to have been the worst since 1888. A number of vessels wrecked, the coast storm followed by a blizzard in which a number of lives were lost.

Bro. G. H. Hilliard, of the Bishopric, completed a tour of the Decatur district on Sunday, the 20th inst., preaching two sermons on that date, having previously spoken to the Lamoni saints on Thursday, the 17th.

The steamer *Salier* recently went down off the coast of Spain. Four hundred lives were lost.

French statesmen advocate increasing the naval strength on the ground that Germany is strengthening her navy by added battleships. President Faure, of France, has accepted the Czar's invitation to visit Russia.

Bro. I. N. Roberts, of the Minnesota field, at home for the holidays, reports excellent health, splendid field for labor, and great liberty in presenting the word.

Bro. J. D. Erwin, writing from the Mississippi field, reports baptisms of some people of excellent repute in his field. Also the baptism, calling, and ordination of one of the colored people, for whom Bro. Erwin thinks there is a fine prospect of usefulness to his own race.

Mr. Joseph Wing, assistant superintendent of George Street Asylum, Paramatta, New South Wales, writes the *Herald* Office, stating that H. E. Hamilton, to whom the *HERALD* and *Leaves* have been addressed, and presumably one of our brethren, died September 27, 1896. Mr. Wing requests that Hamilton's friends be notified. We make this note, not knowing the brother. Possibly this may be known by Australian brethren by this time.

Bro. I. N. Roberts, of the Minnesota and Dakota mission, arrived at home, Lamoni, on Wednesday, the 16th. He reports the work in good condition in his field.

Correction.—In Lesson 1, Intermediate *Quarterly* for January, 1897, read "Othniel was the son of the younger brother of Caleb," instead of as given, as erroneously taken from Smith-Peloubet's Bible Dictionary. It is correctly given in Lesson 1 of the Senior grade.

An English expedition to the Antarctic is being fitted out.

A typhus epidemic is decimating the naval station of Pola, Austria. Public gatherings are suspended; seven hundred patients are in the hospitals, with the sick list rapidly increasing.

An earthquake, the most violent known in the experience of the country, is reported from England, December 17. Every shire from Durham to Surrey and from London to the west coast was shaken. Buildings rocked and furniture was shifted in some places. Rumbling sounds and other phenomena accompanied the visitation.

Rome advices state that Pope Leo will renew negotiations with the United States for the creation of American legation to the Vatican; that he has little hope for present success, but takes the steps by way of homage to a principle which, according to the Vatican, must sooner or later triumph.

President Joseph Smith and Bro. G. H. Hilliard left Lamoni for Independence on the 21st.

Bro. M. H. Bond, writing from St. Louis, the 19th: "Unless more money and eloquence is imported into St. Louis by the Utah people matters will probably go into bankruptcy. Hellman, one of our members whom they baptized, was really a good man, and it was a puzzle that frightened some weak-kneed people when Roberts' circus opened at first. But we stood our ground and know our friends better than we should have done. There is a lot of Brighamism and spirit of careless living that characterized the apostasy and that still rules in Utah that we have to deal with in St. Louis. Hellman will be rebaptized into our church. He gave me order for *Herald*

and *Ensign* yesterday. Matters moving upward decidedly. Excellent spirit coming in. We are going to try for a revival after holidays."

Mothers' Home Column.

EDITED BY FRANCES.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MORGANSTERN, of San Francisco, California, sorely afflicted with tumors, and in the hospital for the last eight months, but not now under the doctor's care, has united with the faith. Will all who feel interested please fast and pray the first and third Thursdays in January for her recovery. Also for the restoration to health of Sr. Hereld, of the same place.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

"Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom."—Doctrine and Covenants 32:3.

Thursday, Dec. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23:3-8.

Thursday, Dec. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 36:24-28.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

MERRY CHRISTMAS TO THE CHILDREN, FROM THE EDITOR.

READ for home reading to the children first twenty verses of second chapter of Luke.

For songs and poems, "Watchman, tell us of the night."

"Christmas Carol," "Bells are ringing."

"Songs for Little Children," by Eleanor Smith.

Also read Hans Anderson's "Fir Tree."

Talk to the children of God's provision for taking care of plants in winter, of his extra clothing of animals, of the migration of birds, etc.

A CHRISTMAS MESSAGE.

(For the school.)

There is silence high in the midnight sky,
And only the sufferers watch the night,
But long ago there was song and glow,
And a message of joy from the Prince of
Light,

And the Christmas song of the messenger
through
The echoes of life shall forever prolong.

What was the first angelic word
That the startled shepherds heard?
"Fear not!" Beloved, it comes to you
As a Christmas message most sweet and true:
As true for you as it was for them
In the lonely fields of Bethlehem;
And as sweet to-day as it was that night,
When glory dazzled their mortal sight.
—Frances R. Havergal.

CHRISTMAS.

HYMN, LUTHER'S CRADLE SONG.

[TUNE.—"Home, Sweet Home."]

[This hymn, composed by Martin Luther for the children, is still sung by many of the German mothers to their little ones.]

Away in a manger,
No crib for His bed,
The little Lord Jesus
Laid down his sweet head.
The stars in the sky
Looked down where he lay.
The little Lord Jesus,
Asleep in the hay.

The cattle are lowing,
The poor baby wakes,
But little Lord Jesus,
No crying he makes.
I love thee, Lord Jesus;
Look down from the sky,
And stay by my crib
Watching my lullaby.—Sel.

WHAT THE LETTERS SPELL.

[PROVIDE large cardboard letters, either printed or covered with evergreen. See that they are properly adjusted by means of a thread around the neck. Have them reversed when they come out,—each child turning hers as she begins to speak. Or the word "Christmas" may be made on the board in large stencil letters, and each one touch her letter with a pointer as she speaks.]

Teacher—

When Christmas is written on all around
Have you thought what each letter spells
In the word that the children love so much
And the wondrous story it tells?

First Child—C.

My letter tells of the Child who was born
On that Christmas long ago;
Of the Christ who came from his home above,
To us on the earth below.

Second Child—H.

Mine tells of the far-away Holy Land,
The land of the Christ-child's birth;
Of the Homes he blessed, of the Happiness
He brought to the sin-cursed earth.

Third Child—R.

And my letter tells why the Savior came,—
To Redeem the world from sin,
To Rescue the fallen, Relieve the sick,
And gather the children in.

Fourth Child—I.

I would tell you of how the Savior came,—
As an Infant, tender and mild;

Of the Inn, where the people had no room
To receive the Holy Child.

Fifth Child—S.

I tell of the Star that the wise men saw,
Shining far up in the sky,
And their path through the trackless desert,
led
By the light that gleamed on high.

Sixth Child—T.

And I of the Treasures the wise men poured
At the feet of the baby boy,—
Of the gold, and the myrrh, and the precious
stones,
That told of their love and joy.

Seventh Child—M.

I would tell of the Manger where they laid
The infant Lord of all,
Who found no home on the earth but this one
In the lowly oxen's stall.

Eighth Child—A.

I tell of the Angels that bore the news
To the shepherds watching near,
While the glory of God shone round about,
And filled all their hearts with fear.

Ninth Child—S.

I sing the Song that the angels sang,—
'Tis echoing now as then;
"Glory to God in the highest, on earth,
Peace and good will toward men."

All—

And we all sing the song with glad, full
hearts,
As the angels sang it then,
"Glory to God in the highest, on earth,
Peace and good will toward men."

—*Popular Educator.*

CHRISTMAS CUSTOMS.

IN GERMANY.

IN Berlin, at Christmas, the streets are lined with fir-trees. The royal square is filled with booths made of evergreen boughs, containing toys and all manner of gewgaws for sale. They are lighted with myriads of wax tapers, and as a recent writer tells us, they look, with their kaleidoscopic ornaments, "like huge Christmas trees."

IN ITALY.

In many of the principal churches of Italy a corner is set apart at Christmas time in which, amid some rude rock work intended to represent the cave or stable at Bethlehem, wax or papier-mache figures of the Holy Child and its mother are to be seen—and often ignorantly worshiped by the less enlightened. The central figure is called the "bambino," which is the Italian for "baby."

IN ENGLAND.

In England it is still the custom for a band of choristers, called "waits," to go about on Christmas Eve and sing carols. The practice of decorating the churches, houses, and even the shops and markets, with branches and wreaths of evergreen, holly, box, rosemary, ivy, laurel, bay, mistletoe, and "whatever the yeare afforded to be greene," existed from the earliest times, in spite of the Puritan protests against such "heathen abominations."—*Adapted from The Outlook.*

Letter Department.

TOPEKA, Kan., Dec. 11.

Editors Herald:—Leaving Troy and the work in that vicinity, the writer arrived in Atchison in time to enjoy the greater part of a prayer service with the saints on Wednesday evening, November 11. Remained over Sunday, preaching two sermons to the saints and a third Lord's Day evening to a full house, and doing "missionary work" among the branch officials. While it was apparent that a goodly number would give the gospel consideration in Atchison, we could only think of the Scriptural injunctions: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5); "Firstly set in order thy house" (D. C. 90:7). In order, therefore, "that the work and church may not be put to shame and the preaching of the word be hindered" we made an effort to assist in adjusting some matters and passed on to Topeka. There is evidently a better feeling among the saints in Atchison than in the past, and may we not hope that, in the near future, through the goodness of God, and an exhibition of sterling integrity on the part of all concerned, a minister may go there and feel it a privilege and a pleasure to represent "the way, the truth, and the life," to the people? I verily think so. Let all work to accomplish this and the result will be satisfactory and surprising "and peace come to the people as a cherishing fountain."

Topeka branch is small, but strictly alive. The members all seem to have imbibed the idea that the "great salvation" is worth laboring for, that it can be secured in no other way, and that he who is warned should warn his neighbor." Though they number but sixteen, they have subscribed seventeen dollars toward the purchase of a tent for the district, as provided for at the last conference. Will the other and more numerous and wealthier branches of the district contribute as liberally in proportion? We shall watch, with interest, their several reports to the February conference. We trust the importance of securing the tent and thus providing a means to reach hundreds with the message of life next summer who otherwise may not hear it at all, will be an incentive of sufficient magnitude to induce every member of the district to do what he can to aid in purchasing the tent. At "Gospel Hill" schoolhouse, a suburb of Topeka, I preached seven sermons, beginning November 17, closing November 22. Maintain regular appointments there each alternate Lord's Day at three and 7:30 p. m. A few are investigating. These mention favorably the past labors there of Brn. John Arthur and John Alfred Davis. Brn. James Baillie and N. S. Dunnington render all the assistance that a proper attention to their secular matters will allow.

Reports come to me of successful work in Northwest Kansas district by Brn. C. R. Duncan and A. Kent, and also Brn. L. F. Johnson and James McClure. Bro. John Alfred Davis has recently gone to that dis-

trict. With Brn. E. A. Davis and J. W. Hudgens busily engaged in north part of Northeast Kansas district, and our venerable president, Bro. P. Cadwell, securing a hearing for Bro. J. W. Gilbert in south part of the district, we will do what we can to tell the "good news" in these parts. We need more help. Let the armies of Israel and the representatives of her ennobling truths become very many and very great, I pray.

December 21, I expect to go home, returning here December 31. Brethren will please send reports, due January 1, to me at Topeka, Kansas. Would like also that all reports specify, not only the number of sermons preached, number of baptisms, etc., in a county, but the kind and amount of labor done in each community.

Yours faithfully,

W. S. PENDER.

MONTROSE, Iowa, Dec. 7.

Editors Herald:—After we had cast our vote at the late election and before the excitement was fully over, on November 6, we took train for our mission field again. Our associate, J. R. Evans, joined us at Chariton, and together we landed at Ottumwa that evening, finding the saints well but somewhat disturbed over the unwise acts of those not belonging to the district. After giving the advice we thought best under the circumstances, took train for New London to be with that branch over Sunday, the 8th, as per previous arrangement, Bro. Evans stopping with the Ottumwa saints over Sunday. We arrived at New London and found no one at the depot, but after a little inquiry found it was only one and one half miles out to Bro. Lawrence Willey's, so with grip in hand we started, and on arrival found Bro. Willey away from home and that my letter had not been received. Here I found a branch of nearly fifty members, with only two deacons as its corps of officers. Its former president, Bro. C. E. Willey, having moved away. Bro. Willey, however, just before leaving called the branch together and offered his resignation, but before doing so recommended three of the brethren for ordination, stating he believed it to be the mind of the Spirit to him. Upon motion the three brethren recommended were sustained by unanimous vote, and were referred to the district president for ordination. Bro. Lawrence Willey (deacon) was chosen president. At about eight o'clock at night Bro. Willey came home and at once set a movement on foot to notify the saints of my arrival and announcing a meeting at his place the next evening (Sunday). In the morning, in company with Bro. Lawrence Willey, drove about twenty-five miles to notify the saints of our meeting. Despite the bitter cold weather a goodly number of saints assembled bringing with them a degree of the Holy Spirit. After talking to them awhile as to duties of officers and of the members to sustain them, etc., we proceeded to ordain the three brethren recommended as above: Lawrence Willey a deacon, to office of priest, F. M. McDonald to office of priest, and G. W. McComas, a deacon, to office of teacher. These three young brethren, if

faithful, will make useful men in the church; they are energetic and have imbibed the spirit of the work.

We can see no need of the New London branch holding second place to any in the district, with such officers at its head, if the membership will only do their part and work with and sustain them properly.

On Monday, November 9, took train for Ottumwa and Keb to look after matters previously mentioned, in which we had given advice. Arrived at Ottumwa in the afternoon, walked out to Keb five miles to be in attendance at their regular monthly business meeting.

Labored in Keb and Ottumwa in company with Bro. J. R. Evans until Thursday, November 19, when I took train for Vincennes where we expected to join Bro. J. S. Snively, whom we had requested to go and look after our interests there, as the Baptists of that place had made an attack on us. On my arrival at Vincennes I found the saints all well, but no Bro. Snively; but after looking over mail awaiting me found he had been hindered in the Decatur district, (suppose by district president,) and would be here on Saturday, the 21st. The Baptist smoke of battle had blown over and the enemy considerably tamed down.

Bro. Snively arrived Saturday and as next day was the Baptists regular Sunday, we both attended the morning services and heard the Rev. Drew who had made the cowardly attack on us some three weeks prior. Our presence was unexpected and it confused the gentleman greatly.

In the afternoon Bro. Snively and I drove twelve miles to Montrose in time to hold evening services. Bro. Snively held a series of meetings over the following Sunday. The writer assisted the branch president to appoint a court of elders to try four parties for unchristianlike conduct, and on Saturday walked back to Vincennes, twelve miles, stopped over night, and Sunday morning walked up to Dumas schoolhouse, some five miles, to fill an appointment at eleven a. m. with the intention to hold a series of meetings in that place; but on our arrival found only a very few out, and that the Baptists had started a revival in the adjoining schoolhouse; so we thought best to postpone our meetings until later; and after taking dinner with a Mr. Wheatley, walked back to Vincennes, to assist Bro. Snively, who was billed to begin a series of meetings, December 1. Bro. Snively's efforts were not appreciated as they should have been at Montrose, only a few of the saints attending his meetings. At Vincennes his efforts were well received; at first the attendance was not very large, but it increased until we had a full house of the very best citizens of the community. He seems to be just the man for this district, or at least this section. By the aid of the Holy Spirit he has delivered some of the best sermons we have heard for a long time; the Lord has blessed him wonderfully of late.

On Monday, the 7th, in company with Bro. Snively, we drove to Montrose to look after another elders' court, of which Bro. S. was a member. To-morrow the writer goes to New

Canton, Illinois, to look after the work there. Bro. Snively will continue his meetings at Vincennes over the 13th, then go to Farmington a few days, then to Keb, on his way home for Christmas.

After we left Bro. Evans at Keb and Ottumwa he remained there over the following Sunday, then went to Burlington, and when last heard from was calculating to go to New London where we expect he is now holding the fort.

The work in this district is onward, but very slowly, owing mostly to carelessness of local officers. O, if we had plenty of good local men to take active oversight of the branches, it would be so much better for the work!

Yours for the truth,

F. M. WELD.

SPARKS FROM OUR ANVIL.

AFTER an effort Brother Barker succeeded in procuring a hall for a series of lectures here in Rolfe, Iowa, on the Book of Mormon—illustrated. Have had good attendance, excellent attention; closed series last evening. This evening (December 7) we open a course of sermons for seven days. We are feeling well in spirit and thankful for an opportunity to tell the story of his love! The converts who were baptized here last summer, by other of our missionary force, are rejoicing in the light, and inform me that continued investigation produces increased joy and blessed satisfaction. I am really glad of it! Yester-afternoon many eyes were moistened as the Holy Spirit bore witness of the preciousness of the message we bear—"the fullness of the gospel." Words fail me to express the profoundness of the desire that fills my soul that the people would open their eyes and perceive the truth as it was and is in Christ; the tear-bedimmed eye alone speaks this feeling of heart and mind. What a feast of fat things stands in all readiness for them, did they but know it.

The Presbyterians declined when asked for their chapel for our lectures: "You do not believe as we do;" "it might have an influence over our young folk."

There are some people here investigating "our claims," and we are inclined to the thought that the preaching of the last two years is quietly working as leaven. We thank God the truth makes people free and fearless, broadminded and true, if those who are baptized into Christ will permit the Spirit to effectually operate upon their souls; for the gospel can do no more for a man than he is willing it should.

The information respecting Mr. B. Young's call to Presidency, furnished by Brother H. O. Smith for Utah inquirers a few weeks since, was very proper, and quite opportune. Brother Hyrum, when the *Deseret News* fails to furnish facts for its illiterate ambassadors, and you have items at hand, please supply the deficiency! The answer of the *News* was very "tweedly-twaddly," savoring of the touch-me-not policy of staid orthodoxy! The editorial, "Note It," of November 18 issue, was excellent; the latter portion gave impress of the presence of an inspiration of no uncertain sound; and we thanked the Lord for it.

That letter from Brother Toney in *Herald* of November 11 last past, cheered the heart; if some other searchers were as honestly disposed the result would be similar. How many are there who can say "amen" to this? God is no respecter of persons, for if honest, humble, righteous desiring inquiry is made concerning the validity of this "work," the Author thereof has pledged himself to answer, and tens of thousands affirm this as correct; and we are his witnesses of these things, and so also is the Holy Ghost which God giveth to them that obey him. We need not say, the Lord liveth that appeared to Saul of Tarsus, or to Cornelius, or to Peter; but the Lord liveth that hath appeared unto Joseph Smith; and we have received his word by the disposition of angels sent from paradise in this momentous century; and the whole civilized world trembles yet at this announcement. If this work was the petty attempt of an illiterate, stupid impostor, why all this uprising of chief priests and scribes; why this furore of Pharisee, of Sadducee? Why this array of nineteenth century intellect, educated, graduated erudition brought to bear against the message we present, if there is no divine genius therein, no pulsations of a Christ life, no penetrating rays of infinite light, no awakening power from forms of a sterile religion; no revealing of a transforming grace, no opening up of the avenues of truth? There is somewhere a consciousness of right, a perception of credo instability in the world; hence the unrest.

In a copy of the *Christian Evangelist*, Disciple paper, I think of last October issue, we are treated to a hint of a prospective exposé of Mormonism! A Mr. Brown, of Persia, Iowa, has found a new expositor who was a member of the Reorganization, and also a member of the "sandhedrin" of said church.

He thought, "in casting about for a proper medium" through which this new exposé might be given, the *Evangelist* would be that one; beginning with January or February issue; "might serve as a drawing card for new subscribers." Certainly! Well, we're promised, shall the exposé be had, "it will be without the old slander," rather clean, I presume! The "characters will be submitted to an Egyptologist;" to prove there is no semblance to Egyptian writing about them. The writer has some Egyptian characters, genuine, for use in illustrated lectures on Book of Mormon our new expositor might get hold of, and compare. His "polemic powers led him to the discovery of weaknesses" in the Latter Day Saints' position on doctrinal matters. He is said by Mr. Brown to be a good one for the job. Let it come, we will, all of us, be on hand; that negro in the Mormon woodpile will be let out this time sure!

In the "*Christian Herald*," etc., edited by Dr. Talmage, in issue for second of present month, contains first installment of a series of articles about Latter Day Saints, written by John Eaton, once United States Commissioner in Utah. Mr. Eaton, like many others of his kind, is unfair, as we view it, because he confounds historical items, misleads in his statistical references, and pertaining to matters in doctrine under Joseph the Martyr.

Why cannot, why will not these men be fair? He says: "These Latter Day Saints affirm their belief in our Bible, but they proceed at once to reject its teachings." That is incorrect. "We believe that miraculous revelation for man's guidance closed with the apostles of the Lord." We know they do—Catholic and Protestant alike, and it is wholly untenable according to Bible statement and promise. "They destroy the teachings of the Bible by accepting the 'Book of Mormon,' 'Book of Doctrine and Covenants,' . . . as their guides in faith and doctrine." Mr. Eaton is sadly mistaken; if he is ignorant of their contents, it is an inexcusable ignorance, for he had opportunity to ascertain to the contrary. "Joseph Smith, their first leader, proclaimed thirteen articles of faith, intended to be so near to Christian beliefs as not to create alarm at first, but to appeal to the discontented element among the Christians." Indeed! Those thirteen articles harmonized with the Bible, and were quite far removed from the prevailing "Christian beliefs," as doctrinal assertions prove. Who were "the discontented element among the Christians?" We have them yet in our midst; honest inquirers after the whole truth as Christ gave it his apostles; people who are choking on the dry husks of a perverted, spiritless gospel; people who are "hungering after righteousness" as revealed in "the old paths." He is uncomplimentary to the honest, struggling souls who dare express their dissatisfaction with a Christless creedology! He also recites the silly story of Joseph "digging a well for a neighbor Chase" and finding a "peek-stone;" other writers call it a "peep-stone," synonymous terms, I suppose! Ha, ha! Joseph "had the reputation of being an ignorant, idle youth, given to chicken-thieving." It used to be sheep stealing; but he has exchanged the wool for feathers! O, ho! how long O, Eaton, how long? Presume this series are for a drawing card for the "Herald and Signs of The Times." The other installments may deal more largely with apostate Mormonism; we shall see. Guess we can live through it, and, preach the gospel, rely upon God, trust his promises, and "persuade men."

May divine blessings attend the faithful ministry, sustaining them in all their arduous labors for benighted, misguided humanity.

Hopefully, prayerfully,

J. F. MCDOWELL.

ROLF, Iowa, December 7.

MILLER, Okla., Dec. 11.

Editors Herald.—I wish to announce through your columns to the saints and ministry of the Southwestern mission, that Bro. Macrae and myself have just arrived in Oklahoma and would like to hear from the different points in the mission where labor is needed, and to the best of our ability we will respond to calls for active work. Address Miller, Oklahoma.

I would be pleased to hear from Bro. Toney.

Ever praying for Zion's weal, I remain,

Your brother in gospel bonds,

GEORGE MONTAGUE.

DIXFIELD CENTER, Me., Dec. 3.

Editors Herald.—Whether to write or keep silent is sometimes difficult to decide. It would be uncharitable to write of one's troubles, disappointments, and failures, for every one is supposed to have sufficient encouragement (?) of this kind, without being compelled to help carry what belongs to some one else. I don't know that anything worthy of special note has come within the scope of my experience or observation, of late; and, noticing that the *Herald* has once advised to "be sure you have something to write" before taking up the pen, I have been silent. But, asking pardon for now ignoring the *Herald's* excellent advice, I shall beg the privilege of inflicting upon the readers some of the straggling thoughts that steal through my mind as I labor and sojourn in the State of Maine.

I can't report that multitudes flock together to hear the gospel; nor that dozens are being baptized, and many more near the kingdom. Wish I could. I can say, though, that I find as good saints in the State of Maine as one needs wish to see, and that they have endeared themselves to my heart, by their deeds of love and kindness, so closely that they seem brothers and sisters indeed. The association and companionship of such noble souls would surely make a heaven of any place—whether above, on, or under the earth. Yet there is much room for improvement, in many respects. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," is just as "sound doctrine" and as binding on the saints of God now as when Jesus uttered it. So also is this: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses;" that is He will "deliver him to the tormentors."

"Awake saints, awake,
No time now for reposing."

And, then, I wonder how many branch officers are doing their whole duty. All who are will please hold up your hand. Brethren, please turn to and read Ezekiel 3: 17-21, and you will there get some idea of the responsibility resting upon those whom God has honored with the authority of "standing ministers unto the church." I have never yet seen a branch in a prosperous condition where the branch officers neglected their duty, and I no more expect to find such a thing than I expect to find a human body in a healthy condition with the liver inactive.

And, in reading the word of God to Israel of old, I find a commandment like this: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently." Do you catch the thought, saints? DILIGENTLY. Not in a careless, leisurely, unconcerned manner. No, no. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7. (See also Deut. 11: 18-20, and Psalms 78: 4-6.)

In the New Testament I find this: "Search the Scriptures, for in them ye think ye have

eternal life: and they are they which testify of me."—John 5: 39; Acts 17: 11.

Also this: "And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15.

Timothy had known the Scriptures from childhood, his mother having, no doubt, heeded the instruction given to Israel, through Moses, and taught him *diligently*.

And to us direct the Lord has said: "And again, inasmuch as parents have children in Zion, or any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and of the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants, page 200.

On page 251 the Lord says: "But I have commanded you to bring up your children in light and truth," and then proceeds to reprove some of the leading authorities of the church, because they had neglected to obey this command, telling them they were under condemnation for neglecting this duty. "How shall we escape if we neglect" our duty in this respect? How many, O how many are neglecting to teach their children the way of truth! Can you, parents, expect your children to be interested in the gospel and in their soul's salvation if you show but little or no interest in this matter yourself? "Teach them DILIGENTLY," both by precept and by example. And, while teaching your children, don't forget to teach yourselves. Don't think of trying to live without the church papers. Take them, pay for them, and read them; they will do you good.

At present writing I am in Oxford County, Maine, enjoying the hospitality and kindness of the noble little band of saints and friends here. Have made my home most of the time with Bro. John Terule and family. And a pleasant home it has been indeed. Expect to leave here the 7th for Boston or Green's Landing.

In bonds,

ISAAC M. SMITH.

INDEPENDENCE, Mo., Dec. 15.

Editors Herald.—Since last September to the present month I have been so engaged in business affairs that I could not do much for the work, except what I could do on Sundays, and also in directing by correspondence the local interests of the work in the district, but now I have a little more time, as business is not so pressing.

Some of the local ministry have been doing good work in the recent past. Our tent work was kept going all summer and fall and has done us good work; and I am glad to say that our work is getting to be better understood and we are getting more favor in the eyes of the general public. We can see this manifested on every hand wherever we go.

I wish my circumstances were such that I could be out in the district all the time. I see so much work to be done and people so anxious to hear. Last Sunday I preached

twice near Gardner, Kansas, thirty-four miles south of Kansas City. Had a fair audience in the morning, but in the evening the house was well filled. The people seem to be in earnest. A good interest manifested. This is the place where Elder Arthur Allen, of Kansas, and the Rev. Albert Brown, of the Christian Church, held a debate last September. The people there speak of Elder Allen in the highest terms, and state that he gained a decided victory.

The Rev. Mr. Brown thought he would try us again on a Book of Mormon debate. We informed the gentleman that if he would allow consideration of his church to follow we would be glad to accommodate him, but he was like the burned child, he dreaded the fire. He barked a little but would not bite.

The fame of the Brown-Allen debate has spread all over that part of the country. Rev. Mr. Brown and a few others thought something must be done to restore confidence, and they started a protracted meeting over two weeks ago, and up to last Sunday had not made a convert, when last we heard of them.

The people at Gardner are anxious for us to hold meetings there and offered a large hall free, except fire and light, which will be seventy-five cents per night. We expect to take advantage of this offer after the holidays.

We commence union meeting at Kansas City, Missouri, next Sunday and expect to put forth a larger effort in Kansas City this winter than ever before.

Yours in bonds,

R. MAY.

CUCAMONGA, Cal., Dec. 1.

Editors Herald:—It is said the course of true love seldom runs smooth, nor does one's course in the ministry, as you will see by the following:—

At the close of the debate at Ocean View, of which I wrote you, I intended to go direct to Riverside to commence meetings, but got a letter on the eve of departure not to go just then, so concluded to go to Azusa where meetings had been talked of. I started for the train, which had changed time, and was two minutes late, so had to walk back some four miles; and next day took horse and cart and got there, to learn that on account of unforeseen occurrences it was on unpropitious time.

I then concluded to go on to San Bernardino and hold meeting at Rialto. Unavoidably I got a late start, and to make matters worse got on a wrong road and lost time; next when hurrying by a depot my horse shied out of the road on a sidling place and over went the cart. I held onto my horse and some men came to my rescue, and I was soon in going trim again, and on I went with ruffled clothes and feelings, not looking or feeling much like a minister. Soon I discovered I had lost my laprobe, but to return was out of the question; time was fleeing and twenty-five long miles lay between me and San Bernardino, and it then one o'clock. I must make it by daylight or not at all, for I am strictly a child of the light and not of the night. Driving on a number of miles I

stopped and hallooed to a man about the way, and was answered by a familiar voice, which proved to be Bro. Frank VanFleet, who told me it was quite impossible for me to reach San Bernardino before dark, and that I had better go home with him. I do not usually turn back in an undertaking until I have to, but this meeting him seemed providential and as a terrible north wind was blowing, I went, was kindly cared for at their hospitable home, administered to Sr. VanFleet in the morning, got ready to start, went to get my horse, got too near one that was in the stable, and was kicked under another horse that was being led out, that walked over me, stepping on my foot and in some way hurting my breast. The one kicking me hurt me the most; it struck my knee, and between the two I am considerably bunged up. Am suffering considerable pain, but no bones are broken and we think I will be on deck again before long.

Surely it is hard to see the hand of Providence in our many afflictions. I think I can more clearly see the hand of another power in some of mine; but I believe God can and will if we trust him bring good out of all misfortunes.

If I am not on hand to fill some appointments as expected, this will explain the reason why. Trusting we may all meet where horses will not kick and places to preach be easier to find, I remain,

A coworker,

HIRAM L. HOLT.

FAYETTE CITY, Pa., Dec. 6.

Editors Herald:—I have recently been among the West Virginia hills in the county of Wayne, where our faithful and enterprising saints have erected a new chapel. I was there with Brn. Devore and Godby at the dedication service. We heard an instructive discourse delivered for the occasion by Bro. Devore. The house was well filled with attentive hearers from the regions round about Centreville. We rejoiced to see and hear again our beloved coworker so long absent from us on the islands of the sea. He was one of the most devoted and successful pioneers for the cause in West Virginia and there are many who gladly welcome him back into the old field.

Prospects are now bright here for founding, and building up the church, and we pray and labor to the end that many more will enroll their names among that countless number "out of every nation, and kindred, and tongue, and people." We are expected to speak to-night at "Frogstown"—Naomi. We were excluded from the hall when Bro. Griffiths spoke a short time since.

A man by the name of Edwards offered his house, having a large and commodious room attached, where we will hold forth for the present. We find great good was done hereabouts in June and July last, when our labors culminated in a clash with "the Disciples" at Lucyville.

We are wooing the Bickertonites, and they are not, as a rule, hostile toward us now. What they are we frankly confess; what they are not we do not forget to speak as the Lord

gives utterance. There is a goodly number of noble ones among them, who only lack one thing, and that is, to be introduced into the fold of Christ. They are used to singing:—

"We want no cowards in our band,
Who will our colors fly."

They are not afraid to come when they understand us. My heart swells for them in prayer that they all may enlist in the army of the Lord and help us in the fight for the "rescue of the truth." It looks now as if the next clash would be with the "free will" Baptists.

D. L. SHINN.

INDEPENDENCE, Mo., Dec. 7.

Editors Herald:—The work here is steadily onward, membership steadily increasing by letter and baptism, Sunday school moving right along nicely, officers, teachers, and scholars alive in the work. The Z. R-L. Society meets every alternate Friday evening, attendance good and programs well rendered. The young men met last Monday evening week, and effected a temporary organization to become permanent. Later on, the society is to be an independent organization from the church, to be composed of young men both in and out of the church. The society is to discuss any proper question either theological or secular that may come before it. Also a blackboard will be used by society upon which questions will be written by members that wish them answered by society. This will call for much research by its members.

It is cheering to see a disposition in the rising generation to investigate and improve mentally. The saints cannot afford to stand still. We are in a day and age of the world that will not admit of it. The writer often stops and wonders, is it possible that we are living in the last and greatest of the dispensations of time? yet it is an undeniable fact. The signs of the times point that way. The predictions of Christ foreshadow this fact. Then, brethren, can we fold our hands and idle our time away when there are so many unsaved souls in the world, so much to be accomplished before the church is ready to receive the Master? Can we afford to become discouraged because some things do not adjust themselves as we would have them? No, we cannot. We have seemingly lost the Temple Lot so dear to the saints, yet is not this matter in the hands of a true and just God? Why should we fret? Sufficeth us to know that a Temple will be built by whom God will and in his own way and time.

A true and tried friend of this latter-day work has been called home, yet the work must move on. The Master had other work for him to do and we must get along without him.

The little gospel boat so dear to many a heart lies to-night beneath the waves of the broad Pacific. Must we give up and say that there is no God in this work because he has permitted this to be? All things are possible with him. Is it not possible that if God saw fit and so willed that it could be restored to us again? Other vessels have foundered and gone down and afterwards been raised and put afloat. The writer does not say

that in this case it will ever be done, but does say that if the saints were less faithless there would be greater works done among us. Let us be faithful, trusting God, walking circumspectly before him and the world, keeping the whole law, and if there is anything that we do not understand, not to ridicule it, but go to "him that giveth liberally and upbraideth not." He will hear our cry and answer.

H. N. DAVIS.

FREMONT, Ind., Dec. 2.

Editors Herald:—I arrived here yesterday, having closed a very good meeting at Seaford, Indiana, where we had the privilege of baptizing four precious souls and left many more investigating. There are ten saints there now and some good material. As nearly all are heads of families and own their own homes and are likely to stay there, we look forward to an organization at that place in the near future, as there are others that will no doubt follow soon. One quite old lady, seventy-six years old, would have been baptized, but there were hindrances which we think will be removed soon. Then Mr. Fleegar and two more of his family are investigating. His wife and one of his daughters were baptized during this meeting, but he wants to read the Book of Mormon and make a little further investigation. They are good people and I think will make good saints when once converted.

We have written Elder Briggs to come to Seaford and help us, but received no answer as yet. We expect to return there in the spring and if he can go or send some one we would be pleased and think an organization could be effected soon. The saints are going to meet and hold their prayer and testimony meetings, and we advised them to and gain all the strength they can in that way. I told them to fast and pray and live their religion every day.

We left there a few days sooner than we would on account of the Utah elders' work. In the Clear Lake branch they have been scattering tracts and doing all they can; last year in this county, and at Metz just south of here they have a few members and some of the saints here thought best for me to come and give them a little following up, and let others know the difference between us and them. I learned this morning that they held meetings at the Lake Chapel Monday and Tuesday evenings and will continue this week. We will step in on them this evening if God will and occupy half of the evenings the last of this week and the first of next.

L. F. DANIEL.

GRAND RAPIDS, Mich., Dec. 14.

Editors Herald:—Nothing but good reports can be told of the gospel work in this city. Just one year ago I preached my first sermon in this city to an audience of about fifteen including the preacher. Since that time we have told the gospel story to hundreds, broken down mountains of prejudice, and let the gospel light so shine that nearly fifty have been baptized into Christ. We have a

lovely choir of singers, with Sr. Etta Marshall as organist. The large Sunday school is swelling its numbers every time it goes into session; while at the evening services last night the hall was packed right to the door with attentive listeners. We expect to continue the services every night while I am home on vacation. Some are talking of being baptized and among the rest is a prominent Baptist deacon, who tells me this gospel is going to work marvelous changes in the Baptist Church here in the year to come. Those that have murmured are now learning doctrine; while the scorner, infidel, and unbeliever go away to consider the matter.

Bro. Rathbun, Jr., who has been so ably assisting us, returns to his home in Lansing, to-morrow.

More anon,

R. E. GRANT.

848 Home Avenue, GRAND RAPIDS, Michigan.

NEW WASHINGTON, Ohio, Dec. 9.

Editors Herald:—I held forth on Sunday at Cleveland, morning and evening; and on Monday night I preached in Akron, and came here last evening, having been sent for to administer to Sr. J. A. Hamilton, who has been very ill for some time. She is very, very sick, and if our heavenly Father does not raise her up there is no hope for her recovery. She is some better to-day since I administered to her.

I shall return to Akron on the 26th inst. and hold a week's meeting there. Bro. L. W. Powell baptized one man there on the 30th ult., and we expect more to follow soon. I shall reorganize the branch there when I return. Bro. H. Palmer is doing well in the work; Bro. Jenkins and wife and Sr. Wike are strong in the faith.

Yours in bonds,

G. T. GRIFFITHS.

JOTS BY THE WAYSIDE.—NO. 4.

BY T. W. CHATBURN.

SOME one has said, "When the fetters fall, humanity rises." We are fully persuaded that humanity is being studied to-day as never before; nothing escapes notice, in either religion, politics, or science.

Our fathers thought the ground was holy because the angels hovered over it, but we are fast coming to the conclusion that holy places in which we should stand are made so by our own actions.

Freedom in the strictest sense may not mean to do as we please, yet as individuals we are ever ready to rear "our" standard of freedom to the exclusion of all others.

One brother writing in the last *Herald*, who has been studying the political lines apparently, declares "that after this heated campaign is over, I am still in the faith." This would imply there are some men whose faith in this great latter-day work has become wrecked during the "heated campaign." We hope not, and while the brother may have "less confidence in some men," we must remember it is a principle that works vice versa and may at last only be measured by "our" standard of freedom.

Freedom, to our mind, is the removal of

every obstacle that lies between man and every great end that belongs to his being. He should be and is a progressive being, hence mistakes can and will be rectified by proper education, and for this reason he does not carry in his hands autumn leaves, but buds that promise blossoms. He will prefer to ride in the bow of the ship that he may look into the progressive future rather than into the gloomy, dismal, and mistaken past. Greatness does not paint sadness and failure, but joy and success, nor weep over life's ruins, but sings over its victories and rejoices in its triumphs. O, how oft we mourn because of a failure in saints to see these virtues, and be benefited thereby; and while we are only a "minute man" striving to obey counsel, forcing the battle into the dark places, and noting a few "jots by the wayside," we are painfully reminded that when statements are heard from those of whom we expect better things and which in reality are thrusts that pierce the very vitals of the sensitive missionary, it has a tendency, as has been written, to weaken faith and confidence in humanity. There is a law which is calculated to remedy all the ills, but *our* standard is again reared, and we too often want our freedom in doing as we please, to obtain.

The trials of the missionary are not hard to bear from the outside world because we expect nothing from them, but when the wife and children complain of nothing to eat or wear and no credit at the store, with the hands of the Bishop tied because of the lack of funds to supply the wants and at the same time the missionary looking shabby in dress, holes in his shoes and not a cent in his pocket, and with the instructions that the minister is to live off the gospel and not apply to the Bishop until it is the last resort, to be supplied, I admit that with the man that is too proud to beg, it's a trial. I remember of giving flour, clothing, and money to the ministry; and nothing done in life gives me more pleasure now, than to think I assisted as I could.

To beg for the necessities of an elder is to make him sick. And to hear from those who should take such matters in hand, "Let him apply to the Bishop," and at the same time not paying a cent of tithing to support the ministry or their families is an anomaly that is hard to explain.

(To be continued.)

ALCOHOL IN TEMPERANCE DRINKS.

English temperance drinks have a large proportion of alcohol, according to recent testimony, before the Liquor Commission. Of 638 samples of herb beer examined in 1894 by the Inland Revenue Department 318 contained more than 2 per cent of pure spirit and 130 more than 3 per cent. Parsnip beer was found to contain over 18 per cent, which is much stronger than ordinary beer. "Teetotal sherry," containing no grape juice, but compounded of sugar and bisulphide of lime, is declared to be a "most objectionable drink." A startling declaration was that old whisky, though more grateful to the taste, is no more wholesome than new.

THE NECESSITY FOR A REORGANIZATION
OF THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS.

—NO. 4.

BY ELDER HYRUM O. SMITH.
ABOMINABLE TEACHING.

THE next departure from the law that I shall mention will account for this lying propensity. I have already quoted Joseph Smith's statement in regard to the manner in which the power of the priesthood should be exercised, but I will give it again:—

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by longsuffering, by gentleness, by meekness, and by love unfeigned; . . . without hypocrisy, and without guile."—*Times and Seasons*, vol. 1, p. 132. (Utah edition D. and C. 121:41, 42.)

In giving directions how the quorums shall render decisions he says: "It must be by 'faith,' 'virtue,' 'knowledge,' 'temperance,' 'patience,' 'godliness,' 'brotherly kindness,' and 'charity.'"

Now let us hear how Brigham's minions exercised their priesthood, letting him be his own witness:—

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the *greatest and smoothest liars* in the world, the *cunningest and most adroit thieves*, and any other shade of character that you can mention.

"We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game."—*Deseret News*, vol. 6, p. 291; *Journal of Discourses*, vol. 4, p. 77.

Now comes the reason why they are all this,—liars, thieves, rogues, etc:—

"We can beat them because we have men here that *live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God*. But you may go through all the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth; and they can begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them."—*Deseret News*, vol. 6, p. 291; *Journal of Discourses*, vol. 4, p. 77.

Quite a contrast between the manner in which Joseph instructs his elders to use their priesthood power and the way Brigham instructs his elders to use theirs. But you will remember that immediately upon entering the valley, Brigham caused all to be rebaptized, and reconfirmed, and reordained; and it is probable that here is where they laid aside the true priesthood that was full of longsuffering, gentleness, mercy, and truth, and took upon themselves that priesthood that caused them to be the "greatest and smoothest liars, and the most adroit thieves." But for truth's sake, oh, Utah people, don't call it God's priesthood!

"And again, I say, thou shalt not kill; but he that killeth shall die."—D. C. 42:7. (Utah edition 42:19.)

John also says:—

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all sin*."—1 John 1:7.

Brigham taught differently from either of these doctrines. He taught that there were sins which could not be atoned for by Christ's blood, but could only be atoned for by the shedding of the offender's own blood. Hear him:—

"All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters, likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force; but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."—*Journal of Discourses*, vol. 4, p. 220. *Deseret News*, vol. 6, p. 397.

Jedediah M. Grant, Brigham's counselor, says:—

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—*Deseret News*, vol. 6, p. 235.

I am aware that there are hundreds of the people in Utah that do not know, and will not believe, that such doctrines have been taught. To such we have only this to say: Search and see. Do not sell the freedom to think for yourselves that God has given you, and in time you will be delivered from your intellectual and spiritual bondage.

You will notice that in the above quotations, especial mention is made of those who have left the Utah Church, and of how much better it would have been for them had their blood been spilled. This was only one more link in the chain of bondage into which the Utah leaders sought to bring the people and to make it impossible, through fear of them, to leave the church.

My mind reverts again to the promise made to the priesthood, if they would only exercise its powers in righteousness:—

"The Holy Ghost shall be thy constant companion, and thy scepter, an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion; and without *compulsory means* it shall flow unto thee forever and ever."

Brigham tried to use "compulsory means," hence could not have been acting righteously.

In connection with this we wish to call attention to Paul's statement or instruction:—

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 24-26.

Compare this with the following from Brigham:—

"I say, rather than apostates should flourish here, I will unsheath my bowie knife, and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out, or 'Judgment will be put to the line, and righteousness to the plummet,' (voices generally, 'Go it; Go it.') If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this, and every other good work. . . . I want you to hear, Bishops, what I am about to tell you, Kick these men out of your wards."—*Journal of Discourses*, vol. 1, p. 83, 84.

It is sometimes denied that anyone was ever interfered with in Utah on account of their leaving the Mormon Church; but I want to ask the candid reader what in his opinion would have been the chances for safety to an apostate, after the inflammatory speech just quoted, and, especially, when the speaker was looked upon as the mouthpiece of God? I say again, this man did not correctly represent Christ and his gospel.

In 1852, August 29, as everyone knows, the doctrine of polygamy was introduced by Brigham Young. Of this I shall say but little, as it has been handled by abler pens than mine. It is, however, a direct violation of certain passages found in the Bible, Book of Mormon, and book of Doctrine and Covenants; such as:—

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Eph. 5: 31.

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Mal. 2: 14, 15.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Book of Mormon, Jacob 2: 6.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—D. C. 42: 7. (Utah ed. 42: 22.)

"And again, I say unto you, that whoso forbideth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—D. C. 49: 3. (Utah ed. 49: 15-17.)

Christ taught:—

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth

her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—Matt. 5: 31, 32.

I was told by a lady who had been a polygamous wife, that when she was sealed to the man to whom she belonged, he having taken three women, two besides herself, the same day, Brigham called the man up to his desk, as they were about to depart, and said: "Bishop, when you get tired of these women, come to me, and I will give you a divorce from them for ten dollars apiece."

I could hardly believe it true; but I afterward found this in the *Journal of Discourses*, vol. 8, p. 202:—

"The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank."

He thus corroborated the information given by the lady.

That makes the system of marriage taught by Brigham Young squarely against that taught by Christ, by Joseph Smith, and the Book of Mormon. According to the above, Brigham's system was nothing more or less than a system of legal prostitution. He gave the "teasers" the privilege of having all the women they wanted, keeping them as long as they pleased, and then by giving Brigham ten dollars, secure separation and turn them loose, and take others.

In all the annals of the great cities I find nothing as cruel as this. In most places the poor erring women have the right to set their own prices upon their virtue; but here they have nothing to say. May God deliver me from ever being brought to acknowledge that man as a true representative of Christ on earth, and his followers to-day as the only ones to whom we must look for salvation.

THE REORGANIZATION.

I have now traced the apostasy of the church down through its various stages, until we see that in 1852 it culminated in the establishment of a doctrine from which has grown the evils of which Mormonism, in all its phases, has had to bear the stigma, and which has made it hard to teach the people those pure principles of which it was originally composed. There were those, however, who did not partake of the evil, but held themselves aloof from all factions, only nominally partaking of, or identifying themselves with the various organizations just long enough to prove that they had departed from the faith. To these the Lord spoke almost simultaneously with the establishment of the culminating evil, polygamy, in Utah; and they were told to organize themselves, and God would send a leader from the seed of the Martyr. And in 1854, January 29, at Zarahemla, Wisconsin, thus came the word of the Lord to these faithful ones:—

"Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek

it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."—*The Messenger*, vol. 2, p. 37.

Christ says: "The truth shall make you free."—John 8:32.

Error, then, would have the opposite effect, and would bring them into bondage. God recognized, then, the necessity of a Reorganization "to speak comfortably to the captives," and that has been our endeavor as ministers of the Reorganization; to speak words of comfort to blind, bleeding Israel everywhere. But, like Israel of old, so modern Israel says, "We will not hearken to the watchmen, neither will we walk in the good old way," wherein is rest to their souls.

NOT DEAD ISSUES.

What I have written is not written because I have malice toward any, but to show that there was and is to-day a need of a Reorganization. I expect to be censured by those whom this article condemns, and they will probably say that I have resurrected the dead to slander them; and others probably will say, "Why not attack Mormonism of to-day and not the Mormonism of thirty years ago?" And that these things "are all dead issues." To this I reply, that so long as there shall be one person holding to the belief that Brigham Young was the true and lawful successor of Joseph Smith the Martyr and that he was acknowledged by God as such, the doctrines set forth by Brigham Young will never be dead issues. If any man says that he is representing the Mormonism of to-day (I use the term "Mormonism" to designate the people in Utah), and not the Mormonism of thirty years ago, then he tacitly acknowledges that all we claim of Mormonism as taught by Brigham Young and his colleagues is true; and by acknowledging this acknowledges that they were not and are not correct representatives of the faith.

I would that God would work upon the hearts of the younger members of the Utah Church—and older ones, too, for that matter—until they would arise and emancipate themselves from the intellectual and spiritual bondage in which they are, and come out into that glorious liberty vouchsafed under the true gospel law. I do not blame the younger members of the ministry of the Utah Church for being ashamed of what has been done and said, and for declining to be bound by the sermons preached by Brigham Young in early days; but let them renounce the men as well as their sentiments, and all will be well. But as long as the decree of God stands, that men shall be judged according to their works, just that long men cannot be acceptable to God and preach and practice things contrary to his laws; no matter how much they have been in his favor at one time.

I believe the sentiment expressed by one of Utah's leading young men, as quoted below, is the sentiment of thousands; but they hesitate to express them. Frank J. Cannon, son of George Q. Cannon, in a speech at the Republican Convention at Minneapolis, Minnesota, in 1892, when opposing the seating of certain delegates in that convention, said:—

"When the Republican party declared in its platform that it would exterminate the twin-relic of barbarism, it fought one with the sword, and it fought one with intelligence. Thank God it conquered. It conquered with the sword; and when it had finished its work in the South, it wrote with the hand of peace *Fiat finis*. Now it has accomplished just so much in Utah by schoolhouses, by newspapers, by law, and by the growth of intelligence in the younger people of the Territory. I say that now has come the time to let the angel of peace write with the hand to Utah again, that it may no longer curse the nation with the annoyance which has always been springing up in the demand for legislative measures. We want freedom: where shall we appeal for it except to the Republican party, which is the only guardian of freedom? I

say if you seat these men, you seat them on the old issue; they do not know that Brigham Young is dead. He died when I was in knickerbockers, and I decline to be responsible for old sermons that he uttered in the early days of Utah."

Politically, perhaps, the old issues may be laid aside; but from an ecclesiastical standpoint the old issues will and must come to the front in determining who represents Christ and who does not. Mr. Cannon here admits that the doctrines introduced by Brigham Young have cursed the nation, and if they have *cursed* the nation they could not have been of God.

My only apology for writing this is that the Utah Church is making a desperate effort to get a foothold in the East, and the saints and others need fortifying against its encroachments; and I pray God that these pages may do all the good that can be hoped for by the writer.

It is confidently asserted by the people of Utah that the members of the Reorganization are apostates from the faith, because they were permitted to stay in Illinois. I have already quoted to you how the Lord has said that Zion should not be moved out of her place, though her children were scattered. Then I read this:—

"Behold, the Lord requireth the heart and a willing mind; and the *willing and obedient shall eat the good of the land of Zion* in these last days; and the *rebellious shall be cut off out of the land of Zion*, and shall be *sent away*, and shall not inherit the land: for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."—D. C. 64:7. (Utah ed. 64:31-36.)

Who were the obedient: those who stayed, or those who were sent away?

Again; it is said by the people in Utah that:—

"We know we are right, because Daniel says: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.'"—Dan. 2:44.

They predicate their claim to being right, upon the statement that Daniel says "the kingdom shall not be left to other people." But we of the Reorganization can with equal propriety make the same claim. The church, according to a statement by Joseph Smith, before alluded to, consisted of about two hundred thousand members at the death of its leader. The most that the Utah leaders can possibly claim that followed Brigham Young to Utah, were between ten and twenty thousand. The majority of its recruits have been from the countries of Europe, mostly Scandinavia and England, and those who have been born here now compose the largest part of their membership. While on the other hand, the Reorganization is largely composed of those who either were members of the old church, or their children; and one by one it has absorbed all the small factions that sprung up at the death of Joseph Smith. A large number of its ministers are sons of elders in the early church. Its President, and the President of its Twelve Apostles, are sons of the founder of the church; so we could make the same claim, and with much more propriety, because the inheritance of the priesthood and its offices are the birthright of the seed of Joseph and some of his laborers. And we say to all Israel, that we are not only preaching the Latter Day Saintism of to-day, but the Latter Day Saintism of thirty and sixty years ago; having had no occasion to change, having never taught anything that has cursed the nation, nor the individual; but that unchangeable law of liberty, that truth that shall make you free; that perfect law of God mentioned by the Psalmist David. We have never had to apologize for the doctrines taught by our leaders, neither have we had to reverse our doctrines. We have laid well our foundations in God's holy law, and have continued therein as a church.

Conference Minutes.

FAR WEST.

Conference convened with the German Stewartsville branch, on Saturday and Sunday, December 12 and 13; William Lewis in the chair, assisted by W. E. Summerfield; Charles P. Faul secretary. Short talks were given by W. Lewis, W. E. Summerfield, J. M. Terry, and M. F. Gowell. Bishop's agent's report for nine months: On hand last report \$114.32; received and on hand \$545.33; paid out \$540.96; on hand \$4.37. The report was audited and found correct. Branch reports: Edgerton Junction 42; gain 5. Kingston 101; loss 5. St. Joseph 344; gain 2. Wakenda 49; loss 1. Pleasant Grove, no change. Stewartsville 111; loss 1. German Stewartsville 74; gain 3. D. Iano 108; gain 2. Ministry reporting: Elders W. Lewis, J. M. Terry baptized 4, T. T. Hinderks baptized 3, M. F. Gowell, W. E. Summerfield baptized 2, M. M. Turpen baptized 2, R. L. Ware baptized 1, A. W. Head, L. L. Babbitt, D. J. Powell, B. Dice, T. J. Mauzey, D. E. Powell baptized 1, R. Archibald, J. D. Flanders, J. N. Cato, J. C. Elvert, A. Nesser, Jr., R. A. Marchant, W. Hawkins, J. T. Kinnaman, and C. P. Faul; Priests C. Householder, W. C. Duncan, T. Curtis, C. Hinderks, D. Schimdt, P. Peterson, T. H. Hinderks, J. Moorman, and J. S. Constance; Teachers J. Piepergerders, R. Garlich, W. Worden, T. McKee, J. Friend, L. Hovenga, and W. Haman; Deacons L. Furgerson, and J. Wood. The committee in the Dr. Hamilton matter reported that it was waiting for an answer from Bishop E. L. Kelley. The committee was continued. Committee appointed for the purpose of organizing a branch at Gospel Hill and Spickardsville, Missouri, reported having corresponded with Joseph R. Lambert in regard to the matter. Committee stated that the missionary in charge has referred the matter to William Lewis and J. M. Terry. Bro. Lewis said as for Gospel Hill no branch would be organized now. Possibly there would be one organized at Spickardsville in the coming three months. Voted that hereafter all clerks of branches be instructed to forward to the district secretary, the statistical reports together with credentials of delegates as soon as possible, the secretary of the district being hereby authorized to act as committee on credentials, calling to his aid such as desired by him, he or they to arrange the report to be given at the beginning of the conference. The Stewartsville branch requested the ordination of Andrew Lewis to the office of elder. Conference granted the request. Voted that hereafter on Sunday after the morning preaching services a few minutes recess shall be given, after which the social meeting shall convene. A recommend to ordain Bro. D. H. Graham to the office of elder, came up for consideration. Referred to the president and vice president for their judgment in the matter. District officers for the ensuing quarter: William Lewis president, W. E. Summerfield vice president, C. P. Faul secretary. William Lewis was sustained Bishop's agent. Notice was given

that at our next conference a resolution will be presented that we change our conference from quarterly to semiannually. The several branches of the district are to instruct their delegate to the next conference to vote for or against. Resolved that the president and vice president arrange for two days' meetings in the district and to furnish elders to conduct the same. A general mission was given to J. T. Kinnaman in the district. Resolved that J. T. Kinnaman take charge of the work at Gospel Hill. M. F. Gowell, J. T. Kinnaman, and J. M. Terry did the preaching during conference. Adjourned to meet the second Saturday in March, 1897, with the St. Joseph branch.

LITTLE SIOUX.

Quarterly conference met at Little Sioux, Saturday, December 5, at 10:30 a. m. J. C. Crabb, G. M. Scott, and C. Derry were chosen to preside; A. M. Fyrando and S. B. Kibler clerks. Reports of branches: Logan; loss 2. Magnolia; loss 1. Woodbine; gain 21. Missouri Valley; gain 6. Persia; loss 2. Little Sioux; loss 2. Union Center; gain 3. A goodly number of the priesthood reported. Report on district tent: Expense fund showed a balance on hand of \$15.33. Bishop's agent's report from June 1 to December 1, 1896, was: June 1, 1896, due agent \$1.11; expended for support of elder's families and poor \$390; amount received \$394.20; amount on hand \$2.27; and that December 1, 1896, due and unpaid elders' families and poor \$354.50. On motion David Chambers was sustained as district president and Bishop's agent, and A. M. Fyrando as secretary, with G. M. Scott and J. C. Crabb as associate vice presidents of the district. On motion the following was adopted: "Whereas, the question asked at the district conference convened at Moorhead, September 5, 1896, relating to letters of removal, and the authority vested in a portion of a branch isolated from the main body, and answered by resolution, the purport of which seems to have been misunderstood; therefore, resolved that we understand said resolutions to be in harmony with the rulings of the church, relative to members connecting themselves with the nearest branch to which they may reside, and as not referring to any one or more individuals, but general in its nature." Preaching by elders A. M. Fyrando, C. Derry, and J. W. Wight. Adjourned to meet at Magnolia, first Saturday and Sunday in March, 1897.

LONDON.

Conference convened at St. Thomas, Ontario, October 10. J. H. Lake chosen to preside, assisted by R. C. Longhurst and R. C. Evans. Maggie Campbell and John Shields, secretaries. Branch reports: Walsingham Center 29. Osborne 24. St. Thomas 107. Masonville 119. Selkirk 12. Proton 112. St. Marys 52. Corinth 41. Otterville 24. Stratford 19. Low Banks 35. McKillop 35. Cameron 70. London 248. Waterford 57. Toronto 48. Windham 62. Niagara Falls 41. Garafraxa 98. London district: last report 1,385; present 1,477. Elders' reports: J. C. Foss, R. C. Evans, J. H. Lake, R. C. Long-

hurst, M. F. Derby, G. C. Tomlinson, S. Langs, W. Jenkins, S. W. Tomlinson, W. Place, G. Virgin, D. McGregor, A. E. Mortimer, C. Pearson, W. Fligg. Priests: H. Dickhout, A. Wingrove, A. F. Sturman, A. Knisley. Deacon R. Gray. R. C. Evans, S. Johnson, and W. Bird delegates to General Conference. Officers for ensuing term: R. C. Longhurst president, G. C. Tomlinson vice president, Maggie Campbell secretary and treasurer, R. C. Evans Bishop's agent. Whereas, there are many spurious books afloat in Ontario which are misleading, and thereby prejudicing the people against our faith and the Book of Mormon; be it resolved, that this conference take steps to have the Book of Mormon, and epitome of the faith and doctrine placed in the libraries of all the leading cities and towns in Ontario, as far as wisdom directs. Preaching by B. St. John, J. C. Foss, R. C. Evans, and J. H. Lake. The prayer services were good, at one of which God spoke to his people in the gift of singing in tongues and interpretation. Adjourned to St. Mary's branch, third Saturday and Sunday in June, 1897.

POTTAWATTAMIE.

District conference convened at Hazel Dell, November 28, 1896; J. P. Carlile presiding, assisted by Robert McKenzie, J. C. Jensen secretary. All branches represented except Wheeler's Grove and Fontanelle. Statistical reports from all the branches give no changes except Council Bluffs; loss 3, marriage 1. Crescent City; gain 2, total loss 1. Total branch enrollment in the district 697, including 1 apostle, 3 high priests, 3 seventies, 27 elders, 22 priests, 11 teachers, 5 deacons. Written reports from J. P. Carlile, D. Parish, Joshua Carlile, and S. Butler; verbal reports from R. McKenzie, T. W. Williams, C. C. Larson, A. E. Madison, A. B. Smith, Hemming Hansen. Bishop's agent reported: balance on hand 99 cents, received \$172.10, total \$173.09; paid to ministry \$175, to poor \$17.35, total \$192.35; due agent \$19.26. Report audited and approved. The action of Boomer branch in taking in by vote William Chapman was approved. By motion it was ordered that hereafter all scattered members, in the district desiring to unite with any branch shall procure a certificate of membership from the district secretary. At his request, T. W. Williams was released from his two weeks' appointment in Carson, and that mission left in his charge to provide for. On report of the district president that Elder Hans Peterson was willing to retain his license, the conference expressed approval and confidence. The secretary was authorized to send lists of scattered members to the various branches, with request to the officers to look them up and get them enrolled on their records. Council Bluffs and Crescent City having been presented as the place for holding the next conference, Council Bluffs was selected. The secretary gave notice that at the next conference he will offer a resolution to make the district conferences semi-annual instead of quarterly. The present officers all continued, and district missionaries sustained. Conference adjourned to meet on February 27, 1897.

Sunday School Associations.

LITTLE SIOUX.

Convention of the Little Sioux district met at Little Sioux, Iowa, December 4, 1896, at 2:30 p. m. The superintendent being absent, J. W. Wight was chosen superintendent pro tem., Lenna Strand secretary. Reports were received from the following schools: Mondamin, East Union Center, Little Sioux, Persia, Woodbine, Union Center, Logan, Magnolia, and Missouri Valley. Number of schools last report 12; discontinued since last report 2; present number 10. No report from Pleasant Valley. Delegates present 11; total membership 528. On hand last report \$1.40; received since last report \$5.95; money expended \$3.50; balance in treasury \$3.85. Topic, "What is to be gained by attending Sunday school conventions?" Paper by Sr. L. McDowell. General discussion by Brn. S. B. Kibler, J. W. Wight, and Sr. Hoffman. In the evening a very interesting program was rendered by the Little Sioux school. Saturday morning a profitable session was held, during which the following questions were discussed: "When to elect officers of Sunday schools;" "Method of studying lesson," and "How to interest scholars from twelve to sixteen years of age." Sunday morning after a short session of Sunday school we had a very interesting chalk talk by district superintendent, A. M. Fyrando. Adjourned to meet at Magnolia, Friday previous to quarterly conference.

PROGRAM FOR INTERSTATE SUNDAY SCHOOL INSTITUTE.

AT COUNCIL BLUFFS, IOWA, DECEMBER 26, 27, 28, 29, 1896.

General officers: T. A. Hougas superintendent, Henderson, Iowa; W. N. Robinson secretary, Independence, Missouri. Faculty: Sunday school didactics: Official training, Anna Salyards, T. A. Hougas; senior work, Anna Salyards; intermediate work, W. N. Robinson; primary work, Dora Young. Sunday school organization: W. N. Robinson, J. F. Mintun. Blackboard work: T. A. Hougas, Joseph Roberts. Parliamentary law: T. W. Williams.

SATURDAY, DECEMBER 26.

Ten a. m., organization; 10:30, address of welcome, T. W. Williams; 10:50, Response, What we have come for, T. A. Hougas; 11:20, assignment of future work.

Afternoon: Two p. m., Sunday school officers, W. N. Robinson instructor. Superintendent: (a) His duties discussed. (b) His possibilities discussed. Assistant superintendent: Is there a thing for that much unknown officer to do except in absence of superintendent? If so, what? Secretary: (a) Who eligible to office? (b) Duties. (1) Should he or superintendent order supplies? (2) Should he deliver *Hopes* to pupils? Librarian: (a) Wherein does his work seem to conflict with secretary and where should the line be drawn? (b) Duties. Chorister: (a) Should he announce song numbers? (b) Should he have complete charge of music both vocal and instrumental? (c) Should the

organization of orchestra be in his charge? Half past three, District association officers, J. F. Mintun instructor. Superintendent: (a) Who should be selected as superintendent? (b) What are the detailed duties? (c) How should he proceed when on an official visit and the local superintendent fail to recognize him as district superintendent? (d) What are his rights in a school? (e) Should he insist on review work and blackboards? (f) Should he suggest needed changes in classes? (g) Should he be present to advise at business meetings? (h) Should he bear his own expenses when district is poor? Half past four, Secretary: (a) Is there more work than simply outlined in Constitution and By-Laws? (b) Who should get out the circular letter? (c) Illustration of "letter" by W. N. Robinson. Adjournment at 5:30.

Evening session: Half past seven, teacher's meetings, Anna Salyards instructor. (a) Object lesson study? review? methods? or what? (b) Needs and necessities. (c) Drawbacks. (d) What plan is successful in getting full attendance? (e) Sample meeting conducted by Anna Salyards.

SUNDAY, DECEMBER 27.

At 9:30 a. m., social meeting, T. A. Hougas in charge. (a) Sunday school work and experience, the theme. Half past ten, Sample primary work, Dora Young instructor. At 11:20, General discussion on primary work. Adjournment, 11:50.

Twelve m., Regular session of Council Bluffs school.

Afternoon: Half past two, Intermediate class work, W. N. Robinson instructor. (a) General criticism and special on use of *Quarterlies*. Four p. m., Senior class work, Anna Salyards instructor. (a) Criticism on work and use of *Quarterlies*. Adjournment, 5:30.

Evening session: Half past seven, Temperance program.

MONDAY, DECEMBER 28.

Nine a. m., Sunday school review work, led and illustrated by J. F. Mintun. (a) Further illustration as to conducting a combined and complete review in seven minutes, by W. N. Robinson. (b) General discussion on review work. At 10:30 a. m., Teacher's training class, T. A. Hougas instructor. Twelve m., adjournment.

Afternoon: Two thirty, visiting committee, J. F. Mintun instructor. (a) Of whom composed? (b) By whom appointed? (c) Who in charge? (d) Is it a practical committee? (e) Should systematic work be done? Half past three, Discussion: (a) Selecting teachers. (1) By whom? (2) Who qualified to teach? (b) Is there danger of conflict with branch organization? (c) Who should work in Sunday school? Half past four, Blackboard work, Joseph Roberts instructor. Adjournment, 5:30.

Evening session: At 7:30, Paper, illustrated, "Systematic and unsystematic teaching," by Joseph Roberts. Half past eight, "Sunday school newspaper," by Charles Fry.

TUESDAY, DECEMBER 29.

Nine a. m., Question box in charge of Superintendent and Secretary. Ten thirty, General Association needs, W. N. Robinson instructor. (a) Suggestions for advancement.

(b) How can officers work more advantageously. (c) Discussion of proposed amendments. Twelve m., Dismissal.

Afternoon session: Two thirty, Parliamentary law, T. W. Williams instructor. Half past four, Blackboard work, T. A. Hougas instructor.

Evening session: At 7:30, Music. (a) Vocal. (b) Instrumental by Omaha and Council Bluffs talent. Recitations. Resume, by W. N. Robinson.

T. W. WILLIAMS,
Of the Com.

Miscellaneous Department.

NOTICES.

To the Saints of the Ohio, Western Pennsylvania, Virginia, West Virginia, and Northeastern Kentucky; Greeting:—I have felt impressed for some days to request the saints in the mission to go before the Lord in great humility, and in earnest prayer and fasting, in behalf of the grand work of the Lord, that we so dearly love, and the sick in the mission, as there are quite a number who are prostrated upon beds of affliction, and others are suffering intense pain, but are able to move around the house. I herewith extend an invitation to all those who are concerned or interested in their brethren and sisters, and have faith in the efficacy of fasting and prayer, to come together on Sunday, December 27, 1896, fasting and praying. The presidents of branches can arrange the time of prayer services as will be best suited to all concerned. I suggest that all those who will comply with this request, if able physically, will abstain from eating food till the evening meal. Will the presidents of branches please place this request before the saints in their respective branches. I feel that our heavenly Father will bless our weak effort in great good to the sick and his grand cause. Yours,

GOMER T. GRIFFITHS,
President of Mission.

I would say to branch presidents of the Northern and Central districts of California, that at our last reunion at Santa Cruz, California, a committee of three; namely, J. B. Price, Bro. Putney, of Gilroy, and C. A. Parkin, were appointed to make selection of a place to hold the next reunion. We would like to have an expression from all the branches as to who wants it and what inducements can be offered. We would like to have the matter placed before the membership of the two districts, so as to give satisfaction to the greater number. Please address all communications to C. A. Parkin, 3010 Sixteenth Street, San Francisco, California.

C. A. PARKIN,
For the Com.

EXECUTORS' NOTICE.

ESTATE OF WILLIAM W. BLAIR, DECEASED.

Notice is hereby given to all persons interested, that on the 27th day of November, A. D. 1896, the undersigned were appointed by the Clerk of the Circuit Court of Decatur County, Iowa, executors of the estate of William W. Blair, deceased, late of said county. All persons indebted to said estate will make payment to the undersigned, and those having claims against the same will present them, legally authenticated, to said court for allowance.

Dated November 27, 1896.

ROBERT WINNING,
FRED B. BLAIR,
Executors.

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the institution, and at the same time benefit the college in the amount absolutely necessary to its success. We want your help at the

DEDICATION AND OPENING,

whether you live far, or near; and for this purpose have arranged to receive special gifts and donations for that time, and preserve and publish a list of the names, together with the proceedings of the day, and have them duly entered in a book for that purpose and kept in the college archives. In this way the rich and poor, old and young, —all—may properly perform a part and do good. Contributions are solicited in the amount you are able to give, and we wish to receive your name with the amount, however large or small, for they should come in amounts all the way from a few pennies, to tens, hundreds, and even thousands of dollars. It is the hope of the trustees that sufficient shall be raised at this time as to avoid the necessity of coming before the public again for aid, at least for years. By united effort this will be done. Will you consider the matter at once? We wish to hear from you by the first day of January, 1897.

Committees have been appointed and arrangements are being made for the dedication and opening on

NEW YEAR'S DAY, 1897;

the dedication services beginning at 1:30 o'clock p. m. These exercises will last about two hours, and in the evening an entertainment of music and eloquence will be given in the brick church in Lamoni.

At the first of these special exercises parties will be present to register names and receive contributions; but the thousands who are so far away that they cannot be present on that day, may be present in spirit and by offering, such offerings to be duly recorded with others; and we ask your gift, your encouragement in lending your influence and sending your name, and your prayers for the good of the institution.

For this dedicatory work those at a distance may send funds directly to the Treasurer of the College, William Anderson, Lamoni, Iowa; or when more convenient send to Bishop E. L. Kelley, Lamoni, Iowa; or to the Bishop's agent in the district where you reside.

You may also send to Frank Criley, Manager Herald Office, Lamoni, Iowa:

Missionaries, District Presidents, and Presidents of Branches in all the various parts of the country are asked to give special notice of this and arrange for receiving and forwarding the contributions so as to help those who are desirous of sending; and may the favor and peace of the Master be with you and each of you in your devotions and work.

Full proceedings of the dedication exercises and contributions will be duly furnished all aiding the work.

By order of the Board of Trustees and Directors of Graceland College.

E. L. KELLEY,
WILLIAM ANDERSON, } Committee.
D. F. NICHOLSON,

LAMONI, Iowa, December 12, 1896.

YOUR LAST CHANCE!

POSITIVELY LIMITED TO DECEMBER 24.

Never will there be another special offer made on this great Standard Dictionary and Encyclopedia of all the world's knowledge. This is positively the last chance you will ever have to secure the work on such extremely liberal terms. We fully intended to advance the price to regular rates on Nov. 30, but thousands of people in all walks of life have requested an extension of time until Christmas. After careful consideration we have decided to continue our Special Offer until the above date. This is done simply and only as a further means of advertising this wonderful storehouse of information. We do not expect to make money by this offer, as the very low price on such liberal terms barely pays for paper, printing and binding, saying nothing of the enormous investment of over \$750,000 required in the production of the work. The tremendous amount of talk created will help to advertise this most modern and entirely up-to-date home reference library. No advertisement can do it justice—it is its own most eloquent advocate.

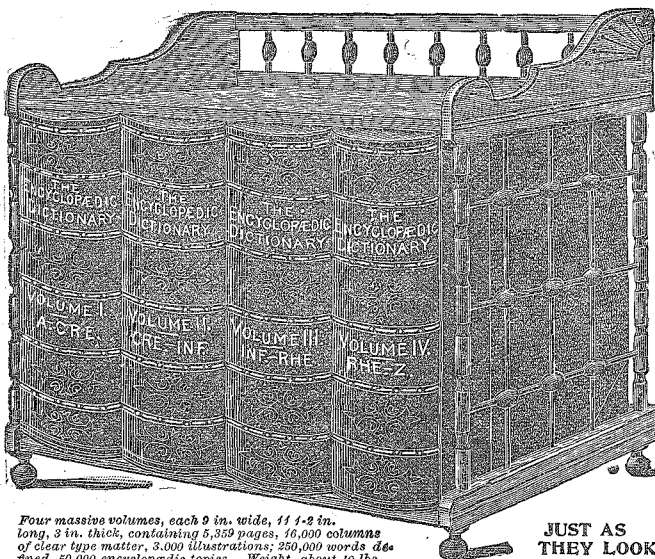
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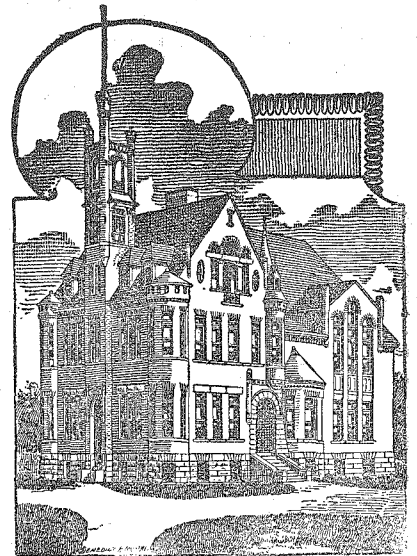
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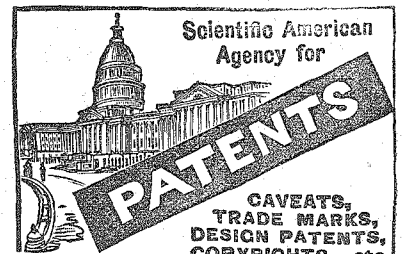


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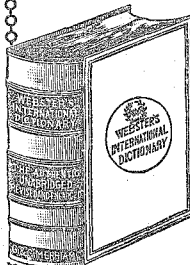
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THE SAINTS' HERALD.

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

Vol. 43.

Lamoni, Iowa, December 30, 1896.

No. 53

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THE DESTRUCTION OF SODOM AND GOMORRAH.

THE destruction of the oldest seats of civilization and culture in the Jordan Valley and the Dead Sea districts, namely, that of the four cities of Sodom, Gomorrah, Admah, and Zebaim, is one of the fixed facts of earliest tradition, and for the critical geologist the phenomenon presents no difficulty, as far as it can be traced at all. The tragedy was caused by a sudden break of the valley basin in the southern part of the Dead Sea, resulting in the sinking of the soil, a phenomenon which, without any doubt, was in intimate connection with a catastrophe in nature, or an earthquake accompanied by such a sinking of the soil along one or more rents in the earth, whereby these cities were destroyed or "overturned," so that the Salt Sea now occupies their territory. The view that this sea did not exist at all before this catastrophe, or that the Jordan before this period flowed into the Mediterranean Sea, contradicts throughout all geological and natural science teachings concerning the formation of this whole region. . . . That the Pentapolis at one time was situated in the southern part of the Dead Sea, which is now called Sebcha, is proved also, among other things, by the probable location at

this place of Zoar, the place which escaped destruction in the days of Lot; in accordance, too, with the writers of antiquity and of the middle ages, including the Arabian geographers. As yet nothing certain can be determined concerning the location of the four other cities, viz., Sodom, Gomorrah, Admah, and Zebaim, of which names only that of Sodom, in Djebel Usdum, is found reflected in any place in these precincts. And even apart from geological and geographical reasons, this seems to be the natural thing, as the Book of Genesis represents these places as having been thoroughly destroyed without leaving any trace or remnant behind. The fact that now these districts are a dreary waste, and by the Arabian geographer Mukaddasi called a "hill," is no evidence that in earlier times this was not different, and this valley not really a vision of paradise.—*Dr. Max Blanckenhorn, in Scientific American.*

EYESIGHT OF CHILDREN.

WHY COUNTRY LADS HAVE STRONGER EYES THAN OUR CITY YOUTH. SHORTSIGHTEDNESS and other defects of vision are happily not so prevalent among children attending elementary schools in London as was feared two years ago, when inquiry into the subject was initiated by the education department. Mr. Brudenell Carte, who voluntarily conducted an extensive investigation, observes, in his report, that the great cause of alarm to school managers has now for some years been progressive myopia, but he has failed to find evidence of any extended existence of this condition. He points out that "vision, like every other nerve function, must be cultivated for attainment of a high degree of excellence. The visual power of London children is not fostered by their environment. They see the other side of the street in which they live and the carts and omnibuses of the thoroughfares. They scarcely ever have the visual attention strongly directed to any object which it is difficult to observe, and hence their seeing

function is never exerted, or at least is not habitually used, to anything like what should be the extent of its powers. With a country child the case is widely different. He has an expanse of landscape before him, presenting numerous objects rendered small by distance. He finds attractions in every hedgerow—flowers, insects, birds, nests, many of them disguised by their resemblance in color to their surroundings, and requiring close scrutiny in order that they may be distinguished. His eyes are exercised beneficially in his daily life, and his vision would probably be found somewhat to exceed the very moderate standard of normality, just as that of the town child is apt to fall below it." He recommends that an effort should be made in London to cultivate "the art of seeing," and suggests that public competitions should be held for excellence of vision, for which prizes should be awarded.—*London Telegraph.*

EDISON ON SLEEP.

DISSERTATIONS on the subject of when people should sleep and how long they should sleep are renewed by some statements of Edison as to his habits in that respect. Being asked if it were true that he sometimes works 40 hours without sleep he replied in the affirmative, and added that he not infrequently goes 60 and 70 hours without sleeping. Then he may sleep 18 hours without waking. He also explains that he can go to sleep anywhere at a minute's notice—that he has always been perfectly well; that people who claim to be regular in their sleeping habits are broken up by a day or two of irregularity, while he, who is irregular all the time, has no such trouble. The average individual who thinks he may be like Edison in these respects will be as far wrong as in supposing he may be like him in other respects. The special habits of Edison are no more a satisfactory rule for other people than those of other people are for him. It is said of Lincoln that he was once asked how long he thought the legs of an average man ought to be,

and his reply was that he thought they ought to be long enough at least to reach to the ground. The length of time people should sleep is until they are refreshed. Whether Edison or anybody else sleeps either more or less is no rule for them. As has been said before, there is no substitute for sleep, and one of the best ways to invite a proper and regular supply of it is to have a regular time for seeking it.

ENGLAND MAY USE METRIC SYSTEM.

Washington, D. C., October 5.—United States Consul Sawter at Glauchau reports to the State Department that as a result of the strong agitation in England for the introduction of the metric system of weights and measures it would seem that its actual use is not far distant and a bill is already pending before Parliament legalizing the system.

The British merchants, he says, are at last becoming convinced that they can no longer retain their hold of the world's markets with their old and cumbersome system of pounds, shillings, pence, yards, feet, and inches. Germany's great inroads into the British South American trade are attributed largely to the British retention of these old measures, which are now absolutely unintelligible to the Latin races.

The fear, too, that the United States will soon adopt the metric system, thus leaving England and Russia the only non-metric countries in the world, is stimulating the agitation.

DEDICATION.

**Graceland College, Lamoni,
Iowa, January 1, 1897.**

The Dedication of Graceland College will take place January 1, 1897, at 1:30 p. m.

This institution is now in the midst of its second year's work. It was founded some two years since under the auspices and management of the church which has its headquarters at Lamoni, Iowa. It is one of the leading institutions of learning in Southern Iowa, and its course of study is second to but few in the land. Its faculty is composed of competent educators. It has now students enrolled from five different States. And while the college opened for work only in September, 1895, it is already known in nearly every State and Territory in the United States, in Canada, Europe, Australia, Mexico, and the islands of the sea; and in all these countries there are those who are friends of Graceland College.

We are now just moving into our fine new building which is not surpassed by any in this part of the State, and by but few in the country. It is surrounded by grounds which for beauty of arrangement and healthfulness, it would be difficult to excel.

At this our dedication time we appeal to everyone to aid us who is interested in the better education of the masses; for the existence of such an institution in our midst does materially assist in such education. It will reach many teachers who could not go abroad to better qualify themselves for their work. Many young men and women will avail themselves of the advantages of a higher education who would not do so, did they have to go abroad for it. No man has done his entire duty to his children and to his neighbor's children, who has not done all he can to place within their reach the advantages of an education.

We solicit your cooperation and support in this our time of need.

The Boards of Trustees and Directors have arranged programs of dedication, January 1, and an entertainment for the same evening. The entertainment will be for the benefit of the college fund. The committee have prepared a souvenir ticket as a memento of the occasion, which contains the programs for the afternoon and evening, beautifully printed in the college colors. This souvenir ticket will admit to both dedication and evening entertainment; price fifty cents to adults, twenty-five cents to children under fifteen.

Again we appeal to everyone to aid us by the purchase of these tickets. Nearly every member of the church would like to possess one of these souvenirs of the *first college* the church has built. Each one feels an individual interest in the success of *our* college, and rightly so, too; and all desire to see it succeed. This it cannot do without support in both students and means; and the means is particularly needed now in starting. It is confidently expected that when our attendance of students swells to hundreds it will be self-sustaining; but now we need aid. A little help from each who can help will put us upon a firm financial basis.

Do not put this aside thinking that

plenty of others will respond. Can't *you* assist some, now?

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To-day it is a fact. The school itself, organized and making commendable progress, under the zealous care and supervision of able and efficient professors and instructors, and the new college building, finished complete from basement to dome—a magnificent structure—bringing credit to the church, in undertaking to furnish an institution for the education of the youth, who so greatly need its work, which shall be nonsectarian in character, and yet, demanding the highest moral and Christian training and development. The college building is of such solid and beautiful proportions as to properly impress its alumni with the idea of striving to excel, and form in their work proper taste and character.

What has been accomplished, however, has been only through the utmost tact, energy, and sacrifice of the friends of the institution and those in charge of the work; and doubtless all who have in any way contributed to the success of the enterprise feel strengthened with the results.

To build and successfully carry on a first-class institution of learning without the aid of an endowment fund, is a difficult task in this day of rich schools and colleges. To succeed the first few years without this, will be one of the marvels of the times; and, but for the fact that we have faith and confidence in the friends who have thus far unselfishly authorized and sustained the undertaking, those in charge of the work would doubtless ere this have been overcome with discouragement. But we are not overcome; "Perplexed, but not in despair."

While the work is thus far on its way there is an immediate and pressing demand for aid, and it is from its friends, not enemies, or the indifferent, that this aid may be expected. Following the example of that courageous leader, Joshua, we appeal to you, "Choose ye this day whom you will serve."

A little help from every friend of this institution of learning will be a wonderful aid at this time and will forever stamp as erroneous the statements that the undertaking of a college by the church would end in failure.

The trustees have faithfully considered this effort to aid the college and begun arrangements by which the dedication and opening of the college may be made a personal one to every friend and wellwisher of

(Continued on page three of cover.)

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 43.

Lamoni, Iowa, December 30, 1896.

No. 53.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 30, 1896.

MOSES THATCHER, AND THE RIGHT OF OPINION.

THE following is an extract from an open letter to Pres. Lorenzo Snow, of the Quorum of Twelve Apostles of the Mormon Church in Utah, published in the Salt Lake *Tribune*, of December 13, 1896, and in reply to one by President Snow, previously published in the *Deseret News*, supposed to be explanatory of the reasons why Mr. Thatcher was deposed from the priesthood and his membership in the quorum, by action of such quorum:—

UNDERSTOOD THE MANIFESTO.

As I have already stated, I understood the manifesto at the time it was handed me for approval, just as I understand it now. While it ostensibly appeared not to restrict the liberties of the people, yet there was no limitation to its application, and in view of the fact that nearly every male member of the church holds some office, and as there has, as yet, been no public decision announced as to the officers to be controlled by it, there have arisen disputes and differences of opinion as to its intent. This being true, and the danger being that it could be applied to restrict the liberties of the people, I cannot sustain it. I thought then, as I think now, that such a course would be a stultification. I had never dreamed that a condition would arise in my life where I could not serve God fully and yet yield my complete allegiance to my country and to my State. The spirit of the manifesto, as it appealed to me, was in violent antagonism to all I had believed and publicly proclaimed for many years, and I could not, and, so far, have not been able to, bring myself to a point where I believed I should yield my political judgment to any set of men, however praiseworthy their intentions.

The position taken by me in political affairs was one that I could not alter. Through my veins and into them for generations has been sifted a blood that acknowledged the supremacy of the people only in civil affairs. Because of this it was easy for me to understand and accept the principles of Christ as explained by our church, which, as I understand them, accord the right of freedom and grant the free agency of man before God and among men. And it is because these rights

are accorded men under the gospel of Christ, as accepted by Latter Day Saints, that I have yielded obedience to the gospel, have labored for it, and love it for the labor I have given it.

This assertion may not be accepted by you, but such activity as I have shown in politics has been caused by an anxiety to preserve the reputation of my file leaders when they gave assurances of political honesty among the saints, for there were intimations—and they are well known—that in pledging political freedom to the people of Utah, the authorities were insincere in their declarations. My unwillingness to take part in Democratic campaigns, in face of the course of my Republican brethren, was one of the grounds on which it was asserted that the church authorities had broken faith. While I have loved Democracy, because to me its name embodies all of civil liberty, yet I did not want to take an active part in politics because of my poor health, and because I did not deem it wise for one holding my position in the church to become aggressive in the division movement. Yet, against my own judgment, in defiance of the demands of my health, and that it might not be said of the First Presidency that their pledges were given to deceive, I made some political speeches. For the same reason—having in mind the honor of the people and the reputation of the church leaders and against my solemn protest—I consented that my name should be used as a Senatorial candidate. For this act I was taken to task at a priesthood meeting. When the manifesto was presented to me it appeared to my mind as a command on all to recognize the right of the church authorities to control political concerns; it meant, so far as I was concerned, a recantation of the principles I had for years advocated—a receding from the ground I had occupied during the division movement, and, above all, it made me feel that I would be untrue to myself.

I do not claim that I cannot be wrong. But with the light I have, the manifesto (applied as its construction will allow, or, as it would be interpreted by men whose personal ambitions might control and subvert their sense of right,) could be operated to the injury of the State. If, as I hold, the people have enough intelligence to deserve citizenship, then they have sufficient intelligence to become acquainted with the responsibilities of citizenship, and they have no more right to yield their judgment in respect of the exercise of the franchise than have any set of men to attempt to control that judgment. Whatever the cost, with the knowledge now guiding me, I must still stand where I have stood for years.

Mr. Thatcher was deposed from his quorum without the benefit of a trial, or an opportunity to defend himself

against charges regularly made of which a copy was furnished him; no formal charges having been made and no specifications being presented to him for consideration, either for explanation or apology.

The manifesto referred to was published in *Herald*, and is understood by many outside of the church in Utah, to read as Mr. Thatcher understands it; and he in his rendering of it does not pretend to read between the lines.

To an honorable man, of a frank, sensitive spirit, the severing of the ties which have bound him for many years to official associates, on the plea of inharmony, or contumacy, and the publishing of such deposition from official position and ministerial standing, without an opportunity for explanation, and without being put into possession of the things complained of, is hard to bear; much harder than to submit to such deposition and deprivation of standing after due notification of charges, and trial thereon; and dismissal on account of official shortcoming fully and properly proved. It certainly seems to be of doubtful policy to adopt such tactics in the dealing with men who may have ideas and opinions of their own, and courage to assert them against priesthood domination.

QUESTIONS AND ANSWERS.

Q.—A brother in California asks the following question: When the communion plate, containing the emblem of our Master's broken body is passed in sacrament meeting to a teacher, deacon, or lay member, is it right or proper for either, or all of them, to place money thereon as an offering?

Ans.—Yes; if the party desires so to do. It is a common practice in some branches to pass a plate or basket for contributions at sacramental services.

Q.—Has a deacon the right to go out to the world, make appointments, and preach?

A.—The language of section 17, paragraph 11, gives warrant to the belief that both the teacher and the deacon may do what may be technically called preaching. Either is to "take the lead" of meetings when

their superior officers are not present; and, of course, preach if it is a preaching meeting. Section 85, paragraph 22, states:—

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

From this we conclude that both teacher and deacon has the right under proper conditions to make appointments and fill them, according to his ability, of course laboring in harmony with the officers of the branch and district where he resides. The primary duty of both teacher and deacon is to act as ministers to the flock in their ministrations, "teaching, expounding, and inviting all to come to Christ," that is pretty near preaching anyway.

Q.—Does a presiding elder do wrong in declining to allow a deacon to make appointments and preach to the world?

A.—We think so, if such presiding elder knows the deacon to be worthy, able, and to have a gift to teach the word.

Q.—In *Herald* for September 23, we find concerning duties of deacons, that he was to open the doors of the meetinghouse at the hours of gathering for preaching and fellowship, prayer or business meetings; shall we understand that he has no jurisdiction at Sunday school or other gatherings of saints, except those just mentioned? Or is it his duty to look after and have control at all times and at all gatherings of the saints in the church building, either to open the door, or have some one appointed to see that the house is cared for and doors opened at the proper times?

A.—Precisely. If the deacon has the care of the house, he should look after all gatherings, either in person or by agreement with some other to do it for him.

Q.—"To have charge of the treasury; to receive; to disburse," etc. Does it mean that the deacon should disburse moneys at his pleasure, buying what he deems wisdom for the use of the church, without consulting the saints? Or, is he not subject to the law of common consent, giving the saints a chance to say how he shall disburse their moneys?

A.—A deacon who is not competent and qualified by honesty to discharge the routine duties of caring for the house, and providing for such things as are ordinarily required to make the meetings successful, and for the comfort of those attending, should not be chosen to act for the saints. The fact that he is chosen and appointed to act for the branch gives the 'common consent' of the saints to his rou-

tine, or ordinary duties. But the deacon should not incur expense for repairs to house, changing it in any way, or for new furniture, stoves, desks, lamps, and other such articles as might be needed, without authority of the branch, expressed by vote. For the common supplies such as oil for lights, fuel for warming, brooms for sweeping, dust pans, and such things as fall in the line of care for the building and providing for the comfort and wellbeing of the saints, he must be allowed to act upon his discretion.

It is not necessary for the deacon to be ordered by vote to do what his duty requires, nor is it either needful or becoming in the deacon to wait for such order. Of course the deacon is subject to the authority of the branch and his acts may at any time be inquired into, and determined upon by such inquiry.

Q.—Is it the duty of the priest, teacher, and deacon to listen to the counsel of the presiding elder, being subject to him when his advice is in harmony with law?

A.—Certainly. The presiding elder is the leading officer in the branch, and so far as his duties and the duties of the priest, teacher, and deacon engage them in the work of the church his counsel and direction should be sought and heeded. All officers are of necessity to act within the lines of their respective callings, and in harmony with the law; for they are all creatures of the law, so far as their offices are concerned. However, no presiding elder has a right to dominate and lord it over his fellows, or to rule dictatorially; his rule should be in meekness, humility, and in firmness of purpose and wisdom of both precept and example.

Q.—Is it proper for the saints to address those of other denominations as brothers and sisters?

A.—There is nothing improper in persons of kindly spirit, used to Christian influences, addressing believers in Christ by the terms of brother and sister. The Savior cautioned the disciples to call no one master, for there was but one entitled to the title, God who is in heaven.

All mankind are of a common brotherhood, having as Father the Divine Being; and in this sense every man is "my brother," every woman "my sister." All men are brothers, all women

sisters, as belonging to the race and springing from a common source; hence it is not improper, where men meet, having a mutual reverence for God, the Father, to address each as brothers. If, however, it is intended by such salutation to recognize the brotherhood in the family of Christ, by reason of having been adopted into Christ by the ordinance of baptism, it might be improper to use the appellation.

A brother asks us to harmonize Alma 10: 14, "And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized," with the position taken in Doctrine and Covenants that teachers have not authority to baptize. We answer that in the Doctrine and Covenants the title of "teacher" refers specifically to those holding the office of teacher; while in the Book of Mormon, in this instance, the terms "priest" and "teacher" are used in a general sense as referring to those holding the priesthood and those authorized to act as teachers. In 2 Nephi 4: 5 these words were evidently used in the same general sense: "I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people." They could not be both *priests* and *teachers* in a *specific* sense, but in a *general* sense they no doubt were, and in this sense should both passages be understood.

BOTH the *Return*, (Whitmerite), and the *Searchlight*, (Hedrickite,) Church of Christ papers, seem to be lacking in financial support, as statements in the last issues received by us indicate.

A letter published in the *Return* for October, latest issue received, from Provo, Utah, contains the statement that Elder J. J. Snyder had been expelled from their fellowship; which letter is signed by A. B. Frisby, H. A. Exstrom, and others, though the specific wrongdoing of the man is not named. In his editorial, Editor C. A. Wickes says:—

It is charged that the *Return* is doing little good. How can it be otherwise under present conditions, when it goes only to the few who have subscribed. We have a list of 5,000 names who ought to get the *Return* as often as once in three months, but it will cost

in time and money over \$20 to print and mail that many extra copies. We cannot do it and the other executors refuse to allow the fund used for that purpose, because of the articles on the Sabbath.

For some numbers back the *Return* has been strongly advocating the Seventh-day, Jewish Sabbath as the Sabbath to be observed under the Christian dispensation. To this some have objected, hence the editor's explanation in reply to the unfriendly comment from some of the members that their paper was doing but little good.

The *Searchlight* in the December issue states that it will be compelled to suspend unless the majority of its present subscribers shall consent to an advance from twenty-five cents to fifty cents per year. It acknowledges that the patronage given it had been liberal considering the field from which it drew its subscribers.

We are pleased to note this acknowledgement, as we think we have some reason to believe that a portion of the support both the *Return* and the *Searchlight* has had come from the members of the Reorganization, the great majority of whom have been inclined to see what others of the believers in so-called Mormonism, no matter what they styled themselves, might have to say about their faith, and incidentally the faith of others.

We know from the letters received from HERALD subscribers that the times are hard and that some of our members find it difficult at times to spare the sums needed to pay subscriptions for our own papers; hence can readily believe that our neighbors, the *Return* and *Searchlight*, find it difficult to make the ends meet, from the support of a much smaller number of communicants.

CHURCH HISTORY.

THE Board of Publication has placed the prices of volumes of the Church History so low that it cannot allow a commission on sales of the book.

Herald Office agents and the ministry will please take notice, in making sales and remittances.

The agents and ministry will be allowed, as heretofore, to deduct the cost of remittances.

The History has been issued on so narrow a margin that this rule becomes a strict necessity.

The book is sold at about cost in the interests of the church in general.

All are requested to push the sale of it. It is an excellent work and is worth far more than its cost to any reader.

The prices are: Cloth \$1.50; half leather \$2.00; full leather \$2.50.

52-2t

WANTED.

THE Herald Office desires to obtain one or more copies of "The Word of Consolation," also of "The Voice of the Captives"—pamphlets issued by the Reorganization to the scattered saints, in its early days.

Anyone having copies to devote to church use would favor us by forwarding them addressed to the Herald Editors.

Other pamphlets or books issued by the church or by any faction of it, would prove acceptable and be put to good use in the Church Library or editorial department, for the general good.

52-2t

EXTRACTS FROM LETTERS.

BRO. WILLIAM HART, writing from Oakland, California, December 8, 1896, states:—

Bro. Luff has been with us and the saints here think a great deal of him. I only wish we had a little church of our own so that we could make more use of him, as it is we only have one meeting a week, Sunday afternoon. We have about \$1,400, or near that, with the Bishop; and now that property is remarkably cheap I think it would be a good idea to purchase a lot. Real estate in Oakland will never be any cheaper than it is now. Our branch is doing fairly well. The branch has chosen Bro. John Cockerton for president. He is a good young man, but has had very little experience; but Bro. Vernon and myself can assist him, when there are none of the missionaries here.

Bro. S. D. Payne, writing from Maxwell, Nebraska, the 24th inst.:—

I expect to commence preaching near Beaver City before long and I would like to ask the saints through the *Herald* to send church papers to distribute among the people. Send to S. D. Payne, Beaver City, Nebraska.

EDITORIAL ITEMS.

By letter from Bro. H. Mollenberg, of Deer Lodge, Montana, we learn that the conference which was to convene at that place November 28, failed because of the failure of district officers to either attend or send records, and the saints were greatly disappointed.

The attendance of the officers, it is said, was prevented by sickness. Bro. R. J. Anthony was with them and compensated for the disappointment, as best he could, by preaching for them. Such disappointments should be avoided if at all possible, as it may frequently happen that such staunch defenders as Bro. Anthony may not always be available to stand in the breach.

Bro. J. S. Snively and F. M. Weld, of the Nauvoo district, arrived home, Lamoni, on Tuesday, the 22d inst.

Bro. A. M. Merrill, of Pawtucket, Rhode Island, who signs himself "formerly a missionary to Africa in a wrong cause," writes in expression of his thankfulness for the truth. He appreciates the gospel the more as he discerns the contrast between it and the religious errors he once accepted. We are obliged to omit this letter, with others.

Bro. J. B. Roush sent a request for prayer in behalf of a sister, which when published appeared as coming from "Sr. J. B. Poush." There is no Sr. Poush nor Sr. Roush that we are aware of—at least no Sr. J. B. Roush. Bro. R. is laboring now at Rhone, Colorado.

The Spanish forces, 14,000 in number, were repulsed by the Phillipine Islands' insurgents, according to late advices from Manilla.

The United States consul at Jerusalem reports to the State Department that there are 530 citizens of the United States in Palestine, 438 of whom are Jews. The protection afforded to their citizens by strong governments will no doubt have an influence for good in tranquilizing and developing that country.

Brn. A. H. Smith from Illinois, and Fred A. Smith, of Omaha, arrived home to spend the Christmas season with their families.

Bro. J. F. Mintun received a friendly notice of his meetings in the Meadow Grove, Nebraska, *Tribune*, of the 25th inst.

The *Pioneer*, published at Ida Grove, Ida County, Iowa, contains a two-column account of a writer's visit to Lamoni, in its issue of December 24. It is friendly in spirit, though it contains some errors in statement. It speaks well of the church and of its

people located in and about headquarters.

Sr. E. I. Sargent, of Vincennes, Iowa, writes of continuing progress being made by the branch there. Bro. J. S. Snively had done some good preaching there of late and had baptized one. The joint labors of Brn. Snively and Weld had made the people more friendly to the work.

Bro. A. M. Chase, of the Decatur district, has been laboring of late at Hitman, Foster, and Cedar Mines, Iowa. He organized a mission Sunday school at Foster, among outsiders, and in which he succeeded in placing our Sunday school literature.

Sr. G. H. Parker, of Fagundus, Warren County, Pennsylvania, writes in testimony of God's goodness to her. She believed the work for eighteen years, but did not obey till two years ago. Since then she has had marked evidences of divine goodness, being healed of long-standing illness and blessed in various other ways. She is a witness of the good received by obedience.

Bro. J. A. Amerson, of Greggville, Alabama, requests that we notify Bro. Erwin that it is desired that he visit that place as soon as possible, to defend the cause.

Brn. T. W. Chatburn and M. M. Turpen were at Higbee, Missouri, on the 25th; interest in their work all they could ask. They were working southward into new fields.

Brethren who desire prompt insertion of matter in the HERALD should not withhold it till the last moment. Matter received as late as Monday afternoon cannot always appear then, for the reason that forms are made up on that day for the press.

A TESTIMONY WORTHY OF NOTE.

ELDER CHARLES DERRY, of Woodbine, Iowa, sends his contribution to GRACELAND COLLEGE, with statement which we copy below. Elder Derry is a man of great experience and mature judgment. He has traveled and preached the gospel of Christ on two continents and is still active and efficient in labor as his health and strength permit. We extract as follows:—

Bishop Kelley:—Inclosed please find three dollars to apply to GRACELAND COLLEGE DEDICATION FUND. I do not send this be-

cause I can afford it, but because I want to help in every good work, and I recognize the proper and complete education of the rising generation a noble work. This is a boon that was denied me, and I have long labored under the disadvantage. The donation is small but it is a gift from the heart. I have no desire for my name in the list of donors, as I do not believe in "sounding the trumpet" to parade my good works. We feel the hard pressure of the "hard times," but sacrifice brings forth the blessings of heaven.

CHARLES DERRY.

We appreciate Bro. Derry's wish not to parade his offering for a show; but a good example is worthy of commendation, as it may aid others in forming a true decision.

Mothers' Home Column.

EDITED BY FRANCES.

THREE GATES.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold:

These narrow gates—First, "Is it true?"
Then "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

The first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Beth Day.*

EDUCATION AND CULTURE HAVE BUT MULTIPLIED MAN'S DEVICES FOR EVIL.

"MEN seek to make excuse for sin," writes Dwight L. Moody in the initial discourse to "Mr. Moody's Bible Class" in the November *Ladies' Home Journal*. "They call it by other names and try to explain away its power or cover up its hideousness. They tell us that it is merely ignorance, which culture will eradicate! that in each and every man there is good, and that with culture and education this will be developed. . . . Antiquity has proved that education and culture are powerless to combat natural sin. They seem to have but multiplied the ingenuities and devices of man's evil passions. The corrupt and degenerate days of cultured Rome, even during her proud 'Golden Age' of wealth, of literature, of beauty and philosophy, have left to us monuments of her obscenity and vice. The wisdom of Greece and the learning of Egypt never saved their subjects from the corruption of sin. The Epistles of Saint Paul to the churches of Asia Minor are a sufficient commentary upon the efficacy of

their boasted refinement in the development of noble and pure lives. Nor have we to go into ancient history for a vindication of the awful truth of a fallen nature. Do our own times offer no illustration of inherent sin? Does not the presence of sin, often the most vile and dark in its offices, reveal itself in lives which from earliest infancy have been surrounded by only that which was pure and good? Are our convicts made solely from those who have not had advantages? . . .

"Sin is always man's bitterest enemy. "It separates him from his Maker. It separates him from his fellow beings. No position is too high for sin to debase; no place so hallowed but it seeks to corrupt; no home so sacred but it seeks to destroy. 'Sin, like holiness, is a mighty leveler,' says a distinguished divine. And what may be the cause of the thousands of suicides which have occurred during the past year if it is not a loathing of self? It is sin then which makes a man loathe himself. It is sin which makes man's life become a burden from which he so often seeks to free himself by his own hand. . . .

"The sin which is going to condemn the world is the root of all sin; it is the willful refusal of God's priceless gift. A life of outward sin is the result of an impenitent soul. The disease of sin has laid fast hold of mankind, and while man is not blamable for the disease being in his heart God accounts it the sin of sins if he refuses the sole remedy for his recovery."

HOPEVILLE, Ontario.

Dear Sisters:—Being interested in the work of the Daughters of Zion, and having been requested by my superiors in that work, I take pleasure in the attempt to write for it. In these days of secret vice and increasing immorality and impurity of almost every kind, a work like this is almost indispensable. It is true that by many ignorance is considered bliss and knowledge a vice, but Latter Day Saints should readily perceive that true intelligence is a knowledge of things as they actually exist, and that in order to do right we must first know what is right and then we can with a mind illumined with light understandingly obey whatever duty lies before us.

In all God's works there is not a single flaw. Whatever failures appear either in spiritual or natural things is the direct result of some disobedience to law somewhere. In nature, as in the gospel, obedience is life, and disobedience is death every time, for every act of obedience produces an increase of life, health, and enjoyment, while every time we transgress her laws we lose a portion of life, health, and enjoyment. How very, very needful then that all humanity, and more especially the saints of God, be thoroughly instructed with regard to those natural laws governing their bodies and minds. And let me here say that every saint thus instructed will find himself much more in harmony with the gospel, and healthier in body, clearer in mind, and happier in spirit than they could be were

they ignorant of those truths, for knowledge is power.

Nature has no favorites, but with equality she deals out her sure rewards and punishments for every act of obedience or disobedience committed by her subjects. Yet how few are taught anything about her requirements except what they learn by chance or by hard, cruel experience; how few men or women reach the estate of manhood or womanhood with the degree of development in body and mind that was naturally their right. Why is it? Simply because no one taught them the laws of their being, and like they who travel in strange places without a map or guide, they have often gone astray and suffered untold loss thereby.

Think you that your son or your daughter will thank you in years to come for keeping them in ignorance of that which would have made them manly or womanly in their deportment all through life, whereas they may now have to suffer the consequences of their ignorance while life remains? The right use of any faculty of mind or body gives pleasure and benefit while the wrong use of any of our faculties brings distress and weakness; if not immediately it will surely follow in time. All our powers are good when properly used, and they were all placed within us to be used for our good and God's glory, and when we so use them we are happy, healthy, loving, and lovable; but when we misuse our faculties, either wilfully or ignorantly, we become unhappy, unhealthy, unloving, and unlovely, ugly to look upon, and to the degree that we are out of harmony with the laws of our nature we are out of harmony with God and ourselves, and are unfitted for all our surroundings — are, in fact, a discordant chord in the music of nature. How foolish it is, then, to try to crush out by a false education or to cloud over by a veil of ignorance the proper use of any of those faculties; for, be assured, that whatever faculties nature has given us will yield a crop of some kind, be it wheat or tares, and the crop yielded will largely depend on the cultivation received. If left to chance you may look for thistles and weeds; but if educated and sown with the seeds of truth and purity you may well expect to see a crop of good, well-filled wheat, which shall wave its heavy golden heads in the sparkling sunlight to the admiration of all beholders.

Your sister,
MAGGIE CAMPBELL.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE INFLUENCE OF THE SUNDAY SCHOOL UPON THE CONDITION OF SOCIETY.

IT would be admitted by all thoughtful, fair-minded people that man, rich or poor, was not intended, by his Creator, to lead an idle and useless life.

We are expected to work for ourselves and

for others and the man who does nothing for himself, his country, or his God, is a man justly despised. Almost every pursuit in life needs special training before the mind or body is fitted for it, and the most successful in after years are those who, in their youth, were instructed in the duties of the future. If this applies to the physical and intellectual phases of our natures, will it not also apply to that of the spiritual? If so, what better means have we of providing this training for the youth than that obtained in our Sunday schools?

Man is not in this world to follow his own caprices, but to secure and obey the purposes and laws of his Creator. His conscience must either accuse him, or defend him. The question is not what man may be, nor what he can be, but what he should be. All our actions must depend upon the basis of morality, which teaches us to shun the evil and cling to that which is good. It is the science of human duty and embraces all the actions of humanity.

The ultimate end of all education is to lead men toward their highest moral destiny.

Character building, that which will make good, moral men and women, is the chief aim of the Sunday school. Education must be based, not on utilitarian considerations, but purely on the considerations of humanity. We owe it to the young, to the rising generation, to see that nothing is left undone that will secure for them a good moral standing in society along with their fellow creatures.

Parents take a great interest in the intellectual wants of their children and do all in their power to give them a liberal education, but the moral wants of their children (which I am sorry to say are often sadly neglected) are of as much importance in the makeup of their lives as it is to make them rich intellectually.

It has been argued against education that it makes men rogues, but this cannot be said of the education that gives culture to the moral as well as to the intellectual nature. An intellectual giant without a moral nature on which to base his intellectual strength, and to serve as a guide and controlling power, does but little toward advancing the condition of society.

Moral instruction is needed in all classes of society. The discipline which produces a well-balanced mind will have its due effect in giving this instruction, and nothing provides for this discipline so much as a good, well-organized Sunday school. This, together with intellectual training, will serve to elevate the child's nature and also to prepare him for a fuller appreciation of his responsibilities as a future citizen.

The standard of life in the Divine Example must arouse our humility and urge us to further effort toward goodness.

Seeing how much the future happiness and the eternal welfare of our race depend upon the way in which the children of to-day are brought up, we can but say, "Let us have God-loving, God-fearing men and women to lead us on our way."

ROY EPPERSON.

Letter Department.

KALKASKA, November 30.

Editors Herald.—I take pleasure in presenting a few lines for publication regarding our Thanksgiving exercises. On no occasion have we all enjoyed such a fullness of the Spirit as we did during our Thanksgiving exercises at Bro. Geo. Eckhardt's. None of the branch officers being present, Bro. Webster took charge of the meeting for the first time and to say the least we that were present were all satisfied with his *modus operandi*. There are but seventeen of us in this part of South Boardman branch, and four of that number could not be present. However, there were thirty happy faces seated around two heavily laden tables soon after the more important exercises were over, friends of the cause having been invited. And three dollars in cash were freely given as a thank offering that our heavenly Father has been so mindful of us, and has deigned to bless us in so many ways. Our Sabbath school is prospering nicely, over twenty being in regular attendance.

I do not know any place where the saints enjoy the blessings of the gospel better they do here, and truly they have great reason for enjoyment. My prayer is that they may all continue faithful, so that they may continue to enjoy God's blessings. Hoping that the saints everywhere enjoyed at least as good a time on Thanksgiving as we did, I shall endeavor by God's help to remain your brother in Christ,

CHAS. L. SESSIONS.

FAGUNDUS, Pa., Dec. 15.

Editors Herald.—I wish to give thanks to the brethren and sisters in different parts of the country for the papers sent in answer to my request for them to scatter here among our friends, which we have. And O, how we did enjoy the sermons in the *Ensigns*, for we had not heard a sermon for so long.

Now, dear saints, please accept my thanks, and may the Lord bless you all; also the elders that wrote in answer to my letter in *Herald*.

Your brother,
GEO. H. PARKER.

VASSAR, Mich., Dec. 14.

Editors Herald.—I have neglected writing for your pages for some time not because I had nothing but writing with me gets neglected.

Our district conference was largely attended and a good spiritual time was enjoyed.

It was arranged for me to join Bro. Cooper in Bay City. While there we held several meetings; I baptized a man while there and listened to both sides of the political question from W. J. Bryan down.

Since leaving Bay City I have made two new openings. Yesterday I baptized four, all heads of families, and others are interested. The prospects for presenting the gospel are splendid. One of those baptized Sunday has been a leader in the neighborhood where he lives, holding cottage prayer meetings. He

has a good influence, and I trust will be a useful man.

After hearing the gospel by us he dreamed the following dream: He seemed to be traveling on a road, where he could hear music. He followed the road until he came to another, which led to the right, but he kept the left road and the farther he went the darker it was. He asked if I could interpret his dream. I replied that I was not good at interpreting dreams, but I would interpret his. I told him the road he was traveling—the left-hand road, was the wrong road; and as it was so dark that he could not travel it, his duty was to take the right road; and in order for him to get light it would be necessary to take the right-hand road; and so accordingly he and his wife were buried beneath the liquid wave, and are now rejoicing in the light. There are many calls for preaching and I feel blessed in telling the gospel story.

E. DELONG.

ESCATAMPA, Miss., Dec. 14.

Editors Herald:—We have just closed a very fine conference at Three Rivers, Mississippi. I challenge the entire church for a better one. Two elders were ordained; one priest of the negro race was ordained, Bro. Louis Le Pree. I believe he will do a great work among his race. I baptized three fine people yesterday; Mr. E. B. Smith, of this place, the one who got up the debate a year ago between Bro. Brock, Baptist, and me; Bro. Ferrell, another fine man of this place, and Sr. Britt, were the ones baptized. A colored man gave us his hand last night for baptism. I am glad the work is starting among the colored people.

I have been laboring, opening up new places of late in and around Mobile, Alabama. I have spent the most of my time in the branches since I came into this mission, but I think the branches are getting in a condition so I can leave them to the local officers and branch out into new fields.

If I am kept on this mission another year I aim to labor in new fields mostly. Very few in Mississippi and Alabama have ever had opportunity to hear the gospel. The work has never been opened up in Georgia, and North and South Carolina. I hope to be able to establish several branches in said States if I am kept on this mission. Bro. W. L. Booker (Lawny) is now presiding over the Mobile district. He is a fine man, and the one for the place. The church should give him a mission if possible. He lives here in the South, hence would be less expensive to the church; he also has a large acquaintance; could do much good.

Bro. C. I. Carpenter is doing all he can to advance the Sunday school work. He is just the man needed in these parts. He has accomplished much good in this line in the Mobile district. The Sunday school is improving.

We are glad to hear that our missionary in charge, Bro. T. C. Kelley, is getting well. He has not been with us since General Conference, but we hear from him often, giving instructions and trying to keep us and the work straight and in harmony.

I find the people anxious to hear the gospel in every place. I get no time to read much and post; work, work all the time, summer and winter. But this is no field for kid glove fellows. We must slip off our gloves and fight the Devil both inside and out. The plain gospel truth is what the people want and need.

In bonds,

J. D. ERWIN.

STOCKTON, Utah, Dec. 18.

Editors Herald:—Utah is the field of peculiar people—the remnant of those that were led astray in the “dark and cloudy day.” They have been led to certain channels of belief that they were led to the accomplishment of certain things that will affect the condition of their salvation in “this world and the world to come.” Very hard to change them; for the authority has been placed above the law—“do as you are told,” etc. The popes did the same thing, and the results in both remnants of apostasy, ancient, and modern, are to be found similar. Both undoubtedly, enjoyed the spiritual blessing contained in the gospel of Christ at one time. But now conditions are changed; “cursings” instead of “blessings,” drinking, swearing, chewing, smoking, and dancing, are not the exceptions any more among saints (?) here, but the rule. They are the “signs” that follow the believers (?) here.

All things, both great and small, are celebrated with a dance. The missionary is sent out with a dance, and his return is hailed with a dance. I find that a dance will wonderfully dwarf religion. I ask them, “Did Jesus Christ ever attend a dance? or any of his disciples? Or did he at any time give instructions to regulate a dance?” No. Not a line of revelation since the death of Joseph. “Did he or his brother Hyrum dance by command or revelation?” If not, then the dance is not ordered of God, but something that has been fastened upon latter-day Israel by man.

Some will say, “Well, there is no harm in the dance,” etc. That puts me in mind of a Methodist lady in answering a similar question in regard to card playing; she said: “True, there is no harm in the cards, but the Devil is in the spots.” I read lately of a preacher who was laboring hard in his sermon to discourage dancing in his congregation, and finally, to emphasize what he said, stepped down from the stand and gave several jigs, just to show how ugly it appeared, and that the Devil was in the steps. He got a clear vote against dancing. We need it here because the minds of both old and young are so occupied with the dance that they cannot keep pace with the age in taking on education in day nor Sunday school, nor yet in religious matters. The mental powers become more or less dormant. It is no wonder that it is stated through the columns of the *Herald* “that their missionaries are not informed in the principles and history of their own religion.”

I presented the book “From Palmyra to Independence” just the other day to one that is now danced out on a mission, and he looked and said, “Palmyra? Never saw

that word before; is that the title of a novel?” It is quite a field for wise teachers (preachers) to educate this community. We need the aid of good literature. I am glad that their missionaries are coming in contact with our ministry. Write them up, brethren, through the *Herald*, but let your criticisms be wise and just, for we have to meet all here. I took pride in showing Bro. F. M. Sheehy's letter to a number of them here. That's right, Bro. Frank, let us hear from you again and again.

J. T. DAVIS.

PAWTUCKET, R. I., Dec. 2.

Editors Herald:—If the Gentiles of Christ's time looked after food and raiment only, they had but little faith as they only thought of “these things. The laws of this world will clothe, feed, and keep from the severity of the elements. If the children of God measured their faith in accordance to their surroundings they would go contrary to Christ's commands, when he said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,” to use in righteousness. All these things would be given only by a perfect obedience to its righteous laws.

Daniel says: “that in the last days those who lead many to righteousness shall shine as the stars of heaven. A faith that ends with money, clothes, and food, makes a complete surrender to a dead faith, but with Christ an empty purse, no scrip, one coat, backed up by living faith and preaching of righteousness “laid on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, will discount all wavering and doubting of a worldly nature and prepare to more fully come on earth as in heaven.

The unity of faith would make an undivided church and body on all lines of scriptural and righteous protection. It would bring complete fellowship to earthly blessings as well as in spiritual lines and teachings.

The testimony of life with God can feed the hungry spirit and thirsty soul, while God keeps his book of remembrance as we fear the Lord and speak often one to another. There is also a righteous law that remains yet to be recognized and fulfilled, whereby the saying shall be fulfilled, when each man can sit in peace under his own vine and fig tree.

The proclamation of gathering together to Zion means a declaration of independence from the world's little faith to the unity and blessing of the people of God on earth, thus awaiting the kingdom of Christ on earth based upon a righteous law of government.

ALVA M. MERRILL.

BROOKLYN, N. Y., Dec. 18.

Editors Herald:—I have spent nearly three weeks in this city, endeavoring to labor for the good of the work. Bro. W. A. Smith preceded me here and held a two-weeks' meeting with good interest; leaving here he went to Norwalk, Connecticut, where I learn he had quite an interest, and baptized four. He had also baptized two in this city.

We will remain here over another Sunday and then return to Philadelphia and Camden. On the evening of Tuesday, December 15, I solemnized the marriage contract between Bro. Ephraim Squire and Sr. Ella Tyson. Bro. W. H. Kelley had been engaged to perform the ceremony, but as he was unavoidably detained at home, the job was awarded to the writer. Bro. Smith had returned from Norwalk, and was present, and assisted in the ceremony. About one hundred and fifty guests were present, and spent the evening in feasting, recitations, and other amusements. Quite a display of useful and ornamental presents decorated one room in the house. Our brother is a book-keeper for the firm of Browning, King and Company, New York, and our sister was formerly a telegraph operator for the "Western Union," which position she resigned to become the happy bride of Bro. Squire. All joined in wishing them joy, peace, happiness, and prosperity.

We are now having winter in true style; snow has fallen to the depth of about ten inches, and indications are that we will soon have more. "Jots by the wayside," by T. W. C., are quite interesting; the more so to the writer, perhaps, because he has passed through some similar experience. We could imagine his feelings, reflections, anxiety, etc. It does me good to hear from my brethren in the field; although some of them I never met, save at the General Conferences; yet it seems that I had known them always. The secret is, we are brethren *indeed*; engaged in one great cause of a divinely appointed work, and moved upon by the "one Spirit."

While this is a hard field in which to labor, the Lord has abundantly blessed us during the present year.

H. E. MOLER.

DOW CITY, Ia., Dec. 18.

Editors Herald:—We have had the worst roads for the last month or six weeks that I ever saw in this part of the country during this season of the year, which has been a great drawback to missionary work. On this account work could not be done in some localities that we had hoped to reach ere this. However, some profitable work has been done. Bro. Henry M. Daniels baptized two sisters of late in Calhoun County; Bro. J. T. Turner baptized a brother and sister, husband and wife, at Deloit; the writer buried three in the likeness of Christ's death at Dow City, who were the fruit of the labors of Brn. J. M. Baker, D. M. Rudd, and others; Bro. J. F. McDowell had the ice cut near Rolfe and led a gentleman and his wife through the waters of regeneration into the kingdom of God's dear Son. Bro. McDowell's lectures on the Book of Mormon, delivered at Rolfe, were well received: so I am informed.

Bro. C. J. Hunt, when last heard from, was battling for the right in Cherokee County, his efforts being seconded by the officers and members of the Pilot Rock branch. I presume Elders W. W. Whiting and H. M. Daniels are laboring in the vicinity of Elm Grove, Calhoun County.

President Joseph Smith's visit and preaching in this district of late were much enjoyed by all who were favored with his company or who attended services and listened to his discourses. Each branch in this district is anxious that Presidents Joseph and Alex. Hale Smith should visit them.

Local ministers will please continue to do all the preaching they can during the winter months and if anything special is needed they can notify Bro. J. M. Baker or the writer, at Dow City, and we will render all the assistance possible.

In bonds,

C. E. BUTTERWORTH.

DETROIT, Mich., Dec. 15.

Editors Herald:—Since the Bronson-Musser debate, of which I wrote, I have labored in Livingston County, also in Cadillac, as well as here in the beautiful "City of the Straits." I am glad to report good having been done, and shall briefly refer to some things which may be of interest to your readers.

When I first went to Cadillac, a number of years ago, a lady belonging to the Baptist Church, Mrs. Warden, well known and recognized throughout the city as a lady of superior intelligence, and preëminently a Christian, heard the gospel, and recognized it as the voice of the good Shepherd; but circumstances surrounding her life were then of such a nature as to prohibit her embracing the truth, though she desired with all her heart to do so. But notwithstanding hindering causes restrained the exercise of her God-given right to associate herself, religiously, with the body of Christians whose faith, doctrine, and practice commended itself to her best judgment as being nearest the New Testament standard, yet secretly and silently she prayed for grace and divine favor in the manifestation of providence in removing the hindrance to her uniting with the church of her choice—the Church of Christ.

The Lord continually blessed her, and this last summer opened the way for the free exercise of her will, though in bringing it about it seemed like a dark cloud shutting out the rays of sunlight which during all the weary years of the past had imparted peace and comfort to her soul. Her youngest daughter, aged about seventeen, was severely afflicted, and physicians told them the only hope for her recovery was to have a surgical operation performed, and that even then she might not live through it. Her mother in this trying hour sought in faithful supplication for strength to enable her to endure, and asked the dear Father that if it was consistent to heal her daughter in testimony to her of her acceptance and to convince her husband of the divinity of this great latter-day work; and true to the promise that no good thing would be withheld from those who walk uprightly, was his word vindicated. Her daughter was suddenly and miraculously healed in answer to her prayer. The attending physician came on Saturday, having been making preparations to take the daughter away on Monday, but was told that they could now dispense with his service as God

had healed her girl. He protested, thinking her deceived; but on the following Monday came again, and after a careful and thorough testing he declared the girl was well. It was no delusion, the Master had healed her; and with mingled tears of gratitude and thanksgiving to him from whom all blessings flow they rejoiced before God, the daughter praising our heavenly Father for a praying mother.

Mr. Warden then told his wife he would not hinder her any longer, and that she might be baptized the first opportunity; and accordingly I was privileged to lead her and her two daughters, together with Mrs. Walter Kennedy and her mother, into the clear sparkling waters of Clam Lake to bury them with Christ in baptism. Our hearts were made glad by the presence of the Holy Spirit in confirmation, and after about three-weeks' stay at the place during which I was preaching nearly every night, baptizing one more, a Mr. Chamberlain, a worthy young man, and leaving several others near the kingdom, I retraced my steps to this city, where I have since been trying to do the best I could under existing circumstances.

Another thing over which I feel pleased is this: On the evening of November 26 I closed a discussion here of four evenings' duration with a Rev. J. L. Rickman, of the Baptist Church. Mr. Rickman is a talented man with a good education, having been admitted to the bar in 1869, ordained to the office of an elder in the Baptist Church in 1873, and received the degree of D.D. at the Wilberforce University, Ohio, in 1879. He reads the Scriptures in seven different languages, and withal is a gentleman. During the debate not a single slur was thrown nor an epithet used. He was engaged by a Rev. Mr. Meade here to meet Mormonism. He came at the appointed time, thinking to meet a Brighamite; but when I opened the debate with the Epitome of our faith he saw matters had been misrepresented to him, and has since confessed to me that had it not been for the purpose of eliciting principles of truth and sounding our faith as best he could, he would then and there have acknowledged that what we there presented was the doctrine of Christ. Since the debate he has been studying both night and day to get hold of the gospel rightly, and by invitation I went to his place on the 8th inst. and presented to him the prophetic claims of the Palmyra Seer, the Book of Mormon, and the general outline of the faith and organization of the church, all of which he indorsed; and to-day I baptized him and his wife into the true Church of Christ.

When it begins to be rumored that Elder Rickman was about to leave the Baptist Church and unite with us, a delegation of ministers and other church dignitaries to the number of eight in all waited on him to persuade him of the great mistake he was making; and though they stayed with him all the afternoon, during which time they held out various inducements for him to remain with them he proved to be invincible—he could not be bought with their offers of "filthy lucre," nor moved from his design.

Again last night, the Baptist preacher in Windsor was so troubled on hearing of Dr. Rickman's contemplated action of to-day that he could not sleep, hence he arose from his bed, left his home, and plodded his way to Bro. Rickman's house, and at two o'clock this morning might have been seen earnestly pleading with him not to sever himself from their connection nor join the Latter Day Saints.

When the Rev. Mr. Mead was making arrangements with me for the debate (Mr. Rickman and I never having met until the first night of the discussion) he said to me: "Well, Elder, you're a good talker and can quote the Bible freely; but Elder Rickman will just paralyze you in debate. There won't be enough of your church left to make a grease spot, for Rickman will have all the saints converted to our faith and your hide on the fence;" but, alas! the beautiful vision of future glory was punctured in the first volley, and passing away like an exploded bubble without gaining a single point in the debate, nor a single accession to their faith, but resulting in the conversion of their champion, he now realizes perhaps more fully than ever before that

"The best laid plans of mice and men
Gang aft a' glee,
And leave us nought but grief and pain
For promised joy,"

and having now hung his harp on the weeping willow, may be seen with a countenance which reminds one of Jeremiah receiving his Lamentations; and when last heard of was developing patience and long-suffering in his congregation by his eloquent perorations on "the five great thunderbolts of Jehovah's wrath."

I have hired a hall here on the ground floor, and am preaching six times every week and expect to baptize more soon. Am billed for a lecture on Mormonism on Thursday p. m., and arrangements are being made by other parties for me to deliver a series of lectures on spiritualism and other topics early in January. Am feeling quite well, and hopeful of the speedy triumph of Zion's cause, when in the silent shades of forgetfulness and cold oblivion proud oppressors of God's people, with all who seek to illegitimately retard her wheels of progress shall be humbled, and the laurels of victory in transcendent loveliness and radiant splendor crown the brow of every faithful, trusting child of the great King. May the peace of God's Holy Spirit with all its sanctifying graces, distill—like dew upon the mountain side—within the hearts of all his dear children, assisting in the hour of trial, comforting in deep distress, and inspiring with earnest zeal, determination, and active energetic labor in Immanuel's cause, that when the great clock of time shall say: "It is done," we may be found habilitated in the beautiful garments of righteousness, and in glory resplendent with immortal bliss and grandeur upon the golden strand of the shoreless sea of eternity arise in the likeness of Christ. Then, O, then we shall be satisfied!

Very truly and sincerely yours,
WILLARD J. SMITH.

WEST CONCORD, Minn., Dec. 19.

Editors Herald:—Last Monday I came to this place and found that Brn. Gibbons and Prall had secured a hall in town for the week, and announced meetings to commence that night. Have preached every evening since to good and attentive audiences. Will continue over Sunday and then return to Minneapolis for a few days.

It is my intention to return to this (Dodge) county after holidays, and would like for the scattered saints in the surrounding counties to write me as to the chances for work in your neighborhood. Write to Box 113, West Concord, Dodge County, Minnesota. If you can secure churches, halls, or schoolhouses to preach in, do so; if not I am willing to speak to a few in private houses. There are a few good saints in this vicinity and prospects seem fair for more to come.

What we need here in Southern Minnesota, and South Dakota, in order to do more effectual work during the summer season, is a gospel tent. Brethren in different parts of the field have called attention to it and I promised to make mention of it in the *Herald*, so that those interested might unite in taking the necessary steps to secure one. We should have a tent ready for use by the first of June by those who may be sent here from next conference. Will all the saints in Minnesota, North and South Dakota, but more especially those of South Dakota, and Southern Minnesota, including the city of Minneapolis, please consider this matter at once, and at as early a time as possible report to the Bishop's agent, Bro. W. W. McLeod, Cormorant, Becker County, Minnesota, as to what you can and are willing to do? I am sure Bro. McLeod will be glad to receive your contributions for this purpose and report in due time when sufficient means are at hand to purchase a tent.

Brethren, do not delay; let us begin at once to make preparations for a vigorous campaign next season, so that whoever may be sent here may have the wherewith to commence work in due time. The season for tent work in this country is but short and if we put off this matter too long we will have but little use of the tent next summer.

Few only have been baptized in this field during the year but we trust that the seed sown will bear fruit in due time.

Perhaps it may interest those of the ministry who have labored in Minneapolis in the past to learn that one J. Wesley Hill, at one time pastor of the M. E. Church at Ogden, Utah, afterwards of one of their churches of Minneapolis, and who threatened to do all in his power against our work, has been discharged by his own congregation because of his abusiveness and lack of veracity. Last summer the congregation asked him to take a good long vacation, and now another man is preaching in his place. It really seems as if these "Mormon eaters" were destined to get into trouble sooner or later. Is it vain for us to believe that this happens in fulfillment of the prediction that "no weapon formed against thee shall prosper?"

Some of those who have attended my meetings here still remember the preaching of

Bro. W. H. Kelley, they say, about thirty years ago; and while they think that he was "a very smart man," and have since heard the truth spoken here by others perhaps less "smart," they have as yet failed to receive it practically. I hope, however, that they may do so while it is yet called to-day.

Yours in the work,
PETER ANDERSON.

Original Articles.

BOOK OF MORMON GEOGRAPHY.

I HAVE read several articles in the *Herald* concerning the Book of Mormon geography, and I wish to ask a few questions on the subject.

If we suppose that the Isthmus of Panama is the narrow neck of land, we find by looking at the maps of the present time that it runs northwest from South America, then west and southwest, and northwest again; or we find that the general direction of the whole isthmus is east and west, and it is situated between the seventh and tenth parallels of latitude, and extends about three hundred and fifty miles east and west from the eightieth meridian, making it about seven hundred miles long.

What I wish to have explained is this: Can the seas on the north and south of the Isthmus of Panama be called the sea on the west and on the east, as in Alma 22: 28, as follows?—

And it came to pass that they did not head them until they had come to the borders of the land Desolation: and there they did head them, by the narrow pass which led by the sea into the land northward; yea, by the sea, *on the west and on the east.*

I wish to ask another question concerning that which is written in the Book of Ether 4: 57-60:—

And in the days of Lib the poisonous serpents were destroyed; wherefore they did go into the land southward, to hunt food for the people of the land; for the land was covered with animals of the forest. And Lib also himself became a great hunter. And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

If I understand the writer there was a colony of people living in the country, north of the narrow pass. And there was no game in their country, for it had been driven out by the poisonous serpents. So they did go into the land southward to hunt food for the people. And we must conclude

that they returned, with the game, to the land northward, again. If the narrow pass was the Isthmus of Panama, which we find to be about seven hundred miles long, would it not be quite a trip for people who had no way of traveling only on foot or on horseback, to go down across the isthmus seven hundred miles, and return, making the round trip fourteen hundred miles that they would have to go to get food for the people?

And they must have made the trip frequently, for they preserved it as a general hunting ground.

We read that they built a city by the place where the sea divides the land. The location of that city is known by the words, "where the sea divides the land." I would take that to mean a very short neck of land, where the seas on each side come near together.

If we apply the expression to the Isthmus of Panama we could not locate the city nearer than seven hundred miles.

Here is a quotation from Alma 13: 66, 67:—

Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind; a part of which had come from the land northward, for food. And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea.

Here we find the animals going from the north country into the south country across the narrow pass, for food, like the people did in the days of Lib, when the animals had all been driven out of the north country, by the poisonous serpents.

It is not plain to me how people and animals could travel so far for food, as we will have to conclude they did, if we say the narrow pass was the Isthmus of Panama.

W. M. KECK.

Joy, Illinois, December, 1896.

BOOK OF MORMON GEOGRAPHY.

EDITORS HERALD:—In response to note of Bro. Simon Smith in your issue of the 9th inst., I beg leave to say that I believe I understand the brother's theory of route and where Mulek was brought to from Jerusalem to America. That is a part of their history of which the record gives

no definite clue, only making the following statements in regard to it:—

And they journeyed in the wilderness, and were brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.—Omni 1: 7.

The next gives us a little more light:—

And it [Bountiful] bordered on the land which they called Desolation; it [Desolation] being so far northward, [from Zarahemla where the record of these present events were recorded by Alma,] that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, [in the account written of the report given to Limhi by his men,] which was discovered by the people of Zarahemla; it being the place of their first landing. And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful. . . . And now it was only the distance of a day and a half's journey for a Nephite, on the line, and the land Desolation, from the east to the west sea; . . . there being a small neck of land between the land northward, and the land southward.—Alma 13: 11.

I will refer to this directly. In "Geography of the Book of Mormon," I took no note of how Mulek was brought or where he landed, because the account of that is not in the record, and what I have written or may write will be confined to the record, as I do not pretend to know anything archæologically of the matter. The brother retaining the people of Mulek in Central America, as shown by the quotation I made from his letter published in the *Herald* of November 13, 1895, is the place where I believe Bro. Simon "missed the track and lost his bearings." Of the impossibilities of the claims made as to the location of the "strip of wilderness" in the quotation, when compared with the record, and the advocacy of the Usumacinta River or any of its tributaries having been the ancient river Sidon are fully shown in the article of *Herald*, November 25, 1896. If these with other things noted fail, then the Tehuantepec idea falls flat.

In reference to the quotations made above they to me are among the strongest evidences in support of the truth that the Nephites discovered the people of Zarahemla in the northern part of South America. Other evidence in favor of this is not lacking. The quotation from Alma 13: 11 must have been placed in its original

form upon the plates of Nephi by Alma not less than one hundred years after the discovery of the people of Zarahemla by the Nephites, and strange to relate this is the first historical mention we have of the existence of a narrow neck of land which separated the two continents, a circumstance made more strange if it were true, that the whole body of Nephites and Lamanites migrated from the "land south," their original place of landing, and passed through this "narrow neck of land" to take up their residence in Central America, and not mention that fact in their history; or if it found a place upon the plates of Nephi stranger still that Moroni should fail to note such a prominent feature in the history of his people when writing up the abridgment we now have.

Far better to take the evidences as they present themselves in abundance in the record and believe that Lehi and his company were brought upon the "land south," and that after his death his posterity inherited that land for more than four hundred years and then dividing it between the two nations formed out of that posterity and the acquisition of the descendants of Mulek and that that division line ran in a straight course from the sea east even to the sea west, as shown in the record, rather than to believe that which will not stand the test. Respectfully, your brother,

WILLIAM HAWKINS.

Volis, Missouri, December 11.

THE WHITE-SEWELL DEBATE.—NO. I.

AN agreement was entered into between Elder I. N. White, of Independence, Missouri, and Elder C. W. Sewell, of Dot, Texas, to conduct a written debate, comprising three articles each, and to be published in the *Gospel Advocate*, of Nashville, Tennessee, and the *Saints' Herald*, of Lamoni, Iowa, upon the following question; to wit:—

Do true baptized believers in Christ of our day have a scriptural right to claim or possess the miraculous gifts of the Holy Spirit as promised by Christ to his disciples, and are they actually possessed by the Reorganized Church of Jesus Christ of Latter Day Saints?

Dear reader, I pick up my pen in the hurried moments of life, to try and flash a gleam of light down the

pathway presumably occupied by the many lo, heres and lo, theres, upon this important question of the perpetuity of the inspirational gifts of the Holy Spirit, promised by Christ to "every creature" that "believeth and is baptized," as found recorded in Mark 16: 15-18. Had this question been propounded to "true baptized believers in Christ," of Paul's day, asking if there were any promise left to others than the apostles to warrant them in making such a claim, what would have been the answer? Since miraculous gifts were actually enjoyed by others outside of the apostles, there must have been some warrant or scriptural guarantee from God for it. Philip, of Acts 8: 6, 7, was not of the apostles, and yet he enjoyed miraculous gifts. Stephen, of Acts 6: 8, enjoyed such gifts, as also did Ananias of Acts 9: 17. These men were ministers of the word, the gospel that Christ had taught and commanded to be preached to "every creature." Common, ordinary men—laymen if you please, enjoyed miraculous gifts, when they became "true baptized believers in Christ;" "spake with tongues, and prophesied." (Acts 19: 1-6.) Women enjoyed the miraculous gift of prophecy. (Acts 21: 9.) In fact, the whole household of faith seemed to enjoy the gift of the Spirit in some way or other, just as God pleased to distribute it. Paul, in 1 Corinthians 12: 3 says:—

That no man can say that Jesus is the Lord, but by the Holy Ghost. This Spirit was to testify of Christ to the believer.

Again:—

But the manifestation of the Spirit is given to every man to profit withal.—Verse 7.

Now there are diversities of gifts, but the same Spirit.—Verse 4.

These gifts all came from the "Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.) Miraculous gifts, supernatural, having come down from God to his "true baptized believers in Christ," in fulfillment of Christ's words — to "every creature" that "believeth and is baptized." (Mark 16: 15-18.)

Paul, further elucidates it thus:—

For by one Spirit are we all baptized into one body [the church of Christ], whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

The life of the body was that in-

spirational Spirit, which the members composing that body drank into, from God. "The body without the spirit is dead," says James. (2: 26.) "I am the vine, ye are the branches," says Christ. (John 15: 5.)

Through faith and obedience men and women are grafted into this Vine, and, are entitled to its spiritual blessings, by reason of being "one" with it:—

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. 3: 26-29.

Thus, were they "true baptized believers in Christ," being "born again;" (John 3: 3,) "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 13.) Thus they were all entitled to the inspirational "Spirit of adoption." (Rom. 8: 15.) Then Christ's children, "then heirs; heirs of God, and joint heirs with Christ." (Verse 17.) Yes, "For by one Spirit are we all baptized into one body . . . and have been all made to *drink* into one Spirit." (1 Cor. 12: 13.) And, "But the manifestation of the Spirit is given to every man to profit withal." (Verse 7.)

We now ask, How did God manifest the Spirit's power to "every man," to "every creature," that was a true baptized believer in Christ?

Here is the answer:—

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but *all these worketh that one and the selfsame Spirit*, dividing to every man severally as he will.—1 Cor. 12: 8-11.

Thus, it can easily be seen that there must have been a scriptural right and promise left to the early saints, not only to *claim*, but to absolutely *possess* the miraculous gifts of the Holy Spirit in common with all "true baptized disciples in Christ," so long as the old ancient gospel was preached and obeyed.

Why not? God is unchangeable and is no respecter of persons. "But in every nation he that feareth him,

and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) Man is forbidden to change the gospel; obedience to it brings the Holy Spirit; the Holy Spirit brings the inspirational gifts that God's children always enjoyed under its administration. One Spirit to all, you see.

Now, it is a fact that all the spiritual manifestations and blessings that came from God through the Holy Spirit to these ancient saints were received when they were lawfully and legally baptized into the "one body," or Church of Christ. Paul says:—

For by one Spirit are we [Paul, Peter, John, and all the obedient Jews and Gentiles] all baptized into one body . . . and have been all made to drink into one Spirit.—1 Cor. 12: 13.

No respecter of persons here, you see. *All "drink into one Spirit."* Paul, in speaking of this spiritual body, or Church of Christ, pictures it to us as a man with all his limbs in perfect order; every joint in its place just as God pleased to set it there. Head, feet, ears, eyes, etc.; some joints acting the part of apostles; others of prophets; others of teachers, etc.; all being a component part of the whole, thus making the complete body. All drinking into the one Spirit, God giving the "manifestation of the Spirit" to every part to "profit withal," that there be no schism in the body; "diversities of gifts, but the same Spirit;" giving to one "working of miracles;" to another, "gifts of healing;" to another, "speaking with tongues;" to another, "interpretation of tongues;" to another, discerning of spirits;" to another, "prophecy;" to another "wisdom," "knowledge," "faith," etc., etc. This all by one Holy Spirit, to "every man severally as he will."

To perpetuate this body or Church of God is to perpetuate every joint and limb that it took to compose it when Christ said he was its head, eighteen hundred years ago. Seemingly, the inspirational Spirit-life was breathed into this body in a marvelous manner on the day of Pentecost, and it became a "living soul." That Spirit-life sent miraculous vitality to every joint and limb of that spiritual body of Christ; setting no difference between apostles, evangelists, teachers, laymen, Jew or Gen-

tile, bond or free; male or female. "Old men" were to dream dreams under the influence of that Spirit; "Young men" were to "see visions;" the "sons and daughters" were to "prophesy." And in fact, says Peter:—

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

May not this reach down to the Latter Day Saints? Bro. Alexander Campbell said:—

We want the old gospel back, and sustained by the ancient order of things.—*Christian System*, p. 234,

To have the "old gospel back," is to have a full realization of Christ's promises in Mark 16: 15-18.

To be "sustained by the ancient order of things," is to have a full realization, a restoration, if you please, of the officers—gifts of Christ to the church, such as apostles, prophets, evangelists, pastors, teachers, etc., men called and sent of God to preach and administer the ordinances of God's house.

What a glorious picture left us of the true church of God! This harmonizing with 1 Corinthians 12: 28; Ephesians 4: 11-13. Were we to place a New Testament in the hands of an intelligent, unprejudiced person, who wanted to find the true church—without knowing a single thing about denominations, would he not be safe in taking the inspired apostles' description of it for authority in this matter? When the true Church of God is found this way, with every member animated by the divine Spirit, how would this divine New Testament order be superseded by human order and law to introduce another church, and another gospel, and another spirit shorn of all of these divine examples, without doing violence to one of the most superb and divinely appointed systems of church and inspirational Spirit power that was ever devised by God and his Christ?

Nothing short of another revelation—another New Testament—another gospel—another Holy Spirit, can displace this divinely arranged plan of God and Christ. Therefore, every "true baptized believer in Christ, of our day, has a scriptural right to claim, or possess the miraculous gifts

of the Holy Spirit as promised by Christ to his disciples."

I. N. WHITE.

MIRACULOUS GIFTS OF THE SPIRIT.

REPLY TO I. N. WHITE.—NO. 1.

Dear Reader:—Occupying the negative of this question it is my duty to show that Elder White's position is incorrect, that his proof does not prove. It is not often that you read a discussion between an uninspired man and one who claims to be inspired, but such is the nature of this discussion. Mr. White's first argument, if expressed logically, is this: Philip, Stephen, and others, baptized believers, who were not apostles, received the miraculous gifts of the Spirit, therefore true baptized believers of our day have right to claim them. But Balaam, a wicked prophet (Num. 22, and 23), Saul, a wicked king (1 Sam. 19: 18-24), and Caiaphas, a wicked priest (John 11: 47-51), also received miraculous gifts of the Spirit; therefore wicked men of our day have a right to claim or possess them. But this proves too much and therefore proves nothing.

That many baptized believers possessed these gifts in the days of the apostles we freely grant, but we need to inquire, For what purpose were they bestowed upon them? And does there exist to-day a like necessity? Take the Samaritans in Acts 8, as an example. Remember, the New Testament was not then written. After Philip preached and baptized them and had gone on to other parts how are they to know how to act? They can't look into the New Testament and act according to its teachings, for it is not yet written. How is this church to edify itself? God meets this emergency by bestowing on them supernatural gifts of the Spirit. But is this the object or purpose of these gifts? We will let Paul answer:—

Forasmuch as ye are zealous of spiritual gifts seek that ye may excel to the edifying of the church.—1 Cor. 14: 12.

But he that prophesieth speaketh unto men to edification and exhortation and comfort."—Verse 3.

He that prophesieth edifieth the church.—Verse 4.

I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues except he interpret that the church may receive edifying.—Verse 5. (See also verse 26.)

Thus we see the object of these gifts was to edify the church.

Can't the church do this work now without these gifts? We now have the New Testament and from it men can learn to speak to edification, and exhortation, and comfort. Then there is no longer any necessity for these gifts; and as God does not do an unnecessary thing, he does not now bestow these gifts.

If this inspirational Spirit were possessed by the church to-day it would not reveal anything not contained in the New Testament. If you think it would or does, just cite us one new truth revealed to the Latter Day Saints that is in anywise essential to salvation. Why should inspiration be kept up just to repeat what has already been given?

Our strongest argument against his proposition is that the apostle tells us these gifts should pass away. In 1 Corinthians 12 Paul discusses these gifts, and in verse 31 says:—

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

More excellent way for what? A more excellent way to worship or serve God and edify the church. But Elder White would have us believe there is nothing more excellent than spiritual gifts. Paul proceeds in the thirteenth chapter to show the more excellent way to be "charity" or love, and that these gifts are worthless without it:—

Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—1 Cor. 13: 1-3.

Then in verse eight he proceeds to show it to be more excellent, thus:—

Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.

Then after illustrating how it would be, he says in verse thirteen:—

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Thus we have Paul's positive declaration that these inspirational gifts should *cease, be done away, vanish*. And what proof does Mr. White offer to the contrary? Simply this, "Since these miraculous gifts were actually enjoyed by others outside of the apostles, there must have been some warrant or scriptural guarantee from God for it." Reader, whose word will you

take, Paul's or Mr. White's? If there is such a guarantee let him show it.

He makes a point by quoting part of Mark 16:15-18, and referring to it several times; but if he thinks it proves his position let him come out and make his argument. I don't care to waste space on it till he takes a position. Most of his article consists in quoting those passages of scripture that speak of the spiritual gifts as they were possessed by the early church, with little or no effort to show they were to continue in the church. We all know they were in the church then, but does that prove they should be now? They were necessary then; nor do we see how the church could have been established without them. But after the revelation was completed—the New Testament written—there was no longer a need for them.

Again, he refers to Ephesians 4:11-13, but does not give us a clear-cut argument of it. Now, Mr. White, you complain for the want of space. Why don't you use what you have to better advantage? Are you trying to throw me in the lead or are you afraid to take a position? I don't think you are afraid, so give us clear-cut arguments.

No man can say that Jesus is Lord but by the Holy Ghost.

If this power is only imparted by the Holy Ghost dwelling in the man in a miraculous way, then sinners must receive it in order to conversion, which Elder White does not believe. The passage chiefly relied upon in the article before me seems to be 1 Corinthians 12:13:—

For by one Spirit are we all baptized into one body.

This can mean no more than by the authority of one Spirit, otherwise we would make the Spirit the administrator of our baptism, and what the element into which the Spirit baptizes us the passage does not say.

And have been all made to drink into one Spirit.

The Revised Version renders this "to drink of one Spirit," the preposition *eis* (into) being omitted from the revised Greek text. How do we drink of the Spirit? Paul, in 1 Corinthians 3:2, says: "I have fed you with milk," literally, "I gave you milk to drink," using the same Greek word, *potidzo*, from which we have "drink" in 12:13. For what purpose did he give them milk to drink? That

they might grow. For what did they drink of the Spirit? That they might grow. Upon what do Christians feed in order to grow? 1 Peter 2:2:—

Desire the sincere milk of the word that ye may grow thereby.

From whence comes this milk of the word? It is furnished by the Spirit. Hence when the Corinthians heard the word—drank the milk—at the mouth of Paul, they were "made to drink of the Spirit." So baptized believers of our day may drink of the Spirit by partaking of the word.

After quoting from A. Campbell Mr. White argues that to have a restored gospel we must have all the gifts by which he confirmed that word at the beginning. (Mark 16:20. Heb. 2:4.) If a Jew should call for a restoration of the primitive law would that mean a restoration of the thunderings of Mount Sinai by which he confirmed that law at first? One is just as reasonable as the other. But there is another clause in his proposition. He is to show that these miraculous gifts are actually possessed by the Latter Day Saints. He proves nothing in behalf of his church were he to prove that God intended these gifts to be perpetuated till he proves that his church actually possesses them. There are perhaps a dozen other churches that claim these gifts. Each of them can make the same argument that Mr. White makes, but none of them can show that they actually possess them. What did Christ promise that the Spirit should do for his disciples? He promised that it should guide them into all truth:—

Howbeit when he, the Spirit of truth is come, he will guide you into all truth.—John 16:13.

Does he do this for all Latter Day Saints?

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

It is said of Christ after his resurrection that he continued with them forty days "and speaking of the things pertaining to the kingdom of God" (Acts 1:3.) Will Mr. White tell us what it was he said during those forty days? He will not for the simple reason he cannot, for the Spirit does not bring them to his remembrance.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.—John 14:12.

Can Mr. White or any of his brethren do greater works than opening the eyes of the blind, raising the dead to life, and calming the raging waves of the sea? Please give this your attention.

There are some things in the article before me that I have not noticed because they have no bearing on the question. We all become the children of God by faith and obedience, and thereby become heirs of God—heirs of Abraham, etc.; but I can't see what bearing that has on the question at issue, so I subscribe myself,

Yours for the truth,

C. W. SEWELL.

Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Maine, Minnesota, Saturday, October 10, President I. N. Roberts in the chair, T. J. Martin secretary pro tem. Branch reports: Oak Lake 73; 1 baptized. Audubon 33; 9 baptized, 1 died. Union 88; 2 baptized, 1 received. Minneapolis 46; no change. Elders reporting: H. Way, W. Barnhard, T. J. Martin, and I. N. Roberts. W. W. McLeod, Bishop's agent, reported. I. N. Roberts, chairman of reunion committee, reported: Received of Bishop's agent \$33.40; expenses of reunion \$15.36; traveling expenses \$7.50; on hand at present time \$0.54. A recommendation was received from Audubon branch, recommending that Marcus Erickson be ordained to the office of elder. The recommendation was approved, and it was voted that the district president should attend to it. Voted that we petition General Conference to return Bro. Roberts to this mission for the coming year. Voted that when this conference adjourns it does so to meet at Fergus Falls, with the reunion in June, 1897. Preaching by Elders Henry Way, T. J. Martin, A. Whiting, and I. N. Roberts.

MOBILE.

Conference assembled at Three Rivers, Mississippi, December 12, at ten a. m.; President W. L. Booker in the chair, C. I. Carpenter secretary pro tem. Branches reporting, Three Rivers and Theodore. The last named was referred back for correction. Elders reporting: F. P. Scarcliff, J. D. Erwin, J. Mizell, S. Cochran, W. L. Booker; Priests C. I. Carpenter, G. W. Sherman. By separate motions it was ordered that Louis Le Pree (colored) be ordained to the office of priest and G. W. Sherman and C. I. Carpenter to that of elder. On account of the inability of our present Bishop's agent under existing circumstances to perform the duties of his office satisfactorily to the district W. L.

Booker, of Van Cleave, Mississippi, was recommended to fill that office. Licenses were granted to John Mizell, elder, and Reuben C. Mizell, priest, who had been previously ordained. The president was ordered to appoint a committee to solicit means for the purchase of a gospel tent for the use of this district. Those named thus far are, F. P. Searcliff, C. I. Carpenter, S. McDowell, Katie Goff, David Tillman, and W. L. Booker. District officers were sustained; namely, W. L. Booker president, J. L. Booker secretary. The ordinations as ordered were attended to by J. D. Erwin and F. P. Searcliff. The spiritual authorities of the church were sustained and conference adjourned to meet with Bluff Creek branch the Saturday and Sunday nearest the full moon in February, 1897. The Spirit of the Master prevailed throughout all the sessions, which were pronounced by all to have been the best ever held in the district. J. D. Erwin did the preaching and baptized E. B. Smith, Addie Ferrill, and Sr. Jane Britt on Sunday afternoon. After the Sunday night service a colored man offered himself for baptism.

NORTHEASTERN ILLINOIS.

Conference convened with the Sandwich branch, October 17; F. G. Pitt in charge, assisted by A. H. Smith; M. J. Danielson and E. E. Johnson secretaries. Branches reporting: Plano 196; gain 9. Mission 139; gain 2. Sandwich 65; gain 3. Unity 25; loss 1. Chicago 119; gain 5. Streater 31; no change. Braidwood 59; loss 3. West Pullman, no change. Ministry reporting: Elders F. G. Pitt baptized 8, W. Vickery baptized 2, C. G. Lanphear, I. L. Rogers, G. Scheidecker, A. J. Keck; Priests F. J. D. Earl, L. Houghton, G. H. Henley baptized 6, T. J. Sheldon. Bishop's agent, F. G. Pitt, reported: On hand last report \$260.89; received since \$271.62; paid out per order of the Bishop \$385.35; balance on hand \$147.16. A petition was read and carried that this conference petition the General Conference of 1897 to return to this district F. G. Pitt, and also appoint F. M. Cooper and J. B. Roush to this district as missionaries. F. G. Pitt was sustained president of the district, W. Vickery vice president, and W. Vickery secretary. The following was read and ordered spread on the minutes: "Sunday school association held its convention October 16, at Sandwich, Illinois. Reports were read from all the schools, showing total number of schools in district 8. Total membership 337; loss 8. Cash on hand last report \$35.63; received during quarter \$7.60; paid out \$11.50; balance in treasury \$31.73. In the evening an excellent entertainment was given by the Sandwich school." The preaching was by Brn. G. H. Henley, A. H. Smith, and F. G. Pitt.

Sunday School Associations.

FAR WEST.

Convention was held at German Stewartsville branch, December 11; C. P. Faul president; J. M. Terry secretary pro tem. Short

talks were made by Sr. M. M. Peterson, Bro. R. Garlich, Sr. M. Head, Bro. J. N. Cato, Sr. Ann Summerfield, Bro. W. C. Flanders, all expressing love for the work and great desires to press on. Reports were read from Stewartsville, Mt. Pleasant, Kingston, Wakenda, Aspey, and German Stewartsville, showing a total enrollment of 316 scholars with an actual attendance of 222, with \$19.05 on hand in all the schools. A paper was read by the secretary written by Sr. Rosa Elvert on "What constitutes a good teacher," which was followed by discussion by Brn. M. F. Gowell, L. L. Babbitt, P. Peterson, and T. T. Hinderks. "Where can we find one to fill all the conditions?" was asked. J. M. Terry gave an illustrated lesson from "Trumbull" quite profitably. The time was one hour, but by vote was extended thirty minutes. The question of holding the convention separate from conference appointment was debated and a motion to that end was lost. Brn. T. T. Hinderks, C. P. Faul, and Sr. M. M. Peterson were appointed a committee on program for next convention. A question was asked, "In what way if any is the Sunday school connected with the conference, and how much, if any, authority has the conference over the Sunday school? The chair answered, "Not any—being a separate concern." The answer was not discussed because of the lateness of the hour. Thus closed a very peaceful convention. Instead of the usual entertainment at night Bro. M. F. Gowell preached a good logical sermon. Adjourned to meet at St. Joseph, Missouri, March 12, 1897.

Miscellaneous Department.

RAILROAD HALF FARE PERMITS.

CENTRAL PASSENGER COMMITTEE'S TERRITORY.

Brethren laboring in the Middle States "in territory east of Chicago, Peoria, and St. Louis, and west of Buffalo, Pittsburg, and Wheeling," who may be entitled to half-fare permits, should make application to Mr. F. C. Donald, Commissioner Central Passenger Committee, Chicago, Illinois, who has been furnished a copy of General Conference minutes containing official list of appointments.

Local pastors and others in said territory, who may come within the rules, should furnish certificates of appointment from General missionaries in charge when making applications; the Commissioner having been instructed that said applications should be accompanied by such authoritative indorsements.

In bonds,

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, December 22, 1896.

NOTICES.

To the Saints of Minnesota and the Dakotas; Dear Brethren and Sisters:—As our heavenly Father has blessed us in the year now drawing to a close, I feel to express my feelings to you for the assistance you have given me in prosecuting the work of God. I

am satisfied that we have made advancements in spiritual matters this year that if cultivated will prove a greater blessing to all. You did well in responding to the call of the committee on reunion by sending your mites to purchase the tent, and the success of our reunion was in evidence that our heavenly Father had accepted your offering. Therefore I feel to thank God for the blessings that have accrued to each and all of us for the sacrifice. You are no doubt able to see how much more the missionaries have been blessed in their labors than ever before and that the branches have grown more spiritual under the administrations of their respective officers; and as we are soon to enter upon a new year let us not forget that the order is, "Onward to victory." You are aware that all voted to hold another reunion in Fergus Falls in 1897. The committee on arrangements met and has agreed to solicit means to make seats to accommodate at least two hundred or more people. Will you please come to our aid and help us in this matter? I feel confident that you will be blessed even greater than before. Bro. T. J. Martin is secretary and treasurer of the committee, so please recognize the appointment of the committee and send your mites to him at Detroit, Becker County, Minnesota. The amount to accomplish the above will be about fifty dollars. I hope and pray that you will kindly respond to this call for help and receive the greater blessings of our heavenly Father. Send all your mites to T. J. Martin, Detroit, Becker County, Minnesota. With brotherly love and humble prayers I am,

Yours in bonds,

I. N. ROBERTS,
Chairman Com.

MARRIED.

JOHNSON—HAYER.—About one hundred and sixty-five invited guests assembled at the home of Bro. and Sr. G. L. Hayer, of Mission, Illinois, on the eve of December 16, to witness the marriage of their daughter, Bertha, to Bro. Oscar Johnson. The words making them husband and wife were said by Elder Thomas Hougas. The many useful and beautiful gifts presented them, very ably attested the esteem in which they are held by friends and saints of Mission, of which branch both are members.

BRITAIN—CHEW.—At Atchison, Kansas, October 28, 1896, Mr. B. F. Brittain and Sr. Fannie E. Chew were united in marriage by Elder J. M. Terry, of St. Joseph, Missouri. A large number of well-wishing friends and relatives witnessed the ceremony. Many presents betokened the good wishes of friends. They will reside in Atchison, Kansas. (This in correction of notice in *Herald* of December 2, 1896.)

LAMBERT—ANDERSON.—At the home of Bro. William Anderson, Lamoni, Iowa, December 12, 1896, President Joseph Smith officiating, Bro. Richard J. Lambert and Sr. Claribelle Anderson were joined in marriage, a family party of guests witnessing the ceremony. These young people begin their married life with the wishes of all for a long life and a happy one.

DIED.

LYSINGER.—Franklin P. Lysinger was born in Fairfield County, Ohio, October 18, 1852; died near Eagle Grove, Iowa, December 2, 1896. He was married to Sr. Caroline Hayer, October 16, 1879. To them were born five sons and two daughters. He leaves besides his family and aged parents, five brothers and four sisters, to mourn his untimely death. Funeral services by Elder Thomas Hougas, December 4.

BARKER.—At New Bedford, Massachusetts,

December 6, 1896, Bro. Llewellyn G. Barker, aged 17 years, 10 months. Funeral services December 9, with sermon by Elder John Smith. His faith in the gospel had fitted him for the change, and he was ready to go. "Bless God," "for a faith that will not shrink."

VANMETER.—At Peoria, Illinois, on Thursday, December 3, 1896, Bro. Jasper H., son of Bro. J. B. VanMeter, of Lamoni, Iowa, in his thirty-first year. Deceased was born at Washington, Tazewell County, Illinois, Sep-

tember 15, 1866; was baptized at Lamoni, Iowa, by Elder A. H. Smith. He was earnest and devoted to the faith of the church.

SMITH.—At Clear Lake, Indiana, December 10, 1896, Warren Jesse Smith, aged 15 years, 10 months, 19 days. Funeral sermon, Sunday, the 12th, at the chapel, by L. F. Daniel, to a large and sympathizing audience, many of whom were relatives of the deceased. The mourners have the sympathy of the saints.

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E. L. KELLEY,
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LAMONI, Iowa, December 12, 1896.

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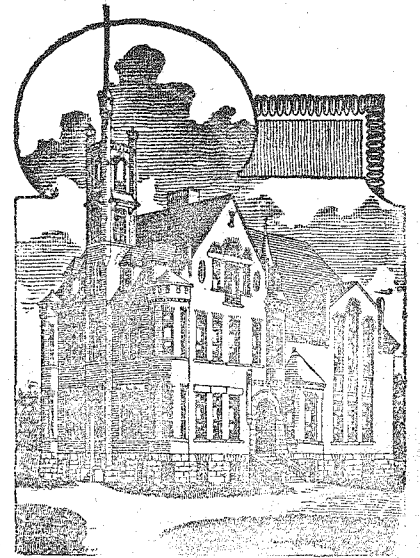
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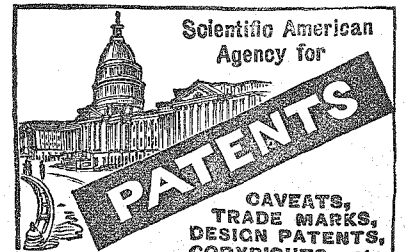
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